

Obstacles to the standard Pashtu dialect

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Abstract: *The barriers to the presence of standard Pashtu language dialect in this article include: analphabetism, adoption of local characteristics, lack of central administration, lack of full recognition of dialect, excessive settlement of Pashtuns in Afghanistan, and so on. Issues have been investigated in relation to the subject. However, the generic definitions of meaning and importance are discussed. Also explained in a section of the article is the distribution of Pashto literature, completing the publication of key terms, drama, style of study, original subject, conclusions and sources.*

Key Words: *Standard Dialect, Standard Dialect Quality and Importance, Obstacles to Pashtu language dialect.*

1. INTRODUCTION:

My classmates and some of them were my friends during school time, when I was a kid, were students from nearby villages. We were paying attention to some of the linguistic differences in our conversations that were not so far apart. That didn't mean we didn't know each other; we were my classmates after passing the pre-university test and becoming a Pashtu university student. The debates resulted in a number of somewhat different linguistic differences. I called it Takala for starters, a piece of baked wheat flour, another called it Dodai, and one of my friends called it Marai. There are many other examples of this that lead us here to prolong our writing, but I must admit that not only are these linguistic or profound variations seen in first differences, which are not so far apart, are called idiolects from the point of view of dialectology, and the second differences are called dialects, those with greater differences.

As dialectical rules apply to every language in the world, according to these laws, Pashtu, as a legitimate language, has many limitations as foreign languages. If there is a common dialect in one language. As each article enters a stage of completeness in line with the specific style and approach of the research, there is some creativity in the study of the subject and the integration of the topics.

2. RESEARCH METHODOLOGY:

Methodology of research and the analytical approach are considered for this subject. It is important to talk about the context of the subject after deciding the research methodology.

3. RESEARCH BACKGROUND:

Afghan and foreign scholars have written books and articles on Pashtu languages and their transmission and specialties, referring among internal scholars to the names of foreign scholars of Morgenstern and Sherlockfer and Mohammad Sediq Rohi. Former teacher and linguist of Mohammad Masoom Hotak, Dr. Najeebullah Manali, Dr. Mujawar Ahmad Ziyar, Dr. Khalilullah Ormar, Dr. Dawlat Mohammad Ludin.

Individuals' work and contributions in the Pashtu language are quite commendable. It is their initiative that gives access to research material in this area to current researchers.

The obstacles to the standard quotation in the books and articles of the above-mentioned people do not appear in the form of special documents, although this section indicates the place in the language-written books and related books. The vital and descriptive element of it seems weak in some of the journals, and in addition to the somewhat total fulfillment, I plan to write about it

First of all, after the context of the subject, the first thing related to the topic is the language definition:

4. Language:

Languages are essential voices that in a particular order and system send people out of their mouths through sound members to express their thoughts and ideas and thus to understand and communicate. (Ghorbandi, 2018) Language Knowledge is important after description.

5. Dialect:

It is said to be a language in terms of tone and grammar that is different. Or: any group change in the language and sound system and language form that is seen or occurs is called. (Deir al-Maref Ariana, 2017).

The linguists have exchanged views on the relationship and the separation of languages, as the prominent Pashto writer and linguist Siddiqullah Reshteen, for example, wrote: "The language is like a tree trunk.

We may conclude that language is a comprehensive system, and therefore its branches and sub-disciplines, according to the teacher's argument. The subject is required to identify the norm after the highest level of clarity.

6. Standard Dialect:

In a description of the standard language, we read: "It is an agreed language that can be understood in any geographical area of a linguistic pen." (Shinwari, 2017) Or: "From the dialects of all languages, the height of personal, ethnic, and political status can be calculated, for everyday writing and idioms is called the standard dialect." (Ghorbani, 2017)

What does it mean to be safe? Or what are the advantages of a standard language in a language context? Najibullah Manley, a former lecturer and linguist at the Eastern Languages Institute of France, comments in this regard: "As long as language is the only means of conversation between people, in every region, it may have linguistic features, but what is it? Or what are the advantages in a language sense of a standard language? Najibullah Manley, a former lecturer and linguist at the Eastern Languages Institute of France, comments in this regard: "As long as language is the only means of communication through dialog between people,

It may have linguistic features in any region, but when language is used to create and spread it, over a larger geographical area, so the need to find the language is at your fingertips, as far as possible, to combine language laws, that is, every speaker of a language, wherever he may be, writes on the basis of a variety of linguistic and orthographic principles.

A governor can not be produced in this language; thus, even if he has a rich culture, he can not be considered a cultural language at the level of the world's peoples". (Manly, 2017)

The highlight of the teacher is that if we want to make Pashtuns the cultural language of the world's peoples, it is imperative that every Pashtun speaker, wherever he is, speaks in a different dialect.

And write down the values of Malaysia. Nevertheless, unless we have such unity in the language, no matter how rich the culture is, we can not yet make it a common language throughout the cultures of the world. That's why we failed in this respect, there are a number of main reasons for analysing the underlying topic to be discussed, But it would be better to look at the process of creating our national language before we shed light on this.

Language is a social exploration that has the history of Pashto language, despite its development with the development of the community, witnessing that making this language only hinders development and fulfillment as a nation. The Pashtun people's presence was compromised. Next to that, Pir Roshan National Movement and Promotion of Pashtu Literature, Khushal Khan National Movement and Pashtu Literature, Emphasis on Pashto in Hotak Durbar, Pashtu treatment of Ahmad Shah Baba, during Amir Sher Ali Khan. Transforming government, and military terms into Pashto in the Amanis' period (Interview with Pashto).

Clear examples of cooperation and solidarity between nation and language are the efforts of the Pashtun community and other such political and literary endeavors; and learning is a demanding endeavor; but there is no account of the emergence of the Pashtun norm.

According to Afghan linguist and author Ustad Mohammad Masoom Hotak, only the efforts of the Pashto community can be considered as the first attempt to standardize the written language; but, unfortunately, the community could not even reach the standard of writing.

In view of the above, it can be said that in Pashto the standard script is, in part, relatively standard; however, the Pashtu standard or one of the languages, so that it can be understood in any geographical area of our linguistics. Whether all objects can be overlooked or not,

In view of the above, the standard script can be said to be relatively standard in Pashto in part; however, it is the standard Pashtu or one of the languages, so that it can be understood in every geographical area of our linguistics. Whether all artifacts can be overlooked or not, it is true that each Pashto language has its own local linguistic beauty, literary, literal and intensive capital, and it is desirable for the man to learn, research and introduce it to others.

We can not, however, introduce this language into the world's peoples' cultural language; therefore, it is imperative that all Pashtu linguists pull together their cords and complete the standard Pashtu or foundation's golden palace. We don't have a way to repair it.

We come to the main topic after this discussion and discuss the main reasons that prevented standard Pashto from emerging.

• **Analphabetism:** Probably the most likely reason for Pashto's lack of standard grammar is illiteracy; if we look at the languages of the world with lower grades or lower boundaries, it will seem to me that literacy and learning are higher. -percentage of them played a major role in this area; for example, when France adopted the island of France as a standard language,

A significant improvement in the level of literacy in that nation was one of the main reasons. Lounge General Cht (Manaly, 2017)

Standard English was also present in the Standard English language, which was originally a local phenomenon, at a rate of 1 percent of the population in the UK. This statistic shows how important the levels of literacy and literacy are in order to achieve a language standard. (Hotak, 2011)

Statistics and polls show that 70% of Afghanistan's population can't read and write at the moment; because Pashtuns are the majority of this country's people, the rest will be analphabet.

• **Adopting local apps:**

Maintaining local characteristics is another major issue that has hindered the development of a Pashtu standard. Some of our writers, who did not study Pashtu in a systematic and academic setting, have not even started to suffer so much as to think about the language and its speakers. Language as it says, they're doing it. The other group is writers who know everything well, their comprehension of the language and history of the country is greater than ever; the political and social problems of the moment are equally evident; nevertheless, there are endless regional trends. Become a survivor, keep up with the standard language and post articles to your local borders.

For example, if a pacifier writes 'Shpeen' instead of 'shpoon', 'Lugari writes 'Chi' instead of 'Chee', or Nangarhari writes 'Noor' instead of 'Lemar.' (Other)) If Peshawar writes ' (Sakhtan)' instead of 'Sashtan' or Kandahari writes ' (Swam)' instead of 'Shwam;' how much did they benefit? And how much did Pashtu's standard hurt? Standard Pashtu, which benefits our language, population and culture to a great extent. Pashtun communities will think about their language's future and agree on their own that the Pashtun language should have a social future; then there is no way to escape the language's meaning. (Manly, 2017)

• **Lack of central administration:**

Another historic problem that has hindered the traditional Pashtu system is the lack of central administration, in fact, if we consider it, unfortunately there is no Pashtun center in Afghanistan that has long been known throughout Pashtun.

For the time being, there has been economic, political, social change. Kabul, one of the major political, economic and cultural centers in Afghanistan, also has a motherly mentality towards the Pashtu language, meaning that the political, economic and cultural system is essentially in the Dari language. Pashto is the first regional and official language of Afghanistan. (Tazhay, 2010)

• **Failure to fully accept the language:**

Artists divided Pashto into two groups in the nineteenth century, one of which was hard, one belonging to the eastern part of the country, and the other soft or belonging to the west. Two Pashto voices that both mean sh are exemplified by General Chat Lounge:

((Š)) hardly named ((j)) and gently called ((Š)). Sometimes called ('z'), widely known as '(g)' and 'weak' ('Ž)

Western writers have discussed the issue of "ministerial reversal" at the beginning of the 20th century. According to another distribution made in the 5th year, Pashtu is subsequently divided into three groups based on the first division's voices (Š, z):

East dialect: the emphasis was on Peshawar and Nangarhar.

South dialect: the center of Kota and Kandahar.

Central dialect: the origin of this is Paktia and Wardak.

As a result of the current research, it was found that the subject of Pashtu was much more complicated than was believed by the scholars of the 19th century. (Manaly, 2017)

According to the above distribution, none of the Pashtu peoples had any common social influence that has reached our time and since then has led to the emergence of the current Pashtu style; languages have their own local linguistic beauty, literary and intensive resources, and are intended to be read by people, learned and understood by others; but standard lyrics have such quality in languages; as salt in food.

• **Disproportionate Pashtun agreement:** The disproportionate population of Pashtuns in Afghanistan is the major and controversial issue in terms of living conditions. Not only did this problem impede the standardized effort; one of the writers stated in this regard: "It is unfortunate that the Pashtuns are writing in the same way in one portion of the Pashtuns.

And the other in the other; as the Pashtuns are divided into many sections, so is their language and script. "If one part is written in the original script, the other part is not understood by the Pashtuns and if they are written in the script, the people of this section do not know ..." (Manalay, 2017)

Four-and-a-half-century old political-conscious Pashtun leaders such as Pir Roshan, Khushal Khan Khattak, Ahmad Shah Baba and others have tried to write in all the vocabulary of Pashtun. This meant that these national heroes had such a linguistic and political viewpoint that they saw in prose the specific limitations of the Pashtuns, but the scholars' reasoning resulted in the loss of the prepared morsel.

Now, again, historical conditions are such that all Pashtuns must unite and become one, from Amu to Atak and from Sistan to Chitral. Becoming one – to one doesn't mean we're all sharing the same ideas and thoughts, losing our unique identity and personality, and engage in a hypothetical cliché; on the other hand, however, it is unacceptable for someone who uses the language and the nation to protect their particular character.

In addition to the main reasons mentioned above, the Pashtun Mountain and Kuchi lives, domestic and foreign migrations, lack of standard audio and picture media, and so on, have led to standard Pashtu disruption, note that study does not seem appropriate due to the length of the subject, and the main reasons are almost certain to explain the issue.

7. Consecution: To conclude, one can assume that in Pashtu there are as many possible signs of standard writing; however, the Pashtu style, or one such, is one that is understandable in every geographic area of our linguistic s. Whether or not they should all be known as objects, true, each Pashto language has its own local linguistic beauty, literary and intensive tools, and learning, researching and presenting it to others is desirable. But we cannot integrate this language into the world's people's cultural culture; it is therefore necessary to raise the level of our education to achieve a Pashtu standard. Sacrifice of national ambitions.

The government ought to have, and if we have to do our job, we ought to have full acceptance of conventional election norms, we are all language speakers, wherever they may be, based on some kind of vocabulary and combining Principles.

Write that you have completed the traditional Pashto Foundation's golden palace on the one hand and that, on the other hand, your language will become the universal language of the world's people, and if we do not, we will lose not only the benefit of traveling, but also the value of charity.

ملنگه دوی گټې دې وکړې
يو دې خیر ټول کړ، بل دې وکړل دیدونه

8. Contention: Not understanding a question also leads people to seek answers and explanations, so in my view the absence of a specific dialect in the Pashto language is a problem. What, for example, is a standard dialect? What is a typical dialect's sense and value? What is the advantage of language speakers in normal dialect? How old is Pashto's history to this process?

Why is the standardization process delayed in Pashtu? And the scope of this article can be augmented by such other questions that are answered in the original text.

9. CONCLUSION:

Introduction to Standard Dialect, the relevance and quality of Standard Dialect, the benefits of Standard Dialect to speakers and culture of the Pashtu language, and the efforts made in this research to develop Standard Dialect in Pashtu and the obstacles to standard Pashtu Dialect will give us the main result.

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