



Review Article

Yulduz: A Chronicle Illuminating the Journey of Uzbek Culture in Afghanistan

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ABSTRACT

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The Uzbek people have a long-standing presence in the geographical region that is now known as Afghanistan. The establishment of present-day Afghanistan commenced in 1747. The Uzbeks, who have resided in this region since this specific time, were unable to avail themselves of the state's authority to safeguard their language and literature. In contrast, the prevailing governmental authority has exerted numerous forms of coercion and hindrance. The growing individual and social dissent among Uzbeks since the 1960s started to yield results as the current conditions became somewhat favorable. These findings were initially observed in concise radio broadcasts and occasional broadcasts in Dari. In 1978, a novel technique was introduced, and however its application was restricted to a small number of poems. The "Yulduz" newspaper, which started publication during this time, became the sole officially acknowledged periodical of the Afghan Uzbeks for duration of 12 years. The "Yulduz" newspaper has assumed a significant undertaking in this regard. Consequently, it holds a significant position in the affections and creative endeavors of the Afghanistan Uzbeks.

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Introduction

In 1747, the establishment of present-day Afghanistan marked the prominent influence of the Uzbek language and literature, thereby indicating the prevalence of the Uzbek community in this area. From the 18th century onwards, there was a growing political imbalance that worked against the Uzbeks. The language and cultural policies established by the Afghan governments from that period till now, along with the current situation, have had detrimental effects, particularly on the dissemination of written literature and its accessibility to the general population. An effort has been made to preserve language and culture by engaging in the reading and teaching of poetry journals like Tuhfetül-abidin, as well as the works of poets such as Nevayi and Hüveyda. Additionally, there is a focus on works like Edhem Sahabe, which contain mixed verse and narrate the wars of Hazrat Ali. Furthermore, religious and literary poems and stories were often recited or shared among the local mosques. Furthermore, religious and literary poems and stories were often recited or shared among the local mosques. Nevertheless, when transitioning from rural regions to urban areas and from suburban areas to city centers, the use of Uzbek language is regarded as disgraceful and actively avoided. Consequently, we may recognize numerous artists and poets in the 20th century who, despite being native speakers of Uzbek, did not create literary works in the Uzbek language (Ozturk, 2014). Based on Kiyameddin Barlas' book, it is evident

that the oppressive nature of the system compelled her to write in Dari.

"In the year 963, when I was a fourth-year student at the Kabul Faculty of Letters, Afghanistan, I had the opportunity to obtain and examine the works of the poet (Abdulkayum Sheikh of Tashkurgan), who was not shown to anyone for fear of getting lost on one occasion. As a result of the examination, I prepared a 150-page work about the poet's life, works and style and sent it to the award competition organized by the Afghanistan Ministry of Culture of that day. After crossing out the examples of Uzbek poetry in the work, the jury deemed it worthy of the award."

(BARLAS, 1992, p. 747)

The development of the printing press in Afghanistan facilitated the transition of manuscripts and communication into the realm of printing. The official commencement of printing in Afghanistan can be traced back to the publication of the newspaper Shemsu'n-nehar during the reign of Emir ShirAli Khan (1863-1878). Subsequently, other publications such as Siraju'l-ahbar (1911) and Aman-ı Afghan (1919) were introduced. However, it is important to note that these printing activities were primarily confined to the capital city of Kabul. Nevertheless, in 1929, when Nadir Khan assumed authority, there was an authorized uprising in certain locations beyond Kabul. The press has been triggered. Under the reign of Zahir Shah (1933-1973), significant efforts were made to establish and enhance public

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communication infrastructure. During this time, the press was regarded as the exclusive method of communicating state policy and promoting the interests of the ruling class. While the official state organization was predominantly Pashto, the Dari language held a distinct position as an official language in the press, alongside Pashto. During these times, the state authorities allocated significant funds to promote the Pashto language as the primary language in Afghanistan's educational, administrative, and legal systems. The objective was to enhance its development and proficiency (Amini 2010, HAYRĪ 2013).

According to Article 3 of Afghanistan's 1965 constitution, Pashto and Dari are recognized as the official languages of Afghanistan, including all the languages spoken in the nation. Uzbeks in the country are unable to use their native language in their educational, artistic, and cultural activities due to various governmental, social, and cultural limitations (HAYRĪ, 2013). Shari Jevizjani's works "Yengi Yil" and "Yengi Zaman" were published in the third and fourth editions of the weekly Halk newspaper. These works were the initial endeavors to execute the provisions delineated in the declaration of the Democratic People's Association of Afghanistan. The campaigns were spearheaded by Tahir Bedahshi, Shehrullah Shehper, and Shari Jevizjani, who acquired Uzbek citizenship in 1965. The literary works "Teranesi" and a poem by the renowned Turkmen poet Horoz from Andhoi have been officially released. The Uzbek poetry was originally published in the Afghan press (Abdullah, 2013). Shari Jevizjani's articles in the 7th, 8th, and 9th issues of the weekly Perchem newspaper in 1965 were the first political objection pieces written about the preservation of civil and cultural rights for Uzbeks and Turkmen (Tashkin 2013).

"Our homeland, which is now called Afghanistan, inherited from our ancestors, has recently turned into a field of heavy and disastrous wars and fights because of unjust, heavy politics and the tyranny built on injustice. Therefore, various peoples living in Afghanistan were unaware of their own identity and began to forget their mother tongue under the influence of other and foreign cultures."

During the reign of Zahir Shah (1933-1973) and subsequently under Dawud Han until 1978, efforts were made to safeguard their cultural identity against the ignorance and oppressive actions of the ruling authority. This was achieved through the utilization of both written and oral media, sometimes within the confines of the established order and at other times through more forceful means. Efforts have been undertaken. During the parliamentary session in 1971, Uzbek deputies insisted on the inclusion of radio programs in the languages spoken by the many ethnic groups residing in the country. In June 1971, a 45-minute time frame was designated for joint broadcasting in Uzbek languages in Turkmenistan. This time slot occurs daily from 18:00 to 18:45. Nevertheless, this program was halted in 1973 under the pretense that it overlapped with the hour of iftar during its third year (Turan, 1999, p. 187).

The pro-Soviet regime, which ousted Dawud Khan in 1978 and assumed control, pledged to grant the ethnic communities residing in the nation the right to access education and engage in broadcasting using their respective languages. During the rule of Dawud Khan, radio transmissions that had been eliminated were permitted in this particular situation. Additionally, elementary school textbooks were created in Uzbek and Turkmen languages specifically for places where Uzbek and Turkmen communities resided, although this was done for political motives (BARLAS, 1992).

First Official Periodical in Uzbek: Yulduz

The concept of freedom has sparked many movements within the country's media. The Yulduz newspaper, which was

established in 1978 as the pioneering and exclusive periodical at the time, exemplifies this dynamism. The Yulduz newspaper, which commenced its formal publication in 1978, held the distinction of being the sole authorized daily and magazine printed in the Uzbek language for a span of twelve years (1978-1990). Halim Yarkin shares his sentiments over the release of Yulduz newspaper in the following manner:

"In 1978, for the luck of the Uzbek people, the newspaper "Yulduz" began to shine in the skies of our country's press. It would not be an exaggeration to say that the publication of "Yulduz" was a great civil event for the development and rise of Afghanistan's Uzbek language and literature, especially for the shaping of its literary language."

(Yarkin, 2010)

Symbolically or through the utilization of the star and its associated metaphors. We encounter numerous writers and poets who candidly convey their genuine sentiments regarding the newspaper through straightforward terms. The expressions of Yarkin, mentioned before, are observed in Abdullah Tashkin.

"After a long time, unexpectedly in 1978, the newspaper "Yulduz" lit up in the skies of the Uzbeks of Afghanistan. 'Yulduz' was the result of the struggles and efforts that have been put forward since 1965."

(Abdullah, 2013)

The Uzbeks and Turkmen eagerly anticipated the weekly editions of the journal, which first had articles in both Turkmen and Uzbek languages. These editions were safeguarded both materially and morally. The newspaper typically consisted of four pages, although during periods of extensive content, it occasionally expanded to six or even eight pages. Several writers and poets during this period had their first or some of their literary works published in these newspaper pages. The publication encountered numerous challenges throughout its printing tenure. The challenges were successfully resolved due to the active participation of volunteer citizens in the procurement and distribution process, as well as those who provided their personal vehicles for the newspaper's administration. In addition to these negative aspects, there were only a limited number of writers that consistently contributed to the publication. Additionally, it proved to be exceedingly challenging to locate proficient individuals for the tasks of typesetting and proofreading manuscripts, as well as achieving a high level of proficiency in the literary language. Exerting influence over the publication of the newspaper Shari Jevizjani, together with Muhammed Emin Uchkun, who served as its initial director, assumed several responsibilities including newspaper layout, article review, ensuring adherence to standards, and news translation. Uchkun devoted over two years of his life to the Yulduz newspaper. Following Uchkun, the newspaper's accountable individual.

The publication encountered numerous challenges throughout its printing tenure. The challenges were successfully resolved due to the active involvement of volunteer citizens in the procurement and distribution process, as well as individuals who offered their personal vehicles for the newspaper's administration. In addition to these negative aspects, the publication had a relatively limited number of writers that consistently contributed. Additionally, it proved to be highly challenging to locate competent individuals proficient in typesetting and proofreading manuscripts, as well as achieving a high degree of literary language. Exerting influence over the publication of the newspaper.

Shari Jevizjani and Muhammed Emin Uchkun, the first responsible director, had various responsibilities including newspaper layout, article review, ensuring compliance with

standards, and news translation. Uchkun dedicated over two years of his life to the Yulduz newspaper. Following Uchkun, the newspaper bears responsibility.

Ayhan Beyani took on the directorship amidst the same challenging circumstances. Due to the lack of support from state organs, the administration was unable to produce the journal consistently. This was further hindered by attacks on the printing house, resulting in the occasional combination and publication of two issues. In addition to these essential requirements and challenges, Tajikistan consultants, who held the role of Soviet supervisors, were forcibly relocated to the newspaper's headquarters in Mezar-i Sherif in 1984 due to their dissent towards the Uzbek publication. Abdullah Ruin was selected as the accountable director in 1984, given these circumstances (Lebib, 2006). Abdullah Ruin, undeterred by the enforced constraints, collaborated with Uzbek intellectuals and writers, thereby overcoming difficulties to ensure uninterrupted publication of the daily. Furthermore, he successfully expanded its readership and distribution. Ali Shir Nevayi published sixteen works throughout his lifetime, in addition to the Yulduz newspaper. Under the leadership of Nurullah Altay, who succeeded Abdullah Ruin as the responsible manager, the political and social situations, as well as the war environment, gave rise to new challenges. The act of setting fire to printing houses and scattering workers posed the challenge of manually removing the newspapers using hand-operated machinery. Throughout this arduous endeavor, spanning around five years, the newspaper was disseminated in the format of a compact booklet consisting of 30 to 36 pages. Since 1995, the newspaper has ceased publication as a result of the Taliban's influence (Abdullah, 2013).

Example of Poems Written for Yulduz

In 1995, Nurullah Altay inquired about the necessary measures to sustain the live broadcasting of the Yulduz newspaper by asking, "Is this Milletning İgesi Bar?" He composes a scathing article entitled (Altay, 1995). Kubra Keyvan wrote a poem called "Yulduz Nuri" in 2003, while Taj Muhammed Musteid wrote a poem called "Yulduzim Bahari" to celebrate the newspaper's eighth anniversary in 2014. It will suffice to demonstrate the extent to which it impacts the realm of emotions. Kazim Amini has finished writing his poetry titled "Hakikat Kuychisi" at Meymene, commemorating the 12th anniversary of the Yulduz newspaper (Said, 2013). The poem concludes with the following quatrain:

*O'n ikki yoshing tabriklab bugun
Shoningga yozdim, chakomani
So'vg'am qabul et, holimga qadar
Jo'shqin mihr ila, surdim xomani*
(Amini, 2013, pp. 74-76)

Instead of multiplying the colors and listing them in length, here we will content ourselves with the poem "Cholpan Yulduz", which was sent by Abdurreshid Mahdum Cheshti from Saudi Arabia, where he went for Hajj on the occasion of the publication of the Yulduz newspaper, and published in the Yulduz newspaper (Ozturk, 2014, pp. 64-65).

"Cho'pon Yulduz"ing

*Ey aziz yurtim muborak chiqti toli "yulduz"ing
Tun qoro qoyg'usin yoritgay imdi her on "yulduz"ing
Ruxsoring ustida nuri saodat tovlanur
Dilbaring rumoli uzra ko'p yarashgan "yulduz"ing
Ko'p kulkilar qilurlor ir hayotiga asir
Baxt, tolilik, go'zal bo'lsin bu cho'pon "yulduz"ing
Chanqagan millatga bermish obi hayvondin ulush
Yashnasun yangi hayot-la imdi har on "yulduz"ing
Dongi kitgan qohramon ildin matallar nashr itib
Boy vatan torixidan xalqiga doston "yulduz"ing*

*Xolq davronida boy farhangini yashnatmoq uchun
Buston dostonida bo'lsun g'azalxon "yulduz"ing
Markazi Bag'lon sharaf toyqoy ziyoratgohidan
Chun imomidin kotiba fazli arqon "yulduz"ing
Xolqimizning manaviyatda irur ko'p boyligi
Himmat aylab tirsra bo'lgay durr u marjon "yulduz"ing
Cheshti dir jon bulbuli istar vatan gulzorida
Dil navosidan navo aylarga chandon "yulduz"ing*
(Yulduz 1980, S 7)

Conclusion

The Uzbek language, literature, and culture in Afghanistan faced a number of restrictions, assimilation-oriented laws, and pressures between the 18th and the 20th centuries. While the Uzbeks in the area made concerted efforts to oppose these political actions, they faced significant challenges in preserving their achievements in culture and civilization, as well as the language and literature that they used to communicate them. Since the latter part of the 20th century, barriers on both an individual and societal level have arisen, and attempts to overcome them have started to yield positive results. It is now simpler for them to be properly recognized and acknowledged as a result of their combined efforts. Originally, flour was used in the Yulduz newspaper making process. Over a period of twelve years, the Yulduz daily newspaper assumed the official responsibility of serving as the Uzbek population in Afghanistan's compass, illuminating reflection of language and culture, and channel of communication. Afghanistan is currently receiving distribution of the Yulduz newspaper. Still, during the period of 1978 to 1990, it lacked the status of being the sole representative. The Yulduz newspaper bears tremendous historical and symbolic value in the ongoing struggle for numerous rights that are currently enjoyed, and it provides evident proof of the influence of Afghan Uzbek literature.

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