

## An Analytical Study of Standard Pashto Language

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### ABSTRACT

Linguistics has different branches; the most famous branch is called descriptive linguistics. Linguistics is an excellent branch of descriptive linguistics and it is a science that studies the sub-systems of a comprehensive system of a language. As you can see, every language has its own dialects, like other languages, Pashto has many dialects due to the presence of speakers in different regions. Dialect is a style of communication or a type of speech. Dialect in English is called dialect, which is made from the Greek word (dialectos and dialectos means the way of speaking. The issue of standard language is a matter of cultural and social popularity, and all social popularity has economic and political roots. Standard dialect is called standard dialect in English; Therefore, if all dialects of a language are eliminated, one dialect is considered the standard dialect to be used, selected and accepted for speaking and daily writing in terms of social, tabriz, cultural and political status is called standard dialect.

Pashto may have unity to some extent, but dialectic unity is less. In Kabul, some pen holders and a certain amount of official power holders mention the standard language, which has no oral existence, but only a written form; So, on this basis, one can say that until now, there is no public oral standard language understood in Pashtuns, which has become popular among the people from the point of view of its social popularity.

In this writing we become familiar with other idioms beside standard dialect.

**Keywords-** Understanding, Criterion, Dialect.

### I. INTRODUCTION

There are many dialects in our Pashto language that people of one region may not understand the dialect of the people of another region; therefore, standards for such a language should be determined when language standards are determined; so this language is called standard dialect. Who will set these standards and why is it called a standard language and why there is the need to standardize a language?

This research was done because accurate and information about this issue has not been presented yet. So there is a need to be a research if it has the place for study.

Through this research paper fans will understand the problems in the way of standard dialect and standardization. And also it could be used as source for teaching.

In addition, it could be used as teaching source, this article could be also used as source by future researchers.

A plan has been developed for the research of the standard dialect scientific research article, reliable sources and sources about the standard dialect have been identified, and then the work has been started. In this scientific article, in addition to the technical aspect, several important scientific research topics have been researched and concluded with a solid result. This research is based on a combination of scientific methods.

Allah created many languages in the world, which currently exist in thousands of languages; but each language has its own characteristics and different literature, and each language has different dialects. When the literature of a language is created; so it is obvious that the same language comes into being as a result of the efforts of the writers and writers and survives and this literature will be able to develop well

when all the standards of that language are taken into consideration. Maybe after hearing the word standard, you also have this question, what is the standard of tone? And who will set these standards and why is it called a standard language? And what is the need to standardize a dialect, I have answered these and similar questions in this article. I would like to introduce a topic that is closely related to this, which I will start with.

## II. UNDERSTANDING

Human beings live socially interacting with each other and interacting with the environment. These interactions and activities are carried out through the transmission of messages and information to each other through communication. If you look at the definition of language humans have always been able to speak but that doesn't mean that language which has the same meaning is similar with the existing of human.

Hotak (2006) states that "there are three types of communication systems: one is sound the other is body movements and the third is language. There are different voices in the language." (p. 36).

According to Hotak (2006) "The history of the creation of language is closely related to the history of the creation of human beings and has evolved in accordance with the evolution and development of the history of human society and as a result it has taken its present form."

It is clear that the first human beings did not have a language at the time of their creation but when they felt the need to transmit their desires thoughts and ideas to others they created the language despite the difficulties and problems and this event of the creation of language was very complex and went through a long period of evolution and evolution.

Since language has historically evolved and is a complex means of communication between human beings, that is, when humans need to say something to each other, the vocal organs developed according to this need, and gradually these development and successes led to the emergence of today's world of speech. It is a good result of evolution and development in which languages have evolved and developed in turn, because there are different dialects in each language, which has made it difficult to learn languages, but for this problem, linguists have tried to set standards for the language and choose one dialect from among all dialects that is understandable to all which is name standard dialect.

### **Criterion:**

The Arabic word for "standard" is derived from the word "Ayyar" with the word "Ayyar." In the dictionary, measurements, scales, scales, measurements, fixed and accepted models, gold and silver identification stones, scales are the mileage of the gun, norms, rules, origins, etc., which are the plural form of standard (Hotak, 2006: p. 41).

In English, the terms "norm", measurement, standard, touchstone is used. In Hindi and Urdu, the same Arabic word pronounces as "مايار" or "معايار".

The term of معيار or standard is recorded with different meaning in European languages which two meaning are basic among these meaning. The first is the concept of a military symbol, which can include flags, statues, etc. The first is the concept of a military symbol, which can include flags, statues, etc.

The second meaning is different from the first. In this sense, the criterion represents an example of a measure or weight. For example, a metal rod measuring length (half gauge), a capacity measuring vessel, a weight gauge and a fiber block (stone), etc. The second meaning of the standard is different from the first. In this sense, a standard represents a sample of a certain size or weight. For example, a metal rod for measuring length (half a yard), a container for measuring capacity, a scale for measuring weight and measuring scales (Kani), etc.

There is another standard that is used in the sense of original as opposed to copy. Copies can be used as a legal expression of a unit in daily affairs; but the original should be the last and final reference. For example, the original of the letter, the original of the book, the original of the decree and others can be brought.

In all of these standards, the important concepts of authoritativeness common, unity and uniformity are common.

### **Standard language**

Standard language is the form of speech and writing that is used by most educated and knowledgeable people and is accepted by most people as the correct form of language. Standard Language is the language of a country's political capital and is the official language of education explicitly mentioned in the Constitution.

Dr. Ali Ashraf Sadeqi (1362) describes the characteristics of standard language as follows:

"A standard language is a language that transcends the local and social dialects spoken in a country and is a communicative, social, scientific, and literary means of communication for people who may speak their own particular regional and social dialects in other places and contexts. It is the language of the people and is the language of most people. "This is the language that is used in radio, television and newspapers and is used when teaching the language to foreigners." (M.16):

Rezaei (2005) as cited in Taradgil "Standard language is a language that is used in the media and is taught in universities, schools and schools. The language of the standard is the language spoken by the educated and is used in the news and other similar places.

A standard language is a standard of dialects spoken by educated people in a political and cultural environment (Modarresi, 1396 p. 232).

Or the language for which various seminars and conferences have been organized and the work has been stopped and a common language has been chosen from

among different dialects. And it has been decided, here we should pay attention to one point that this work is going forward based on the political and scientific position; Any language that is used for writing or in the government and office area, after the passage of time, the language that is popular and used in the area of power and political power takes its place as the standard language.

This type of language is used in all official writings, legal, commercial affairs, schools and universities, government agencies, judicial bodies, printing and publishing institution. The Pashto community has done significant work for standard Pashto.

The first meeting of the Pashto community about the spelling of Pashto was held in June 1942 in which 25 scholars of Afghanistan gathered and decided that the lips †the lips †the sit down, all the people, all the talks †the left †the left †the big †the spill †the husbands †the naked †the have †the stood †the we... This is the first time that the Eagles have been able to do that (1930: 10).

The designers of languages believe that when there are many dialect in a language, then two types of standards are chosen, one is to standardize a form in many traditions and forms due to the cultural, historical and literary background. It is selected, for example, Tehrani dialect has been selected for standardization in many Persian cities in Iran. In the second type of selection, not a single form, but a standard form is created from the combination of items from different traditions, for example, the standard form of Shan a is formed from Karanga and Kora Kora in Zimbabwe. Another example is the current standard Norwegian, which consists of different There is a pair of knots. This second way, in which a standard dialect is created from different dialects, reduces the prejudice and resistance of the speakers of other dialects against the standard form.

We see the choice of dialect in the disagreements of the Pashto community. At the time of the Pashto interview, the South-West trend prevailed in standardization, but it can be said in a way that it was set as the standard; But when the Pashto society was established, the tradition of Pashto standardization changed and the concept of a standard as a standard disappeared, but the second option was used, which is to create a standard form by combining the items of different standards. In the meeting of the Pashto community in 1321, the examples of different traditions were set as a standard and it shows that instead of scientific reasoning, the shadow of ethnic unity was spread over these decisions. Ustad Ziyar's speech confirms this, that "in the past, in the Pashto community or Pashto interview, there was such a thing that the hand would be raised." If the hands of the Kandahars increase, the Pashto of the Kandahars will become. If there were more of them, it would happen to them; but we left it. The difference with our Pashto community and the great man Mohammad Gul Khan was that they first wanted to

find a standard writing forum through raising their hands and referendum, and especially Minister Mohammad Gul Khan took the language out of people's mouths, it is not possible" (Hotak, 2007: 33).

In 1337, when the third decision was made, instead of "pata," "pate" was used, and instead of "lats," "loats" was used, and both forms of "we" and "we" as well as "standing" and "going" were considered standard, which slows down the standardization process, as there are two forms instead of one. In the year 1327 (1948), the Pashto community took a new step and spread the umbrella of standardization beyond the Durand Line. In that year, the Pashto community called upon the scholars of Pashtunkhwa to unite for the unification of the Pashto script. Although they were few in number, certain decisions were made, and these decisions played a fundamental role in the unity of the spelling of Pashto in Khyber Pakhtunkhwa and Afghanistan, measured in terms of voices and words. The foundation for the unity we are currently seeing was laid at that time. It was decided in this meeting that instead of writing "n," we will write "ښ," and sounds like "sh," "zh," "z," and others will be standardized; we will not write them as "kh," "sh," "g," "zh." The continuous form of the imperative will be written as "we will say" instead of "we will." Instead of using "ۚ," we will use "ۛ" except in Urdu; "in it" will be written with "ۛ." It's strange that the title of this decision ("Literary Assembly") is written in Pashto society with a long "ۛ" (Literary Assembly, 1327: 71-73). In this... In the decision, we see that the orthography of Afghanistan is heavy, and the Pashto community has accepted its speech from the scholars of Pashtunkhwa. At the end of this decision, it has been signed on behalf of Maulana Abdul Qadir, Syed Rasool Rasa, Hamza Sahib, and... representing Khyber Pakhtunkhwa, as well as the late Shamsuddin Majrooh, Khadim Sahib, Ulfat Sahib, Arsalan Salimi, and... on behalf of Afghanistan.

The third decision was made in 1337 (1958) during the independence celebration days by scholars from Pashtunistan with members of the Pashto community, stating that this time the whole matter is about the words, specifically how to write each word. Different forms of agreement have been established on the land, including the lion, language, cry, and many other examples (for examples, refer to writing; see pages 13-16 of the spelling composition). Among these examples, there are many simple examples as well. Like life, winter is now written by all Pashtuns in the same form; however, in this decision, two examples have also been proposed as standards, such as sun, moon, light, dark, to curse, to insult, long, small, girl, boy, and so on. This indicates the weakness of this decision. We still have differences with Pashtunwali in spelling, but this difference is not only at the level of spelling, but also at the level of words. They use Urdu, Urdu-translated Arabic, and English names in their research paper, while we use our Pashto innovations, Persian, and Arabic.

However, even if the spelling issue is resolved, problems will still remain on the level of fear, and as long as this second issue related to spelling is not resolved, the possibility of unity in writing is low, but this problem is not only within the context of innovations. There are also different forms of common Pashto words (such as: skroota, sarotka, njalay, jinyay, etc.), which should have one form accepted as the standard, because words are meaningful units and their unity creates a conceptual unity.

Standard language slowly influences other dialects and brings about phonetic, lexical, and grammatical changes in them. Sometimes this change becomes so extensive that the standard form absorbs other dialects. Today, as electronic media transfers something from one place to another in seconds, this effect is very rapid (Madarsi, 1396: 288). Although Pashtuns are far from one another, Come and see that there is little interaction, and they do not associate with others outside their tribes, which is why there are still clear and significant ethnic differences. But if you come to the older generation, their curriculum and media, especially the impact of social media, have helped in the unity of Pashto. A standard dialect of Pashto is in the process of strengthening and gaining prominence, which, if the literacy rate increases and interactions between tribes' increase, and if the network of roads expands, this influence will further increase.

In 1992, another decision was made regarding the Pashto script in Bara Gali. This decision was made with the participation of writers from Afghanistan and Pashtunkhwa, with a significant representation from the writers of Pashtunkhwa. The context for the emergence of the seminar was created due to those social and cultural connections. After the mass migration of Afghans to Pakistan due to the April tragedy in Afghanistan, strong ties were formed between the Pashtuns of the lowlands and the highlands. In this seminar, some elements of previous decisions were modified, and according to Mr. Rafi's statement, overall, that writing style was largely accepted that was being practiced in Afghanistan. It seems that some scholars who did not participate in the seminar disagreed on certain aspects of the seminar's results. It seems that some scholars who did not participate in the seminar disagreed with the results of the seminar in some areas. The renowned writer of Peshawar, the late Qalandar Momand, was against the seminar from the beginning because he had developed a new writing style for himself. Professor Doctor Ziyar has a critical view of the decisions made in Bagh-e-Gulayi and writes that some accepted and commonly agreed corrections have been nullified in this seminar. Like 'Arabic all verbs are written in a clear form, like qamis, tamma, shamta... and not written in half consonantal (modified) forms, like in khla (mouth), gat (fist)... Similarly, instead of using the Pashto long or unknown (و), one can use the Pesh (Zamme) and for long or unknown (و), use the Zair

(Kasra), as in ghaman, roman, and gila. In democracy, it is considered preferable to "throw a circle" and freely create a network on Pashto issues, which generates both technical problems and economic and temporal challenges.

It was decided in the meeting that the Arabic words whose meanings have not changed will be written in their original form, and those whose meanings have changed will be written in their Pashto form. Like the shirt and the story, we will write the child and the inquiry in the same way. The letter "ن" will remain in this form, the strength of the emphasized words will not be removed, and "ی" will be written separately in Pashtun areas and together in Afghanistan. The long "ی" will also be applied in the middle of the word, and "ی" will also be written as a long "ی" in the middle. The short "ی" will be written in the form of "ی" next to the words. To write in Lakai, the verb will be written with "ی", the strong vowel "هی" will be written with "گ", "ه" will be given a circle, and the modified "و" will remain in its place. The short "و" will be placed above, and the Pashto letters ږ, ځ, څ, ښ, and ځ will be observed. Words like "کښناستل", "کښي", and others will be written as "کښي" and "کښناستل".

The Pashto Academy held other meetings after this gathering and organized another meeting in Bālā Gully in recent years. When we come to individuals, teacher zear in his works, especially in the writing guide, Professor Ziar has spoken about spelling at the level of morphemes and words, such as using "ma ta" instead of "wa mata."

They have also been classified as clear, such as twilight, dusk, meaning, pearl, butterfly, and nightingale (for other examples see: guidelines); however, these forms have not been obtained according to any system, but rather collected separately.

Some writers claim that we do not have a standardized dialect in the Pashto language.

But this is an absolute statement, and this matter may also not be entirely correct. We have a nearly similar way of speaking, which makes most people quite relaxed and not have problems during pronunciation and speaking.

This statement is also not correct, that we have a standard dialect a central dialect in the Pashto language; establishing a standard among dialects is very difficult. And such an absolute rule in the Pashto language itself raises cries of inaccuracy.

Another speech is the writing style; many problems have arisen in the Pashto language regarding this issue, and some even claim absolute rulings. Those who write according to their dialect are doing work that is very low in academic level; perhaps those who understand languages and these academic discussions may avoid this practice.

There are many problems in the establishment of standard writing in Pashto, because many words in our language are written in different ways by different

people. Because the discussion of dialects is raised here, some issues have also arisen in our writing due to the influence of dialects.

This matter is clearer to the writers of the Pashto language than to anyone else. The dialects have influenced our writing style, making us possess various writing forms. It is true that we do not have an absolute standard in the Pashto language, but this may never be a valid and convincing reason for not having a standard writing system; that is why I write in dialect.

The curriculum taught in schools is in the dialect in which university and academic center books, documents, and notifications are published. It is right that there will not be a single standard dialect. So this could be not a logical reason the we do not have standard writing and in this case it is written into dialect. This right should not be given to other writers that I write in dialect. Writing in dialects will erase the roots of the language.

A single writing style does not emerge simply because we say that there is no single writing style. According to the laws, even if the writing style is designated, it is still impossible for us to implement this writing style everywhere in a short time. The implementation of writing style requires time, and it may be impossible for us to correct this writing style in a short period after establishing the principles and solving the problems.

Even after the principles and some guidelines, we still have not been able to quickly reach a unified writing style. It would be logical to have some superficial materials, meaning this superficial writing style that has been used in the curricula of our schools, universities, and other educational institutions, with which our students have become accustomed. It would be appropriate to use this writing style over time, adopt it as a standard writing style. Because over time, the differences that exist today in Pashto writing styles will fade away, and the application of certain grammatical rules in writing is still ongoing. It may progress further, and we be the owner of standard writing style.

If the Pashto writer hopes for the establishment of a standard writing style, then they should stop writing in dialects and write in the writing style that the majority of Pashto writers use. Creating a standard writing style plays a constructive role in the development of languages and will save our language from extinction.

**Dialect:** A dialect is a style of communication or a way of expressing speech. The word dialect is used for لهجه in English. The term "dialect" in English is derived from the Greek word "dialectos," which refers to of speaking. A dialect can also be referred to as a local variant of a language. Dialects have also been called phraseology, which refers to ways of expressing meaning. In addition to the geographical environment, dialects also change with the social and economic position of the speakers in a community. The dialect of the villagers, the dialect of the farmers, the dialect of the officials, the dialect of the

aristocrats, and many other dialects can be found in examples.

Wajid (1395) stated that "Linguists believe that a dialect of a language emerges when its speakers are displaced from their original and natural homeland due to various social, economic, political, and military factors". "It may exist alongside other languages and be influenced by other languages and cultures. The development process of some dialects may become so prolonged that it gives rise to another language." (Page 62).

Language is a tool and means of understanding among humans. The specific differences observed by the speakers of a language are its various dialects. The specific differences observed by the speakers of a language are its various dialects. In other words, every speaker of a language represents a dialect of that language and, with different biological, sociological and geographical positions, varies in the use and application of that same language. However, since these individual differences are not so far apart from each other, we call each of them an idiolect rather than a dialect. In this way, we consider those individual ideals that share certain common regional or social characteristics. This is also the reason why we say the dialect of a specific region or tribe. In short, we can say that a dialect or accent is a particular form of a language that is related to a specific geographical area, historical period, or social class. The differences that distinguish dialects of a language are those of vocabulary, phonetics, grammar, and lexical. In short, dialectology is a prominent branch of descriptive linguistics and is a science that studies the sub-systems of the comprehensive system of a language. Now let's get back to your main topic, which is the standard dialect:

**Standard dialect:** In some places, standard language is used instead of the standard dialect; however, Taj (1389) uses standard dialect instead of standard language and defines standard dialect as follows. "The focus of this discussion is the individual dialect, which linguists refer to as idiolect, and this term is defined as the collection of a specific person's linguistic habits during a particular period." (Page 20). This is an individual dialect, which holds a very fundamental position in the discussion of language and dialect. It is such that a language is referred to as the collection of those individual dialects that have more or less similarity with each other. The dialect is exactly the same, but with such a difference that when both terms are used in the same discussion, meaning in relation to one language. The similarity between individual dialects of a single dialect is greater than that observed between individual dialects of the entire language. If one dialect among all the dialects of a language is chosen and enforced for everyday writing based on the elevation of its social, regional, cultural, and political status, it is considered Literary, formal, public, or in short, standard and accurate dialect. "Other

forms are non-standard dialects in comparison to this." (100 pages)

According to Tagi (1389), "If we consider language as a system and the collective differences observed within that system, then that is a dialect; however, if the system itself is different, we consider it a separate language." It should also be mentioned here that there may be a dialectal difference within the linguistic system itself, which arises based on gender, class and geographical differences, it is better for us to use the term standard dialect in this discussion, not standard language. The matter of standard accents has some differences in Pashto and in some other languages of the world. For example, when referring to standard accents in certain languages such as English or French. The target is not only written in a textual form but also comes in its spoken form, and this takes on different shapes under various economic, political, and cultural conditions in different communities, regions, and times. The issue of the standard dialect is a cultural and socially popular matter, which in turn has its own economic and political roots. "The standard dialect is referred to in English as standard dialect." When one dialect is selected, used, and accepted for speaking and daily writing out of all the dialects of a language, from the perspective of social, regional, cultural, and political status, it is considered the standard and correct dialect.

Standard dialects emerge under different conditions in various languages. For example, the Latin dialect that was initially spoken only in the city of Rome later became widespread in Italy and then throughout the whole Western world. The major reason for its spread and popularity is the economic, political, and cultural dominance of the city of Rome. The standard French emerged in this form from Paris. This is because Paris was the economic, political, and cultural center of France. In today's Pashto, there may be a certain degree of unity, but dialectal unity is less. In Kabul, some writers and a certain number of holders of official power refer to a standard dialect that does not have an oral presence but exists only in written form. It can be said that there is still no common spoken standard accent among Pashtuns that has gained widespread social acceptance among the people. That it has consciously reached our era and then for a long beautiful period in Khyber Pakhtunkhwa, political, economic, and cultural prosperity has been granted. The great political, economic, and cultural prosperity of Afghanistan is at stake. Pashtuns, who are the majority in Afghanistan, are settled in an unbalanced manner, which is also a significant obstacle for a coherent and standardized dialect. What some people today call standard Pashto is not a specific dialect from Kabul; it has only gained some presence in books and newspapers through certain verbs and expressions. As time passes, the standard dialect becomes more complete and enriched in its expansiveness and fullness. This is because other dialects gradually come under influence and eventually

assimilate all of them, resulting in a return to linguistic unity. According to Hotak (2006), "Currently, dialectal differences are converging towards unity, and the potential for their unification is significant." The current scientific and technological advancement has indeed led to a closeness not only among the members of a single language community but also among the languages of the entire human world. As we mentioned earlier, there have been times when a specific local dialect has become standardized. Like the Attic dialect in ancient Greece, this dialect was only a local dialect until the fifth century and had very few speakers, but after its speakers gained political control. For almost a century, from the time of the Persian Wars until the establishment of the Macedonian Empire, it became a common and standard language of the entire Hellenic world.

The dialect that many writers use in their writings may have a certain degree of spelling unity. However, the dialectal unity is somewhat lacking, and in Kabul, some holders of pen and a certain degree of cultural or official power claim that the standard dialect, or what they call the standard language, does not have an oral presence but only exists in written form. We said that standard dialects have emerged and become widespread largely as a result of economic, political, or cultural dominance. Unfortunately, there is no Pashto center that has been granted political, economic, and cultural leadership in all of Pashtun areas for a long, beautiful period. In this center, the only or at least the predominant language is Pashto, which is used as the primary expression of leadership and culture, and as a result, has become standardized and widespread. There is no local dialect of this kind that has been accepted as a standard dialect in our time due to the political or cultural dominance of its speakers.

### **III. CHALLENGES IN THE STANDARDIZATION OF A STANDARD PASHTO DIALECT**

To establish a standard style for speaking and writing in the Pashto language, it is essential to protect this pure and ancient language from the influences of Persian in Afghanistan and English and Urdu in Pakistan. In Balkh province, Pashto students are forced to attend Persian language schools due to the lack of sufficient Pashto schools. In government press and news institutions, all texts are first written in Persian; and then, only for the sake of fulfilling a mere formality, they are translated into Pashto. The translation of new scientific and research works is valuable and useful in its own right; however, no language, including Pashto, should be merely a language of translation, especially not of poor translation. The meaning of this statement is that Pashto should emerge from the perspective of translation or as a second language in Afghanistan and Pashtunkhwa. Rather, Pashto should transform into a lively, active, and vibrant language in schools, universities, government

and private institutions, publishing and printing organizations, commercial exchanges, and social life. The efforts of some writers and scholars in establishing standard Pashto do not have a scientific foundation; these efforts are largely emotional in nature. As we see, sometimes one dialect of the Pashto language is referred to as an irregular dialect compared to another. Sometimes, formulas for percentages are presented for the standardization of Pashto, similar to those in arithmetic and geometry. Sometimes, the scientific issues of language are resolved based on the principle of majority and minority, similar to the resolution of political disputes. We must first remove various political and discriminatory barriers against the language.

#### **IV. HOW DOES DIALECT FIRST EMERGE?**

Language is a collection of verbal and oral symbols, and each symbol represents a mental image of ours, and these images, in turn, draw from human environments, temporal objects, events, and actions. "It is important to note that this environment, time, things, and behaviors are always in change and transformation." or it may not have a clear form of physical, spiritual, cultural, and social characteristics among the people. This very change is a factor and source of linguistic change or, in other words, the diversity of a language, and this diversity in a language means different forms or dialects. The local and tribal distribution of knowledge and ignorance, youth and old age, wealth and poverty, masculinity and femininity, and other such factors together create dialectal differences in a language. Ghorbandi (2016) states regarding this, "A single person uses several dialects. He speaks one kind with the knowledgeable, another kind with the ignorant, one kind with the young, and yet another kind with the old, and likewise, the passage of time also causes dialectal changes". (Page 8).

In a society, speakers of one language differ from each other to some extent. Generally, these differences are clearly observed in three categories.

- A member of one social group has dialectal differences with a member of another social group (even though both speak the same language).
- The dialect of men and women also differs among themselves; we must take that into account when recording the language.
- There is sometimes a difference in the way young men and elders speak. For example, in many African languages, young men are not familiar with the religious terminologies that their fathers and mothers would understand. These differences are especially noticeable in places where the old culture is undergoing rapid change. Ghorbandi (2016) states: "The visa language has emerged as an important tool for collective communication in the

context of human social groups, alongside human consciousness." (p. 9).

The emergence of dialects has been ongoing since the inception of language to the present day. Alongside the process of dialect formation, language speakers strive to reduce the influence of dialect emergence on the language. Thus a language first achieves its national status and then progresses to an international level. In other words: The more a society is in the early stages of evolution, the more dialects of a language there are. However, as society progresses, the emergence of dialects from the language decreases. On the other hand, linguists say that language and dialect have a close relationship with each other. This means that a language does not exist without dialects, and a dialect does not have meaning without a language; so in short, we will also talk about language.

Language is generally a means of understanding and communication. Language is a specific system of sounds, signs, and symbols that members of a community use to understand and communicate with one another. Or in other words: Language in a specific way are those sounds that humans express their thoughts and ideas through their vocal organs under a specific order and system, thereby connecting with one another, it means "They teach and inform each other."

How did language first come into being? Various theories have been presented among scholars regarding this, and it is not necessary to bring all of them here. It has emerged as a continuous social necessity among them. When we bring the word of a language to the forefront; to a large extent, we mean spoken language, while written language is another system that has a direct connection with speech. According to the research of Ziar (138), "language is a symbolic system of human sounds that members of a linguistic community use for communication." Humans have invented graphic systems to record and preserve their spoken languages, which we call writing. Speech and writing are fundamentally two different systems. Writing consists of the letters that form the basic components of speech. Sounds are physical phenomena that are perceived through the ears, while letters are another type of physical phenomena that are perceived through the eyes.

According to Hotak (2007), "Language is the auditory symbolic tool of knowledge and understanding that has brought humanity to the stage of civilization and evolution, and the creation of writing has led humans to the stage of civilization and evolution."

The factors leading to the emergence of dialects from a language are divided into two parts.

- External factors of the language: The external factors that create the external environment related to the language include: historical, geographical, political, cultural, economic, and so on...

- Internal factors of language: Phonemic and morphemic, morphological, syntactic, and other changes are studied in the internal environment of the language.

The process of a dialect emerging from a language is not the work of a few days, a few months, or even a few designated centuries; rather, this process requires a significant historical time for a dialect to evolve from a language.

## V. CONCLUSION

It should be said in the end that having a standard language or standard dialect for any nation, in any form, is an essential and beneficial task. However, this does not mean that non-standard dialects are wrong; rather, the point is that they are not scientific and standard. Therefore, they are completely correct, good, and accurate for their speakers. The issue of establishing a standard dialect is only about the development of the language, not about correctness and mistakes.

The understanding of non-standard dialects is usually narrower compared to standard dialects, but it does not deviate from the language system to be considered incorrect. Incorrect speech is that which does not align at all with the linguistic system. For example: I said something. According to the existing standard Pashto, it is a non-standard dialect, but it is not wrong, because the speakers of this dialect fully understand it and it does not contradict the general system of the language. However, (the two books) are not really Pashto, or in other words, they are incorrect Pashto, because within the linguistic system there is no dialectal difference, but rather a clear deviation from the entire system of the language.

I hope that the authors who face any writing issues, mistakes, or discrepancies in the development of standard Pashto will share those with other linguists through writings and media. Because the creation of standard written or migratory Pashto is not the work of

one person or one linguist; rather, it is a long process that requires a lot of effort. However, our correction should not progress too slowly. Until we have resolved our old issues, new ones will emerge. I urge all writers and linguists to fully participate in the creation of a standardized Pashto.

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