



Original Research Article

The Compliment of Humanity in Pashto Literature

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Abstract

This review study revealed the commitment to humanity has been mentioned mostly in various forms in Pashto literature. Humanity in Pashtun society is the highest attribute that characterizes a man to a great extent, among other people, and appreciates him with special respect. The Pashtuns are committed to humanity in society and practice the things in their lives that are attributed to a high quality of humanity. In their thoughts, the Pashtun poets have also frequently recommended these attributes to the Pashtun Nation for consideration. The goal of this research is showcasing the aspect of goodness of Pashtuns, the message of brotherhood of the Pashtuns to other nations, and the responsibility fulfilled by the Pashtun poets. This review collects information from various books of Pashto literature. The result showed that educating the nation, so many examples of good manners, contentment, humbleness, ego, submission of one's wishes for the sake of others, avoiding Pretense, self-reform, avoiding arrogance, avoiding envy, being sincere, avoiding greed, generosity, courage, and other humanity related attributes can be found in Pashto poems.

Keywords: Arrogance, courage, contentment, ego, envy greed, generosity, humbleness, satisfaction, manners, pretense, self, sincerity.

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Introduction: In Pashtu Literature, commitment to humanity has been mentioned mostly in various forms, humanity in Pashtun Society is the high attributes that characterizes a man to a great extent among other people and appreciates him with special respect. The Pashtuns are committed to humanity in society, practices the things in their lives that are attributed to a high quality of humanity. For doing so, the Pashtun poets therefore have also frequently recommended these attributes to Pashtun Nation for consideration. For educating the nation, so many examples of good manners, contentment, humbleness, ego, skipping own choice to please others, avoiding pretense, self-reform, avoiding arrogance, avoiding envy, being sincere, avoiding greed, generosity, courage, and other humanity related attributes can be found in Pashto poems. These aspects are analyzed in this research.

Methodology

This review has been carried out in the form of a library research and by descriptive and explanatory methods, it showcases high quality traits of humanity in the poems of the Pashtun poets, in this area, the Pashtuns are ahead than all other nations, even sometimes, they have made self-sacrifices and financial sacrifices for saving the respect of others. The review cleared the Pashtuns have a thought of welfare for their own nation and others and Many people consider the Pashtuns to be bellicose, but in fact, they love brotherhood and peaceful life.

The Ingredients of Humanity

In Pashtu Literature, commitment to humanity has been mentioned mostly in various forms, humanity in Pashtun Society is the high attributes that characterizes a man to a great extent among other people and appreciates him with special respect. In the article, I will point out those higher characteristics of the Pashtuns in the versed quotes of the Pashtun poets to honorable readers that acts of humanity are based on and the one having these characteristics are called masculine or well-mannered person and his acts done in this circle are called his humanity. These are the high human traits if found in the woman of a society, the women would be termed women of masculinity. The Pashtuns do not use human traits only for Pashtun male or female, but attribute them for every man or woman, does not matter if he/she is from any nation or race, but who has these high traits. Good manners are a condition for humanity that we will discuss here:

Good Manners

هومره زیان له خوگ او خرسه نه رسېږي
لکه څوک په ادمیانو کې بد ځوی شي
(Rafi, 2009, P 155)

Translation: ((Bad mannered man is more dangerous to humans than pig and bear.)) AKHLAQ is the plural form of KHULQ which in many dictionaries has been translated as behavior, habit, good character and positive behave.

Prophet Mohammad peace be upon him says: ((بعثت لا تمم مكارم الاخلاق))

Translation: ((I was sent to perfect the good manners.)) (Dehkhuda, 1998, P 1537)

In language, most manners are used as good traits, however when it is used for a negative meaning, the adjective bad is added to it (bad manners) that is bad behaviors. As manners make the foundation of humanity, good manners such as submission to the sharia, contentment, humbleness, avoiding ego, avoiding base desires, submission one's will to the will of Almighty Allah, avoiding pretense, caring for other's satisfaction, self-reform, avoiding arrogance, eliminating envy, being sincere, being loyal, generosity, avoiding illegal wealth, keeping promise, serving the society in addition to serving parents, endeavoring, and doing other similar good deeds and avoiding bad deeds which develop a society and are good for its people are all called good manners or good behaviors. Every human that completes the above promises is indeed on the right track of humanity that strengthens the one's respect in the society and has the honor of being friend of the Almighty Allah. Here, it is important to mention some versed quotes of poets about the mentioned issues which show the characteristics of humanity.

Implementing Sharia on yourself

Every human being who follows the path of humanity is required to follow and accept Sharia in the beginning. Those who are against Sharia, even if they have all the good qualities or morals, the Pashtun humanity rejects them.

که شیخان که زاهدان دي
توري خاوري يي پر سر
که قدم ږدي بي له شرعي
په خلاف د پېغمبر
(Khattak, 2001, p 746)

Translation: ((Those sheikhs and ascetics, who go against the Shariah and leave the path of Prophet Muhammad (peace and blessings of Allah be upon him), are losers.))

Being Content

One of ways to increase the dignity of a person is to be content with his own share, those who always have an eye on other people's wealth to gain their position and illegally gain them, lose their honor and they always look greedy. Many verses can be mentioned about this:

که صدف غوندي سينه گنجينه غواړي
له دريا به کړه په څاڅکي قناعت
مومند، ۱۳۸۳ ل، ۵۱ م.

Translation: (Though the water of the sea is abundant, but it is dirty, the oyster does not drink it, and is satisfied with a single drop of rain, so that drop turns a pearl in its chest. Every human should content with his legal wealth and save himself from illegal wealth so he can be appreciated in the society.

Being humble

Human is created from soil, the attribute of soil is humbleness, so it is useful for a human to be humble. There are also versed poems in the poetry of Pashtun poets:

کمينی هسي کامل کړم چي زه درومم
لکه ځمکه درست جهان را سره بيايم
(Rafi, 2009, 194p)

Translation: (My humbleness made me so popular in society that the whole world does not oppose my opinion.)

Avoiding Ego

A person who sees himself and does not care about anything else does not have the seed of good morals or humanity. Avoiding ego is the first lesson that must be learned and acted upon

که خود بین وي ته به يې څه کوي رحمانه
د خود بینو سزا خپله خودي پس کا
(Abdurrahman Baba, 2009, 69p)

Translation: ((A selfish person is always alone, the society does not respect him, the selfish person is punished for this act.))

Surrendering your pleasure to the pleasure of Allah (SWT).

Surrendering to fate and the will of Allah (SWT) strengthens the soul and when the soul is strengthened, then the candle of humanity is lit in the heart.

سر رشته مي خدای همه د یار په لاس کړه
په هر لور مي چي را کاري پسي ځمه
(Rafi, 2009, 194 p)

Translation: (Almighty Allah put the control of my life in the hands of my friend, anywhere he takes me, I do not oppose it.)

Avoiding Pretense

In Islam, the second name of pretense is hidden shirk. Pretense is an evil act that shows bad as good and good as bad, so the person who is described as a human being should not show off his good deeds unnecessarily to the people. Those who do good deeds for the purpose of showing themselves and achieving a position in the society have been condemned by Islam and as well as by Pashtun society.

د ریا له زاهدی زما توبه ده
چي يې کاندې څوک په رسم و په عادات
(Abdurrahman Baba, 2005, 119p)

Translation: ((The ascetic is called the pious, such asceticism is done by showing off and is not for the sake of Allah (swt), this is a meaningless ritual and practice, every person should avoid it.))

Submission to the will of others

Most people always follow their own wills. Humanity is that you should sometimes care about your own wills and sometimes the wills of others. With this, friendship, kinship and even the roots of society get stronger.

گاه د نورو رضا بو په گاهي خپله
په کار نه ده همېشه خپله رضا
(Abdurrahman Baba, 2005, 60 p)

Translation: ((We should not always do things by our own will, but sometimes we should also consider the wishes of others.))

Self - Reform

Self-reform is done by developing good morals and abandoning bad deeds, that is, you should develop good morals and abandon bad morals, or you should have good morals and avoid bad morals. Giving up bad habits and acquiring good morals is called humanity in Pashtun high attributes (9:32). (Kakakhel, 2005, 32 p).

کم خوراک سړی نژدې شي فرېنتو ته
هر سړی چې بېسار خور شي بېسار خوار شي
(Abdurrahman Baba, 1987, 305 p)

Translation: ((Eating less is the value that makes the soul humble and saves it from evils, so that the soul can be reformed, the characteristics of angels will increase in this person, and he will do good deeds in the society.))

Avoid Arrogance

Greatness is an attribute of Allah (swt) that does not suit man. It is useful for every human being to protect himself from arrogance and describe himself with the attribute of humanity.

ماشومان په سړي کبر رستمېان کا
د حلوا په ځای دي ولي استخان خور
(Momand, 2004, 80 p)

Translation: ((Arrogance is such a thing that weak people like children also become as powerful as Rustam against the arrogant and do not accept the words of arrogance, so it is useful for a person to avoid arrogance.))

Getting rid of Envy

It is impossible for those who have envy at the level of a grain in their hearts to enter Paradise, that is why it is said that a person with envy is miles away from the attribute of humanity:

کینه بده ده بېشکه جنگ حرام دی
نه له نفس او له شیطان سره کینه
(Abdurrahman Baba, 1987, 143 p)
عبدالرحمن بابا، ۱۹۸۷ز، ۱۴۳م.

Translation: ((Having envy and jealousy towards each other in society is a bad act, we should avoid it, but we should consider the saying that there is benefit in enmity with the self and the devil, and you should cherish this part.))

Being Sincere

Sincerity in every work leads to the pleasure of Allah (swt), so it has a special place in humanity.

څه عجب بلند مقام دی د اخلاص
چي جهان واره غلام دی د اخلاص
(Abdurrahman Baba, 1987, 169 p)

Translation: ((sincerity and truthfulness has a very high position, they make the people of the world be your followers based on your truthfulness.))

No Material Greed

Based on material greed, the honor and dignity of the human being is destroyed, so it is useful for every human being to eliminate his bad greed for material things and align himself with this principle of humanity.

که دي طمع د مخلوق له دره پرېکړه
بادشاهي دي مبارک شه که گدا يي
(Khattak, 1960, as)

Translation: (In terms of materiality, if one did not covet another's wealth and worked hard to solve his own material problems, then this status is better than kingship.)

Being Generous

Generosity is a characteristic of humanity and one should always be generous in his/her work.

سخي هر يو د خدای دوست دی
و لو کان فاسقا
هر بخيل د خدای دښمن دی
و لو کان زاهدا
(Abdurrahman Baba, 2005, 99 pp)

Translation: ((Here the poet has quotes holy hadith that even if a generous person is a transgressor or a sinner, it is better than an ascetic or pious person who is stingy.))

Keeping Your Word

Anyone who talks and promises many things in his words and then does not keep any of his words, such man cannot be called a masculine. In Khushal Baba's poems, the person who keeps his word and serves his society in addition to serving his parents is called a masculine. He says:

مرد به نه شي په گفتار
څو پيدا نه کړي کردار
(Mutamid, 1966, 94 p)

Translation: ((The valuable thing for the masculine is acting upon what he says, only boasting does not make a man masculine.))

Endeavoring

One of the attributes of humanity is to endeavor, an unambitious person is a burden on a society and cannot cure any disease of the society. There are many poems regarding this in Pashtu poetry.

که اسمان دي د زمري په خوله کي ور کا
د زمري په خوله کي مه پرېږده همت
(Mutamid, 1966, p 98)

Translation: ((If the time and situations worsen so much as if someone were trapped in the mouth and paws of a lion, he should not give up at all and with his efforts he will get rid of the problems.))

Discussion

In the versed part of the Pashtu Literature, no one has researched on a specific article or book under the title of (Compliment of humanity in Pashto versed literature) yet, however, some specific humanity traits of the Pashtuns have been pointed out in the works of (Brave Pashtun) and (Gallant Pashtun) about the poems of Khushal Khan Khattak, however, the title under which we researched, has not been widely and evidently researched. We will try to carry out the research in the light of Pashtun culture and Islamic values.

Conclusion

So many issues about humanity have been mentioned in the Pashtu literature, however, discussing all of them are higher than the capacity of this article, so we only discussed some of them as examples.

In Pashtu Literature, commitment to humanity has been mentioned mostly in various forms, humanity in Pashtun Society is the high attributes that characterizes a man to a great extent among other people and appreciates him with special respect. The Pashtuns are committed to humanity in society, practices the things in their lives that are attributed to a high quality of humanity. For doing so, the Pashtun poets therefore have also frequently recommended these attributes to Pashtun Nation for consideration. Pashtuns are helpful and supportive people and, in this regard, the job of Pashtu poets are to convey the message of brotherhood to other nations. For educating the nation, so many examples of good manners, contentment, humbleness, ego, skipping own choice to please others, avoiding pretense, self-reform, avoiding arrogance, avoiding envy, being sincere, avoiding greed, generosity, courage, and the examples of other humanity related attributes can be found in the Pashto poems.

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