

# The Cultural Codes of Pashto in Khushal Khan's Poetry

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## ABSTRACT

Khushal Khan Khattak is a prolific writer, poet, politician, and community leader of Pashtun nation. He, as a leader, understood the spirit and soul of the Pashtuns at that time. So, his poems have all the cultural codes of the Pashtun nation. For example: Challenge, honor, masculinity, hospitality, shame, modesty, honesty, unity and love.

A few hundred years ago, the cultural codes, which described in his poems, are almost still present in the Pashtun community. The main reason being the backwardness of the Pashtun nation and their society, is because the cultural codes change as society changes. The society of Pashtun nation does not change until today. It has its old shape as two or three hundred year ago.

There are a lot of codes that we can find in both, also in the poems of Khushal Khan Khatak and in the space of Pashtun nation. There are not the most of the codes in Western societies nowadays, because these codes that are often considered in Islamic countries.

**Keywords-** codes, culture, poem, Pashto.

## I. INTRODUCTION

Cultural codes express the way of thinking and expression of a nation and society, what values and images they have towards their society and people.

The main discussion of this article examines the same cultural codes of Pashto language in the poems of Khushal Khan and for each code, several samples and verses of poems have been taken.

## II. RESEARCH METHOD

In this article, we have used different methods, which include literary, analytical, descriptive and scientific methods.

### Research Problems

There is not much material about the cultural codes of Pashtun nation in English, especially about the study of these codes in the poems. The second big

problem is the translation of the poems from Pashto to English language.

### Hypothesis

Most of the cultural codes of Pashto language have been presented in Khushal Khan's poems, which are still prevalent in Pashtun nation, but there are not these cultures in some other developed countries.

### Cultural Codes

Cultural symbols or codes explore the cultural stocks of a nation or a language. The codes have social characteristics. They reveal the relationship between people. Each other take care of them and understand them. The codes maintain social contacts between the generations and past experiences and knowledge shows the same.

### Masculinity

The Attributes which are considered traditionally masculine include courage, independence, and self-expression, although the attributes related to

masculinity depend on place and context, and are influenced by different social and cultural factors.

Pashtuns are naturally humble and kind nation in the society, but as long as no one violates their rights. The saying of Pashtunwaly is that Pashtuns cannot accept another's attack on themselves, but Khushal Khan Khatak shows the Pashto cultural code like this:

If you answer with a sword, it is manly  
There are those who are harassed by the wood.

(Azmoon, 2018, 47 p)

In other place, he says:

The man will not be able to speak  
Do not create characters  
There is no honor  
The man is not at work  
A man is ashamed of himself  
The credibility of honor  
Immortal pride in the lineage  
A man has neither mother nor father (Azmoon,

2018, 118 p)

Or:

People do their own little things  
Man is the one who performs other tasks  
He who wants to get comfort, he goes after the good name.

These same people heal wounded hearts (Shawali khan, 2013, 207 p)

In another place:

There are thousands of people wearing turbans  
But some of them have masculinity ( Khushal

Khan, 1966, 1)

### **Challenger**

Perseverance and stability in times of difficulties is the main pillar of Pashtunwaly. Pashtun lost his head but did not leave the field, Khushal Khan himself is the lion of this field. He has faced many calamities in Pashtunwaly like a lion for seventy years, he says:

There are two challenges in the world  
Either he will lose his head or he will succeed

(Azmoon, 2018, 48 p)

Khushal Khan says in another place:

The manhood of the lion is not in the army  
Always be on your own (Azmoon, 2018, 48 p)

Another verses:

If the sky is lost in the lion's mouth  
Don't leave your courage in the lion's mouth

(Azmoon, 2018, 48 p)

that confronts the world  
In the heart, that is me (Azmoon, 2018, 49 p)

Little hearts are rejoicing in pleasure  
A good heart is one that is brave in times of

sorrow (Azmoon, 2018, 49 p)

### **Truthfulness**

Truthfulness is very important in Pashtunwaly, liars are not called Pashtuns, Khushal Khan is on the path of truth and he is willing to suffer in any way. Khushal Khan says:

When I was young, I became old  
I made the world my enemy, if it is a fault, it is  
(Azmoon, 2018, 49 p)

Or:

To tell a lie, when it is not a mouth  
He is the one who speaks the truth (Azmoon, 2018, 49 p)

### **III. CHALLENGING AND BRAVE**

Challenging and courageous are the things on which Pashtunwaly stands. Pashtuns accept the challenge, but they cannot accept it without a challenge: This advantage of Pashtunwaly and this special national identity of Pashto, which has become their secondary nature. The lives of Pashtuns, which were not based on honor, Pashto and masculinity, are not called such live. ( Rohi, 1986, 147 p)

Khushal Khan is crazy about the way of the challenge, his words explain this characteristic of Pashtunwaly well, he is the true representative of Pashto's husband, as he says:

Challenge for the challenge  
Put everything on fire  
Blow the man's head off  
which is no longer alive  
It does not need to be named  
If you always live, your face is different  
The head is good  
Not tainted by scorn (Azmoon, 2018, 50 p)

Or

The head goes, the wealth goes, the honor does not go

A man's good deeds are honorable  
He is not happy with challenging affairs  
If you look at it as a man, it is also a woman ( Khushal Khan, 2008, 50)

Once Khushal Khan's son, named Nizam, died, but Khushal Khan says:

The young man would have died in the challenge of the Pashtuns

It is not like he went to the grave because of swelling

The son who died in the challenge of the nation  
Honor your father in the world

So in Pashtunwaly, the death that is in the way of challenge is very good. Khushal Khan considers the world and life as a challenge, if there is no fat, there is no life, and life with fat, even if it is poor, but it is a kingdom:

The world is shameful and challenging  
If not, the world is broken  
He sat on Khushal

It's not a high place, it's Awrang ( Khushal Khan, 2008, 88 p)

### **wealth**

In Pashtunwaly, wealth is meant for others to take advantage of it. Ungenerous is not Pashto. Pashtuns

love wealth in this sense, to eat it others, Khan was also a generous and rich person from his ancestors, he spent all that he had in the way of God.

The person who wins, eats, forgives, is young  
He who has a sword is the Khan of the sword  
That you eat on your stomach  
He eats with the assembly

According to Khan, a rich person is someone who takes advantage of his wealth.

Khushal Khan says that I am the enemy of wealth and I will not leave it even for an hour, a brave man puts his enemy before himself, that is why gold escapes from me:

Wealth and I are enemies  
Do not make enemies in the world?  
Let the enemy look dead  
His heart swells to death  
Young generation will face his enemy before

himself

And if you are weak, you will face a hundred tricks (Shirzad, 2018, 114p)

#### **Generosity**

Generosity is the opposite of stinginess and means giving in financial or non-financial matters. Khushal Khan Khatak says in his poem:

Translation:

Generosity and courage are the best work  
the brave will not be empty of it (Shirzad, 2018,

110 p)

Or:

Whether it is generosity or sword or writing  
I am famous for these three things (Ziwar, 2010, 139 p)

Khushal Khan in other place says:

Translation:

Those who feed and forgive have manhood  
He who has a sword is a swordsman  
What is the mineral of pearls and rubies?  
The minerals from which kindness is born  
You will be upset if you eat it alone  
He eats with the assembly  
Whether they have power, whether they are

property

Who is able to work?  
Every day and night of the month  
Remember God (Habibi, 2012, 134 p)

#### **honor**

Honor means to be exalted, to be honored, to be exalted. Khushal Khan talks about honor, for instance:

Translation:

I don't feel sorry for my friend's disloyalty  
God, do not dishonor me in friendship

or:

Death is a hundred times better than life  
In which there is no human dignity and honor

(Ziwar, 2010, 157 p)

#### **Benevolence**

Benevolence and Charity is any kind of helping living beings and people who need it. Khan talks about the codes like this:

#### **Translation**

The person who has the good will of the people in his heart

Congratulations to the person, he has the kingdom in his heart

#### **Sympathy**

Sympathy or pity is attention, understanding and human response to the distress or need of another human or being.

Khushal Khan Khatak mentioned the code of sympathy in the following poem:

Translation:

I value him and I will be sacrificed for him

Who sympathizes with the poor in grief (Shirzad, 2018, 113 p)

#### **Consultation**

Consultation means obtaining the right opinion, when a person does not have the right thought about something, he or she turns to others and uses their wisdom and experience. The code of Consultation is expressed as the following:

Translation:

He is not wise if he speaks his mind

But those who ask and consult are also wise (Shirzad, 2018, 110 p)

#### **Cruelty**

Cruelty means causing harm and suffering to others, such as: killing or hitting, or cursing or cursing, or making him absent, or seizing and taking his property without the right, or other actions or a speech that hurts others.

Khushal Khan Khatak says:

Translation:

The unjust is not always in the world

After death, the curse will be on him (Shirzad, 2018, 110 p)

Or:

He likes to do injustice

You will say that there is no death, you will always live

The justifier is the flower of heaven

The oppressor is the wood of the fire of hell (Shirzad, 2018, 110 p)

#### **Labor and comfort**

Khushal Khan Khatak pays attention to labor and comfort, for instance:

Translation:

If you want comfort, accept hard work

No one finds comfort without hard work (Shirzad, 2018, 111 p)

Or:

Accept the hard work and find relief

Both labor and treasure are connected (Khushal Khan, 1981, 110 p)

**Coincidence**

Coincidence is the unity of opinion of two or more people on a matter, also the agreement of two or more numbers with each other. Khushal Khan says, there is no coincidence in Pashtuns unfortunately. If there is, I will be young in my life, for example:

Translation:

If the Pashtuns find a way to unite

The old Khushal Khan will return to this young man (Shirzad, 2018, 113 p)

**To fulfill a promise**

promise means a commitment by someone to do or not do something. Khan says in one of his poem:

Translation:

A man is one who keeps his word to live

The speech of the impotent exists today, not tomorrow (Shirzad, 2018, 112 p)

Or:

The one who has a promise and commitment

Peace be upon him, he has religion and faith (Khushal Khan, 2008, 502 p)

**Lie and truth**

Lie and truth are the cultural codes of Pashto language. Khushal Khan says:

Translation:

He or she is not a human being who tells lies

Who says the truth, he is a human! (Shirzad, 2018, 115 p)

Or:

A liar does not deserve forgiveness

Forgiveness is permissible for the truthful (Shirzad, 2018, 113 p)

**Challenge, revenge and masculinity**

Khushal Khan discussed the codes in his poems, for instance:

Translation:

If the man does not take revenge from the enemy

No sleep, no food, no rest

Who is not worried about the challenge and honor

That man will not be respected (Shirzad, 2018, 114 p)

Or:

I took the sword at the challenge of the Afghan

I am Khushal Khan Khattak, who is brave and proud (Amzoon, 2018, 114p)

or:

Either be a white swordsman or a lover

Which is remembered in songs (Shirzad, 2018, 113 p)

**Wise and foolish**

Khushal Khan khatak says about wise and foolish:

Translation:

Ignorance is a curse unto itself

In that case, he is a curse for the world (Shirzad, 2018, 115 p)

Or:

Whether he is lying or telling the truth

Everything is good for the wise (Shirzad, 2018, 113 p)

Or:

Knowledge brings you up, ignorance brings you down

Either run to Jesus or take Qarun (Ziwar, 2010, 157 p)

**Beating and ethics**

Khan says in his poem:

Translation:

Love your children in your heart, but be angry with your mouth

It is better to say that where there is violence, there is morality. (Shawali, 2018, 113 p)

**Love**

Khan says in his poem:

Translation:

Or the head with the blood of his shoulder

Or I will kiss these lips of yours (Shirzad, 2013, 150 p)

Or:

But do you have the goods of the kingdom?

Or if you want to have a white mouth

I Khushal Khan am not weak to scare

I screamed openly that she gave me mouth (Shirzad, 2018, 113 p)

Or:

The part of love is eternal, not war

Not on books, not on issues, not on culture (Shirzad, 2018, 113 p)

**Fool**

Khan says in his poem:

Translation:

One called the man a fool

Who believes in the oaths of the enemy

Another called the man a fool

Who thinks of girls with white beards

Another called the man a fool

That will be the claim of the countries

Another called the man a fool

Who wants to grow in genealogy

Another called the man a fool

He talks with his eyes and hands (Shirzad, 2018, 113 p)

**IV. CONCLUSION**

In this article, based on my hypothesis, I have found cultural codes in Khushal Khan's works. I have found examples in each code to the best of my ability and have freely translated each example into English.

The codes which I found are: For example: Challenge, honor, masculinity, hospitality, shame, modesty, honesty, unity and love.

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