

Some Humanistic Thoughts in GulPachaOlfat's Prose

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Abstract:

UstadOlfat was such a pained thinker and creative writer who have carefully presented the negative and positive social images of the people to his society. His saying has an abundance of great messages for humanity. In this article, the humanistic ideas of his prose are discussed and the examples are taken from his proses.

The poems of GulPachaOlfat also speak of humanity, philanthropy, and humanity. He was one of the people who understood the community, lived in the community, and was aware of all the conditions of the community. He spent time in politics, was a cultural figure, and was aware of the economy and other problems of the people of the country. His prose contains human thoughts in the realm of Sufism and theosophy which does not deviate from the realm of religion. He believes in the position of the humanity of human beings. He considers human beings to have two sides and tries to make human beings neither animalistic nor angelic. In his opinion, they are humans and should remain humans.

Kew words:Humanism,Humanistic, prose, Human.

1. Introduction:

GulPachaOlfat sympathized with his people and could feel their pains. In his speeches, all the images have been brought for the goodness of human beings. GulPachaOlfat, who had a deep love for human beings and humanity, has humanistic ideas in his creation (prose and poetry), some examples of these ideas are given in this article.

2. Importance and significance of research:

Human beings need to be equipped with the beauty of humanity, as human problems exist in every society, especially in some backward countries, this article talks about human guidelines, which proves the importance of the subject. The expression of humanistic ideas in Olfat's prose will be a new subject, and it is its novelty.

3. Research Objectives:

Introduction to Humanism, providing complete information about some of the humanistic concepts in Olfat's prose as well as how many of the ideas and concepts that UstadOlfat had applied to humans and humanity, are all the objectives of this research.

4. Research Questions:

- What is humanism?
- What concepts of humanism are found in UstadOlfat's prose?
- To what extent have UstadOlfat's humanistic ideas been implemented?

5. Research Methodology:

The article uses a descriptive and explanatory method and the topic has been analyzed.

6. Discussion:

(Humanism is a Latin word that refers to the study of humanities, and it is considered the sect of human authenticity.) (Mangal, 2012, 17)

(In the prose of GulPachaOlfat, humanism is considered as a group and philanthropy as its component. What we see and hear about philanthropy in the speeches of the earlier classic creators of Pashto literature, are the words, which show the relation of creator and life, and the creator has a relationship with life. (Wazir, 2012, 75)

Some of GulOlfat's prose also presents humanistic issues artistically. In his prose, he has mentioned philanthropy, humanism, humanity, compassion, Kindness, benevolence, Sympathy, equality, justice, unity, human rights, and many other issues related to the development of human life.

(In the Pashto language, the term 'humanism' is used in parallel with the words philanthropy, humanism, and the school of human originality or humanism is a philosophy that places humans at the center of his reflections and makes them the axis of all things). In addition to it, it provides the best conditions for human authenticity, growth, and development (Mangal, 2012, 20).

The concept of philanthropy existed with the creation of human beings and this philosophical view should be available to every human being in the world, as the larger part of GulPachaOlfat has humanistic thoughts. The term 'humanism' is used to represent the concept of philanthropy. Humanism originated in the European country of Italy in the fourteenth and fifteenth centuries, with the sole purpose of studying ancient literature. A humanist is someone who researches the humanities, the knowledge of humanism and its useful use in human societies, especially for good and righteous relations in human society, it is important and necessary work and it is very valuable for human beings.

(The holy religion of Islam gives great importance to human dignity, i.e. it values human dignity and status to such an extent that even the smallest zygote is regarded with dignity and respect and considers its abortion a crime and there are special provisions in Islamic law which respect it from the beginning of life to death and even after death. Human is considered the noblest of creatures. And he/she is one of the superior beings. He/She is distinguished from all other beings, and his/her superiority over all beings lies in his/her wisdom, speech, statement, and intention, and most importantly, that human is a benefactor. (Mangal, 2012, 83)

(The philosophical history of humanism in Islam is one of the oldest in the world and GulPachaOlfat had religious knowledge and was educated in religious schools and mosques. He started his education by learning religious lessons. Therefore, his prose contains a lot of humanistic ideas in terms of meaning. The philosophies of these humanistic ideas originated in Greece and other countries which has a very ancient history. They became strong during the European Renaissance and became part of literature.) (Hassam, 2014, 90)

GulPachaOlfat's prose works contain many examples of prose about humanism, for example, the article, namely "Strong and Weak" has nice points about it, and says:

"... In the home of Gira and Tarsa, children also have the power and run in front of the well or sick people, but when you look outside the house, the strong dominate the weak. This is the natural law of the world, that the big and the strong will hit the small and weak with fists and the strong will have no patience and tolerance. To break this cruel law, Almighty God has created love and sentiment. In the world of love, the weak and children are not under the cruelty of the stronger and older ones. Indeed, children rule over the adults and the children have their own kingdom.

We consider the women weak, but their love has made many powerful and strong people be under the control of their choice and satisfaction." (Olfat, 2009, 14)

The meaning of the context: GulPachaOlfat is a Pashto language thinker and writer. He thinks we do not consider it wrong if children beat an older person in the family in our homes and the reason is, children need love and sentiment. May our elders and the older people also adopt the habit of not harming other human beings and have love and sentiment. It is the very love and sentiment that women order men and men obey them.

The above writing has the concept of philanthropy. Life requires love and affection, and is the name of love and human is the symbol of love.

If the meaning of the human name is present in humans and has all the good qualities of humanity, then the human beings of the world will be dear to them. They will treat every human being as a human being, will have mercy not only on human beings but also on animals, and will not even harm plants unnecessarily.

Equality: The author who has a humanistic idea, must have a lot of proses in his creation (poetic and prose) discourses on equality and justice among human beings. Equality is an important principle in the social principles of Islam, because it equates the Arabs and non-Arabs, the black and white, and recognizes human dignity equally for every human being. UstadOlfat considers inequality as the cause of extremism in society and says:

"Due to extremism, people kill each other
And one is a gravedigger for the other"

In UstadOlfat's Prose Collections (p.69), I quote an extract of a literary work on equality and justice under the title of 'The Small and the Big':

"What you consider small, is also big or what you think is big is also small. You consider tree big, but it is in a seed."

You think that seed is small, but it contains a big tree. The big watermelon that you see will not survive for a year and has a very short time, but its small seed can give you a fresh watermelon every year. A seed does not have a lower price than a watermelon has. If a seed disappears, watermelon disappears

"Let's not consider anything small and less important because there is nothing small and big, or great and tiny. All are equal and only Allah is the great and that is all." (Olfat, 2009, 69)

Interpretation of the context: Justice and equality are important in the fundamentals of humanism. According to Schopenhauer, happiness and well-being are in moderation. Humans should avoid extremism and live a life of equality. In his creations, UstadOlfat has wiped away the tears of the oppressed and felt and heard their shrieks. He was against the feudal system and in his literary work, so he wrote against it in favor of the poor and needy and had sympathy for them. In terms of content, there are many sayings about justice in Ustad's creations and sympathy, equality, women's rights, unity, national unity; ignorance, criticism, realism, and condemnation in his prose indicate that UstadOlfat longed for justice in the community.

Combating Discrimination: UstadOlfat was a humanist writer who fought against racial and sexual differences. To him, all the people of Afghanistan were the same. For him, black and white were no different; his goal was to serve his community. Speakers of Pashtun, Persian, Tajik, Aimaq, Nuristani, and other languages were the fingers of one hand for him. He was not interested in thoughts of racism, bigotry, tribalism, nepotism, or friendship. UstadOlfat is one of the writers whose prose has anti-discrimination themes. He says:

“...Look, how many tribes of Pashtuns are called Ghalji or Durrani, but both Ghaljis and Durrani are known as Pashtuns and Afghans. All the people of Afghanistan should completely understand that people of one nation are brothers with the same rights, and cannot be divided from each other by Pashtu, and Persian, Sunni and Shia, Ghalji and Durrani, Herati, Nangarhari, Kandahari, and Mazari. They cannot be divided by these names...” (Olfat, 2009, 100)

He also says:

“Color Difference should not be considered a change in the species of humans. If rice comes from Laghman or if it comes from Baghlan, both types may have slightly different tastes and colors, but no one can deny its existence as rice.” (Olfat, 2009, 190)

The interpretation of the context: Prejudice and discrimination are not good in humanism. Humans should not consider themselves superior to other humans. Humans are descendants of Adam and all descendants have been given the identity of humanity and are named human.

All the human beings of the world are (The Descendants of Adam), which do not only refer to the people of one nation, one language, one race, one continent, and one country. Indeed, it refers to the human beings of the whole world.

Women's Rights: The majority of the world's population is women and all human beings in the world are born of these women, so this part is also present in UstadOlfat's prose. Humanist prose is found in UstadOlfat's Prose Collection, which also speaks about the importance of women. From Adam to the present day all human beings in the world were/reproduced by women and men, so the foundations of the people of the world as a whole are made up of men and women, both of whom are very important.

“We consider women weak, but their love has made many powerful and strong men of the world as followers of women and their wishes...” (Olfat, 2009, 182)

Explanation of the context: Women should be given rights and entitlements. It is the demand of humanity that they should not be underestimated and their rights should be given based on Islam and other religions.

This article, if read from beginning to end, points out how to behave with women, and how important women are in society. He also condemned the bad customs and traditions that lead to the misery of women, such as taking WALWAR (money paid by the groom to the father of the bride in return for the wedding) and not allowing women to go to school, oppressing women and so on.

In addition to the above issues, there are other issues in UstadOlfat's prose that come under the title of humanism.

6. Conclusion:

In this article, humanistic thoughts in the prose of UstadGulPachaOlfat (justice and equality, women's rights, sympathy, protection from discrimination and prejudice, etc.) and valuable work for human guidance are the findings of this article.

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