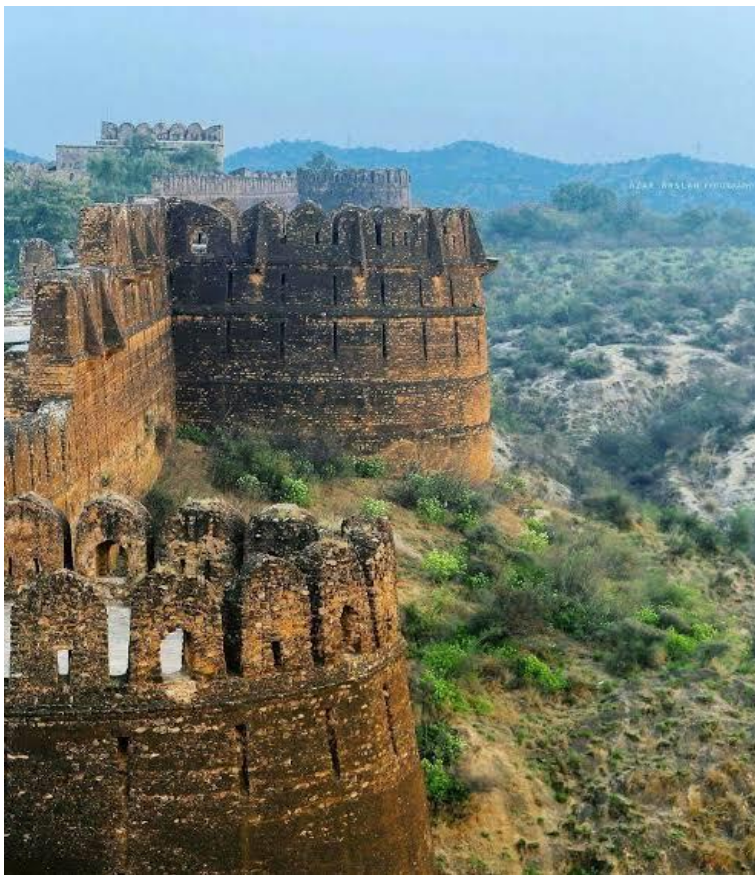


# Thoughtful Reflections

(An anthology of wandering thoughts about Pashto and Pashtoons)



**Fort Rohtas built by Pashtoon King, Sher Shah Suri(1541 A.D.)**

**Authored By:**

**Dr. S. Chiragh Hussain Shah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, the Most Gracious, the Most Merciful)

**Dedicated** to my most esteemed and talented elder brother Syed Altaf Hussain Shah who has been my mentor, teacher, guide and a source of inspiration, consolation and like a tower of light and knowledge to me since my childhood. I pray for his long life, good health and Iman-e-Kamil.

#### **ACKNOWLEDGEMENTS**

I am deeply indebted to the learned writers, Ghulam Ali and late Dr. Sher Zaman Taizai for the translation of my rambling thoughts, indeed a hard task to do. I also sincerely acknowledge the hard work put in by Syed Altaf Hussain Shah for arranging compilation of the manuscript, the composer and proof reader of this book as well as the members of my immediate family and numerous loving friends of mine who encouraged me to publish this anthology. This task could hardly have been accomplished without their unwavering support and cooperation.

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## **Thoughtful Reflections**

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Dr. Syed Chiragh Hussain Shah is a prolific writer. Most of his writings are in his mother tongue Pashto which have been well received in literary circles. His Urdu book “تذکرہ ساداتِ پیر سیاک” is considered to be a handiwork of deep research and investigation into the history of mysticism and religious teachings while describing the legendary account of the Syeds of Peer Sabak. Another book in this series is titled: “پشاور یونیورسٹی میں تین مراکزِ اُردو و ہدایت”

The present work in English contains some of his views, at times considered unorthodox, initially expressed in Pashto but translated by two of his avid readers into English for the benefit of a wider readership. Most of these translated versions appeared in print media from time to time. Most often than not, the ideas expressed therein break new surfaces to further investigate and brood upon the subjects in a different perspective.

I had the privilege to go through these rambling thoughts. I find that except for the three topics (Literature and Politics, A Book Review and The Fascinating Biography of Dr. Zahoor Ahmed Awan --- all three in author's own hand), the rest are translations rendered from his Pashto writings by the learned writer Ghulam Ali except for the one article titled “Misappropriation of Trust” which has been translated by the distinguished scholar Dr. Sher Zaman Taizai.

I am sanguine that some of the provocative thoughts contained in these articles of the learned Doctor are capable of opening new windows of research and probing, providing new meanings to our outlook on culture and its terminology in Pashto Literature in particular.

**Altaf Hussain Shah  
Islamabad  
June 21, 2021**

## 2. The Break of Dawn

الوداع ! اے سرخ پرچم الوداع - اے نشان عزم مظلومان عالم الوداع  
اے لباس آبروئے ابن آدم السلام - اے ردائے سر برہنہ بنت مریم السلام  
اے فرات تشنہ کامان جہاد زندگی - قلزم تشنہ لہی کی موج برہم الوداع  
اے غرور دست محنت اے شکوہ بے نوا -- حشر تک دنیا کریگی تیرا ماتم الوداع  
رزم گاہ خیر و شر میں یاد آئے گی تیری - ہم ہیں اب اور لشکر ابلیس اعظم الوداع

### Audio Red Flag

Ali Sardar Jaffari pays glorious tributes in most mournful words to the feelings and hopes of the Socialist System, which came to an end in 20<sup>th</sup> Century. The great communist poet of India bids good-bye to the “Red Flag”, which he calls the symbol of the oppressed. This flag was the symbol of honour and protection for the down trodden men and women in this world. The age of Socialist ideology, which for about a century, had been a great period for the poor, workers, tenants, and the depressed. According to the poet, after the break-up of USSR in this theatre of good and evil, the armies of “Satan” will rule supreme, unchecked and undaunted”.

Karl Marx, on the basis of the philosophy of Hegel, described and graded the society into tribal, feudal, capitalistic, imperialistic and ultimately communist. It was an un-idealistic dream with a wishful paradise. British imperialism tried to mend it with the so-called slogans of Socialism. Gandhi’s famous disciple Vena Bhaway had put forward moralistic theory of “Fourth Brother” for the poor. In Bengal and some parts of Southern Hindustan it was implemented partially to some extent.

The biggest objection on the Marxist Theory was that the laws of human society and social nature are subject to change; that was why it was considered pertinent that after the collapse of communism, a new system will emerge. Now if communism is the pinnacle of humanity in development and progress, then it means that the nature of society has altered and the world

in general has become static in its place and henceforth, a day of “Reckoning” will appear and everything will be turned upside down. As Quran says in Sura Ar-Rahman: “Whatsoever is on it (the Earth) will perish and the face of your Lord, full of majesty and honour will abide forever”.

### **New Predictions**

Now- a- days the ideology of a Japanese sociologists and political analyst Dr. Francis Fukuyama is stealing the show and it is being discussed visa vis the philosophies of the great thinkers like Hegel and Marx. In 1989, he claimed that the “continuity” of history has collapsed. Humanity has reached the pinnacle of its glory. Communism has been annihilated and has smashed in Eastern Europe, Soviet Union and many other parts of the world – because it cut a sorry figure. Now, a vast ideological democratic capitalism is the only force, which should be reckoned with according to these protagonists of materialism. They consider this system the last ladder in the evolution of human existence.

Mr. Fukuyama claims that upholder of the present democratic –capitalistic system will be the last man on this globe. And this theory like the word of God has been recognized and accepted in the literary and philosophic circles in letter and spirit.

In this materialistic system the place of God has been taken over by money and other materials. Angels and other hidden creations are being considered the discoveries and inventions of science. And the standard of good and evil is that all those things which profit us for the present are good and all those which are unable to do so, at the moment, are absurd and should be discarded and disowned immediately.

Now in this standardized system, two things are significant i.e. capital and democracy. But gradually, according to the Hegelian theory, the contradiction in both of them will take place. Democracy is the name of balance between the capital and the masses. Today’s world is uni-polar. Capital demands from the public that it should disown rights, justice, good, evil, and truth, and should just tell its necessities for the aim of fulfillment. And in this way, freedom has been snatched away because of such compulsions. But the time is to come, when people will be pestered with lordship of money. Huge amount will be lying here and there but nobody will dare to touch it rather to take it. Morality and goodness will get its due place in society.

### **The Case against Democracy:**

Democracy is a fraud. In fact, it is a conspiracy of the West towards the minds and consciousness of the East. Masses are donkeys. They are stupid, ignorant and without conscience. Their intelligence is defective and null. They are jealous, envious, undisciplined and uncivilized. That's why, a great thinker and philosopher says, "It was grief enough to think of mankind all hollow, servile and insincere but worse to think of my own mind and to find the same corruption there. They are unable to make a difference between loss and gain. They are uncommitted. The world belongs to the powerful, whether they are scholars, scientists, philosophers, politicians, teachers, doctors, economists or the landlords. Public is a crowd and their caravan is ever willing to toe the line of superiors, with the praising slogans at their highest pitch. It doesn't matter whether they are in practical or in ideological fields. They can't find their own way out and can't dig out their own dreamland. Every worth mentioning person falls in the category of particulars and every worthless, aimless, action-less and stupid human is being considered in general public.

Here a story of a princess comes to my mind; which had been thought an invention of some fertile brain in the past, but today, it seems a reality. The story runs: "A minister tells her that masses have come to the court and are begging for something. The princess looks at them through the window of her castle and glaring at the minister asks as to how are they masses? Someone is a washer man, some a singer, some an ironsmith, some a goldsmith and yet another a carpenter. Public is not even any one of them. It means that upholder and pursuer of any skills comes in the category of particulars. We are needed to leave the term "masses", which we used in the past, just to lead them astray. That system has collapsed but we are still sticking to that strongly. As far as the democracy goes, in the present scenario, it can be defined as under:

"The Government of the corrupt, for the corrupt and by the corrupt".

According to some reports of the media, it is reported that even in a country like England, which is the mother of democracy, only that man is selected /nominated as the member of the

House of Lords or Commons who has given the largest donation to the victorious party and similar are the rates for the titles of “Sir”, “OBE” and other government awards and titles.

On the other end, condition of the Eastern people is very bad. But in my humble view, their sense of morality and conscience is still alive irrespective of the fact that it may be at the minutest level, which definitely requires a charismatic leader, who should be a man of action rather than of words. Nevertheless, the coming into being of such a leader will be the greatest miracle of history.

### **The Rising Orient**

Materialists and imperialists say that the sacred and amazing land of the East has become infertile for the emergence of miracles and wonders forever. But it is not true. In my opinion, this land and its inhabitants still have the ability to workout miracles. Off and on, they have manifested that as well in the recent past.

In October, 1973, the Egyptian forces had smashed down “Bar Lev Line” of Israel and so this enigma of its invincibility had gone to the winds; Vietnamese humiliated the might and pride of Americans and similarly, Khomeini’s Revolution (1979) of Iran was full of amazing and astonishing events. The Afghans defeated the Red Army and made it flee with bleeding nose from Afghanistan. And so ultimately, Soviet Army had to admit the greatness and grandeur of the Afghans. Today, when a Russian retired general looks at the muddy and dusty Afghans, he gets up in his honour and dignity. In our own country Pakistan, we come across miracles every now and then but have failed to get any positive breakthrough from them. The great philosopher and poet of the East Dr. Iqbal believes, **“No nation can rise without miracles”**

Today communism is at the verge of its natural death and capitalism is considered the ultimate morality, temperament and way of life by the present day world. Now, justice, knowledge, politics, good and evil are on its clutches and it has left nothing untouched.



It will be in the fitness of things to define it here so that its meaning may be made clear. It is that system of economics; in which it is out of question as to where and how an individual or nation gets its money or other materials. Are these “where and how” legitimate or otherwise – good or bad – moral or immoral? Corruption is not a taboo in this system of economics, rather, it is an achievement and skill in itself. But the condition is that this corruption should be kept hidden through various channels and made impossible to scale down good and evil into it.

A successful person or nation is one, which gets its way out and justification through above complications according to its own logic and whims. And then they may use this wealth for good and charitable purposes. It should build welfare institutions such as hospitals and charities etc. And free medication should be its be all and end all – where facilities and ease should be the sole criteria. The per-capita income of the country should shoot up. But these facilities are not enough for the satisfaction and contentment of humanity. In Iran, there used to be high per-capita income as compared to many other countries, but restlessness and discontentment brought about the Revolution in 1979.

In this capitalistic system the means of income are very often doubtful. It doesn't matter in it as to who is the donator – “a drummer or a priest”. Are his means fair or unfair? Anyhow it should be spent for a good cause. In my view, generally in people or nations, there is an inborn moral sense of creating good from evil and, therefore, through motivation, its best use is possible and feasible – and good work can be taken from that.

Capitalism has almost completely defeated communism. But the system based on capitalism is also short lived and temporary. However, it has its virtues and may make some further progress towards good. And it is because of this wishful thinking that some people view it as a system, in which fairness will prevail and that channels of income and use will be based on justice and equity.

They argue that falsehood has spread on such a wide scale that the value of truthfulness will be felt and needed again. The time is bound to come when the place

of hypocrisy will be taken over by morality and justice will overcome injustice. Honesty will dominate dishonesty because evil has crossed all its limits. And there, its reaction and opposition are sure to be born. A human will not be seen through the spectacles of colour, race, wealth and status. He will be dealt with as a human being – “the crown of creation”.

### **World Leadership in Future**

Now the question is who will bring about this system? Of course, and surely! Pukhtoos! And its name will be Pushto; which is the other name of humanity and Islam. T.H. Green in the West and Dr. Iqbal in the East have reflected on this status and have emphasized the glimpses of this system in their respective writings long ago.

Now in the strifes and struggles of the world, the future of Afghan nation is promising and bright. The great scholar Bertrand Russell has already predicted the decadence and then end of the Western civilization. He has proved with the ups and downs of history that this civilizational uplift had taken start in Babul, then it went to Egypt. From Egypt to Rome, from Rome to Turkey, from Turkey to Britain and then from UK to Russia and ultimately it landed on the soil of USA. Today is the turn of East again. But all Eastern nations have seen their greatness and zenith of glory. But Pukhtoos haven't yet seen it. The symbols and capabilities of self-protection and hardihood are inherent in this nation as yet.

The recent saga of Russian aggression and American occupation has made the blood of the Afghans more and more active. They have endured their tortures and physical and mental capabilities and their vigor has been tested time and again. The tribal democracy of the elites has been amalgamated into their blood. Clarity and justice are the part of their nature. They have known the imperial and saboteur politics of the world. Now this system can be the future of mankind. And this system has the sole power of combating the remaining great Satan of the world of the present day. But what is required is “unity, brotherhood, tolerance, patience and last but not the least a charismatic leader and his leadership, who shouldn't have his past and his

future attached with him. His present is not effective. All their values, norms, morals and traditions will have to be looked into properly and researched – because these will have to be given the representative role in the present-day scenario.

قِسْمَت به اوس بدل شی د دی خاورے د پښتو

چه گززی او را گززی پری هُما زما د خیال

(مجنوب)

( Translation : Destiny of this land of Pashto will now change as the Paradise Bird of my thoughts is circling here overhead).

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### **3. LITERATURE AND PHILOSOPHY**

The word “Adab” has been used in Arabic for “Literature” in diverse meanings such as to look at the limits of a certain thing or to care and civilize or to create serenity. In addition, it has been termed such knowledge, which saves humanity from errors and omissions and leads it towards perfection.

**In English, literature is defined as the artistic expression of thought**, which is replete with feelings and imagination. It is expressed in such form as to make it intelligible and give aesthetic pleasure and relief to the mind of the common man. It consists of all books, where moral truth and human passions are touched with a certain largess, sanity and attraction of form. It brightens our awareness of human life. It enables us to look at nature with new eyes. It interprets with charm of language the experiences and spiritual intuition of man. In a nutshell thought, feeling, imagination and beauty of style and form are all equally essential to literature.

Literature is one of the most powerful instruments forming character, characters armed with reason, braced by knowledge, clothed with steadfastness and courage. Bacon is right, when he bids us “Read not to contradict and refute nor to believe and take for granted, nor to find talk and discourse; but to weigh and to consider”. Thus, literature enables us to weigh and consider.

Keeping in view the above two definitions, it can be said with confidence that literature is the record of the best thoughts. These may be written thoughts and feelings of intelligent men and women arranged in a way that shall give pleasure to the reader. So, the aim of a student of literature is to know the best that has been thought in the world.

Literature is great because of its universality. It is powerful enough to supersede the narrow interests of a class in favour of humanity as a whole. It doesn't deal with the specific society of a specific community but with the society of man as a whole.

Generally, we assume that all masterpieces of writings are literature. When we study a certain book critically in the perspective of history, we are studying literature. So, all types of books

written in any particular language with specific topic fall in this category. However, sometimes literature belongs to the particular technical methods or for spread of informative material.

**Philosophy means knowledge**, wisdom, alertness and digging out something, which is hidden so far. BBC English dictionary defines it, “The study or creation of theories about subjects such as the nature of existence and knowledge or how people should live. It is a particular set of theories or beliefs”.

In Arabic, all metaphysical things or all such knowledge, which tells us about the secrets of nature and ultimately leads us to their discovery and brings those secrets to surface is called philosophy.

Philosophy is intelligence, awareness, pondering, thinking and logic. It is discussion and hot debate. Therefore, it is called the mother of all knowledge. Some people have invented the story about the knowledge of philosophy which runs, “It is just like looking for a black cat in a dark room; where the said cat has no existence at all”. But it is not true. No doubt, sometimes a philosopher jumps into darkness but he always longs for light. Anyhow, cat’s eyes shine more in the dead of the night as compared to in the day. And that’s why a cat sees more conveniently in darkness. Similarly, sometimes, a philosopher starts his journey from “Yes” towards “No” and vice versa. But his utmost endeavor, sincerity, struggle and integrity can’t be questioned. He brings all his prowess, physical and metaphysical for the betterment of humanity. First of all, he lays a foundation which in his opinion stands as a universal truth. Then for its validity, he brings about and calls to his help ideas, arguments, observations, analysis and experiments so that the building upon that foundation may be solid and strong.

“Now if literature is such a garden in which multiple flowers with diverse fragrance are in abundance, then philosophy as compared to that is conundrum”. It is a mystery. It initiates from fancying and ends on an amazing surprise and in wilderness. Actually, literature bestows emotional contentment, fascinating charms, freshness and satisfied laughter. Whereas, philosophy indulges the mind in wonders, inquisitiveness, hallucinations and labyrinths. It has limited emotionalism and no music and fondness and if there is any, it doesn’t affect the philosopher’s aim and action to say the least. However, it enhances aestheticism and its

outcome. Dr. Muhammad Iqbal of Lahore was a thinker more and less a philosopher. His main concern was to propagate a political ideology rather than to enhance the theories of philosophies. His political ideology had specific moralistic germs; as he himself declares: -

نغمہ کجا و من کجا ساز سخن بہانہ ایست - سوئے قطار می کشم ناقہ بے زمام را

( Translation : I am neither a singer nor a poet. Only sometimes I pretend to make an effort on my part to bring back the stray camel to the flock).

His philosophy was an Islamic addition to the philosophies of Nietzsche, Henri Bergson, Whitehead, and T.H. Green. However, he was a thinker, poet preacher and last but not the least the greatest lover of the Holy Prophet (PBUH) and, therefore, his status is higher than his contemporaries. Using a simile, metaphor and allegory may be avoided in philosophy or these should be used as little as possible. Iqbal himself exclaims about the son of a “Syed” as he says in one of his poems: -

تو اگر اپنی خودی نہ کھوتا - زنارِ برگساں نہ پوتا

ہیکل کا صدف گوہر سے خالی - ہے اسکا طلسم سب خیالی

(If you hadn't lost yourself and if you hadn't worshipped Henri Bergson in vain, it would have been better for you. Hegle is only a shell without a pearl inside it. All his magic is just imaginary).

In the above quoted couplets, two western philosophers have been criticized. But the language is beautifully poetic. Such words raise our emotions and intuitions but, if these explanations have not been attended to, they don't fascinate our intelligence, mind and thinking. It would have been much better, if he had attempted to say it in prose.

Philosophy, itself is a knowledge, which has its own principles, laws, temperaments and systems. Its foundation was laid down in the city of knowledge – Greece and Greek sophists were its pioneers. Later on, Socrates, Plato and Aristotle led it forward and the continuity ultimately reached Paul Sartre and Dr. Francis Fukuyama. The great scholar Bertrand Russell used to be a thinker rather than a philosopher for a very long time.

Now, again we turn to Iqbal because he was a great poet, writer and thinker. When he studied “The Superman” philosophy of Nietzsche, he viewed and visualized in it a religious cum moralistic dynamic personality and he said emphatically:

اگر ہوتا وہ مجذوبِ فرنگی اس زمانے میں - تو اقبال اس کو سمجھاتا مقامِ کبریا کیا ہے

(If that half mad westerner (Nietzsche) was alive today, Iqbal would have tried to explain to him the glory and greatness of Almighty).

But Iqbal immediately realized that it is difficult to reject his theory in philosophical terms. To prove the validity of the theory of this western spiritually, the dynamic personality of Shaikh Ahmad Sarhindi (Mujadid-Alf-Sani) was needed. And, therefore, going through his “Maktubat” (sacred letters) was a prerequisite for the realization of the greatness of Almighty. In this context, Iqbal proclaims:

کاش بودے در زمانے احمدی - تر رسیدے در مقامِ مے سرمدے

(Had he been born in the times of Shaikh Ahmad Sarhindi (Mujadid-Alf-Sani) he would have helped him to reach and achieve the status of Sufi Sarmad).

These days, ideologies, philosophies and new systems have been stealing the show. Gone are the days when mere fancies such as “Nightingale and Flower”, “Hair and cheeks of the beloved” and many other hyperbolic stories were believed to be true. Mental luxury and intoxication of heart are not enough for the satisfaction of man. For the contentment of the two, we need purposeful and ideological diet.

Literature, if not created under the cover of philosophy, is mere jugglery of words and nothing more. It is only rhetoric, full of sound and fury, signifying nothing. It will be in the fitness of things to quote here a famous saying: “The job of a Mulla is to keep his mouth open and never be silent” (مُلا آن باشد کہ چپ نہ شود).

Every intricacy should be dealt with reasonably and logically rather than by harshness. There is another difference between philosophy and literature. When a literary personality looks at the amazing building in a desert, he is bound to think as to who could be the creator of this awesome and wonderful construction. Its creator might be majestic and full of laurels. His

concern is not its drawbacks but its magnificence and grandeur. But a philosopher wants to unveil the mystery as to its originality. Has it been brought about just now or accidentally? Is it ancient? However, the outcome of his reasoning would be as to whoever might have been its creator, he is surely and definitely supreme and superb. And he has constructed this wonder with a particular purpose and principle. Therefore, he wants and cherishes to reach out that principle and purpose. He emphasizes that it is difficult to erect such a fantastic building but it is not impossible to do so. Probably a time may come when human mind may be able to solve this unresolved mystery. And today what appears to be impossible, might become a laughing stock tomorrow.

**Here, we should differentiate between science and philosophy.** Science means:- “Systematic organization of various related facts of nature” at the same time science is the study of nature, based on observation, experiment and analysis.

**What is required in both philosophy and Science is :-** Brevity, to avoid phraseology and ignoring sugar coated words-stress and emphasis should be on the original topic. These are the very characteristics of Science as well as philosophy. The base of Science is in the senses – to hear, see, taste, smell and to touch – whereas philosophy recognizes sixth sense (intuition) also and that is the sense of positive guessing and self-assertion. All those things which are out of the scope of senses, which cannot be proved through experiment, observation, logic and analysis, Philosophy refuses to believe that.

In ancient times, science used to be the name of mere observation and in philosophy the emphasis was on mature guessing and analysis. Experiment was avoided. Most probably it was because of this background, which had compelled B. Russell to write that Aristotle had said “Man has more teeth than woman”. His argument and logic was that as man is generally stronger and powerful than the woman physically, he must have been having more teeth. But it would have been much better, if he had made Mrs. Aristotle sit before him and counted her teeth. His conclusion might have been that both the sexes have equal number of teeth. But what can be done? Every critic has got compulsions of his contemporary circumstances. As every philosopher and literary figure is the member of his society, he has to abide by its rules.



**“Literature is the name of flight of imagination, thought, provoked activity, intricacies of heart, worried and anxious dreams”.** Exaggeration, hyperbole and explanation are being considered its merits and characteristics. And according to a famous scholar of Baluchistan Rab Nawaz Maiel, **“Hyperbolism is the real spirit of literature”**. Here we have this Urdu couplet, see as to how huge exaggeration has been made: -

ایک دن فراق یار میں رویا میں اس قدر - چوتھے فلک پہ پہنچا پانی کمر کمر

(One day, I longed and cried for my “Love” so much that water from my tears rose up to the waist line even on the Fourth Sky).

Philosophy emphasises intelligence and literature invites intuition and brings us closer to fancy and lyric. No doubt, philosophy deals with human problems and it digs out their causes and effects. But its methodology and approach is different. Actually, it is based on vivacity, interest, charms and many other amazing things. It deals with everything humorously with artistic beauty. But to provide this, sweet phraseology according to the circumstances and need of the essay, is the work of literature. Kant, Rousseau Voltaire, Schopenhauer, Mill, Spinoza and B. Russell were not only philosophers, their literary achievements are not less significant. Each one of them has explained the universe and its enigma as best as the other. In this connection the following quotations from my cited philosophers will make my point clearer. As B. Russell says” Right living is hypocrisy”, “right thinking is stupidity, “Regimentation is a sin and sin is geographical”. Voltaire says, “I disapprove of what you say but I will defend to death your right to say it”. Rousseau proclaims in his Social Contract, “Man is born free but is everywhere in chains”. Spinoza says, “Desire is the essence of humanity”.

Similarly, only those passages are called masterpieces in literature, which have some touches of philosophy. Josh Maleeh Abadi, due to his verbosity and grand style was one of the greatest Urdu poem writers of India but even then, the 20<sup>th</sup> century has been named after Iqbal. Because the later had an ideology and philosophy in his poetry. In the same way uncountable Pashto writers and poets have passed away so far. But only Rehman Baba, Khushal, Ghani Khan and Hamza have got immortality. Why? Because! They were the preachers of the revolutionary concept of “Pashtunwali” unity, Pushto prose and last but not the least the

spreader of light and prosperity. I would like to conclude my article with the following couplet of Iqbal: -

فلسفہ و شعر کی اور حقیقت ہی کیا ہے - --- حرف تمنا جسے کہہ نہ سکے روبرو

(What else is the reality of philosophy and poetry? - One is unable to say according to his whims i.e. one fails to say: what he wants to share in public).

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#### **4. DEMAGOGY IN POETRY**

BBC Dictionary defines demagogue as a political leader, who tries to win support by appealing to people's emotions rather than by using rational arguments. Another dictionary elaborates, "Popular political leader, who in his speeches appeals to passions instead of reason in order to stir up the mob". Yet another describes, "A ring leader of the rabbles". Any how the outcome of these definitions is --- a popular but fictitious orator.

The origin of this word is stated to be from a world-famous Greek orator Demosthenes. He was born at Athens in 385 BC. One of his greatest achievements was that he used to address Macedonians against their King Philippos. After the demise of the said King, he kept his pace against Alexander the Great. The people of his country had put upon him a golden crown and it was a great honour for any orator at that time. His popularity can be gauged from the fact that even Alexander the Great used to croon parts of his speeches in privacy.

Demosthenes was a democrat. His statues are beautifying Athens and Vatican City even today. The great poet Milton was a vocal admirer of him. The major characteristic of his oratory was simplicity and lucidity. He used to express himself in different styles: - sometimes in anger and taunt and at another time humorous and explanative. However, most of the time the evolution and deliberation of his ideas was complicated and elusive despite of his natural sublimity.

**Demagogy affects literature in a big way.** Demagogue uses this in oratory, poetry and music just to arise the passions of the audience. He uses every convenience for desirable outcome. Distortion and rhyme along with fluctuation of body are the tactics used by demagogue to move the public. Rhyme of music is also used for the same purpose.

Rafique Shinwari is a big name in the field of music. But great master musician Syed Hassan and Zulmy Khattak once during their discussion mentioned that he was a musician, who even did not know a single rhyme of music. He used to direct others with the help of his hands and equipments. Moreover, the same great musician terms the marvelous composing and original style of Rafique Shinwari as his compulsion. This compulsion and deformity are reshaped by the master demagogue into grace and attraction with the help of his natural talent. Similarly, it

is not a defect in poetry rather a skill. Many poets got universal fame due to hyperbolism and exaggeration. Milton's "Paradise Lost" – a world famous book, has several pages, which are based on demagogy. In one passage it says: -

"The mind is in its own place,  
Can make a heaven a hell, a hell a heaven".  
"What thou the field be lost. All is not lost,  
The unconquerable will".

John Donne – a great metaphysical poet states: -

"O More than moon  
Draw not up seas  
To drown me in the sphere"

The Sun Rising, Love's usury, Good Morrow and the Dreams are other examples of the same type.

In Urdu poetry, we come across many poets who have become immortal due to exaggeration. The following couplets will make my point clear: -

ایک دن فراق یار میں رویا میں اس قدر - کہ چوتھے فلک پہ پہنچا تھا پانی کمر کمر

(One day I longed for my love so much so that my tears reached waist high on to the fourth sky).

در و دیوار پہ اگ آیا ہے سبزہ غالب - ہم بیاباں میں ہیں اور گھر میں بہار آئی ہے

(We are wandering in jungles; whereas my house is decorated with spring flowers and greenery).

ان پری زادوں سے خُلد میں لیں گے انتقام - قسمت حق سے یہی حوریں اگر واں ہونگیں

(We will take revenge on the daughters of these fairies; if they were given to us on the Day of Judgment).

Demagogy is one of the best skills, and one should be proud of that. Similarly, the poets in the past used to take a few of their admirers with them for the extolation of their poetry in

“Mushairas” (Poetry Recitation contests). But at that time there were not so sophisticated “Mushairas” like in our days.

It is said that Attaullah Shah Bukhari’s speeches electrified the audience on the spur of the moment but on the next day in newspapers; they were reported differently with less charm and taste. In the same way Hafeez Jalandhri and Qateel Shifai are the kings of musical poetry. The classical poem of the former “ابھی تو میں جوان ہوں” (I am still young) is a memorable piece of poetry. No doubt, he himself had a melodious voice but when we listen this from Malka Pukhraj; we are thrilled and fascinated by its beauty and rhyme. Now the question is whether it’s due to Malka’s sweet melody or Hafeez’s greatness; that the audience are charmed and bewitched. Noon Meem Rashid is considered one of the founders of free verse and “حسن کوزہ” is his famous poem. Once he heard this poem from Zia Mohiyuddin and he was so impressed by the latter’s style that he had to say “only Zia alone can dramatize my poems’. His other poem “سمندر کی تہ” was read by the same Zia, who sketched the sea, the boat and the peddler et al. in such a way that the audience felt that they were watching everything in reality and as if they awaited someone just arriving from the sea side.

The previous century has been named after Iqbal. Indeed, he was a great poet; but when one hears his poetry from Z.A. Bukhari, one is really taken by it. Habib Jalib is a milestone in revolutionary poetry. He is considered a must for the success of any procession of the labour. He is blessed with the gift of giving a new meaning to his poetic genius and his poetry can be interpreted in different ways at different times and occasions.

A great Pushto poet **Samandar Khan Samandar** also known as Firdausi of Pushto is an epoch-making personality. His poetry introduced meters, rhymes, quatrains etc. in Pushto. His creation “دروند پختون” has the marvelous effect on the audience just like an army band. He inculcates Pukhtoonwali and the spirit of sacrifice in readers. On the pattern of English poet Soothi and Urdu poet Nazir Akbar abadi, he wrote another poem, which is unusually balanced with a mechanized impression on the listeners and readers. The suitable words and proper meters have been woven in this poem in a masterly way. It brings into ecstasy mind as well as eyes.

**Ghani Khan** is a poet of rays and brightness. His poetry is an ocean of emotions and sensitivity. He does not bind himself with traditional poetry. He is a mediator between the world of reality and the world of dreams. He not only mediated between the world of reality and the world of dreams but also bridged the past with the present and also gave us the glimpse into the glimmering future. His poetry bears the stamp of beauty – that is a joy forever. He had a born invincible faith in man, history, peace, love and progress. His poetry catches the agony and the ecstasy in a manner that remains unequalled. Echoing in it is “the still sad music of humanity”. He displays a compassionate understanding of the human tragedy that lies at the heart of all great literature”. He has a bright and farsighted vision. He writes in a common public language. He doesn’t care for meters. When one listens his poetry in the voice of Sardar Ali Takkar, one is bewitched and bewildered by its charms and fascinations.

We find the best examples of demagogy in the poetry of **Hasham Baber**. His three collections “سوری (Shadow)”, “د ميلة هلك” (The boy at a village fair) and “ورك مونتي” (lost and recovered)” have been published so far. Ideas and thoughts are of supreme quality – with superb influence of great philosopher Jean Paul Sartre. His poetry did not impress Majzoob Sahib when he listened it first time. But when he studied it privately, he was moved by its contents and rhymes – that was why, he translated three of his poems into English. Moreover, he opined, “One can better understand this poetry, when it is translated into English. Similarly, his poetry has a magic effect when it is sung with Gujarati music”.

**Abdul Rahim Majzoob** uses southern areas words and idioms in his poetry. Arrangement, rhyme scheme and meters are purely of Marwat accent. That’s why Northern areas critics read it with difficulty. But when a south based musician sings this, even its single line has amazing effects.

**Ajmal Khattak’s** poetry is romantic, revolutionary, political and progressive. His is matchless for the success of political processions. But sometimes, during mushairas, some of the critics look at each other with queer glances at some of the rhymes of the said poet.

**Hamza Baba** due to his style, fluency, vivacity, meaningfulness and personality is considered the father of Ghazal. He is next to Khushal and Rehman in Pushto poetry. His poetry is national

rather international in nature. There is very little against his poetry. But even then, critics point fingers on his lack of progressiveness, vision and short-sightedness. Hamza himself had the feeling that new generation has been adding novelties with Ghazal and that was why, he admitted that it was hard for him to create fresh impetus in his poetry. But Rafique Shinwari's sweet melody has removed the upper said defects of his poetry.

Fiery tempered and irascible national poetry of **Rehmat Shah Sahil** in the North has been stealing the show these days. This poetry is purposeful in every way – political and social with touches of romance. It gives us the feelings of youthfulness, colour and aggressiveness. But the remarkable thing is that sometimes this is taken over by the demagogues. Here it will be in the fitness of things to mention that demagogues influence the audience as to their aptitude, social status and geography. There are two kinds of poets in Pushto. I would like to mention them as under: -

**1: Khyber and Mardan School of thought:** In this poetic style, technique, seriousness and meters are given much importance. The aim and romance are considered under the purview of classics. Meaningfulness, nationalism, romanticism and verbosity are given importance in a limited way. The literary developments in areas of Mardan and Swat have been progressing under the shadow of Nawabs, Feudal and even capitalists and industrialists. Here economic and social circumstances are little bit different. Their class consciousness is alive. But the Khyber is the land of free people. Here pagri (Turban) Mailki, and permit based culture is more active rather than class consciousness. That's why progressiveness, revolutionary and resistance-oriented literature could not be created. So conducive conditions are not available here; whereas Mardan, Swat, Peshawar and Charsada are fertile lands in this connection. Similarly, the background of this area remained quite separate from settled area as far as emotionalism, sensationalism and mysticism go.

Demagogy and hyperbolism are the pre-requisites of those poets, who are nationalists, progressive, revolutionary, liberal and rebellious. Normally, a poet is a public figure; whereas audience are illiterate. The poet tries to get the maximum praise from the listeners. And this

appreciation phobia distorts the technical intricacies of poetry. Emotionalism, sometimes, mortifies the gems of poetic genius.

In these demagogues, despite of their many errors of omissions and commission, we can find some original and delicate couplets. These couplets bestow upon them eternity. Their analogy, verbosity and style are innovations. They are individualists as far as the name of their composition goes. But it will be pre-mature to say that their poetry is fresh for every age. They should pick up sublimity to make their writings attractive for the coming generations. They should study comprehensively – with proper attention to their art.

Demagogy for the sake of demagogy should be stopped. The qualitative poetry is one, which should have sweet melody for the ears, must refresh the mind and eyes and must enrich the brain with new ideas and vision. It should arise new waves of sensations and emotions in the heart.

To make a new venture it will be better to get guidance from the old established homes existing in the field. We should get blessings, kindness and prayers from the same. Because every action and saying of the gone-by, has the status of history. There are three kinds of poetry i.e. popular poetry, commercial poetry and serious poetry. The poetry of the demagogue is popular as well as commercial but it is lacking in seriousness. And sometimes, it badly effects taste and charm. No doubt, it has energy and activism but is deprived of blessing, which is essential for freshness and immortality.

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## 5. PUKHTOONS VS ACCOUNTABILITY

Since I have started writing, I have been penning down the qualities, the courage, the pride, the progress and the evolution of Pukhtoons and their language, Pukhto (Pushto). Pukhto is said to be one of the oldest languages of the world. Pukhtoons as a nation are almost 5,000 years old. There are several hypotheses about their origin. They are Bani-Israel; they are Aryans; they are Mongols. They are Greek; they are Dravidians; relatives of the Kurds. They have emerged from the soil of Armenia. In short, hundreds of hypotheses have been extended and discussed. But one can't deny or wish away that most of these theories are based upon hyperbolism and exaggeration.

One of the great Pukhtoo scholar claims that the Pukhtoons are the oldest nation of the world and Pukhtoo is the mother language of all Aryans and Somatic people. Just like that Pukhtoo law is thought of as the very first law of humanity. Somebody claimed that if Allah was to be a human, He would certainly have been a Pukhtoon. Another said that Budha was a Pukhtoon. Somebody else made assertion that Zoroaster was a Khattak. But what can be done when someone claims that even Adam and the Holy Prophet (PBUH) were Pukhtoons?

It is also said that Gandhara and Indus valley civilizations are the keep-sakes of Pukhtoons. So is said about the statues, coins and idols etc. found at the archeological sites in the area.

“Many non Pukhtoons conjecture that Pukhto would be the language of hell. But I am sure that I will go to heaven with my language i.e. Pukhto”, we are told by our optimist poet the great Hamza Shinwari.

وَأَيُّ أَغْيَارٍ جِهَ پُخْتُو دُ دُورِخ ژِبَ دِه ... زِه بِه جَنَت لِه زِمِه پُخْتُو سرِه (حمزہ شنواری )

Pukhtoons are famous for their hospitality, bravery and honour (Ghairat). In short, we try our best to relate all good qualities and famous personalities with Pukhtoons. But as half truth is no truth as Dr. Martin Luther King says, “The day we see the truth and cease to speak is the day we begin to die”. That's why, I want to write the truth. I want Pukhtoons to have a look on the black dots on the moon through the telescope of history.

خوگرِ حمد سے تھوڑا سا گلہ بھی سن لے

(O, always listener of praise, let's listen to some complaints as well).

#### **Status of Pukhtoonns among world civilisations:**

During my stay in college, I read a book, "World's Civilizations". All ancient civilizations have been discussed in this book e.g. Babylonian, Phoenician, Sumerian, Egyptian, Aryan, Iranian, Roman and Chinese etc. All these civilizations contributed in human development and progress by inventing very useful inventions like fire, canal system, buildings, Iron, writings, laws and wheels etc. Egyptians feel proud of pyramids, hanging Gardens of Babylonia are one of the seven wonders of the world. Enemies of Pukhtoons i.e. Mughals left Taj Mahal. Even Rajputs and Sikhs contributed a lot in the field of construction and painting.

But Hebrew I think was the weakest civilization regarding creation and innovation. Their buildings were uglier. But it can't be denied that they had sharp and witty minds as they could understand the heavenly language better than any other race. God was very kind to them. He sent many prophets for their salvation but in vain. So, ultimately, Bani Israel were condemned despite of the fact that they had been told time and again about their greatness. But I feel sorry to say that Pukhtoons have not been discussed in this book; which testifies that they are not of their stock.

In the beginning Jews contributed in the field of metaphysics, supernatural and spiritual knowledge. Later on, they produced scholars like Karl Marx, Freud, and Darwin. In this way they got dominant position in the comity of nations. But Pukhtoons remained "Pakteuck and Bani Pukhat" or rather worse because now they can't even filter gold from sand.

When we study the Indian History deeply, the only material we find about the Pukhtoons art of construction is from a book, "Tamadan-e-Hind" by Dr. Gastawali. He says, "Some buildings of pre-Mughal India have been called Afghan style of construction by some English writers. Because Pukhtoons had ruled India before the advent of Mughals. But I think this term is unnecessary because they have nothing unique in their construction, which may enable them to hold a separate name. Anyway, Ala-uddin Khilji was fond of such constructions; that's why a door named after him is still there in Delhi. Khiljis of Malwa left nothing except the Mehallas of Manda. Three miles away in north of Delhi, we have four huge square graves of some Lodhies.

Fort Rohtas of Sher Shah is also considered a Pukhtoon style of construction. This fabulous fort has nothing like decoration at its doors as the door of Delhi has. But square stones have been fused in it very beautifully. The fort is huge enough to accommodate two divisions of Army. Very adhesive concrete has been used in its construction.

It would also be untrue to claim that Gandhara civilization is another name of Pukhtoons civilization. This civilization does belong to this area but not to Pukhtoons. It is the remnant of defeated nations who had to face the Pukhtoons during the era of Mahmood Ghaznavi. Rather Pukhtoons still consider such places a dwelling of ghosts. But if one insists that these places belong to Pukhtoons then the question arises as to what happened to this nation within a period of two and a half millennium. Now they can't make even a fine needle to say the least.

The word "But" (بُت) used in Pukhtoo has been borrowed from Persian. Still we don't have proper synonym for this word in pure Pukhtoo. Does it show their (Pukhtoon's) strong affiliation with Islam? Indeed, NO. Because many nations of the world adopted Islam but still developed their respective languages, cultures and civilizations etc. So, if other nations could do it then why couldn't Pukhtoons?

Now come to the point of Bhuda i.e. whether he was a Pukhtoon or otherwise- Pukhtoons are known to be cruel, rude, obstinate and rebellious people. On the other hand, Budhists are affectionate, submissive, soft spoken and loving. So, one should realize the reality while keeping in mind the different qualities of both the parties i.e. Buddhists and Pukhtoons.

In recent past one of our political leaders, who had contributed a lot in the political and social awakening of Pukhtoons tried to convince Pukhtoons for non-violence but of no use. It is sad that nature can never be changed. So, this dictum proved true here as well.

As far as the question of belonging of Pukhto to hell or heaven is concerned, I feel it an honour for Pukhtoons that their language or a word of it is to be spoken on both sides. As a poet says, "No matter, which nation a child belongs to, the first word he speaks is "Baba" – a pukhtoo name for father. But I feel sorry to say that Pukhto though originated centuries ago, is incomplete so far. Its number of alphabets are yet to be agreed upon. Same is the case with its orthography. It is written in different styles in different areas i.e. Kabali, Kalandari, Baragalvi

etc. Rhyme scheme and meters of Pushto poetry haven't yet been agreed upon. Its proverbs are considered much below the universal moral standards due to their vulgarity and hardness. Everybody considers his Pukhto perfect and that of others as sub standard.

I think this controversial language will create panic in hell. Every leader amongst pukhtoons will make his own party. Number of their leaders will cross the number of masses. Even Satan will be at the receiving end and he will demand safety against them.

Janat (Paradise) is a sacred and Pak (Pure) place while Pukhtoons by nature are known as filthy who consider dirtiness as a sign of simplicity. Spitting everywhere is their trademark and mind refreshing. "Niswar" (SNUFF) is their favorite hobby.

Pukhtoons have nothing of their own. Even their name Pukhtoon has been derived from "Yakoot" nation who had settled here during the era of Herodotus. Actually, they were Darawar. Then they ran away to Southern India due to the fear of invaders. Pukhtoo language is the palimony of the nation "Saga", who lived there in 900 BC.

In Tarikh-e-Tamadan-e-Hind on page 124, the author says, "The people of Dardistan and Yagistan speak a language which resembles Pukhtoo". I think that Pukhtoons are actually those old sagas; who adopted Gandhara Civilization, which was under the influence of Iranians, Greeks and Hindus. They have adopted the history of Bani Israel. Their mythology is a mixture of Greeks, Hindi and Zoroastrians, whereas their religion is a gift of the Arabs.

Prophets have been sent to almost all the nations of the world but no heavenly messenger took birth in this so-called 5000 year old nation. Vedas are the important source of Hindu History. The Holy Bible explains the History of Bani Israel. The Holy Quran describes the history of old Arabs. Aad, Samood and the era of Jahiliyat (ignorance); which has been verified by the archeologists as well. But nowhere Pukhtoons have been discussed. It depicts that Pukhtoons as a nation emerged after the era of the **PROPHET MUHAMMAD (PBUH)**. So, it can be said that Pukhtoons are in the primary stage of their evolution. So far Pukhtoons couldn't develop themselves as a nation but still living in the era of families, tribes, and anarchy. That is why, they always prefer self-interest rather than the interest and welfare of the whole nation. I think

that their dream of a democratic national state is nowhere in sight rather a cry in the wilderness.

Pukhtoons have been paid soldiers (mercenaries) in history, but they couldn't establish in themselves obedience and commitment for their Ameer (leader). Rather they have been obeying money and material. They have never been organized, united and disciplined. The qualities which are prerequisite for freedom and uplift are obedience, discipline, unity and vision but unfortunately, they are badly lacking in these attributes.

It is said that Pushto is a law or a complete code of life, which deals with the fulfillment of promise, consistency, bravery, generosity, decency, honesty, intelligence, faith and other characteristics like that. But I feel that it is actually the hereditary ego, which develops in nations as a result of inferiority complex and jealousy, best examples of this psychological dilemma are Rajputs, Marhathas, Kurds, Jews and Kashmiris. So, this hereditary ego is actually utter ignorance. A realist Pushto poet says, "It is neither Pushto nor ego and Ghairat; in fact, it is ignorance, which Pukhtoons feel proud of".

Pukhtoo is not a law but a collection of some spoiled customs and traditions, which are different in different tribes. Its major features are self-interest and duality instead of justice and equality. That is why, it doesn't ensure equal rights for all and sundry. It has been commonly observed that wealthy and powerful are always favoured in one way or the other.

Pukhtoons have different moral standards for man and woman. Woman is not given her due respect rather she can be bought and sold like cattle. A woman is looked down upon if she comes to her husband's home without being bought. Pukhtoons always show bravery if the opponent is weaker otherwise, he is too submissive and obedient and crosses all the limits of his Ghairat. If a situation arises, he can eat grass, walk on four limbs like a donkey and can call the superior opponent his father. Pukhtoons say "good bye" to their determination and enthusiasm and leave the battlefield when in danger. History is witness to it. They show their generosity and hospitality just to pursue their own interests. First, they befriend their enemy and then kill him on the dining table. Their malice is like a camel. They forgive only if they can't afford to take revenge. Their politics is a mixture of deception and hypocrisy. They are

notorious as dacoits and robbers throughout the world as writes ibne-e-Batuta, the famous globe trodder.

Decency and sobriety are neither a part of their language nor of their behavior in daily life. Their language is said to be like the rattling of falling stones. However, Yousafzais, Marwats and Kakars have got a bit soft accent. One third of their proverbs are below the moral standards. Only vulgarities, law of jungle and barbarism will be left if one may exclude the Islamic influence from this nation and they will definitely become lesser human beings. I really feel sorry to say all this but I can't control my language when I feel a panic in my soul.

Now the question arises as to why this 5,000-year-old nation couldn't be developed into a civilization? According to many narrow minded Pukhtoons, their poverty and ignorance kept them backward in almost all walks of life like art, architecture and painting etc. But it's not true. Pukhtoons collected a lot of wealth wherever they could. For example, since the invasion of Alexander the Great they never allowed any invader to use the passes as a way without bargaining. They got about Rs.250 million from Mahmood Ghaznavi. In recent past, the Afghan Government returned two golden gates to India which the Pukhtoons had received from the said invader. This wealth made Pukhtoons call Mahmood their father although he was a Turk. And he had defeated the first Pukhtoon king Hameed Lodhi, who had ruled the areas from Multan to Laghman with Jai Pal's help. They took full benefit of the treaty signed between Hameed Lodhi and Jai Pal, which ensured mutual help in case of satanic attack from the Indian borders. Muhammad Ghauri after plundering Banaras had loaded the booty on his 4,000 camels. Soldiers had collected so much gold that they refused to take silver with them. They had also got a lion's share from Ala-ud din Khilji's conquest of Deccan states and especially Dave Garh.

Ahmad Shah Baba is usually called a good king rather a kind hearted monarch. But according to some historians, his army was much crueller than that of even Nadir Shah's. It was the reaction of his soldiers' behavior that Sikh peasants rebelled against his benign rule. And today Pukhtoons and Sikhs are said to be the most perverse and rebellious people. Sikhs are those

cruel people who forced Pukhtoos build Fort Bala Hisar without paying them anything. And the Pukhtoos sages haven't yet forgotten what Sikhs had done to them in the past.

From the very beginning Pukhtoos have been great merchants. Their business had spread from Balkh and Bokhara to Assam. They had got hold over the fertile areas like Swat, Malakand, Dir, Mardan, Kohat, Bannu, Miran Shah, Panyala, Kabul and many rich areas of Balouchistan. Mountains of Pukhtoonkhawa are rich in minerals even today. So how could Pukhtoos be a poor nation? Moreover, most of the Pukhtoos used to be nomadic and it was easy for them to approach the centers of learning anywhere.

Some people make another excuse that Pukhtoos have been fighting for their mere existence so they couldn't find time to learn and to lay a foundation of civilization. But I think it's a fallacy. They could have learnt under the shadow of their swords if they wanted to do so. In this background one can best exemplify the Greek city-states; which emerged as the great centers of learning and civilization. Irrespective of the fact that they had ever been fighting for survival with each other and with the other nations of the world.

Amongst Mughals, Babur and Akbar while Khushal Khan from Pukhtoos are some other glittering examples. So, one can say that learning is up to one's passion only. By the way "Necessity is the mother of invention" and it is impossible to consider that Pukhtoos never needed anything. But sorry to say that Pukhtoos have been a lazy, fickle minded and capricious nation and have developed habits of being paid soldiers and plunderers.

#### **The Way Forward:**

But still I am sure as an optimist that they can carve a bright future. However, it is possible only if they could bring about some changes in their mentality. According to my approach, they can progress as a civilization if they act upon the following suggestions.

1. Claims of false pride, which are actually a result of inferiority complex, should be replaced with realism. Facts of history should be presented as they are and not as they ought to be. Colour, race, physique, language and geography make nation's

identity. But the factors responsible for the nation's progress and welfare are its ethics, moral values, norms, mores and wits.

2. Qais Abdul Rasheed is one of Pukhtoons' ancestor, who first of all: -
  - a. Accepted Islam.
  - b. Correctly estimated the importance of the revolutionary movement that arose in the deserts of Arabia.
  - c. Made relations with Arabs.
  - d. Secured the social and political future of Pukhtoons.
  - e. Tried to convince Pukhtoons for non-violence, which was the cry of the day.

So, Qais Abdul Rasheed's philosophy must be given due importance. He is equally important for the religious class, the nationalists, the revolutionaries, politicians, historians and the modern progressive writers' class. Historians can divide Pukhtoon history into two phases i.e. Pre-Qais era and the post-Qais era. They should concentrate on the land of Qais i.e. South instead of North; which is the real and actual place of birth of the Pukhtoons. Qais Baba is a landmark in our history. He was the first to establish social contacts amongst the Pukhtoons of different areas of present day Balouchistan, the Northern and Southern parts of Khyber- Pukhtoon Khwa (N.W.F.P.) For this contribution, I think that this area should be named after him as "Qaisistan". I would further suggest that a tomb should be built in his memory and an annual "Urs" should be arranged there.

3. It doesn't matter as to how old the Pukhtoons are; what matters in the contemporary era is the progress- not only in moral values but in all walks of life.

Pukhtoons should set aside their internal differences and should try to promote the interests of the nation as a whole. It will enable them to emerge as a prosperous nation.



4. Societies should be founded in different areas for social welfare. Every one amongst Pukhtoons must contribute to run these societies. These societies should look after the mutual social interests i.e. hospitality, implementation of the decisions taken by the Jirgas and poverty alleviation etc. It will give them a major breakthrough.
5. Their connection with Islam must be strengthened. Because whatever qualities today Pukhtoons have are due to Islam. Strong faith and firm belief have always helped humanity a great deal. Religious and national awareness will help Pukhtoons to shape and determine their own fate.
6. Pukhtoons should give proper attention to trade and industry. So skilled people must be encouraged to increase output.
7. They should develop themselves in science and technology. It will help them even in wars because passion can work better if supported by modern weapons.

In Pukhtoons areas we have a lot of memorable places; which can be tourist attraction provided they be made safe. So, we will get maximum benefits by promoting tourism. Similarly, mountains of these areas are rich in minerals. Govt. will certainly explore that wealth. Therefore, Pukhtoons should avoid such activities, which don't allow the Govt. to start such projects in these areas. It will not only benefit Pukhtoons but the entire country.

To wake up a nation from deep slumber, a sincere and farsighted leader can play a pivotal role. The encouraging thing is that some leaders amongst them have all good qualities of head and heart. Such people must be brought forward for the guidance of the nation. I am sure that a sincere leader can perform a miracle, if given a chance.

نہیں ہے نا امید اقبال اپنی کشتِ ویراں سے -- ذرا نم ہو تو یہ مٹی بڑی زرخیز ہے ساقی

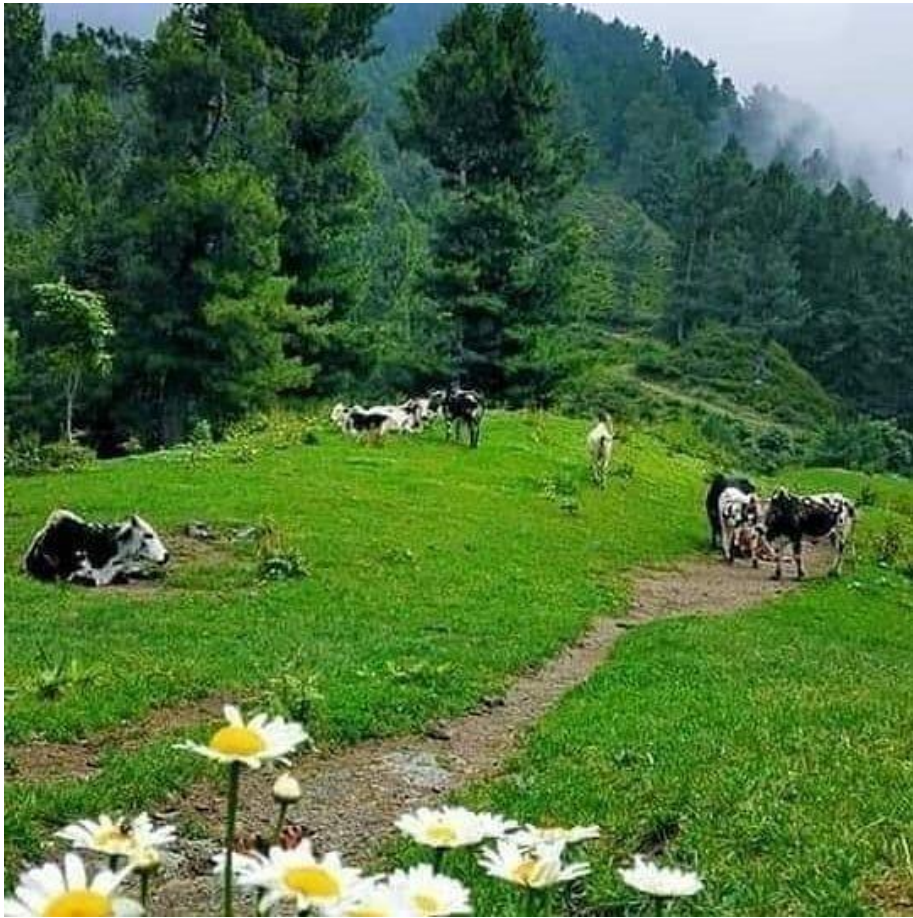
(Iqbal is not hopeless of his deserted fields; the soil is very fertile if provided with a few drops of water).



**Pashtun Dances and Music have their own charm**



**A Pashtun Jirga in session**



**The Scenic Beauty of Waziristan**

## 6. GENDER DISCRIMINATION

History manifests that at the time of invasion of Alexander the Great, a woman ruled Swat. It is stated that in those times, matriarchal society was in vogue in the area. When above said queen was defeated and she subsequently married or had become the mother of Alexander's supposed child, the people felt themselves dishonored and, therefore, they said good bye to the monopoly of matriarchal society and thus patriarchal society emerged. A friend of mine, a staunch Pukhtoon and a genuine intellectual, was a teacher at Islamia College Peshawar. He remained single for a very long time. When his near and dear ones questioned him about this, he used to say I never noticed any greatness in woman. But few years later, the professor got married, I was at odds to understand this somersault. Has the world undergone a revolution or the professor sahib has changed himself? But when I congratulated him and asked him about his marriage, he confidently said, "Marriage is the greatest logic in the world". But I fail to understand even today the mutually contradictory stand of the learned professor. "Woman is a totally illogical creation and marriage is the greatest logic". How come?

### **Matriarchal Society;**

In a matriarchal society, woman has the upper hand. The names of the tribes and clans are kept after women. Lineage is traced from the mother side. Even today, examples can be found in some Pukhtoon tribes such as Marriumzai, Ayes hazai, Matizai and Khattak etc. In this system, woman is the master of everything including immovable property. This society emphasizes tenderness and love towards children. It looks after the ill and needy. Disabled and wayfarers are treated with Dicken's heart. It doesn't hurt anybody rather sacrifice and devotion are its cornerstones. On the other hand, to obey the sovereign, to respect the elders and to keep promises is the hallmark of the patriarchal society.

Today man is sole repository of all power in Pukhtoon Society. Woman is insecure. She is always at crossroads. Sometimes, she is burnt, at another time she is killed in cold blood in the name of honour. When she is a daughter, parents don't give her much importance. From the childhood she is taught that the sole purpose of her creation is to serve man – a brutal being. He is the master of all her delicacies. She is a second-class citizen. Her intelligence is

considered defective and physique weaker. Because of this inferiority, she has to adopt various kinds of methodologies for her mere survival. Even then, man propagates that she is cunning, insincere, disloyal, conspirator, nagging and talkative. She always uses her fancy and charms just to attract man, is another accusation leveled against her due to gender discrimination.

But it is all concocted. The fact is: - Woman is the name of love, kindness and a creation, worthy of all sympathy, respect and honour. Man, never loves, actually, he wants physical attachment with the woman; whereas, she loves him emotionally. That's why, in every age, man has misused her emotions and tenderness. Love and morality are the instincts of woman. If she ever goes the wrong way, it is the man, who leads her astray. But ultimately, she has to suffer. Her minor mistake is taken as the greatest sin, whereas, man after committing blunders, straight away jumps into Ganga and comes out innocent – as clean as ever. If man guards her femininity or honour, she shapes his vigor and prowess into sublimity and moderation.

However, I think that Hitler is right when he says, "Undue praise delights woman. But even a slight objection makes her angry". Its reason is her insecurity. She feels herself inferior as compared to man. And when somebody praises her charms, beauty, morality and lineage, she easily gets astray. This goes in favour of man. Similarly, if someone objects to her, she becomes angry. The obvious reason is her inferiority complex, which society has thrust upon her. Schopenhauer, the German philosopher is wrong when he says, "Woman is still far behind in the race of evolution. She is yet to become a complete human being. Even today her place is in a zoo along with her namesake chimpanzee". Her nature has only love, tenderness, sacrifice, devotion, dedication and kindness to say the least. And these qualities are the only hope of human civilization. She lacks in those qualities, which are equally necessary in the struggle for existence in the animal kingdom. For instance, power, cruelty, exploitation and barbarity. But if man wills, he can teach these characteristics to woman. The second wife of Napoleon Bonaparte was the daughter of a king. Once in a battle, they were stuck up in lurch. He got himself out. His wife requested him for help but he refused and said, "Being the wife of Napoleon, she should get herself out with self-help". Man represents power and force in the universe. Woman is the fore-runner of aesthetic beauty and charms. If man has the warmth of the sun; woman is cool like the light of the moon. The question was of the kingship of woman.

Gone are the days; when woman was inferior. Society and environment have changed her completely. She is no longer a mysterious creation. She is absolutely capable to march with events accordingly. Now, in this period of evolution, she is at par with man. In the day to day business and state-craft, she has proved herself to be more suitable than her colleague – the Man in certain aspects.

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## 7. SEX AND MYSTICISM

بر بوالہوس نے حُسن پرستی شِعار کی

اب آبروئے شیوہ اہل نظر گئی (غالب)

(All thirsty of lust have become lovers, that is why, genuine and true lovers have lost their sanctity and Honour)-

It has been narrated by Hazrat Anas (RA) that the Holy Prophet (Peace Be Upon Him) said, “I have been granted superiority over all others in four things i.e. generosity, bravery, masculine power and domination over the opponent”. He (PBUH) also said, “I cherish three things – prayer, fragrance and woman” (Islamic teachings by Abdul Hameed Taga). The modern prose/poem writers claim that their poetry gives the same importance and value to sex, which was the hall mark of traditional poetry in mysticism. Now, the question is as to how and why an animal passion like sex has been assigned the same dignity as a pious act like mysticism?

General supposition is that with the advancing age, wisdom and intelligence develops more. But in my view, it's not true. I think that youth is the climax of all-powerful brilliance. But sexuality doesn't let it work or function smoothly. In advanced age, when this passion subsides, human mind is at its best to think about metaphysical mysteries and to dig out its resolutions without any let or hindrance. Man, automatically takes a flight from false love to true love. Self-annihilation and worship provide him further break-through in the process.

Sages write that good diet, drinks, wealth, attractive dresses, garments and other apparent charms are obstacles in the way of mystics as far as their spirituality is concerned. These ingredients provide fanciful imaginations to their minds and try to lead them astray. Except for the Suhrwardia, all the three lines of saints have emphasized the neglect of the above as a way of glory. So, were the lives of the dependents of the Holy Prophet (PBUH). They used to eat less, talk little and sleep minimum. Starvation was a major weapon in their hands for their uplift. The sum-up of this is that sex is totally opposed to mysticism.

Bergson says, "Revelation (divine inspiration) is the highest form of intelligence". Iqbal also supported it in his own way. Similarly, mind and sex are Inter-linked and they function together. Their co-relation gives birth to relation between sex and mysticism. So, we can assume that in sex activation psyche works more than physical prowess. As a student of the knowledge of mysticism, I have heard that once in his life, a seeker has to face most excited sexuality. In fact, sex dominates him out and out. But it also raises his spiritual power. The point to ponder is, is there any difference between spiritual and sexual emotions? The great poet and wit Maulana Rumi, who waged a holy war against the lust of mind says, "sexuality is the basis of love". He, while replying to his sons (Sheikh Salahuddin and Hisamuddin Chalpai) said, "I think of them (his sons) as my best friends; because we all have the same sex".

**True love and affiliation** never bring worries in this world or in the hereafter. So, the seeker will always aspire as the Holy Quran says, "Ah! Woe to me! Would that I had never taken so and so as a friend" (Surah Furqan, verse 28 Para 19). The reality of true lovers will be "Friends on that day will be foes one to another except al-muttaqun" (Surah Zukhruf, verse 67, Para 25).

موجب ایمان نہ باشد فقط معجزات

یک جنسیات بود جذب صفات

(Not merely miracles but the presence of natural affiliation is the symbol of faith)

We hear about the attachment, love and adoration of famous saints like Sarmad Shaheed/ Herichand, Shah Hussain/ Madhulal, Nizamuddin Aulia and Amir Khusrau. Actually, the later had crossed all the limits and boundaries in love when he says:

- من قبلہ راست کردم بر طرف کج کلابی  
خلق می گوید کہ خسرو بُت پرستی می کند  
آرے آرے می گنم با خلق ما را کار نیست

(I straightened my direction towards the majestic looks.....)

People say Khusro indulges in idol worship. Yes, I do that but people have nothing to do with me).



The recent terminology of sex (جنس) used in this context is quite new. It has been taken from English word "Sex". But till few centuries back, it was not considered so but was being used to describe the gender of a specie and spoken as such - Intellectuals and scholars are confident in saying that those who have been having dominance in sex; they might have been having the highest degree of mysticism as sex is one of the conditions of life. But the seeker can get advantage from it as long as he is able to keep it under proper control - methodology. It is like a rebellious horse, who, when rein-less, makes his master fall to the ground but if under control leads him to destination. In the beginning, it is difficult to differentiate between love and lust. But gradually the seeker of mystical heights gets a clear picture of everything. Now, he thinks of them as totally opposed to each other.

It will be in the fitness of things to define love. It is purely spiritual and sin-less emotion. It wants to use everything for the goodness and welfare of humanity. It is a diamond particle of human values.

"It is a cheerful dawn, which brightens everything", says Shakespeare. "Love is a form of usury in which a person invests his emotions in to another and finds the double of that in return". It is the seeking of beauty and masquerade of imagination. Whereas, lust is nothing but an animal passion — worthy of all condemnation.

**Man has been made with the following three characteristics:**

1. Animalism, 2. Humanism, 3. Angelism

Animalism and Angelism guard humanity in its hour of peril. Man, tackles with materialism with the help and cooperation of animalism. As Umar Khayyam says:

"The mighty Mahmood, the victorious lord,  
That all the disbelieving and block horde,  
Of fears and sorrows that infest the soul,  
Scatter and slays with his enchanted sword"

Similarly, Angelism brings him to good books of his Lord. Now, if animalism dominates, the man is just an animal and no more. Peace and prosperity will vanish within no time. The big fishes will eat the little ones. The greater will rob all — exploitation and atrocity will be the only outcome. In the same way, if Angelism becomes the be all and end all of man, he will become a lunatic in the pursuit and love of God. He will altogether discard and throwaway materialism. But it is not the will of God. God doesn't intend to make man an animal or angel. But His ultimate wish is to keep and maintain him as human being. As long as animalism and angelism is under the purview of man; he is able to shape himself as the "Crown of Creation". Sigmund Freud is wrong, when he ignores the spiritual elements in humanity. At the same time, he imagines man through the parameters of materialism. That is why, he knots together everything with sex.

Amir Humza Shinwari, the poet and the mystic, says on the authority of his spiritual guide Sheikh Abdul Sattar, "Those who have more sex in the same tempo have the sublime and result oriented destination -- the desired goal. And their mental faculty is unusual." In one of his couplets he says, **"The same is the beauty everywhere which I love and adore again and again. Actually, I am getting together the dispersed elements of my body and soul"**.

The music and the natural scenery are fascinating objects but man is most beautiful as God has created him in His own image. As Quran declares, "And He shaped you and made good your shapes" (Verse 3, Surah Al-tagabun, Para 28) But amazing thing is that this natural beauty doesn't activate sex. While listening to enchanting music and the mesmerizing prettiest woman, the heart opposes sexuality. And this is the spirit of spiritual love. But the lust? It is also in the instincts of animals but nobody cares or loves them. The Quran says, "And among His signs is this, that he created for you wives from amongst yourself that you may find repose in them and He has put between you both affection and mercy. Verily, in that are indeed signs for people who reflect" (Surah Rome Para 21).

The love and sympathy between husband and wife have been described by Islam as the sign and symbol of God. Some societies disallow even the urge of sex within marriage and call it obscenity and a shameful act and cause of degradation but Islam opposes it tooth and nail. It

advocates نكاح (wedlock) as a Sunna (Way of Prophet) and misogyny a curse ---- detestable and condemnable. The great scholar B. Russell says, "There are traces, which confirm the belief that in ancient times, people used to oppose sex and particularly in those areas; where Christianity and Buddhism remained dominant religions". Even regions away from the influence of Christianity had such spiritual giants, who propagated misogyny ---- as senith sect of Jews ---- as their way of deliverance.

In this wilderness a movement of reformation began in Greece and Rome. They discarded Epicurean and took to Calbite philosophy. Plato was also in their ranks. Iran served as gateway and this ideology spread in the East ---- ruining it in return. Sexuality was termed as degradation and evil. Later on, with some minor modification, this ideology was followed by Christians and then this fearful and hateful philosophy had been stealing the show for centuries. And this had given birth to psychological disruption and dis-satisfaction ---- which is unparalleled in the annals of history.

It may be due to the reason that Jesus never married and, therefore, the priests and other spiritual leaders took cue from this. That is why even today misogyny is considered a way of uplift and a path to heaven. In this wonderful age, it is obligatory for the nuns and priests to be single. But alas this very class recommends marriage as an institution for the growth of humanity. But can this inevitable necessity washout the ugliness of this ideology? In support of the institution of marriage the second view is that it is a lesser evil and, therefore, should be solemnized. It means that unwedded sex may be restrained and should be exchanged with the lesser sin. Islam is opposed to this. It emphasizes that sex is not the enemy of spiritual power. Even Islam sanctifies it as a worship and a moral of the Prophets. As the Holy Prophet (PBUH) says, "To love women is the moral of the Prophets". There are several anecdotes which establish that imams and the Prophet (PBUH) used to take interest in women. At the same time yogism has been condemned harshly.

There is a fundamental difference between love and lust. B. Russell admits, "Love is a state of mind, which is above sexuality". At another occasion, he says, "Love has dug out its own

principles, aims, goals and morality". But it is unfortunate that on the one hand Christianity and on the other the present young generation has made the mockery of love and its ideals.

**Love ---- a spiritual condition**, is absolutely clean from lust and is based upon two kinds. **Its one condition** is enthusiasm and mourning, which takes birth due to the "separation" of sweet heart ---- giving birth to extra-ordinary mental activation. Moreover, it comes into being as the soul of lover is ruled by innocence and true emotions. Due to this state of affairs clear mental revolutions are born. Intelligence gets its highest degree of evolution. But the pre-requisite for this breakthrough is, "separation". And so, to get or to meet is a death warrant for this ---- as getting or meeting recedes enthusiasm or at least is a hindrance in its way. It put off revolutions, which are expected by philosophers. This kind of love is born within. External is just an excuse. As Aristotle says, "When our spirit needs a lift, we turn to love". When spirit comes out from its secrecy and shapes someone as its beloved, in fact it is a self-deception. Personally this "Shaped one" is not in consonance with his heart or mentality. But as fancy needs no beauty, gradually this "framed one" takes the place of his real love. **Its second condition** emerges between husband and wife. It is based on love, understanding, tenderness, purity and sincerity. As both are the partner in weal and woe, therefore, they share the sorrows and gloms of each other. In old-age when lust fades away and they no longer copulate; this care binds them together. The first kind is related with separation but the second one can be explained as under. The love, which we cherish and is based on sincerity and loyalty is only possible through the consummation of marriage. And both conditions can be found here. If the first condition means the amalgamation of two strangers' souls, the second condition is the shaping of two companion's spirits into one. There may be some doubt in the first category but the second one is above suspicions ---- a proven fact Quran says, "Married couple is one of the manifestations of God". As Rumi says:

مهر و رفاقت انسانی بود -- خشم شهوت وصف حیوانی بود

(Love and tenderness are human characteristics; whereas lust and pride are animal passions).

According to the holy saints, self-mortification is the first step in mysticism. Self-analysis, self-accountability, fear, anxiousness and many other obsessions are included into it. After

equipping himself with the ideology of his guide, a mystic, sets the stage of sacrifice for the sake of his leader. After achieving this position, he is able to begin with the process of Fina-fir-Rasool. But to get the morality of his saint is also second to none. Even in this stage, he jumps as a human being to status of angels. He reaches near God as His favorite. While in the process of seeking the way of the Prophet, the seeker, attains and gets himself nearer to God. The personality of Prophet (PBUH) is Barzakh-e-Kubra” and the observation of God is only possible through it. But this dignity and glory comes according to the commitment of every seeker --- as everyone is attached with one of the characteristics of Almighty. This is called “Aeen”. Nobody can map the spheres of God as the Holy Prophet (PBUH) says, “I couldn’t recognize you as I should have”. When seeker absorbs himself as the command of God, he absolves himself for this cause.

Note: - (Some extracts of this article have been taken from Amir Humza Shinwari’s thoughts and Murtza Mutahri’s book, “The concept of sexual morals in Islam and the west”.)

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## 8. WHO IS THIS?

Any assertion, which is in my heart and mind is under the grasp of his pen. Ideas and visions are mine but some unrecognized one writes them down. I am at odds to understand as to who is this? Whatsoever or whosoever he is, he is always with me like a shadow. He or she is in my mind, heart, nerves or even blood. But to be frank and honest, my thoughts are mixed and confused whereas under his / her review, these thoughts become facile, vivid and fascinating.

I am stutter but he is clear, soft and convincing. My writings are stagnant after long intervals but his are spontaneous, flawless and sublime. My descriptions are coarse, hard and simple but his are colourful, sweet and tasty.

As to who is he ? One thing is certain that he is not audacious, careless, opportunist and timeserver. He always holds me in high esteem in his writings. Very often, he acts like a private secretary, spokesman and interpreter to say the least. But the point to ponder is that I am unable to feel or touch him. This amazing fantasy has left me nowhere as I am always preoccupied with his thoughts. I have left no stone unturned to find him but of no use. I went to the maulvi, who emphasized that it is of my own making. It may be due to black magic-oriented amulets etc. Take this amulet (antidote), it will make you all right.

But I think that it is not the spell of magic. My view is that some clever imposter has been utilizing my ideas and thoughts at his own whims. Whenever, anybody writes to me or ask me some questions, and as I prepare myself for his answers and queries; this hidden phenomenon washes out everything from my mind. He sends his own replies to all on my behalf. Whenever and wherever I met my well-wishers, I apologized to them for my laziness and criminal delay. But to my utter surprise, all my acquaintances looked at me in wilderness. They explained: Sir! You are a very busy person; you don't have time to respond to everyone. I have, however, received your reply yesterday signed by your private secretary Mr. Dur-e-Maknoon Palwash.

These people are all full of praise for me. But as I did nothing, I feel myself a cheat, go-getter, damned and clever imposter. Then I knocked at the door of magicians. They told me that it is the guilt for your pseudo-personality. This pseudo-personality leads us astray and makes us

rein-less. You are required to do everything by facing the mirror with odd eyes ---- making faces ---- converting eyes all around and ultimately asking your reflection: "You are the slave of my orders. You are under me. You cannot do anything on your own. You will have to do what I ask you to do". After a month or so this "ہمزاد" (double of yours) will be at your mercy, said the magicians. I did exactly that – with the result – zero. The only difference is that now he has become disobedient and does not respond to my correspondence as usual.

To resolve my dilemma, I went to a psychiatrist. He cast strange looks at me – rather glared at me. The way our conversation took place, I supposed him insane and so was I for him. Ultimately, he concluded: Youngman, this is a psychological illness. This can be cured by self-assertion – self-revelations rather than by medicine. We will treat it in successive sittings on every Sunday.

I started visiting him on every Sunday as desired. During psychotherapy sessions, I told him everything from childhood to this stage. After a month-long exercise, he opined that he will hypnotize me. He will make my conscience sleep and study my unconscious. Then he deliberated on conscience, sub-conscience, and unconscious. In the second week, he made me lay down on a long table. He bade me to close my eyes – relax my body and keep on taking long breaths. He questioned me: "Are you sleeping?" He made me feel that I was a six-year-old child having a satchel in my arms. When did I sleep? I was just trying to satisfy him. After a few weeks, he pronounced that due to some tragic accident of early life, my personality has been split into two parts. He added, you are doing all this unconsciously. You can suppose that some people keep on doing things in somnambulism. When they awake, they don't know as to what they did. But I emphasized, Sir! This is not my writing at all. My writing is always straight and strong but this writing is slanted, vivid and ornamented. It appears to be the writing of a woman as it is bent on left side.

Sometimes, it is stated that every man is 49% female in himself and there is every possibility that your opposite sex works in sleep. Cure is in your own hands, exclaimed the doctor. Wherever, you go to sleep – commit to yourself that you are one and not two. Gradually, you will be able to shun away the duality of your personality.

Was it a disease or a spirit? I lost myself. He has taken away my everything – let alone letters etc. Whenever, and wherever an idea, couplet, poem or dream comes in my mind, all these things automatically go under the grasp of his pen and I see them published in the leading journals of the day.

One of my friends opines that this may be your pen name. He advises me: Be happy because it is a serene, meaningful, fanciful and literary name. The thought-provoking thing is that the writer according to his sweet will is using my pen name, but this useless name has been thrust upon me. Who is this person, who is joking and pestering me? Sometimes, I suppose that he is the intelligent part of my body. Anyhow, he is so clever that he always remains in the background. He never comes to the surface. And it is due to this attitude, which has made me fearful and awful about him. For the present, he seems to be a Muslim, but who knows as to what will be his mode tomorrow. I am afraid that he may play mischief with me in future. Moreover, the crux of the matter is – who has given him the right to steal my visions, thoughts, feelings and emotions? Have you ever seen such a thief or dacoit?

Some of my well-wishers ask me as to what is the loss or wastage in this? This is the person, who saves you from the botheration of writing, compiling and presentation. It is the power of the unseen, which makes our faith, traditions, rituals, love and hate. The love and adoration of the unseen is a most cherishing and fascinating thing, which all seen images lack to their great disadvantage. At the maximum you can call it an innocent and benign act of the unseen creation. Leave all these things to the creator. Don't bother about them. The unseen or the unrecognizable should be left at the mercy of God.

One of my friends says that, “Dur” stands for pearl or any unique thing and “Maknoon” means hidden one. And when we remove “Yay”(ے) from “Paloshay” (پلوشے) then it means a ray of light.

All my literary acquaintances are unanimous that my pen does not hurt anybody. It always supported the victims, and the poor. It always stands up against cruelty, barbarity and exploitation. It always expresses nothing but truth. Dr. Martin Luther King once said, “The day we see the truth and cease to speak is the day we begin to die”. It always emphasizes justice



and humanity. Here again it will be in the fitness of things to quote Dr. Luther King, “The ultimate tragedy is not the oppression and cruelty by the bad people but silence over it by the good people”. Actually Dur-e-Maknoon (دُرِ مکنون) is your awakened conscience. It is the echo of your restless spirit. It may be the name of your hidden potentialities.

These were the suggestions, exhortations and explanations of my well-wishers. But I am unsatisfied. Therefore, I appeal to him earnestly in these humble words – If you are human, let me touch you, let me hear your voice. Tear away this veil that conceals you from me. If I am worthy of it, please place your hand upon my heart and own me.

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## 9. HONOUR

“The most honorable among you in the sight of Allah is he, who is the most pious among you (Al- Quran 49-13). Thus, Honour and degradation are in the domain of God. Piety is the sole criteria of self-respect before Almighty. But the public at large has created the false and the meanest criteria of respect. Through this article, we will analyze the parameters of honour, its ways and means and will classify it into various categories.

One’s honour is of the highest concern to an individual. They say “Don’t beg for money but for honour”, “My honour is the dearest thing to me”, “I want an honorable death”. “I will never let down my honour” and so on and so forth. Similarly, many words like these come out from our mouths daily. Honour, respect, prestige, status, esteem and dignity are being considered synonymous by the Pukhtoons. Every man prays throughout his life for the acquirement of three things i.e. wealth, health and honour. They say that before us elders used to pray for morality and good deeds as well. But now the tables have turned. Generally, people realize that after occupying the throne of honour; they can get everything done as desired because “Beauty needs no ornaments”.

The dilemma is that the seekers of honour, after going through the vicissitudes of age, develop the vicious germs of jealousy, prejudice, malice and meanness. But normally, we assume that honourable people get spirited morals automatically. Because their wealth and status hide their misdeeds. The legendary Urdu poet Saghar Siddiqui laments:

میری غربت نے اڑایا ہے میرے فن کا مذاق --- تیری دولت نے تیرے عیب چھپا رکھے ہیں

(My poverty has made the mockery of my specialties; whereas, your wealth has covered all of your misdeeds and shortcomings).

As far as good actions are concerned, the sycophants, time server friends and the courtiers take them for granted with the riches. In our area, there used to be a man by the name of Khazani; once he prayed loudly in a huge gathering saying: “O God! make me wealthy once and then if you bestow upon me a hundred-yard tail – doesn’t matter”. People in the gathering were

amazed at his strange prayer. One of his closest friends asked him as to how will he be able to drag so long a tail conveniently? He laughed and retorted, “Why will this be a problem when men like you will be there to carry it up behind me”.

But the question arises as to why every human aspires for money? Because in this world of materialism, wealth is the sole criteria for respect and honour. Man wants that all and sundry around him should salute him and he always thinks of himself as a “Super Human” with the highest esteems. “A hermit or mystic for the consolation of his heart may say that to run after honour or dignity is due to “inferiority complex”. The reality is that through money we can buy flattery but not love. It’s not true. Actually, it is the propaganda of self-styled intellectuals and college professors for the satisfaction of their ego. In practice, we observe that honorable people don’t care about inferiority or superiority complexes and it is not in their psyche at all.

The point to ponder is that nobody loves anyone from the core of his heart today because dishonesty is the be all and end all of everything. However, flattery has significant effects at least psychologically on humanity. “More than half of the harm done in this world is due to the people who think that they are important. And no one is like them”. Anyhow, it is in itself a psychological treatment, which is only available for the honorable lot.

There are different means and ways to enrich oneself with honour or respect. Some of the people are so fortunate that they are born honorable. They come into this world having heavens’ tickets in their respective pockets. Many amongst them are lucky enough having got this distinction from society they live in. Destiny smiles on them and through their labour, fatigue and hard work, they get the status they deserve. Here a famous English quotation will make my analysis clearer. “Some are born great; some achieve greatness and some have greatness thrust upon themselves”. But few of them are so shabby that they try to get it through hypocrisy, guile, cunningness and falsehood. These are the ways and means to get honour. Now, we turn to its many different kinds as under: -

**Spiritual Honour:** - This honour is connected with pure pious deeds and highest morality. But to get it, one has to walk through countless hardships and ordeals such as self annihilation, worships and miracles. Actually, it is the legacy of prophets, saints, pious scholars and their off

springs. The respect of parents and teachers is also included in it. Psychologists opine that he, who does not recognize God and talks about Him absurd; in fact, he is fed up with his own parents.

This honour is reserved for Popes, Agha Khans, Ayatullahs, Sawamis and Dalai Lamas etc. In India this is being held by the high cast Barahmans and in our society this is the exclusive right and monopoly of Syeds, Pirs, Sahibzadas and Mullahs. People respect them due to an unknown fear. In fact, it is a real honour because it is based on values, noble deeds, norms, mores and morality. But in the present scenario, when a day of sacrifice or testing comes people tell them, "Sir! You are our spiritual guide and religious methodologist only and not our master in political matters." Because in this type of honour, there is never any self-interest for money or slots. As long as this honour is not abused and cruelty and exploitation do not take away noble and good deeds out from it; people generally think that all the wrongs must be redeemed or should be washed away altogether. There is no third way in this, these people don't compromise and don't believe in false promises. They may even prefer the life of infamy because, it has more peace than what lies in fame or popularity. But greedy people still fear them even from this type of life style and, therefore, they don't let them live peacefully with grace.

"Here the story of imam Zain-ul-Abidin, the dearest and prettiest son of Imam Hussain comes to my mind; when Mussaraf bin Uqba attacked Madina and threatened the protector of the said imam with dire consequences and at the same time seducing him with rewards and titles for handing him over to him. The greedy host of the imam put him to chains and brought him to the Commander. But all through the way, he kept on kissing his hands along with non-stop weeping and wailing.

It means that gains, fear, greed and danger don't bother morality or spiritual attachment. The point to deplore is "Spiritual decadence and down fall is imminence all around". Both the parties (guide and the followers) are equally responsible for this sorry state of affairs. On the one hand guide or leader is a mere shadow of his ancestors and on the other the follower is much more inclined towards materialism rather than spiritual uplift. Iqbal portrays this situation as follows: -

"زاغوں کے تصرف میں بے عقابوں کا نشیمن"

(The place of eagles has been taken over by crows).

It was probably due to these delusions and illusions, which compelled Mir to say: -

بیٹھے ہیں میر خوار کوئی پوچھتا نہیں - - عاشقی میں عزت سادات بھی گئی

(Mir is resting totally disgraced, because love has snatched away his honour even being a Syed).

**Political Honour:** - This honour is reserved for kings, nobles, aristocrats, well to do and in the new terminology of Political Science for bureaucrats. Generally, it comes through power, atrocity and exploitation. And the continuity of these nefarious tactics brings durability into it. The honour is short lived and normally its end is bitter and sometimes leaving a lesson to be learnt for the future aspirants and pursuers. But in the heyday of their occupation, its intoxication knows no bounds. In practical life, it has been seen that it has more awe and sublimity **as** compared to other types of honour. The principle of "Might is Right" applies here.

Comment [D1]:

History tells us that Nadir Shah Afshar, the Iranian king after the occupation of Delhi sought the hand of the daughter of Muhammad Shah Rangeela (Mughal Emperor) for his son and it was agreed to. During the Nikkah ceremony, the Qazi according to the traditions of the Mughal Royalty, read out the lineage of the bride up to Zaheer-ud-Din Babur but at the turn of bridegroom Quli Khan (Abdul Samad); there was nothing worthy of mention after Nadir Shah himself. So, when Qazi exclaimed so and so and -----! He began to tremble with fear and failed to go ahead accordingly because the father of Nadir Shah was a shepherd. There was pin drop silence through and through. Realizing the gravity of the situation! Nadir Shah himself rose up and said, "Quli Khan S/O the victor of Hindustan and the king of kings Nadir Shah son of sword, son of sword and so on". These sons of sword (یا بن شمشیر) can purchase the conscience of humanity with the help of donations and awards. In every age, human conscience has been sold out cheaply. There is no difference in the East or the West in this connection. History points out that even people born with the golden spoons in their mouths were no exception to it.

Every king in every age has used this methodology for the preservation and prolongation of his rule. Arthasastra of Chanakya, Ahkam Sultania of Nizam-ul-Mulk Tosi and “The “Prince” of Machiavelli was written for this kind of rulers.

In Islamic History the anecdote of a Fatimid Caliph is very famous; when he came to throne with the help of sword; he straightaway went to the mosque and bade the people for homage. The public demanded and asked him about his lineage. He raised his sword in one hand and said, “It’s my lineage from my father side; whereas in the other hand, he raised some money and exclaimed, it’s my lineage from my mother’s direction. “The mob with one voice raised the slogan, “long live the Caliph. None is better than you for the Caliphate”.

The relationship between destiny and throne has been knit together very intricately. In Pushto they say, **“when fortune doesn’t favour, then even princes remain in the wilderness”**. There lived a king who used to look after his people through night watches, once he heard a person saying, “The King just enjoys life. He doesn’t have to worry about anything”. In the morning the king called for him and made him sit on the throne with orders to his courtiers to obey every order from him, so this king of one day was delivering orders every now and then. He set some prisoners free while imprisoned a few others and gave titles and awards to some. He was doing all this conveniently but suddenly he noticed that a sword of Damocles was hanging over him, remembering that he had to soon abdicate his throne. He immediately jumped down the throne forthwith for good.

Spiritual honour is meaningless until and unless backed by political power even if the holder of this honour be a Prophet like Moses. As Iqbal says: -

رشی کے فاقوں سے ٹوٹا نہ برہمن کا طلسم ... عصا نہ ہو تو کلیمی بے کار ہے بنیاد

(The starvation of yogis failed to break the magic of Brahmins; even Moses would have failed to get a breakthrough without his stick).

The courtiers should keep in mind the proverbial saying of Yahya Barmaki – a legendary statesman of the Abbasids. He once said, **“we should follow those who have passed before us and our successors should follow us”**.

**Technical Honour:** - The great wit Hakeem Luqman says, “Not to get a skill means dependence upon others”. Dependence brings narrow mindedness in religion and makes the intelligence weakest. It dissolves the germs of greatness, ego and honour. A Pushto idiom almost signifies the same thing as, **“He who doesn’t eat the earning of his profession will never eat good even he may be a saint”**.

This kind of honour is for labourers, skilled workers, artisans, experts and for those who have any kind of specialty. These people are actually the important pillars of the society and are very essential for its prosperity and progress. The grandeur of society exists because of these people. There was a time when medieval Pukhtoons looked down upon such folk and thought it a disgrace for themselves. But now the age has gone technical. Only those people will be able to hold honour, who will be having some skill or specialty.

Therefore, the future of this class is promising and bright.

As I have already pin-pointed that this class was looked down upon in the past irrespective of the fact that every messenger of God adopted one profession or the other. Islam has given a revolutionary message for the betterment of this class. Muhammad (PBUH) once said, **“The best amongst you is he, who eats his own earnings”**. And, similarly super class has been directed to look into the rights of this class properly. As the Holy Prophet (PBUH) says, “pay the labourer before his sweat dries up”. In short, no profession disgraces humanity but humans themselves abuse their professions.

**The Paid Honour:** - Actually this class doesn’t have its own existence. But when it earns a huge fortune through fair or unfair means, it tries to march with the upper class. And so, it gets a status and importance of its own with the help and sport of this class. It spends fabulous amount for aristocrats in various ways including kitchen bills and other luxuries etc. In this class come traders, shopkeepers and industrialists. It is the only class, which is in a position to shoulder the inflation of the present day and most probably, this class is one of the major reasons for economic inequalities. That’s why, this class has been named sarcastically as economic Lizards (economic wizards) by the disgraced. But sometimes, we also find philanthropists in this class. These good and kind hearted people build hospitals, charitable

institutions, Mosques, Educational Institutions and carry out many other recreational and welfare works. They do it just to earn the blessing of God. Through these pious acts, they earn respect not only in this world but also get remission in sins from God in the Hereafter. Even, when they are no more, their successors get fruitful rewards as well.

In the recent past, a new class has emerged in our society – this class consists of economic migrants. These people go to Saudi Arabia, Dubai, Qatar and many other Middle Eastern countries or elsewhere and bring lot of wealth. They build huge and towering buildings and purchase tremendous things for recreation. This class has brought about a revolutionary scenario in our society. To be honest and frank, these people through their wealth and status have almost changed the whole concept of values, traditions, norms and mores. Today a large portion of our nation has been suffering from a disease; which has been called by sociologists as “DUBAI SANDROME”.

The types of honours, which have been cited so far are not permanent and clear. There is every possibility of a fortunate person, who due to God’s favour, may be enjoying the fruits of multiple kind of honours quoted above. **But human nature is so vile that it never contends and always aspires for more and more.** Humans want and aspire for every kind of honour for themselves and cherish that every Tom, Dick and Harry should beg them for one thing or the other. But this is no criteria for greatness. Therefore, we should be praying: - “O King of the Kings – God! Please don’t make me begging at any door but of Thee alone”. Everybody should come to me not that I may do injustice to him or may snatch his rights or eat his share but that I may be immune from the machination of the evil doers. And don’t grant me that honour; which has been condemned by your dearest Prophet Muhammad (PBUH) in these words: **“The meanest amongst humanity is the one; who is being respected and honoured due to his machinations”**.

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## 10. MISAPPROPRIATION OF TRUST

(A short story)

Mahmood was a big industrialist, having a chain of factories, from mills of cotton and silk cloth to steel mills manufacturing heavy parts, instruments and machinery. Four big cities of the country were thriving on his mills. He was a philanthropist financing many orphanages, hospitals, and schools. He had installed a system of computerized communication with all these humanitarian bodies. Whenever any setup needed something an indication would flash on the screen of the monitor and then all the requirements and their estimated expenditures would roll down on the screen. The computer operator would switch over all this information to the computer section of the general manager which would communicate back his approval, and the concerned humanitarian body would receive the assistance.

Mahmood was issueless for quite some time. His wife was obviously in good health, but she was barren. The doctors believed that she could not bear a child because of some defect in a vein of her womb which had developed due to some disease in her childhood. Mahmood tried many medical centers but every doctor had to express his inability. Ultimately, a doctor advised him to go for the test tube experiment. And now he has two children. One son and one daughter.

The son is in the twenty first year of his life and under training in electronic computers in Japan. The eighteen-year old daughter of fair complexion, delicate and serious, is assisting her mother in the business of a boutique.

The train of life was running smoothly.

One day, as a routine, Mahmood was weeding a flowerbed in a corner of his bungalow, just to kill the time. All of a sudden strain of severe pain rose in his bosom which proved fatal.

Radio and local dailies disseminated the news the same day that the biggest industrialist of the city had passed away. His son, daughter and wife arrived. The death was unavoidable. Medicine and interventions had not been able to stall it. Mahmood had never experienced

such a heart attack before. It had been so sudden that transplantation of the heart or any other procedure was just impossible.

The relatives were still busy in preparation of funeral rituals when two members of an eye agency arrived and revealed that the deceased had donated his eyes to that agency during his lifetime. They said they would take out his eyes so that these could be transplanted to a blind man. What could the relatives say? There was a will signed by him along with other relevant documents.

This was still in the process when people from the kidney transplant center appeared with some documents to show that the man had promised donation of his kidneys after his death. The relatives were in arguments with those people when members of a lung transplant agency came in and produced the will of the deceased which had been made a year or so before his death that his lungs should be given to that agency.

An hour later, another team arrived in a chartered plane. They had received information of his death from television. Immediately after their arrival they hovered over his head. Mahmood had offered to them his brain for transplanting it to another industrialist. Two industrialists had given a written undertaking to this agency that they were distinguished industrialists. If the brain of any one of the two would be transplanted to a worker, he would not be able to hold it. The brain would be of an industrialist and other resources of a poor worker. That worker would plan many schemes but all would prove farce because other parts of his body would not cooperate to work. Hence, he would become a psychic case. Therefore, the doctors gave them an advice that the brain of one industrialist could fit only in the head of another industrialist.

The workers of the agency and relatives of Mahmood were busy in paper work when the people related to the agency of artificial limbs arrived. They revealed that the deceased had offered his hands and legs to them.

In short, he had donated all parts of his body for transplantation to the destitute.

Ahmad, the elder brother of Mahmood, though not caring for him in his life, but being the man of the other century, had to worry about the rights of his brother and other moral values. He

stood up and raised objection that if the whole body of Mahmood was dissected into pieces and parts and these parts were taken away, then what would remain for the relatives to see? What would be left for the funeral rites? What would be laid in the grave?

The people turned to his son and daughter – You are the inheritors, what is your opinion?

The son said, “Dad has made his will, what can I say – and, moreover, it is a humanitarian service. We are bound by the law as well that these parts of his body should be given to them. The rest is the personal deeds of the daddy. The account of personal deeds closes at death. Now he does not need prayers at a grave. The funeral prayer is nothing else but a prayer for the grant of higher ranks of the deceased in the heavenly life. I have heard it from a renowned religious scholar as such. As far as the grave is concerned, concrete building of the grave is prohibited. If his record of life-long deeds is not up to the mark then what for the grave should be white washed? The essence is the soul. The body is mortal. The mortal beings can be donated, can be given in charity. And the most important aspect is that, if the soul of daddy is not here, at least continuation of his mortal body would be maintained....”

Some wise people were moved by the speech of the son. But the heart of the daughter was a little more passionate. She said weeping, “No, no – I can’t give them the body of my daddy. I shall build a shrine over it. That will be a historical monument. We will give substantial financial compensation for this. They should buy parts of some poor man.

But the people from those agencies did not agree to it. A mess was created. The authorities of the agencies filed suits in the court. Since the matter was very urgent, the court decided to hear the appeal the same day and ordered that both sides should present their counsels.

The counsel for prosecution presented his arguments, “This is a donation. A man – who was the owner, had announced, in his full sense and judgment, during his life time this donation. The inheritors have nothing to do with it. This is a great service to humanity. This is a step towards continuation of the race and body of the human being. Now the human being would never be mortal. And this desire of eternity that is at the verge of fulfillment has been inherited by the man from the very inception”.

After that the defense counsel rose and addressed the court, “My Lord! This is an issue which is related to the respect of the body of a human being. Matters of transplantation and exchange of human body cannot be entertained in the Muslim society. It is absolutely contrary to the religion and morality. To pay homage to the dead is a good deed. The funeral prayer is a duty. And similarly, burial of the dead is also a duty. But the question is, whether this problem has any relation with humanity at large, or otherwise?

The prosecutor submitted those wills and agreements, and said, “The deceased, may God forgive him, had announced donation of parts of his body at his own will. Would the law not allow an owner to do so?”

On this question, the defense counsel rose emotionally, but, then with due regard for the court, started his argument placidly, “My Lord! The basic question is, what right of ownership of his body has the man! Leave the religion aside, even the law does not consider a man owner of his body. Was the man owner of his body, then why is he not permitted to commit suicide? Why can’t he sell his self?” “If a man has no authority over his own self in his life time, then what power he would have to let his body be dissected into pieces and distributed?”

The judges moved to the back chamber. After consultation for two hours they returned to their seats and gave verdict. “The arguments of the defense counsel are more convincing. At present, the law has allowed donation and transplantation of eyes only. The eye bank people may take eyes of the dead. Remainder of the body should be laid to rest according to religious rituals. The law has a lacuna. Legislation and reformation of the law is the responsibility of the Majlis-e-Shoora. The court can only work on it. The counsel of prosecution should arrange that some member of the Majlis-e-Shoora take up the case there. In the prevailing conditions, the court considers such donations as misappropriation on the part of the man of the trust bestowed upon him by God. Since, he has no power in his life time to do so, then how and why should it be implemented after the death!”

*Translated by Dr. Sher Zaman Taizai*

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## **11. BILOT SHARIF — ONCE the LAND OF BAKHTI**

### **REFORMERS.**



Spear grass in yellow tufts, thorn bushes with rich green leaves and overwhelming silence undisturbed by the hustle and bustle of age – such is the spur of Kafir Kot or infidels fort in the Khasore hills located outside the village of Bilot Sharif on the road to Chashma (Dera Ismail Khan). Barren, deserted and rocky, it would be an unremarkable place but for the group of seven extraordinary buildings – all Hindu temples that crown its top. It is an edifice, whose tapering Shikhara or steeple gave way long ago. It is likely that more than the malevolent hand of man; it was the vicissitude of time that wrought its overthrow. A little way off behind it, are two more on a high plinth. Hardly ten meters across the same plinth is another. A couple of hundred meters to the north across a stretch of ground thickly sprinkled with the detritus of houses and broken pottery is a group of four buildings. It is impossible even for the most blasé travelers not to be impressed by the wonder and extravagance of the construction of this fort. The facades rich with the intricate and repetitive horseshoe pattern or gavaksha (literally pivot

of the sun), the cogged amalaka (fruit of the amla tree) and the symphonic repetition with stylized capitals and bases are reminder of the fullness of the craftsmen's vocabulary of embellishment.

Obviously whichever king ordered this great complex to be built was possessed of a good deal of affluence. From the number of temples, it is also obvious that this complex of fortified temples was a college for Vedic learning. If anything, the vast ruins of foundations surely mark the rooms where young students labored over ancient religious tones. Strangely, however, the silence that prevails over this abandoned site reaches far back into the annals of history. There is absolutely no mention of this fascinating place in any historical work whether ancient or contemporary. It is strange indeed that a place of such opulence should have escaped the notice of men like Mehmood the Ghaznavid or Timor the lame – men claiming to be charged with iconoclastic fervor.

Interestingly, John Wood, the 19<sup>th</sup> century explorer who journeyed up the Indus to discover the sources of the 'Oxus River' paused to explore another Kafir Kot – called Kafir Kot Tilot. It lies almost 30 km north of Bilot Sharif. This fort also finds mention in the works of Alexander Burnes and the mysterious Charles Mason. But it is amazing that all three even fail to hear of this far grander Kafir Kot at Bilot.

Amongst the chain of temples that stretch from Nandna on the eastern extremity of the salt range right through the hills to the Indus. The temples of both Bilot and Tilot mark the line of an ancient route. The Raja Patha or royal highway. Collectively known as the Hindu Shaya temples they are believed to have been built by the kings who ruled over Kashmir, the northern part of Punjab and NWFP – just before the Ghaznavid explosion. The period following the end of the Mauryan Empire in the late 3<sup>rd</sup> century BC right down to the 6<sup>th</sup> century AD, was one of endless flux and upheaval. But after the white Huns were defeated and dispersed by a Rajput army in 528 A.D, there followed nearly 500 years of peace. There were no incursions into the subcontinent from the northwest until the last years of the 10<sup>th</sup> century when Mehmood made his first foray. In that period of peace and tranquility, kings set to construct these fortified temples. It is remarkable that of the entire set of Hindu Shaya temples (there being eight

including the two Kafir Kots) only Nandna is clearly mentioned by the celebrated eleventh century historian Abu-Rehan Al-Beruni. It is understandable if some smaller and less significant sites remain historically ignored but it is niggling mystery when a site as fabulous as Kafir Kot of Bilot Sharif misses the glare of history. In the absence of historical reference, lore invents a Raja Bil, who founded this complex, while his brother Til founded Tilot long before the advent of Islam in this part of the land. A third brother Akil is said to have been the founder of Akilot now marked by the mound of Akra just outside Bannu city. It is further added that at the time of Muslim invasion to Sindh by Muhammad bin Qasim back in 712 A.D, the Rajas of these places and particularly Raja Bil sent his forces for the reinforcement of Raja Dahir's army.

In an age when Rajput princes were given impressive names such as Latyitaditya, Yashodharman or Durlabhavardhan, even a poor potter's son would not have name as meaningless as Til or Bil. Consequently, I don't believe there were rajas called by such ridiculous names. These appear to be the inventions of local historians attempting to explain the names of Bilot or Tilot. That does nothing to reduce the significance of the ruins of Kafir Kot. Even if there has been no inquiry as to the background of the area, Bilot is an impressive milestone from our misty past between 6<sup>th</sup> and 10<sup>th</sup> century AD.

Before Tughlaq rule Bilot was the bastion of Hindu mythology. Then, during Tughlaq rule in the subcontinent Shah Esa's ancestors migrated from Uch Sharif (Bahawalpur) and settled down here for the propagation of Islam and waged a jihad against the social evils prevalent in the area. Due to the hectic efforts and devotion of Shah Esa and his lineage most of the populace was converted to Islam.

It is said that more than one lac saints of various creeds both Hindus and Muslims had graced the area and are buried here. Kaval Ram Sati and Shah Esa – the leading lights of mysticism, spiritualism and Sufism are visited by a very large number of people at different seasons in the year – as both are located in the said land. Bhisakhi – a Hindu festival falling in the month of April every year is attended by the Hindus from both sides of the divide. They stay here for 5 to 10 days each year to commemorate the memory of Kaval Ram. They offer charities at the Samadhi of the legend for the benediction of their souls and spiritual uplift. According to Hindu



devotees he was a Bakhti reformer just like the Kaval Ram whose Samadhi exists in Delhi. But descendants of Hazrat Shah Esa argue that he was a moneem (revenue collector) of our grandfather. They further emphasize that he was also included in the list of malangs (the one who sacrifices his everything for the sake of his peer) of Shah Esa. When he died Hindus wanted to burn him as per their religious rites but the Muslim put their claim that he was converted to Islam and, therefore, he should be buried like Muslims. Anyhow, the dispute reached Hazrat Shah Esa and he asked both the parties to take his body to the place where his thala exists today. When Hazrat Shah Esa reached there to decide the matter, everyone wonder struck that he was no more on his bed and so the matter stood resolved. The Hindu mystics don't agree with the hypothesis, they claim that he never converted to Islam. As his name and سمادھی suggest, it can be said with confidence that he remained true to his faith and never betrayed Hinduism. His presence in the area is stated to be during the eras of Lodhi and Mughals. These were the days of Bakhti reformers and, therefore, he and Muslims had been having cordial relations. That's why his Samadhi is still visited by the large number of Muslims as well. Many mysteries and miracles are attached with his death place.

Dwelling of spirits attached with this place Bilot Sharif is another prominent feature. The self-styled peers – popularly known as Mukhdooms have categorized the spirits as Muslims and non-Muslims. When any psyche patient approaches them for relief, the so-called peer after listening to his problem proclaims that he or she is under the spell of a spirit. It is up to the peer sahib whether the spirit is a believer or an unbeliever. If the spirit is believer its spell is neutralized at the grave or a place near the grave of a Muslim saint called Shah Esa or Ajmal Darya and if otherwise the Samadhi of Kaval Ram comes to his rescue. What a fantastic magic? The affected person is charged Rs.80 per spirit and again it is the peer who has to decide the number of spirits afflicting a single soul. Sometime a dozen spirits are said to dominate a single person. This practice goes on throughout the year but March every year is the special occasion. Even in this age of modernism, it makes one wonder as to how people still believe in these fairies and spirits and their neutralization here at Bilot Sharif. However, it is amazing to note that most of the visitors get relaxed and easy after playing jinni.

As most of the invaders came through these areas to conquer Hindustan, therefore, this little principality had to face the wrath of almost all attackers and gradually disappeared from the scene of history. As per the “Conferment Deed” conferred by the Mughals to Hazrat Shah Esa, the Makhdoom of Bilot Sharif were entrusted the administration of the area in the name of Mughal emperors to fill the power vacuum created due to the fall of Hindu Principality.

Few long graves extraordinary long, almost 40 to 50 meters are also present in Bilot Sharif. The heirs of Shah Esa assert that these are the graves of some of the sahaba (companions of Holy Prophet (PBUH)). But these seem to be like the present-day mass graves.

The neglect of the so historical place by the Pakistan History Board and Archeology Department is ironic. Research must be conducted so that we may be able to know the original history of the area. Makhdumzada Muhammad Sibtain a thorough gentleman and a rare educated peer of the locality is ready to lend helping hand to any institution or individual who may have any interest in this matter.

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12. A BOOK REVIEW ON  
“THE IRONIES OF MY EVOLUTION”

BY

*GHAZI MARJAN MARWAT*

There are two old Chinese proverbs. The one means: “If you want to be perpetually remembered, then either plant a tree or write a book”. In the other one it is said that the accurate measurement of a tall tree is only possible after it falls to the ground.

The greatness and sublimity of an individual can best be judged after his retirement from his active job having crossed so many hurdles. The secret of winning the final goal in this cross-country race of life has best been described by an American poet H.W. Longfellow in the following verses: -

The heights by great men reached and kept  
Were not attained by sudden flight  
But they while their companions slept  
Were toiling upward in the night.

To write about oneself in the form of an autobiography is a fascinating and interesting task. It is really difficult to speak the truth or even to hear the truth in our society what to talk of laughing on one's own self or on own tribe. Mr. Ghazi Marjan Marwat has fully established his proficiency in this regard in his life story named ‘The Ironies of My Evolution’. The language he used is simple, soft and fluent. His description of friends, fellow colleagues, places and events is explicitly attractive and is devoid of personal bias. He has not fallen a prey to Narcissism or self praise. I am sure that readers will be impressed by the beauty, charm and style of his prose.

The meaning of irony as a noun according to an English Dictionary is a mode of speech in which the meaning of the speaker is contrary to his words. When this word is used as an adjective, then it means expressing one thing and meaning the opposite; lightly sarcastic or mocking. The word evolution means 'development (stage-wise, step by step)'. There is a novelty, freshness and a sense of humor in this name. It is a story of deprivations and achievements, failures and successes, hopes and disappointments, joys and anxieties, enjoyments and sorrows till he reaches his final goal with distinction and glamour. He met so many incidents, accidents and challenges. He also passed through multiple experiences and experiments. Luck favoured him as it is said, 'luck is what happens when preparation meets opportunity'.

Colour, features and general look- wise, Mr. Ghazi Marjan is having a brownish appearance, average height, clean shaved, age-wise approaching 70, sight glasses on his smiling face, thin and slim body and overall possessing sober, charming and smart personality. In social life he is polite, hospitable, soft spoken, disciplined, and well mannered yet humble. He has always enjoyed a good rather exemplary reputation throughout his service. One can swear upon this fact that he has no black spot on his white collar.

It is evident from this document that he was a good planner and scheme maker but he has avoided and ignored those boring technical details. In my opinion he was a practical man instead of constructing flying bridges in the air. He has off and on given historical references and geographical details, whenever, required of the places he visited during his trips to foreign countries.

Hard work never breaks a man. It pays you in the end. Honesty, devotion, hard work, integrity, justice and straight-forwardness are super human values. They require extreme moral courage which is much higher and true courage than physical bravery. To uphold these principles throughout your life is a very difficult task in this materialistic world of nepotism, favoritism, nationalism and semi-tribal society set-up. Therefore, the man who strictly observes these values in our corrupt and selfish society is either an angel or a saint. Furthermore, it is much more hazardous to keep good pleasant relations with your surrounding friends, officers, subordinates, fellow colleagues and even close relatives. But some people have a much wider

vision. They know that rules and regulations are framed for the convenience and ease of the people instead of creating misery, trouble and harassment for them by strictly following and abiding the blind rules and laws. These visionaries possess this delicate sense of keeping differentiation and balance between the two extreme ends. Such are strict officers but not sadists. Mr. Ghazi Marjan was one of those fortunate and God blessed high ranking government servants. He has a brilliant record of 36 years service in Forestry Department of KPK. He is still loved, admired and respected by almost everyone in his circle.

Mr. Ghazi Marjan belongs to a very sacred and revered spiritual clan of the Marwat tribe, known as Ahmad Khel. They are the descendents of a famous saint known in Afghan history as Sheikh Ahmed Sone Lohani who revolted and protested against the secular policies of the Mughal emperor Akbar the Great. This sub-tribe of Marwat (Lohani misnamed as Rohani) still enjoys this reverence. In the recent past decades, another branch of the same Khel (sub-tribe) attained a political prominence in the country politics by constantly winning the National and Provincial Assembly seats. Mr. Ghazi Marjan is the first person in this family who rose to such a higher post in the provincial bureaucracy. For the first time he has disclosed his talent as a Pushto poet in this document. His literary taste is bent towards romance, revolutionary ideas and progressive thought.

The gentleman is well acquainted with the old Pukhtoon traditions and has described fairly well the decades old Marwat tribal culture and customs. He has narrated every topic of Marwat social history with minute details with a humorous and literary touch here and there. I appreciate his good memory and delicate sense of observation since his childhood. He had some ambitions, he dreamed about their realization, struggled for their achievement and finally by the grace of Almighty got them.

Marwat tribe was considered to be the most peaceful tribe on the northern border by the British Indian Government and their modesty has been acknowledged since ages. But the author has boldly and frankly pointed out the wicked character of one of his ancestors, Mirza in a humorous way for the guidance of his coming generations so that they can also play on this pitch in the hour of need. His whole family is well knit up to his present third generation. It is

due to the successful family policy pursued by him and his wife. So, he is passing a contented and secure family life. It is considered good luck from the point of view of the Pukhtun culture.

Mr. G.M. Khan is not a dry tempered forester. He has got quite a mature sense of appreciation of arts and literature. Music, painting, collection of various types of crockeries, carpets and antiques are his favorite hobbies. These are very expensive royal hobbies and difficult ones to be maintained in meager income sources but intense enthusiasm and zeal have no price.

From my point of view his thoughts about politics and religion are mostly based on idealism not much on ground reality but still thought –provoking for future. Of course, Moses is considered the most intelligent prophet in the human history according to the materialistic western thinkers but he should avoid giving the imaginary paintings and images of the prophets. It is a sensitive and touchy subject in our religious society.

The author intends to keep this manuscript as a special family document and record but I am sure that due to its particular importance, one day he or his offspring will publish it for the general benefit of public and offshoots of his own kith and kin to trace their roots. This autobiography will prove a source of information, motivation and inspiration for the young ones. This self made and God gifted person will be a role model for all the Marwats. Here I quote a Persian verse which summarizes the purpose and the end result of his whole life struggle and achievements:

شادم از زندگي خویش که کار کردم

Translation: I am fully pleased and satisfied with my life, as I have whole-heartedly performed my duty.

**Dr. Syed Chiragh Hussain Shah**

**Hayatabad, Peshawar.**

**Sunday the 11<sup>th</sup> January, 2015**

### 13. "The Fascinating Biography of Dr.Zahoor Ahmed Awan"

(A brief review by Dr. Chiragh Hussain Shah)

The most pertinent comment on Professor (Dr.) Zahoor Ahmed Awan's book "**A long walk to destiny**" would be to quote Jalal-ud-Din Rumi, the great Persian scholar and the universally acclaimed Sufi poet. Rumi in one of his verses complained.

ہر کسی از ظنِ خود شد یار من  
از درون من نجست اسرارِ من

(Translation: Everybody became my friend and interpreter according to one's perception. None, however, sought to understand the secret of my inward wailing.)

An autobiography means a life history of a person in his own words. It is a process of self criticism, analysis, catharsis and dissection undertaken by the author himself. The writer consciously exposes and screens his actions and deeds. It is a frank narration of his deprivations and achievements, his natural behavioral attitude towards his surroundings, clear vision of his future programs and goals in life, Choice and scrutiny of his friends and treatment of the opponents is discussed therein. Family history, life ideology, liking and dislikes for some people, his personal ideals and heroes in practical life, are all evident from these memories. Some body may be honey like sweet for someone but cobra like venomous for another one due to one or other psychological reason whether explainable or unexplainable. A potential love or hatred hides in one's subconscious. An auto biographer thus projects, ejects, vomits or catharsizes also his inside as well as outside self in a frank and truthful manner through the power of his pen. The writer shares with his readers his observations, thoughts, feelings and finally the results in a positive, sublime, literary and blanced manner. Frankness and truth do not mean nakedness, undressing and obscenity, rather avoiding undue rudeness, slang, rough and insulting language.

**The World of Autobiographies:**

I have studied dozens of autobiographies of scientists, politicians, social workers, military generals, bureaucrats, literary giants and even actresses, singers, sex workers and sportsmen and so on. In the Western literature “Confessions of Rousseau” and autobiography of Maxim Gorki are considered to be master pieces. A factual and actual description of the prevailing condition of that age has been penned down therein in a mind haunting, soul inspiring and heart melting way. The great English philosopher Bertrand Russell has also written his memoirs and has narrated his life long struggle and efforts for establishing Plato’s dreamed ideal state based on the basic principles of love, peace and supremacy of knowledge in a logical manner. German dictator Adolf Hitler has presented his philosophy, love, hatred and life based on his personal experiences, observations and study of the world history in his famous autobiography “Mein Kampf” (My struggle of Life). He clearly shows his extreme hatred towards the Jews and the Communists. He also claims the supremacy of the Aryan Race particularly his German Nation over the others races of the world. Christen Keller, the notorious call girl of nineteen sixties who unconsciously misled the Russian Intelligence Agency, conveyed the military strategic secrets of Great Britain to Russian Government and as a result the then British government toppled. She also unveiled, exposed and fully undressed some well-known notables of the time in her sensual and colorful autobiography.

A famous American dancer Ansa Dora Duncan and the once enjoying world fame actress Sofia Loren have also penned down their interesting life stories, revealing and expressing how fortune, accidents and sensational incidents played a major role in acquiring world fame in their respective fields and professions. Likewise, Mrs. Tehmina Durrani in her autobiography “Menda Saeen” (My Feudal Lord)” pulled down and removed the false illuminated sheet of honour, horror and sanctity from the faces of the ruling wealthy feudal autocracy and elite politicians. She has boldly exposed the dubious nature of their promises, words, deeds, actions and characters. To admit one’s own blunders, confession of guilt and crime or acknowledge a sin or mistake openly in writing and then seeking apology from a friend, opponent or the nation as a whole requires great moral courage, an enlightened soul and a bold clear conscience. The legendary foot-baller “Pele’ ” has described the gist of his whole autography in a simple sentence:” In sports as in life, there are defeats, and there are victories”



A nuclear scientist and ex-Muslim president of India Abul Kalam, in his autobiography “Wings of Fire” quotes the advices of his father.

“Everybody, depending on the age and circumstances he lives in, is granted the capabilities, physical and spiritual to perform in this world. So why should he be deterred by the difficulties, hindrances, mishaps and catastrophes? Whenever you are worried, try to understand the relations and concerns of your sorrows and distress. Sorrows and agonies always provide you the opportunity for self-introspection. Finally, I have reached the conclusion that there is an eternal powerful Deity who can pull out everyone from any entanglement, difficulty and failure. Once a man gets control over his own physical and emotional concerns and relations, then he can achieve happiness, mental satisfaction and freedom from worries”.

My reverent teacher Professor (Dr.) Naseer-ud-Din Azam Khan once quoted the great Hindu leader Mahatma Gandhi who signed his autograph with these golden words: “ It is better to be small and shine than big and causing big dark shadows” Here it is worth mentioning that Gandhi had a short stature, black complexion, weak physique, with a bulging belly, wearing a “dhoti” (loin cloth) and holding the rope of a goat in one hand for milking purpose, even when entering the Royal Buckingham Palace. Due to his spiritual and moral strength, he was called Mahatma meaning “the great soul”. At that occasion when he was sarcastically called “The Naked Fakir from India” by the British media on account of his asymmetrical personality, he boldly hit back saying: “Yes, yes I know here in Great Britain, it’s the tailor who makes a man but back in poor India, it is the Character that makes a man great”.

Back in 1960’s during Field Marshal Ayub Khan’s regime Social Work was introduced as a compulsory subject at all colleges. Unfortunately, our people believed in social status rather than social work. Majority of the students considered it as an insult and protested against it. I still remember that the great General had to withdraw this remarkable social awareness program under duress but still highlighted its importance as an initiative to signify self esteem

and dignity of labour. In his address at the Golden Jubilee Celebrations of Islamia College he gave this message.

“Hard work never breaks a man. I have been working hard throughout my life”. Then pointing towards his handsome manly physique and stretching his chest somewhat, asked his young audience: “Am I looking a person with a bad personality?”

Any student of our national history can hardly deny that Ayub Regime was without an iota of doubt a period of prosperity, development, peace and remarkable law and order, still remembered as a golden era in Pakistan’s history. By the way, Field Marshal Ayub also wrote his own memoirs- “Friends not Masters”.

#### **Bad News:**

I still remember that gloomy, cloudy and dusky morning of April 3, 2011 A.D at Glasgow (Scotland). My wife was in conversation on phone with our daughter back at Peshawar. She informed me that Pakistan TV was showing a Breaking News on its screen about the sad demise of the famous columnist “Dil Peshuri” (دل پشوری) who was concurrently famous as a Research Scholar, a travelogue writer, a known teacher as well as a literary giant - Dr. Zahoor Ahmed Awan was no more with us (May kind Allah bless his soul!). The deceased was once my neighbor at Army Flats near Qayyum Stadium in Peshawar Saddar (2000 A.D) . Since those days we had mutually developed pretty good social relations with the passage of time. Somehow I became a regular reader of the daily “Aaj” (روزنامہ آج) because it published his will-read column. I am still a regular subscriber of this paper which keeps the memory of the learned professor fresh in my mind. He was an author of more than fifty books on a variety of subjects. We were in close touch for both personal and academic reasons. He was a humanist and a true patriot coupled with being a friendly and hospitable person. His life partner (our Aapa) was a kind and affectionate lady.

The above few lines I picked from my travelogue, written in Pashto and titled “From Gambeela to Clyde” as I see the autobiography of Dr. Zahoor Ahmed Awan lying open in front of me on my writing desk which he has named as “A Long Walk to Destiny”.

“Man can have nothing but what he has strived for “(Al Qura’n).

The life story of Dr. Awan practically demonstrates the truth of this holy verse. It is pleasant and enjoyable to read, very absorbing one in deed. It is a story of determination, commitment, devotion, hard work and simply a straightforward honest effort. Its successful culmination is a miraculous divine reward. The book compiled by him deserves to be praised and liked in the literary, academic and intellectual circles. It is usually presumed that a depressed, deprived and discontented teacher will teach nothing but discontentment, depression and whatever is on his mind. But here we see that despite all such mishaps confronted by the author in his life, Dr. Awan has managed to narrate a truthful, inspiring and factual life tale. His autobiography shows and emphasizes the real worth of education and character building even in a merit deprived society. Here an intelligent, determined and hardworking young man enters the class ridden society. With a poor family background and financial constraints, he had to face the pollutant social norms, filthy and morally corrupt environment which puts up all sorts of hurdles in his way. But then protected by strength of character, balanced attitude, motivation of kind teachers and benevolent mentors and supported by positive attitude towards life at all stages plus dedication, devotion and sincere efforts to rise up the ladder of progress, he achieves his desired ambition, receives Presidential Award for Literature and reaches the top position in this status conscious society. As mentioned earlier we find his autobiography as a whole an absorbing, inspiring and thought-provoking book, vividly reflecting the veracity of the old adage "God helps those who help themselves".

**Ideological Background:** Zahoor Ahmed Awan as a young man was ideologically a very sensitive, touchy and non-resilient person. He had some strange, fixed and rigid left wing principles to pursue. Like all the youth of his generation living in the sixth decade of the last century, he had few other dreams. Of course, he had a progressive, liberal and democratic mind but lacked the creative and original extra genius or talent and was unaware of the heights and depth of super intellect of Mysticism and Philosophy. He was a zealous and staunch fan and follower of all the radical revolutionary and socialist leaders and personalities of that period of world history. Z.A. Bhatto, Dr. Ali Shariati, Dr. Paul Ferrari and Che-Guvera were his ideals. He had hanged the pictures of all these charismatic personalities in his guest room, but strange enough there was also installed the photo of his late father Gohar Ali Khan placed in a more prominent place. The later was basically affiliated and attached to the extra rightist Khaksar Movement of Late Allama Al-Mashriqi. Here one could observe a phenomenon of extreme love and hatred between the son and his father on psychological and political grounds but parental love, reverence and respect dominated. It is worth mentioning that the author had also written a research book entitled "Iqbal and Mashriqi". Therein for the first time he revealed that a sort of personality clash existed between the two contemporary great legendary geniuses and scholars of the South Asian sub continent.

**Author's views on his own Contemporaries:** I would like to briefly comment in a few lines on some of the personalities whom the learned author has discussed as his friends, heroes or opponents. In my opinion Dr. Awan has used his artistic skills to mostly project, protect and

propagate his favorites and criticize those whom he disliked in a positive but mildly complaining way. But before I venture to offer my observations in this respect, I would like to mention an interesting episode. One of my junior colleagues at D.I. Khan Dr. Shahid Masood wrote a book and named it “پاکستانی معاشرہ” or “Social fabric of Pakistan”. He sought my opinion on this book. I suggested in turn to present copies of the book to three prominent literary and intellectual personalities of the province that he knew: (i) Mr. Abdullah, (ii) Ejaz Qureshi (the two former Chief Secretaries) and (iii) Professor Dr. Z.A. Awan. I also shared my predictions with him about the outcome in advance, telling him that the first one may not be able to read the book what to say of responding to you. The second one, a person belonging to D. I. Khan, will surely respond and as a mark of future courtesy call you on phone to thank you personally and say a few words of appreciation. The third one, being a professor and a columnist, will project you in his newspaper and garland your book with lovely, nice and flowery words and encouraging remarks in his column provided you care to take along with you the well-known “Sonehalwa” of D.I. Khan or a basket full of sweets mangoes as a gift. In addition to a warm welcome, he may honor and reward you for the fatigue of climbing to his flat at the top of the third story building to meet him. I also told him that he could easily spot the address as he would be able to see the professor’s famous second hand, time-bared scooter parked at the base of the building. Surprisingly all my predictions in regards to the feedback to his book proved 100% correct.

- (1) **Zulfiqar Ali Bhutto** will always remain an unforgettable character in Pakistan’s history who owned contrasting qualities of character and performance. He was the amalgamation of the attributes of “attraction” and “repulsion”. Both his admirers and opponents admit that his charismatic personality, profound knowledge, political vision, mastery over mass psychology and the art of demagoguery led to his immense popularity amongst the down trodden people of Pakistan. Unfortunately, some of his inborn intrinsic human defects in his personality brought his terrible down fall and an exemplary tragic end. He used to say that he had learned one good lesson from politics “Never go to a position of no return”. Unfortunately, he himself could not act upon this lesson during the last days of his life. His idea of “Socialism as a system” collapsed and subsequently lost its roots in its birth places like Russia and China. What to say of others, even his own daughter, Benazir who after years of relentless struggle became the Prime Minister of Pakistan, believed in free or mixed Economy. But still there was this faithful author amongst us who even up to his last days adhered to (late) Bhutto’s outdated vision.
- (2) **Abdullah Sahib:** Z. A. Awan projected and rather over praised Mr. Abdullah, the intellectual minded ex- Chief Secretary and once Awan’s Chairman at the provincial Public Service Commission. I agree with him to a certain extent but dare to question why this talented administrator was always reluctant to present his valuable scattered thoughts, ideas, observations, experiences, and gems of eloquence and wisdom in black and white in a book or document form. That would not only help the society to benefit from but also enable scholars to properly evaluate his sayings and give a final verdict after due analysis whether his views were his own, original and indigenous ideas or borrowed, tempered, temporal or spiritual in nature. In my opinion, he was never sure about the art of seductive logic which he so often used

in his speeches and dialogues. I am sorry to say that due to some sort of fear on his part, one can't fully enjoy and appreciate the depth and caliber of his wisdom and eloquence. As a result, we are still deprived of correctly understanding the real worth of his thought process, rather losing a gem of an intellectual at the altar of demagoguery which suited Churchill and Gladstone in the past. I wish someone from his admirers takes up the issue seriously and collect his inspiring and motivational speeches, otherwise who knows what the fleeting time has got in store for us.

مجھے محفوظ کر لے اے زمانے ..... پرانا کتبہ ہوں مٹتا جا رہا ہوں

(Translation: Protect me in your benevolent lap O' Time! I am an ancient epitaph slowly getting erased)

- (3) **Jamil-ud-din Aali:** The author has applauded Jamilud din Aali as a great prose writer and a poet. I knew late Aali sahib through his column in daily "Jang". To me there was a kind of stammering in his tone and verbal conversation. His speech was not clear and fluent. Of course, Aali was admired for his "Doha's" (a specific genre of Punjabi poetry) and an "Epic" poem "Insan". Z.A.Awan sahib considers only two Epics in Urdu literature as marvelous and fit to be called so on literary yard sticks in a real sense. He being a scholar of repute, I respect his judgment but otherwise, I as a student of Urdu literature prefer the Epic called "Shah Nama-e Islam by Hafeez Jallandhri" as the best since my childhood days. When I first read that, I was mesmerized by its fluency, melody, music and flow of rhythm. As far Aali's versatile poetry is concerned, he himself makes fun of it by saying:

ضروری ہے کہ دیں شاعر کو گالی.....فقط کہہ دو جمیل الدین عالی

(Translation: "Is it necessary to abuse a poet? Why not call him Jamil-ud-din Aali?)

That is quite smart and impressive, isn't it?

I am sure that Awan's likes, dislikes and priority in this case were based more on his ideological differences with Hafeez on the one hand and his personal friendship with the other two poets Jamil-ud -Din Aali and Shaukat Wasti on the other hand.

- (4) The learned author has in one of his later chapters of the book passed comments on a number of his detractors and acquaintances. Fortunately, I know almost all of them not only fame-wise but some are very close to me as literary friends. I really wonder why after all he was so miserly in mentioning his greatest benefactor in life in just a few lines. I mean Professor Shamsheer Ali Khan of Bannu who happened to be my teacher in my school days. I found him a nice well-mannered person, an excellent teacher, preacher of higher moral values and character builder of his students through motivational lectures. He was religious minded, sympathetic and kind-hearted yet a progressive writer. Awan and Shamsheer were colleagues at Government College D.I. Khan. Dr. Awan was transferred there on administrative grounds as a punishment for his political views. Somehow, he could not adjust to this situation, the server hot climate and loneliness. So

one day extremely disgusted and highly depressed he tried to commit suicide by jumping into the Indus River. As luck would have it, there appeared his benevolent colleague Shamsheer who not only rescued his life at the eleventh hour but also consoled him and inspired a new hope and fresh zeal to boldly face the adversities of life. "It might be the autumn season in your life but you can always expect better days as spring time could not be far behind". Thus, Shamsheer played the same vital role which Allama Iqbal had played in the life of DevNath Saddarti who was later on recognized as the world fame folklorist. In both cases the helping hands of Iqbal and Shamsheer enkindled a new light of hope and inspiration in minds of the depressed souls of their friends and thereby infused power of fresh vigor and spiritual strength.

Here I would like to mention about a sincere advice rendered by a dear friend to Dr. Awan before the later ventured to write the book under discussion in English. Dr. Amjad Hussain, the famous Pakistani-American cardiologist, a prolific writer, inventor, adventurer as well as a well-known columnist writing in English and Urdu for papers both in U.S and Pakistan, and one who knew minutest intricacies of English literature as a foreign language, implored Dr. Awan to resist the temptation of trying his hand at English as, according to him, the writing skills of Awan in Urdu were far superior. But Dr. Awan took this as a challenge and saw to it that he writes his autobiography in English contrary to his friend's sincere advice. Thus, in my humble opinion, he wasted his capabilities and energy and damaged rather spoiled his reputation which he owned as an Urdu Writer. His self-projection, expression and flow of thought process in English were not as fluent and impressive compared to his Urdu prose. He had a stubborn and perverse craze to be known as a versatile and prominent trilingual writer of Urdu, Hindko and English. That way he just wasted his talent and time.

#### **Supporting views of a Friend:**

These rather harsh remarks of mine are also supported by the comments of another friend, "the Peacock of Forest Department", a learned, well-read retired technocrat of a high profile, Mr. Ghazi Marjan Marwat (G.M. Khan) whose comments on Dr. Awan's book and its contents can be summed up as follows:

**Personality:** The biographic book reflects that Z.A. Awan started his life in a very unfortunate environment. His father had hardly any known source of income and his mother managed to bring him up with great difficulty. He himself was of an unimpressive personality and average intelligence but by dint of hard work, managed his way up in education and career. He was inclined towards socialism and was impressed by Z.A Bhutto and his political party. This obviously gave him some advantages but on the other hand put him to dislikes from his superiors in life.

Z.A. Awan rose to prominence mostly due to his journalistic writings that facilitated his introduction to higher ups in politics. However, this situation did not get long enough and instead this closeness led him to a life of deprivation for some time. This was evident to his readers and students but in actual life, a very unhappy soul from within. On present day criteria of contemporary culture, Z.A Awan was not a successful man.

**The Book:** Credit goes to A. Z. Awan for bringing out his personality very honestly and candidly. His account is rude and embarrassing at most places. He failed in following the advice of his wife not to mention quite a few episodes that might be a cause of embarrassment for his children. The book lacks any literary charm and intellectual benchmark. It has been written in ordinary prose, full of weary proverbs and common place statements. A good book gives happiness to mind and wideness to thought process but this one fails in doing so. It appears that the author was in a hurry to give vent to his thoughts and satisfy his urge of writing a book in English so as to prove his versatility. In short, this biographic document is of no specific value per se expect that its author has a name in literary circles.

I would, however, partially disagree with the views of my friend Mr. G.M. Khan and like to point out two everlasting virtues of this autobiography. The following two lines from Urdu poetry amply illustrate the situation:

افسردہ دلے افسردہ کند انجمنے را۔ (الف)

(A dismal hearted person saddens the whole company) and

ہر داغ ہے اس دل میں بجز داغ ندامت۔ (ب)

(This heart is full of blemishes save the blemish of regret)

(5) **Professor Ghulam Ali Khan:** the preface to this book “A Long Walk to Destiny” has been written by my young friend Professor Ghulam Ali Khan. He has also vetted the contents, edited and compiled the book, besides doing its proof reading. The learned professor belongs to a far-flung village lying in the suburbs of the famous Bilot Sharif of D.I. Khan District. This area is famous for its rich history, geography and archaeology besides its importance in provincial politics. Professor Ali calls it as “Once a land of Bukhti Reformers”. We had our first meeting at my office in District Headquarters Hospital, Dera Ismail Khan; he was a tall but medium built, clean shaved young man of tawny complexion. His humble and obedient nature with a demeanor of a well-read person was impressive. He introduced himself as a beneficiary of the largess of a well-known former teacher cum bureaucrat, poet and literary giant, the late Saeed Akhtar who had been his kind mentor. Hearing his story, I was highly disappointed to know that he was academically a triple M.A in the subject of English literature, history and political science but was working at a low paid post of a dispenser. That was, of course, a much inferior position in view of his multiple dimensional qualifications. After all his education and temperament was academic but I was sorry to see him removing blood and puss of the patients while dressing the wounds to earn his livelihood. That was badly telling on his family background which was totally deprived of any political support. On my questioning him, I was glad to know that the gentleman possessed good General Knowledge and was well inclined towards literature. On another occasion an English book “World Mythology” was under my study when I saw him. I handed it over to him with a request to translate its “Preface” into Urdu. He agreed and a few days later came up with a nice Urdu translation. After knowing his capabilities, I asked him why didn’t he appear in the competitive exam for civil services for getting a

better job. He said that he had tried a couple of times but unfortunately the Commission did not select him.

Those days Mr. Abdullah, the legendary scholar and bureaucrat was chairing the provincial Public Service Commission. I knew a bit about his nature, psychology, interests and likes. I promised Ali that I shall translate a few of my Pashto articles into Urdu for him which he can then render into English for showing the same to Mr. Abdullah. The trick worked. The chairman was so much impressed by the very first article titled "Break of the Dawn" that he declared on the spot: "Gentleman I have selected you. Now circulate its copies to the other members". Ali was selected as a lecturer in History for teaching at Government Degree College at his home town.

Today I am pleased once again that later on through his own efforts, prudence, social connections building capability, humble and down to earth nature he could achieve a respectable status and lately the chair of the Provincial Director of Human Rights Commission although his ambition was to become Superintendent of jail so that in that case he could keep the Land Lords of his area waiting outside his office to get his favours. I am still scared of his latent urge for vengeance on his part against the cruel treatment met by him at the hands of the rural land lords and his dreadful wish to quench his thirst of childhood revenge by punishing this hypocrite class based on out dated and ugly values.

I wish and pray that his ire of revenge may change into an attitude of forgiveness, love, respect and kindness towards his opponents and human beings in general. He may adopt the policy of Nelson Mandela that "Forgiveness is the best of revenge". I remember the day when he came to me to present a cheque for a thousand rupees received by him from the newspaper "Daily Dawn" as payment for publication of an article originally written by me as mentioned earlier. I returned the cheque with thanks and blessings, explaining that my article was in Pashto and the article published was in English, obviously translated by him in nice literary words. It also reminded me about the remuneration of Rs. 30 that I had received for my first research article published in monthly Pashto magazine "Ulas" several years back.

Coming back to Ghulam Ali's panegyric preface of twelve pages on the autobiography of Dr. Z.A Awan, he has written with emotions of love, pain and respect. His effort and dedication is beyond any shadow of doubt. He has glorified and decorated his essay with beautiful stanzas, quotations and verses of famous poets, writers and well-known sages of the ages. He has equally garlanded the author with floral wreaths. But in my view, this "Preface" reflects the sublime thoughts of the writer more than a thoughtful analysis of the contents of the book or the person of the author. His rich tributes paid to Professor Z. A. Awan in flowery words and superlative adjectives here and there, is amazing for a simple reader like me. He at times puts extra words into author's narration and statements, explaining simple issues in a roundabout manner by taking unnecessary pains. That is a unique technique employed. In my view he could do better by removing such extra, irrelevant and roundabout material from his essay and instead write a separate essay titled "Aspiring to Ascend". I sincerely appreciate his observation power, depth of knowledge; wide field of study and at times show of individuality and originality. After all as a commentator, he has described his thoughts in colorful and meaningful style by using beautiful words in a proper systematic way. Let me dare to claim at the end that this charming masterpiece article can easily be placed alongside well-known essays of W. Hazlet Charles Lamb and Bertrand Russel of English literature.

**Finally**, let me pay homage to both the author of the book and the writer of its "Preface" through the following stanza borrowed from Ejaz Rahim with slight modification and thanks:



Good men are neither  
Excavated from caves  
Nor fall from the sky;  
They grow in streets of  
Places like Peshawar and D.I Khan  
Where ugliness and greed  
Can rear their heads  
For a while  
But cannot succeed  
Because of light-emitting gems  
Like you two.

.....

## 14. Literature and Politics

(Translated from Pashto)

Generally speaking, Literature refers to works of creative imagination and the class of writings or literary productions on a given subject. That may include poetry, drama, fiction or nonfiction and so on. In Arabic, Pashto, Urdu and other allied languages the word “adab” is used for this purpose. Now the word “adab”, literally means elegant manners, decorum, respect, courtesy, civility, politeness, etiquette and formality. That way literature, decorum, civilization and civilized behavior tend to be members of the same family. The overall impression that is formed in one’s mind of these concepts is that here we are talking of an individual or a society with nice habits. Fair and positive feelings as well as pure and clean emotions of universal value.

The learned professor Ahmad Hasan Ziat in his book “Tarikh-ul-Adab al-Arabi” (A History of Arabic Literature) put forward this explanation of the world literature. The fact is that literature is the heart and soul of numerous branches of knowledge and arts. It is the essence and extract of our life and the mirror of our thought process and feelings. Thus, it is used as an effective tool to guide human minds and rule our hearts. Literature is widely used to persuade human feelings and shape the ideas in a particular manner. Literature can help in refashioning habits and morals of the society. It works as an effective music that can lull the community to sleep or wake it up from a deep slumber. Literature can create the ecstasy that provides an environment to work harder as well as encourage the minds of individuals to shirk lethargy and discontentment. So, literature can conveniently be termed as something pointing towards the higher purpose of human life.

Dr. Syed Abdullah considers only those pieces of writing as literature which portray the real and true facts of life both internally and externally. As such most of the scholars would view literature as the authentic mirror which can reflect every aspect of life.

**Politics** on the other hand, is the science of governance. It deals with political matters of the society. A politician is defined according to oxford dictionary as one well versed in or occupying himself with politics, a man of deep contrivance. Of course, contrivance stands for Plan, invention, machination or artifice. Similarly, many scholars would define Government as a revenue collecting agency.

The progressive Pashto writer Sher Ali Bacha analyses the role of politics as the relationship between the different social classes and nations\_ It defines and discusses the participation in the functions and activities of the state, its various roles such as Supervision, controls, different instructions and its duties. Furthermore, In his view politics is the name of appropriate manifestation of state's economy and its accomplishments. Other things like ideology, arts, literature and language etc are relatively away from the purview of economy as compared to

politics as these are not directly related with economies. Though in the long run and in the final analysis these are considered at the very foundations of the economics of a country.

#### **Plato's philosopher kings:**

Radha Krishnan (1888-1975), the second President of the Indian Republic (1962-67) was basically a philosopher. Our friend late Merajul Haq Mustafa was a teacher of philosophy and psychology at Islamia College Peshawar (1964-1969). I once heard him saying that Radha Krishnan wrote a book on the philosophy of the unity of religions. Its preface was written by the renowned Indian scholar Abul Kalam Azad (1888-1958). On the desire of Maulana Azad (the then Indian minister of education) a board of editors was constituted to pen down a new history of philosophy. The board was to be headed by Radha Krishnan. The learned doctor compiled this new history of the eastern and western philosophies whereas Maulana Azad wrote its preface in Urdu which has been separately published under the title of (Philosophy in the light of its principles and its fundamentals). This has been printed by Sindh Sagar academy and I have read it. Foreword of the book has been written by Pandit Jawahar Lal Nehru (The first Prime Minister of the Republic of India).

Radha Kirshnan and the British world-renowned philosopher Bertrand Russel (1872-1970) were both said to be students of the famous philosopher of the twentieth century Professor White Head (1861-1947). Up till now, I have heard about the following literary/Philosophical works attributed to Radha Kirshnan:

1. Radha Krishnan - a Biography by S. Gopal,
2. Eastern Religions and Western Thought,
3. Essentials of Psychology with a foreword by S. Gopal,
4. The Dhammapada,
5. The Principal Upanishad,
6. An Idealized View of Life
7. Indian Philosophy (Two volumes).

I have read only the last one. Now White Head had been undoubtedly a teacher of Bertrand Russel at the University of Cambridge but Radha Krishnan though their contemporary philosopher who remained a Professor at Oxford University (1936- 1952) but the student-teacher relationship between these luminaries, I have yet to confirm.

Radha Krishnan has claimed in his book (Indian Philosophy- volume one at page 25) that "the idea of Plato that philosophers need to be the Rulers and Directors in the Society, is practiced

only in India". When Radha Krishnan was elected as the President of India, Bertrand Russel congratulated him and commented that today the dream of Plato has come true which proclaimed that justice, peace, prosperity, advancement, brotherhood, love and righteousness will prevail in a country only when its governance is handed over to a philosopher. After some time when violence, tyranny and oppression of the Indian Government exceeded beyond all limits in Kashmir, the fair-minded human right activist Bertrand Russel asked his friend the philosopher Radha Krishnan that the state- sponsored violence and excesses may be curtailed and Kashmir Dispute be settled. But now Radha Krishnan was a politician and a Ruler. He paid a deaf ear to the fellow philosopher's humanitarian appeal and thus Russel repented on his misplaced joy and the failure of Plato's Dream.

A similar contradiction in thought and action came to light when I. K. Gujral, the Indian Prime Minister (April 1997 - March 1998), a poet and writer of a master piece poem "Peace" was put to trial as a politician in action. Here again the politician Gujral won and the man of letters in him lost. As already explained and elaborated that every well- known philosopher is certain to be an excellent literary figure. Such literary giants consider themselves entitled to criticize politics and the politicians. The great Aristotle himself was the tutor and mentor of Alexander, the Great; Chanakya was the teacher and grand minister of Chandra Gupta Moriah while Nizamud din Tousi was a genius mind and a think tank minister of the Seljug rulers Alap Arsalan and Mailick Shah.

Still our progressive nationalist poet and writer Ajmal Khan Khattak expresses his views on the subject as follows:

چہ نشہ د استبداد لری پہ کش ..... ما ته یو دے که مُغل دے که افغان

(Translation: If one is intoxicated with tyrannical ideas, it matters little to me if he is a Moghul or an Afghan).

In this background, is it justified for a person imbued with a visionary talent to dream that in case administration of a country is handed over to a philosopher or a man of letters then all the walls of hatred, aggression, anarchy, injustice and tyranny in the society would collapse? Ths, the dream of another brother optimist poet, Peer Gohar, will be realized who wishes as follows:

واٲیمہ چہ واژہ دُ نیا مینہ مینہ مینہ شی ..... امریکہ دے زار لہ روسہ او روس دے زار لہ چینہ شی

(Translation: I wish that love and harmony should prevail in the entire world; America to embrace Russia and Russia in turn to fall in love with China).

But this looks like an idle dream. Humanity is perhaps not programed to reach that limit. The fact is that demands and goals of politics and literature are quite apart and different from each other. The writer or creator of a literary piece of work has his own vision of a poetic nature. He formulates in his mind an ideal, imaginary but adorable picture of beauty, whether achievable or not, that does not fall in his purview. On the contrary, a politician is an actor in the wrestling arena of different possibilities. He is bound by ground realities and demands of circumstances. That way, the politician addresses the poet in the following words:

تو فقط ساحل سے دیکھتا ہے بزمِ خیر و شر ..... کون طوفان کے طماچے کھا رہا ہے۔ میں کہ تو؟

(Translation: You are observing the conflict between the good and bad guys from the sea shore. But who is actually receiving the slaps on the face during the storm — is it me or you?)

Abul Kalam Azad, the renowned man of letters as well as a top Indian politician tells us that the heart does not beat in a politician's chest. On the contrary we are informed by Ghani Khan that a poet is so sensitive that he does not seem to have a skin over his body as he would exactly follow the dictates of his heart, come what may. His conscience takes inspiration from his inner self in all circumstances. Thus, the conscience of a politician changes from moment to moment in accordance with the external circumstances and the prevalent environment. A poet is a moody person. Once in a fine mood, he would say what his heart desires him to speak and is capable of granting the ownership of Samarkand and Bokhara for the sake of the mole on the chin of his beloved:

اگر آن ترک شیرازی بدست آرد دلِ ما را ..... بخالِ بندویش بخشم سمرقند و بخارا را

#### **Preference for Humane virtues:**

A poet or a literato cannot write a word under duress or an external pressure unless he/ she gets an inner inspiration which rocks the heart like a storm in the form of an overflow of emotions. This internal deluge of uncontrolled sentiments needs an outlet and thus the outcome of the restless and agitative emotions unconsciously presents themselves and adopt the form of poetry or piece of prose. That outflow is termed as a natural advent of ideas in control to flow of words as a consequence of special efforts. Here we can talk of inspirational revelations and colorful masterpieces of prose by people like AbulKalam Azad which may surpass a romantic ghazal by a poet like Hasrat Mohani. Of course, the literary trends of an age also matter. It matters if the literature appreciating folk prefer ornamental, rhythmic style or just like the simple and eloquent tone. Again, it's the mental level and the natural taste of the reader that determine the liking for eloquence of Rahman Baba's poetry or the grandeur of Khushal's metaphors or the innovative style of Ghalib, Iqbal or Faiz. Contemporary rivalries and tussles are also present in literature. Groupings and partisanships are not unknown in literary

circles but ultimately the turban of honour is put on the head of a person whose message is universal and who teaches and preaches a lesson of humanity and good virtues.

### **The changing Face of Political Life:**

A politician is always aware, awake with his fingers on the pulse of the society and keeps in view the prevailing circumstances. His face is perpetually expressionless and without show of emotions. He is fully alert when the whole nation is asleep whereas a literary person is often born before his age and then sees his dreams in the light of his day.

In politics "yes" means perhaps or possibly and would perhaps mean "no". Politics is incredible and worthless thing from this point of view. In this game a friend of today is the enemy of tomorrow and a Cousin(enemy) of today becomes the brother (a fast friend) tomorrow. A patriot and a flag-bearer today may sometimes in future be called a traitor and a destroyer. A tyrant and an aggressor of the past may stand in line with the oppressed, the just and as one compelled by the circumstances in the past by the present era history and the decision made by people's court. Today the common people may consider a person as a hero and garland him with floral wreaths, but whenever he fails to fulfill their expectations, and then they would take him to gallows and hang him. Sacrifices and struggles may be committed by one and its price cashed by someone else, a tree planted by one and its fruit harvested by a different person, that sort of a scene is common in the arena of politics. Someone has very aptly described such a situation in the following verse:

نیرنگی سیاستِ دوران تو دیکھیے ..... منزل اُنہیں ملی جو شریک سفر نہ تھے

(Translation: Look at the vicissitudes of magic of the politics of the time; those folks reached the destination who were originally not even part of the trip.)

There are neither enduring friendships nor permanent animosities in politics. A diplomat is said to have once said: "In politics I shake hand with the one whom I know for definite to be a murderer. Now whether you name it hypocrisy, expedience, diplomacy or state policy, in any case such a principle is based more on the law of necessity and timely gain than anything else.

In politics it is acceptable to sell and purchase human conscience against monetary gains, rewards or prizes. This is a common malaise all over the world and at all times. Neither the west nor the east is immune to this malady. Many a noble and respectable person has been found involved in such scandals. Many kings and rulers in history took advantage of this human frailty and have tried this lethal weapon to perpetuate their rule and influence. Chanakya's "Art shastra", NizamulMulkTausi's "Ahkamul Sultania", Al- Mawardi's book also under a similar title and Machiavelli's "The Prince" were treatises compiled for the same purpose in view.

On the contrary, a literato or a poet is a person of his own mood who gets inspiration from what is within his own inner self. He cares two hoots if the world external to him is in a pleasant mood when he is depressed, melancholic and helpless. But in case he is in a jubilant mood and in a state of ecstasy even if surrounded by a world of melancholy, sorrow and depression, he

may still sing happy and lively songs. He is not in a mellowed down state for all the time. The outspoken poet Josh Maleeh Abadi (1898 — 1982) is a witness to that who tells us:

"وقتِ نجس بھی اس کے لیے سعادت"

(Even a filthy moment is an hour of blessing for him).

Saghir Siddiqui (1928- 1974) was a drunkard, dervish- minded Urdu poet. In 1958 there was a Military Coup in the country. People were fed up with the politicians of the time. They heartily welcomed the new development. Saghir was also in a jolly mood. He praised General Ayub's revolution in a poem in these words:

کیا ہے جو صبر ہم نے ہمیں ایوب ملا

(Our patience has been rewarded in the shape of Ayub)

This piece of his poetry came to General's notice. During a visit to Lahore, he wished to see Saghir. What happened then? He was searched by the secret service officials at a Pan (beetle nuts) Shop and told about the Presidential orders. The poet bluntly replied, "What has President's concern with a beggar like me?" At the insistence of the officers, Diogenes of the Time totally refused to budge, picked up an empty cigarette box from the ground and wrote down the following verse on its paper:

ہم سمجھتے ہیں ذوقِ سلطانی -- یہ کھلونوں سے بہک جاتا ہے  
(ساغر صدیقی بقلم خود)

(We know the taste of the rulers; it is amused with the toys." Saghir Siddiqui with his own pen").

This piece of paper was handed over to the police officer for passing it on to the President who Saghir believed would fully understand it. Similarly, another bold poet of his time flatly refused to meet a tyrant, a genuine political ruler visiting a bar where the two came face to face but at an inopportune moment by saying:

کہدو کہ ملاقات نہیں ہو سکتی -- توہینِ خرابات نہیں ہو سکتی  
جبریلِ امین آئے ہیں مجرے کے لیے -- کہدو کہ اب بات نہیں ہو سکتی  
(بحوالہ "ہمارے جوش" مصنف خورشید علی خان)

(Translation: Convey him the message that a meeting of the two of us is not possible as it will be an insult to the tavern. Jibril Ameen is visiting to pay respect. So, this is no time to talk).  
{Reference: "Our Josh", writer Khurshid Ali Khan}

Again, the legendary Malang Pashto Poet Rahman Baba crossed all limits of self- satisfaction and contentment when he said:

دَ کاملے عقیدے لہ برکتہ --- دَ رونہی پہ غاڑہ ناست شاہجہان یم

Translation by Robert Sampson Momin khan: "The blessing of my perfect faith makes me Shah Jehan as I sit beside the Fakir's Fire."

The story of a philosopher son imbued with the literary taste and his politician father is narrated as follows:

The son explains the difference between a politician and a poet in these words:

"You are a politician, the worshipper of Power whereas I am a Poet, the worshipper of Beauty. Thus, there is obviously a difference between my god and your god. A literary person is a signpost of illuminating light. He is an enemy of darkness and the status quo. He is a friend of beauty, prosperity, happiness, construction, movement, evolution, innovation, positive transformation, goodness and welfare, kindness and benevolence, peace and powers of mercy. Thus, he is against the ugly, devilish and satanic forces, wickedness and disturbances.

A Politician likes complete darkness of the night. He is a bat or a flying fox of the total dark, thinks in the dark and formulates strategies. But a literary person, poet or prose writer dreams of a sketch and a politician puts his heart and soul into it to interpret this dream. The poet draws a map and the politician paints it with colours. Our Pashto poet "Rahmat Ullah Dard" commented on this phenomenon as follows:

کله چه په خلو مصلحت مېرونه ولگی --- داسې وخت کښ درده شاعری خبره کړې ده

(Translation: Whenever the stamp of expedience is put on the mouths (freedom of speech is banned), that's the time Oh! Dard when the poetry has spoken the truth).

Politician Jinnah's message issued on the death of Poet Iqbal lucidly explains this relationship.

"To me he was a friend, a guide and a philosopher. He stood by me like a rock when everybody abandoned me in India."

If India was a picture artistically drawn in Tagore's romantic dreams, Pakistan was the practical interpretation of the visionary Iqbal, Mohanlal Karamchand Gandhi became Mahatma Gandhi when the great writer and freedom fighter Mohammad Ali Johar called him so. Again, the credit of pinpointing Mohammad Ali Jinnah as a single Great Leader of the Muslims of India also goes to Mohammad Ali Johar.

Books of Political studies often quote a common joke which says: Satan is apprehensive of a politician but a Politician is afraid of the media. Now the literati, the Press Reporters, columnists and the Poets can be categorized as members of the same tribe. The writers are a very influential section of the society but what if they appear to be partisan in their eulogies or satire. They then resemble the reporters and newspaper editors. A reporter or a columnist spreads news from country to country. A wise politician very much respects the literary class. He recognizes the overwhelming role and mass impressing power of the media. The writers of the third world have always fought the cruel politicians. Most of the politicians uphold justice and equity and apparently follow the moral values to avoid being ridiculed or criticized by the



jeering poets or scrutinizing writers because the literati have got great power to change the opinion of the common man. Such apprehension forces the politicians to dole out to them gifts or donations and sometimes award prizes to the writers and poets to purchase their love and affection.

The late Pashtun scholar Sher Ali Bacha while narrating the different aspects of politics in his book {The Burning Candles, Page 92, 93} has penned down these remarks:

"Politics has got three dimensions: The Principles, the Ideals and the Practical aspect. It is not necessary to understand politics on basis of its principles only. That is not enough. Its practical aspect has also to be looked into. The ultimate goal, the purpose to be achieved, activities undertaken and the results attained have all to be analyzed and all these things have to be kept under review."

Another progressive intellectual of this area Salim Raz in one of his parleys has this to say about the role of politics":

"Politics is also one essential aspect of life. If it is counted as an inseparable part of life, how can the literature then ignore it. It means that Literature is a whole and Politics is one part of it. Obviously. The whole can hardly be considered complete without its part."

#### **Conclusion:**

In short, the writer possesses the foresight and the vision whereas the Politician is the master of force and power. No doubt, without vision he can bring in any change, even a moral revolution but he can hardly establish a permanent culture. Force and Power devoid of Vision can bring in only destruction and brutality. So, in final analysis, cooperation and coordination between the two, Literature and Politics, is a must for the welfare and spiritual uplift of the human society.

(Dr. S. Chiragh Hussain Shah)

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**Copy of a Letter addressed to the Editors (Dawn and Frontier Post) by Mr. Ghulam Ali**

To,

The Editor,

The Frontier Post/daily Dawn,

Peshawar/ Islamabad.

Dear Sir,

Actually, this essay was written by a reputed Pashto writer Dr. Syed Charagh Hussain Shah a few years back. I have made a little effort to translate the theme of his essay. Therefore, kindly while publishing my article, print down the original source of my knowledge also. I shall be grateful.

Thanks

Yours obediently,

(Signed)

Ghulam Ali, Fort Road, D.I. Khan

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