
A CRITICAL STUDY OF PASHTUNWALI AND ITS COMPONENTS

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Abstract

This paper seeks to investigate the role of Pashtunwali in Pashtun culture by using a qualitative research design with an exploratory and interpretative approach. Pashtuns in views of most of the Most history specialists are believe to put themselves under the umbrella of one conventional solidarity on the basis of Pashtunwali; Pashtuns have been living in different parts of the world and spreading their heritage around 5,000 years hence notwithstanding topographical divisions over various periods in spite of their remarkable ancestral qualities. Pashtunwali is the foundation of Pashto culture and embeds all Pashtuns in its circle. Pashtunwali has given due rights to Pashtun women as well. The paper concludes that pashtunwali is the major foregrounding of all Pashtuns, which distinguishes every Pashtun from all the other people in the world since all Pashtuns are bound to to perform “Pashto” which are a set of values in Pashtun culture.

Key words: Pashtun culture, Pashtunwali, Pashto, women, rights, values

Since long, the Oxus shore (the Amu River which flows from Afghanistan and Central Asia) as well as the “Indus River” has been the residential areas of Pashtuns. Every clan has its unmistakable attributes and ways, yet they altogether stay focused on one point of convergence: the code of 'Pashtunwali', which incorporates their set of experiences, qualities and rules administering their regular daily existences (Siddique, 2014).

Pashtunwali is majorly spread by the Pashto language therefore the language Pashto is pivotal importance other than its use as a dialect. Performing Pashto is different from speaking Pashto. Rokhan Yousufzai(a famous Pashto writer) as cited in Viaro (2002) clarifies, "Pashto isn't just a language or apparatus of articulation, yet additionally a down to earth display of all social, good, social, mental and customary qualities that go under Pashtunwali. All in all, Pashto is both a language and set of principles simultaneously, and this trademark recognizes it from different dialects."

Mushtaq Majrooh who is regarded as a Pashto literary states that “Pashto literature from Rahman Baba and Khushal Khan Khattak, to Ghani Khan, Qalandar Moomand,

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Ajmal Khattak and Rahmat Shah Sail is composed of Pashtunwali, extolling its positive shades and furthermore pushing changes to it” (Mushtaq, 2010).

"Pashto writers have a characteristic affinity to show connection to Pashtunwali and even the incomparable Sufi artist Amir Hamza Shinwari created sonnets and couplets about it dissipated through the heft of his works," remarks Majrooh. "After Sufism, Pashtunwali is the subsequent significant subject of Hamza Baba's compositions, and each and every Pashto artist and essayist should make a reference to Pashtunwali's code of morals in their scholarly works. The notice of Pashtunwali makes up 33% of pretty much every Pashto essayist's works (cited in Hotak, 1997)."

Pashtunwali has given due rights and status to women indicating the splendor and grandeur of Pashto culture. Famous writer “Rokhan Yousafzai” expounds: "Pashtuns have energetic artistic and social conventions. The *tapa* is a three-line refrain that includes the whole way of life of the Pashtuns — most curiously, this abstract classification was made by Pashtun ladies. Pashtuns appreciate their artists, scholars, political pioneers and social reformers who have added to Pashtunwali." (cited in García & Munir, 2016).

Notable researcher Professor Abaseen (2018) says that "Logical inconsistencies and debates are consistently there, yet Pashtuns are consistent on Pashtunwali." The light of Pashtunwali reflects Pashtun lingua, their political and social consciousness including their experiences. This because Pashtunwali mirrors the entire life of Pashtun set of morals and beliefs without any geographical division. The Pashtunwali set of accepted rules is solid to the point that any Pashtun saw as blameworthy of disregarding it needs to confront public fury and embarrassment, but at the same time is banished (Benson & Siddiqui, 2014; Hawkins, 2009). A Pashtun could be pardoned in the event that he neglects to satisfy any strict commitment, yet infringement of Pashtunwali is horrendous in an ordinary Pashtun society.

Pashtunwali as an epitome of Pashtuns all around the world

For a customary Pashtun being revealed as not an Afghan is not a real big issue Pashtun artists, journalists and a couple of savvy people will contrast and attempt to demonstrate their way of life as Afghans. Likewise, Pashtuns will be least pestered on the off chance that somebody pronounces them as not well deserving to be termed “Pathan, Sulemani or Rohi” (Strickland, 2007). However a pashtun may not tolerate to be termed as “baiPashto — sans Pashto, or one who doesn't rehearse Pashtunwali” — at that point we can expect him to battle, in light of the fact that a genuine Pashtun understands what social repercussions will follow in the event that one acknowledges he isn't doing Pashto (Rzehak, 2011).

The word 'Pashtun' as per researchers is a composition of five letters from five Pashto language: “paa”, “kheen”, “taa”, “wao” and “noon”. Hence these five letters have their own particular meaning in Pashto language. For instance the first letter “paa” represents pat or unobtrusiveness; “kheen” indicates” khegara or the demonstration to

act good and provide assistance; “taa” represents “tura” which refers to “talwaar or sword”, representing courage; “wao” reflects “wafa”(unwaveringness) and the last one “noon” represents “nang” (honor) (Rokhan, 2021).

A well-known Pashtun literary “Pareshan Khattak” in his commended book “Pashtun Kon (Who Is A Pashtun) says that "Pashtunwali is a way of thinking of life among individuals who have been acquiring thoughts from the methods of old archetypes, a few musings from their environmental factors and have drawn some motivation from exchange of different countries and religions living in their nearby region." Pashtuns according to his research were Buddhists and Zoroastrians. However, they found numerous Islamic conventions similar to Pashtunwali which is "an ethical framework that has confidence in social government assistance, equity, correspondence and humanism, profoundly established in social practices that request commitment, courage, accommodation and feeling of honor" (Pareshan, 1984).

Rokhan (cited in Dawn newspaper, 2020) explains that “melmastia (hospitality), panah (providing sanctuary to the unguarded), badal (a social convention in which great deeds are exchanged), jirga (system of consultation), nanawate (reconciliation), tega (ceasefire) and hujra (village visitor house) are the very establishments of Pashtunwali.”

However, some Pashtuns have violated the concept of pashtunwali and given it a wrong representation through evil practices which has harmed the dignity and self-respect of the real pashtun norms hence turning brilliance of the Pashtun morals into something socially intolerable and inhuman. It is likewise a social philosophy which is comprehensive of ladies' privileges, in spite of what is broadly accepted.

The heart of Pashtuns, "Bacha Khan" was a staunch believer of women education. He always encouraged his own daughter to write for public consciousness in Pashto. In the middle of the 20th century a political magazine was published against British Raj in which his daughter along with their literary women wrote for the Pashto cause. Moreover “Abdul Samad Khan Achakzai” who was a real Pashtun proponent gave his daughter the responsibility to look after the home affairs in his absence instead of his son. He used to communicate with his daughter in the form of letters while in jail. Hence, Pashtunwali holds pride in keeping women ahead in all affairs of life.

A noteworthy Pashtun “Abaseen Yousafzai” asserts that Pashtunwali has always provided sound basis for women empowerment. Women have been playing a dynamic role in all the fields of life for instance “Malala Maiwand has been an image of political battle from the British time till today”. He further says "Three years back, a few ladies essayists moved toward me for counsel on establishing a different association of authors and artists. I energized them and even proposed a name — Khwendy Adabi Lakhkar [Sisters' Literary Army]. I am satisfied that they have been dynamic — more than men — as their numbers have expand from only a

couple to hundreds. The vision of Bacha Khan and a considerable lot of our scholarly people empowered the job and cooperation of Pashtun ladies in the general public."

As to Pashtunwali, particularly the segment of jirga, he concurs that some obsolete, immaterial and barbaric practices, for example, "swara" (a girls marriage without her will); "ghag" (a persuasive marriage), requires to be finished. As per Abaseen, "Pashtunwali is available to present-day analysis, Ladies should be empowered and given their due rights — including the ability to decide, right to schooling and offer legacy — are squeezing issues"(cited in Dawn newspaper, 2020).

Conclusion

This paper investigated and explored the role of pashtunwali in shaping the overall dynamics of Pashtun social and political insight. Besides, this paper also explored the rights given to women through the splendor of Pashtunwali. Keeping in view the specific climate of Pashtuns, the job of ladies was not huge in before times. In any case, change is inescapable and should come through. Pashtun ladies have had shown close by men. As stated by Abaseen, "Ladies appreciate an exceptional status and regard in Pashtunwali. In any case, returning to [the code] will broaden its degree and centrality in the present current world".

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