

# Humanity in the Poems of Khushal Khan

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## ABSTRACT

Humanism is a progressive trend in the thinking of mankind, which opposes oppression, racism, hatred, religious restrictions, and narrow views in expressing more love for the human being, and in choosing a happy life, the human being is based on this moral principle. It depends on human origin. Man is a member of human society, Aristotle called him a social animal, Gerstein called him a thinking animal, Socrates called him a self-aware animal, and Karl Marx called him a set of social conditions. Khushal Khan Khattak does not recognize humans on the basis of religion, color, smell, or nationality, nor does he give preference to them on this occasion. Rather, the humanist Khushal says that the best people in human society are those whose heartache is directed toward humanity. In the history of Pashto literature, Khushal Khan Khattak's multi-faceted and comprehensive personality is very worthy of consideration. He had exceptional effects, despite the fact that he lived before us in time and history, but his message is very important not only to the Eastern and Asian people but also to the current Western and European people.

**Keywords:** *Khushal Khan, poetry, humanity, humanitarian, thoughts*

## Introduction:

The two main parts of Khushal Khan's life and art, which many writers and scholars have focused on, are his political struggle and poetry. But a deep analysis of Baba's works with other people shows the multi-dimensional character of Khushal in the mind of man. A poet, a writer, a scholar, a literary figure, a theologian, a humanist, a soldier, a politician, a pathologist, or a complete social worker.

The researcher has chosen Khushal's humanism for this article, the name Khushal, as it appears from the name, is also to praise his ability and sympathy. Khushal Khan looked at the world from every angle in his perspective, he recognized the human being in the circle of

humanity and humanism. He called sympathy, compassion, generosity, unity, and manliness as the best elements in human society. Therefore, it can be said that Khushal Khan is the pioneer of humanism and social sympathies not only in Afghan society but also in Central Asia. Rather, the humanists are happy and the best people in human society are those whose heart aches for humanity as in the following verse, which says:

*I want heartache in any religion  
It is your words that have colored the quotes  
(Iqbal, 1399, p. 10)*

### **Humanity in the Poems of Khushal Khan**

Committing to humanity, loving him, and promoting and picturing this idea in words and writings are the humanist thoughts of the poet and writer. Literally, humanism is a Latin word, which means humanity. Humanism tells the philanthropist that the meaning of humanism is humanity, kindness, compassion, and human qualities. (Hakimi, 1397L, p. 9)

Humanism is a progressive trend in the thinking of humanity, which opposes oppression, bigotry, hatred, and narrow views in expressing more love for man, and relies on this moral and humane principle in determining the happy life of man. Man is a member of human society (Aristotle called him a social animal, Gerstein called him a thinking animal and Socrates called him a self-aware animal).

Karl Marx calls man a set of social conditions. In short, man has achieved many great achievements in science and art in the course of his moral work. His humanitarian struggle has saved millions of people from social suffering, total disorder, class contradictions, and so on. It has been saved from disasters and continues on this path.

Humanism came to existence as a philosophical and literary movement in Italy in the 14th and 15th centuries and soon spread to other European countries that respected the status of human beings. He considered man as the standard and scale of all things.

Fortunately, the Pashto language and literature have such great poets and writers in their history who read humanitarianism at the international level outside the attack of their own society and spread their humanist ideas to other poets and writers such as Herod, Shakespeare, Tolstoy, Tagore, Allama Iqbal, and others, he painted pictures in his writing, one of them is Khushal Khan, who shed light on good and bad, friendship and enmity, domination and oppression, freedom, and slavery, science, justice, and others from a humanist perspective, these people are walking shoulder to shoulder with us spiritually based on their humanistic thoughts (Hakimi, 1397L, p. 10)

### **Khushal Khan and Humanism:**

In the history of Pashto literature, Khushal Khan Khattak's multidimensional and comprehensive personality is very impressive. He had a lot of exceptional effects on the coming life, despite the fact that he lived before us in time and history, but his message is very important not only to the Eastern and Asian people but also to the current Western and European people.

If in the philosophy and psychology of 20th century Europe, human nature is shown to be too logical and indescribable, especially in the contemporary existential philosophy, human nature is different from other things, for example, if the nature of the pen is writing and the nature of the clock is to show time, so the nature of man lies first of all in his freedom, and

that man completes the design of his nature with his decision, decision and choice, a man who freely chooses between infinite possibilities. He has a responsibility to himself and to all humanity.

If in the current contemporary existential philosophy, man determines his nature by every affirmation and denial, even silence, and considers his human individual as the center of decision-making, Nietzsche's Oberman determines himself with the help of free decision, and Sartre says that I, like the small child, I will take the command until the end of my life. I think Khushal Khan Khattak said long before Sartre:

*There is no difference between masculinity and impotence  
The difference is in a particle or a step  
If another one received it, so it is his  
A man will control and be responsible of his thoughts  
(Hewadmal, 1389, p. 172)*

The history of humanity proves that real humanitarian humanist ideas believed in the principle of (Do well, don't do bad!), that is, their humanism was active. Khushal Khan Khattak was also a real and active humanist, very brave. He was a kind-hearted, friendly, and sociable person. He boldly described human actions and behaviors and made the people of the society aware that they should take the path in their actions that lead people to the right path. According to him, human is the center of good and evil, goodness and evil are implicit in his existence, and at the same time, his changing nature cannot be defined. Here, we will bring the parts of Khushal Khan's poetry, which show the ideas and authority of human identification very well, such as:

*Its essence cannot be found, what is this human being  
It is structure is the good and the bad, and the potion is the evil of the good  
He is an angel, he is an animal, he is a believer and an unbeliever  
Sometimes fire, sometimes water, sometimes sword, sometimes super  
There is no other like him in the world  
He is the son of four mothers and the son of eight fathers  
It is a little less than God, if not worse (Ziwar, 1386, p. 156)*

As above, Khushal talks about the basic structure and goodness of human beings, and calls human society and people to good deeds, as in the following verse, which says

*But a breath of Buddha is like this  
It is a thick soil  
I don't see any more interest in this world  
If you do good deeds, this is the world  
(Rafi, 1397, p. 244)*

The above verses teach man that this world is a place of testing, it is useful for everyone to succeed in this test, to expect goodness from a person, and to like goodness is a natural characteristic of every human being, Khan first speaks about the structure of man. After that, according to his structure, he calls it to positive actions to be crowned as the leader in this race, so Khan portrayed the right humanist thought with human temperament. Khushal Khan Khattak makes people aware of human tricks.

*I thought it was human  
Some are angels, some are devils  
Some men are in their own character*

*Some of them are like ghost. (Khan., 1389, p. 113)*

Highness describes human shortcomings, which outwardly look human but are full of animal traits, that Khan has great experience in knowing people, makes people aware of human tricks, and teaches wisdom and intelligence. leave

### **The Beautiful Elements of Human and Human's Life in the Poems of Khushal Khan Khattak**

**Education:** A beautiful version of Khushal Khan presents for the promotion of knowledge and education:

*In that world, he will be free from punishment  
Who always busy with book  
(Hewadmal, 1389, p. 212)*

**Analytical Review:** The book is a great preacher of positive change for knowledge, which has shot the darkness of ignorance with the light of its swords. Khan considers this value and says that make friends with the book, it is the only friend that shows you the way to escape from misfortunes and it is called a good thing. The above verse can really give a humanistic taste to a person from the point of view of study and book.

**Unity:** The valuable element of humanity and humanitarianism that brings the human society to higher levels is unity and consensus, it is this unity that has encouraged the human society towards development. Khushal Khan refers to this topic in his poems:

*There are many beauties in this horizon  
Little will be found again in the agreement  
There are some sorrows or hardships  
Either they are lying or hypocrisy  
Elsewhere it says:  
There are five fingers if there is not one  
What about the other fingers  
The hand is five fingers long  
It will be good to work together  
(Hewadmal, 1389, p. 204)*

**Analytical Review:** If the secret of the success of nations from home to the world is in unity, which shows people the way to (prosperity, success, independence and good life), the society The body is similar to the organs, the heart is the head of the body, which organizes all the affairs and the president should do the same in the human society. From the mouth of Khan, this slogan of victory came out in this sense, which is called an effective prescription for every human being.

**Generosity:** On the subject of generosity, Khushal Khan described his humanistic thought as follows:

*A man who does not give anything to anyone  
Please do not forget to pass  
If you are in pain, you should eat medicine*

*Who will give you a vow?*

*(Khan., 1389, p. 233)*

**Analytical overview:** Poverty is a terrible phenomenon, which is at the top of all the problems of human society. It provides ways. With this in mind, Khushal Khan Khattak has depicted his thoughts on this subject through human well-being.

**Help and cooperation:** Cooperation is the breath of social life; Khushal Khan expresses this principle very well and full of tact in his poems.

*Do the little things yourself*

*Men are those who work for others*

*He who gains peace gains a good name*

*The medicine of sweet hearts will always last*

*(Rafi, 1397, p. 188)*

**Analytical Review:** If we consider the above four, Khushal Khan mentions the person who is strong and the owner of a good life, who takes the pain of the suffering as his own. Helping and cooperating with each other is the basic building block of human society, no one can live alone. It is a good thing; it is a good action and cooperation. Logically, if we do not make other arithmetical figures with a single number, then we will have a single numerical system forever if a person wants to live without the help of others. It is not possible, people should use their strength and ability to remove some of the needs of each other, which is the reason for the formation of societies. Similarly, a humanistic society is a society in which humanism is valued, its important elements are cooperation and happiness. In my opinion, there is a high level of humanistic thought in the top four, which no one can ignore.

*I want heartache in any religion*

*You learned your words that the quotes are colored*

*(Iqbal, 1399, p. 10)*

Helping and cooperating with each other is not only a tradition in human society, but if we look at other creatures of God, it will prove to me that they extend their helping hands to each other during times of hardship. to be Similar to the above lines, Khushal Khan, as a strong and intellectual humanist, announces to all humanity that we should extend the hands of humanity and sympathy, that we should recognize the needy and incomplete life. Preacher Khushal clearly states in the above verse that it is not important to me which religion this person follows, but what is important is whether there is pain in this person's heart. According to Khushal, you are the ones who focus on a particular nation or religion and make colourful traditions.

**Justice:** Justice is the systematic structure of human life, which by complying with it brings prosperity to a person. If there is no justice in a society, that society is going towards destruction and inequality. In order to achieve equality among people, Khan has written his thoughts like this:

*Justice is good in character*

*A pure heart is better than good or bad*

*Whoever broke his tooth also broke his tooth?*

*If he wants an excuse, it is good to forgive him*

*(Ziwar, 1386, p. 194)*

**Analytical Review:** Human beings have been seeking justice and fairness until now. The society depends on Tatarin, therefore, considering this, justice and fairness are the important elements for the well-being and development of the human society.

*Choosing a good friend:  
This warning should be shared with everyone  
It is not wise to be jealous  
A good partner makes a bad person good  
As well as being bad, a good person is bad  
(Khatak, 1394, p. 111)*

**Analytical review:** One of the best features of Khushal Khan Khattak's poems is that he uses popular and folk proverbs in his rhymes to prove his speeches and poems. He teaches, the choice of a good friend in life is the secret of success and an important way to reach the goal, which leads people to global levels. Considering this, the test of good and bad friends has been presented as above.

Many Eastern and Western scholars criticized the works of Khushal Khan Khattak, considering him to be the backbone of the literature of the Afghan society and pointed out the humanism in his works. Khattak writes his life and art together in his doctoral thesis (dissertation) The main reason for Khushal Khan's popularity is humanism or caring for the people, which he considered all human beings without any ethnic or religious differences and treated all human beings with respect. Yoshan Khah has shown sweetness, he has warmed and enlightened the whole world with the fire of his holy humanistic feelings, because he gave beauty to his poetry from this aspect as well (Begum, 1387, p. 394)

In the following lines, I will analyze the points that Dr. Khadija Begum presented about Khushal Khan Khattak's humanism.

**Human value:** Khushal Khan Khattak humanized this idea of humanism that every human being should be valued.

*Don't look at me  
In every head is the head of God  
It is strong from Mizri  
There is a vote from the first  
Zerki is the house of Karga  
Do whatever you want  
No place is empty for you  
God is everywhere  
(Begum, 1387, p. 316)*

**Analytical review:** Man should not wrap himself in the clothes of a narcissist in such a way that other people don't see anything, because there is a different wisdom in the creation of every living being. I like the poet who says:

*Do not belittle the minor  
Look at the circle of the river*

There is a secret in the creation of every living thing, man must have a self-defeating thought, and in view of this, Khushal Khan Khattak explained the true norms of humanity in the above speech, which exemplifies the humanistic concept.

**Independence:** Khushal Khan Khattak made his thoughts about freedom as a humanism for a human being:

*Freedom is still there  
to be imprisoned under the orders of another  
(Khatak, 1394, p. 39)*

**Analytical Review:** According to Khushal, freedom is the nature of man, man should not enslave himself to another, in human society, man naturally has a strong relationship with freedom, he does not accept the loud voice of another, Khan is well aware of the human mood. That is why he elevated freedom to the monarchy and made humanistic demands humanistic.

Honor and masculinity: Honor and masculinity is a relative relationship, in the Pashtun society, this word carries with it the heavy concepts of well-being and superiority, Khan has presented in the following verses that a person is comfortable and self-sufficient. Society provides:

*A man who is in love with her  
Enjoy life with the world  
His face is his face, his word is his word, his promise is his promise  
No lies, no deception, no falsehood  
To say less is to say more in silence  
A full mouth full of chalk  
(Ziwar, 1386, p. 159)*

**Analytical Review:** Humans have been suffering from lies, deceit, and infidelity until now. These are the bad actions that make the society fall on them. Because of this, the soul of the society is dried up. Khushal Khan Khattak, that person is dead. He says that he keeps his promise, tells the truth and does not deceive anyone, he acts on the few words, that this theory of his is a good version for all humanity. Similar to the above, another place related to Nang and Merhana is as follows:

*These are two things that are challenging in the world  
Either they will eat cucumbers, or they will become cucumbers  
(Hewadmāl, 1389, p. 162)*

In the above stanza, Khushal Khan said that a strong and powerful person in human society has the above qualities, that is, a strong person will either lose his head or succeed in order to achieve his goals. Without these two ways, there is no other way of success in the collective society. Khan has said hundreds of other verses similar to the above verses for human courage and bravery.

**Universal Love:** Khushal Khan Khattak, the leading writer of Pashto language, although he was not a sheikh, judge or mufti of the time, he still taught Sufis, Arifs and all mankind about universal love, which has humanistic aspects. It appears and presents the same sayings to the speech of every sage.

*Where is the mosque?  
There is only one small  
We find one again in everything  
That made me heartbroken  
I am walking here  
It doesn't reach you  
(Ziwar, 1386, p. 1565)*

**Analytical Review:** Khushal Khan Khattak is trying to follow the principle that no one likes to lock himself in the pharaohs. He is the one who illuminates all the celebrations. He considers it the goal of humanity to reach the light in every way. This idea of his really has a humanistic flavor in which every human being is shown the way did:

*One hundred thousand lovers  
Every time you listen to it, it's on the back  
Someone sat inside the house and talked to him  
Who always comes after you?  
(Hakimi, 1397L, p. 19)*

If we pay attention to the above verses, Khan wants to reach the beloved, even if it is by any means, even if it does not fall through any number of holes, it is the light. That is, religion is a spiritual desire and a kinship that brings the servant and the Lord closer. says:

*Mustahar is forgiven, but he is sorry for the revenge  
This work is not known to the general public  
For the sake of your religion, your nation  
They are believers, or they are afraid, or they are efforts  
(Begum, 1387, p. 397)*

Dr. Khadija Begum says about the above verses: Khan wanted to find an inseparable relationship between mortals and immortals and to show people that God is the partner of all mankind and visits His creatures everywhere, and this is the origin and Wasl connects different paths back to the end of Wasl.

*You will make arrangements with seventy-two religions from the heart  
You will be happy if you know about true love  
(Hakimi, 1397L, p. 58)*

Khushal Khan addresses himself instead of the entire humanity of the world and challenges that in human society there is no action other than love and love that humanity can follow. or be closed, therefore, Khan calls love and love the best symbol for human relationships, and this is a phenomenon that has a place in the hearts of all human beings.

Khushal Khan's humanistic thought similar to international thinkers in the field of education:

Khushal Khan Khattak is a humanitarian and preacher in the field of education. Khan's Dastarnameh has studied all the major issues of education such as the ideal of education, educational curriculum, teaching method, environment, and the subject of heredity. For example, the English philosopher John Locke brought about a great revolution in philosophy by presenting the idea of the blackboard. Khushal Khan Khattak also said at that time (1689-1613 AD): A boy's heart is like white parchment paper, whatever you write on it, the letter will be cut on it. He says: (Gender, class, social and economic status do not differentiate in education. According to him, master and slave, male and female are all obliged to learn knowledge (Iqbal, 1399, p. 23).

**Analytical Review:** The word (human) gathers all human beings in one house. The slogan of welfare comes out from the mouth of everyone, if we consider the above theories, John Locke and Kaminos were neither the villagers of Khushal Khan Khattak nor his religious friends, but from the humanist side, they live in one. The reason for the development



of human life is that humanitarianism is a different way beyond such small boundaries that intellectuals and strong thinkers can show me.

They say: Khushhal Khan Khattak has not presented anything to humanity beyond the ethnic and linguistic aspects. Terruti, let him take back his words, Khushhal Khan Khattak took more than the faculty of human knowledge that this social and intellectual being has thousands of. He has researched a thousand and the source of ((QaqdKhalqana al-Insan fi Ahsan al-Qalwam)) (Surat al-Tain, verse 4) is a source. Another thing is that if Khushal Khan was not a humanist; So why would eastern and western writers point fingers at his works; So now it can be said with certainty that Khushal Khan Khattak is the outstanding figure of Pashto language and literature, who has shown the way of salvation to all mankind despite the boundaries of his race, language and other limitations.

## Conclusion

Khushhal Baba's humanistic poetry is a very interesting part of his vast sea of poems and thoughts. This poetry not only expresses the humanistic thoughts and dreams of Khushhal Khan Khattak, but also the character of a humanist and humanist person in the history of Afghanistan. Know us.

Human beings have been suffering from lies, deceit, and infidelity until now. These are the bad actions that make the society fall on the life of Tatin. Because of this, the spirit in the society dries up. Khushal Khan Khattak calls the man who He keeps his promise, he tells the truth, he does not trick or deceive anyone, he acts on little words, so it can be said that this theory of Khushal Khan is the best version for all mankind.

Also, Khushal Khan Khatg has artistically and poetically depicted the meaning of human life and human connection with life and death in his poetry. In the above pages and lines, we read that Khushal Khan is not only a poet and specialist in Pashto and Dari literature, but his ideas and expressions open the way to salvation and progress for all humanity at the international level.

Khushal Khan explained in his poetic thoughts that man is a collection of individuals, and this collection is integrated into the human skeleton, and the divine spirits move it. Although death and life are in the hands of God, why is progress in human society not possible without cooperation and harmony?

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