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Khushal Khan in the last four centuries

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Abstract

This Article has been written about Khushal over the last 100 years, so that readers and fans of Khushal Khan can easily get information about Khushal Khan's identity. The number of works, collections of articles, seminars and special books by local and foreign scholars and writers will be shown and it will also be seen who noticed Khushal in the first place and how. And how did his research progress so slowly? And it will also be shown who did the first basic work on happiness in Pashto literature and how. And what is the significance of this research?

We can say briefly that six seminars on Khushal, ten memoirs in ten encyclopedias, four theses and ten collections of essays have been written and published, twenty-three works have been introduced and twenty-three special works have been written on them.

Keywords: Four centuriesm, pashto literature, seminars

Introduction

It is true that no one appreciated his life, but it is still remembered, nurtured and researched even after hundreds of years. They are leaders and they are miserable.

Baba's everlasting blessings on the Pashtun nation have not only attracted the attention of the writers and cultural figures of this nation, but also international critics admit that Khushal was a genius and great writer of his time.

Elphinstone is a foreign writer and critic who has happily compared himself to some of the region's best-known poets and writers, describing the outcome of his critique as follows: "Ferdowsi, Saadi and Hafiz, when they come together, make one happy."

In this article, we examine the four-hundred-year process written on Khushal Khan Khattak, in which foreign and domestic scholars first began to study it. And some seminars have been created and written on it and we have also brought out the book on which someone has written the introduction or notes.

Original text: The full story of Khushal Khattak is described in the year of his grandson Afzal Khan Khattak (5 AH) in Tarikh-e-Marsa and also five years after that the hidden treasure of Khan is mentioned, the first Pam Khan in the nineteenth century, when the British turned towards Afghanistan, began to see and research Khan's relics there, as well as to introduce them to the West.

The first European scholar to translate the works of Khan was Mount Stuart Art Elphinstone, and this work was well received by the Europeans.

The subject began in the nineteenth century and spread to the twentieth century, even as it is taught, studied and researched in some European, American and Asian branches of Oriental studies, which is still ongoing.

Orientalists not only began to study Khushal, but also translated selections of his words into various languages, such as English, Russian, German, Danish, Norwegian, Czech, Uzbek, Polish, and Italian, which became popular.

The first study in contemporary Afghanistan was started by Ghulam Mohi-ud-Din Afghan about Baba. Thanks to this article, Khushal Khan was included in the Tazkira of Afghan Poets, written by Maulana Abdul Hakim Rostaqi, as a poet.

After laying the foundation stone, Afghan scholars and cultural figures rebuilt the Palace of Happiness, writing dozens of books, pamphlets and hundreds of articles and memoirs.

The first person to work on this subject was Professor Abdul Majeed Khan Afghani, who wrote a lawsuit against Khan's villages in the year (AD).

After Afghani, Khushal's knowledge spread in the area, even including the study of Khushal Khan during his master's degree in Pashto.

The foundation stone of a research center called Research Cell is laid on April 2nd of this year. From the beginning of the year, he also published a quarterly called Happy Review.

If left in Pashtunkhwa, then all the Urdu, English and Pashto works about Baba have been written and published.

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The study of Khushal in the Indian subcontinent is also contemporary with Pakhtunkhwa. The first Indian Allama Iqbal was the one who wrote an article about Khushal Khan under the title (Afghan war poet Khushal Khan Khattak) the year was published in the Islamic Culture Magazine, Deccan, and Hyderabad.

In the same year, Mrs. Khadija Begum Ferozuddin wrote her PhD thesis. This thesis has been written on the life and work of Khushal in 5 years in English language in two parts and ten chapters, the first two chapters on family and the last eight chapters. This thesis sheds light on his life. Allama Iqbal was also aware of this and gave some advice.

In the last two centuries, some work has been done on Khan in the East, in which scholars, academics and some individuals have taken part.

Some educated people in Afghanistan and Pakhtunkhwa have set up institutions and societies to serve the culture and especially the work of the Khan, some of which we can mention here:

1. Khoshal Academy: Founded in Akori Khattak in the year (2nd) and operates within (Pakistan-Khoshal Adabi Jirga). This Jirga organizes poetry and gatherings and publishes works. Could be remembered.
2. Central Khushal Cultural and Literary Jirga: Located in Akori Khattak, this Jirga organizes poetry readings and gatherings and publishes works, as well as has an annual palsa.
3. Khushal Cultural Society: Founded in Kabul in the year 9 AD, Khushal focuses on the study of Khushal and has a six-month period called Shamshad.

1-2 Seminar section

1. In the field of seminars, the first Pashto literary jirga of Nowshahr, which was established in the year (9 AD), was started.
2. The Khushal Khattak Conference is organized by the Association of Young Writers in New Delhi and lasts for two days.
3. Three international conferences of Khushal will be held in Kabul in the year (5th, 6th and 7th). On the occasion of the 3rd anniversary of Khan, an academic seminar was organized in Peshawar besides Kabul. In the course of this identification and research, Khushal Khan Khattak, as a classic poet of the East, took the first steps towards paving the way for Eastern and Western encyclopedias and cultures.

Encyclopedias and cultures that mention Khan include:
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2-2 Encyclopedia section

1. Ariana Encyclopedia: Khan is mentioned in both Dari and Pashto editions.
2. Urdu Encyclopedia: Feroz Sanzlahor, 2nd edition.
3. Urdu Encyclopedia of Islam, 5th and 9th volumes have been published on Khushal Khan Khattak.
4. In the Soviet Tajik Encyclopedia, Khan is mentioned in Afghan literature under the name of Afghanistan, and in particular as one of the greatest Afghan poets of the East.
5. Khushal is one of the greatest Afghan classical poets in the Uzbek encyclopedia.
6. There is a long discussion on Khushal Khattak in the third volume of the Encyclopedia of Persian Literature.

7. - Encyclopedia of Islam: In the fifth volume of this encyclopedia, Khushal Khan is specially introduced and the late Professor Margenstern mentions Khan as the national poet of Afghanistan in the discussion of Pashto literature under the name of Afghan.
8. In the Great Russian Encyclopedia, the story of Khan is also mentioned.
9. Asian and African Writers' Culture: This culture is published in two volumes in Czech. Authors and poets of Afghanistan are written by Prof. Dr. Jerry Bachka. The first volume of this culture also introduces Khushal Khan.
10. Culture of Oriental Literature: In this culture, Dr. Mackenzie has written about the ancient Pashto poets. In this culture, there is a brief introduction of Khushal Khan, this culture is written in English language.

3-2 Theses written on happiness

1. Begum Khadija Ferozuddin (Life and Works of Khushal Khan Khattak) was written in English and this thesis was completed in 5 years.
2. Writer Gul Mohammad Noorzai wrote in the year (3rd) in Russian under the title (Life and Artistic Creation of the Classical Afghan Poet Khushal Khan Khattak).
3. Dr. Iqbal Naseem Khattak has written a thesis entitled (Happiness and Aesthetics).
4. Ploin Mikhail Sergeevich wrote in Russian under the title "Khushal Khattak Lyric" (A.D.).

4-2 Section of the article collection

Hundreds of articles have been written on the life and works of Khushal Khan.

1. (Mr. Pashtun) Published by Nowshahr Literary Jirga under the auspices of Nawaz Khattak.
2. (The Owner of Sword and Pen) is a collection of speeches, essays and poems of the opening of Khan's mausoleum in the year (3rd century AD).
3. Ustad Rafi's essays on (Ethics, Falnama and a name derived from Tarikh-e-Marsa).
4. Case of Prof. Taqweem-ul-Haq Kakakhel on (Medicine).
5. Cases of Hamish Khalil on (Tabnameh, Swatnameh, Akhlaqnameh, Faraqnameh and Baznameh).

It is worth mentioning that the case against Armaghan Khushal has been published exclusively by University Book Agency Peshawar.

3. Special works written by Khushal Khan

Khushal Khan Khattak has also been the subject of some special works which shed light on many aspects. These works date back to the forties of the twentieth century, in which we can mention the following works:

1. (What does Khushal Khan Khattak say?) This work was written by Benawa and published in the year (2 and 3 AH).
2. (Khushal Khan Khattak) This work was written by Ustad Kamil in Urdu language and translated into Pashto by Latif Talebi, which was published in the year (6 AH).
3. (Khushal Khattak Kist?) This work was written by Mrs. Ismati Wardak in Dari language and published in the year (9 AH).

4. (Khushal Khan Khattak A Poem) This work was written by Hamza Shinwari and published in Peshawar in the year (1).
5. (Khushal Iqbal) This work was written by the late Mir Abdul Samad Khan in Urdu language and was published in the year (1).
6. (National Hero) This work was written by Ulfat Sahib and published in the year (6 AH).
7. (Afghan Classical Poet Khushal Khan Khattak) This work was written in Uzbek by Prof. Abdul Hafiz Ghaniyev and his wife Samara Abayeva and was published in Tashkent on the 5th of this month.
8. (An in-depth look at foreign works on happiness) Dost Mohammad Kamel wrote in English in the year (9) and translated it into Pashto by Sher Mohammad Karimi in the year (9 AH).
9. (Conflict in Aurangzeb Alamgir and Khushal Khan Khattak)
10. (Khushal Khan Khattak and his literary school) This work was written by Dr. Arif Osman and published in Kabul in the year (6 AH).
11. (Zanziri) This work is a scientific commentary written by Rafi Sahib and published in Kabul (1) and in Peshawar (9).
12. (Khushal Khan Khattak Baba Poet Pashto) This work was written by Shah Jahan Khan in Urdu language.
13. (Ngahi Be Ash'ar Dari Khushal Khan Khattak) This work was written by Prof. Dr. Javed and published in Kabul in the year 9 AH.
14. (Pashto Great Poet Khushal Khan Khattak) This work was written by Naeem Taqvi in Urdu in the year (1) and published in Peshawar in the year (1.).
15. (Returning to a Criticism) This work was written by Mr. Hamish Khalil in response to Fazal Ahmad Ghazi's article and was published in Peshawar.
16. (World Literature and Khushal Khan) This work is Ajmal Khattak's TV Sermon in Urdu, which was translated from Urdu into Pashto by Shafiq and published in (1) in Peshawar.
17. (Khushal Khan Khattak and Historiography) This work was written by Waqar Ali Shah Kakakhel and published in Peshawar in the year (2nd).
18. This work was written by Sher Afzal Khan Barikoti and published in Lahore on the 1st of this month.
19. (Thoughts of Great Happiness) This work was written by Irfan Khattak and published in (year 1).
20. (Step by step with happiness) This work was written by Ustad Asif Samim and published in Peshawar in the year (9).
21. Khushal Baba and Tarikh Goi (Written by Mohammad Zubair Hasrat)
22. (History in Pashtun Poetry and Pashto Poetry) Both works are written by Professor Khattak.
23. (Khushal Khan Khattak in the Mirror of the Press) This work was published by the Kabul University Library in two volumes in the year (1.M), which contained eight articles about Khushal and his family.

The point of all these memoirs and memoirs is that a lot of work has been done on Khushal Khan and Khushal Pohna. However, there is a need to do more on Khushal Khan. We can find two answers to this question in the works of Khushal Khan:

1. The work done on Khushal Khan is enough, there is no need for more work. Professor Rashtin writes in this regard: Needless to say ... only Nangyali and Toryalai Pashtun two books ... are enough to show his spiritual, national and Pashtun status)
2. Khushal Khan's views have not been studied yet and more work is needed in this regard. Ustad Rohi has written about this: Also as it may not have been researched enough ... Instead of praising Khushal Khan, it would be better to get to know him and explain his rare beliefs. Based on the above opinion of Rohi Sahib, nine years ago today, when Allama Iqbal wrote an article, he wrote in one place: The Pashtuns have not yet realized its value and importance.
3. In addition to bringing up these ideas, I have to say that if we are right in saying that a lot has been done about happiness, but if we say that what has been done is enough, then we should not do anything about it. We are avoiding new ideas and new worries. If we look at the passing of the day, there is a lot of unspoken talk in Khushal Khan's works and ideas, and it is clear that he is in Nangyali and Toryali Pashtun, which is now 3 and 4 years old. Not to mention that some unpublished works of Khushal Khan have been published in these years, some lost works have been found, which are all new and need to be researched in connection with his life and ideas. The 3rd Annual International Seminar of Khushal Khattak was held in Kabul this year. Some issues were raised and some articles were written on them which were not covered in Nangyali Pashtun and Toryali Pashtun. This means that there is no end to the work of research, new research raises new issues in the light of new theories and new words emerge from them, we cannot close the door on any subject.

Research on a multi-dimensional figure, especially one like Khushal Khan Khattak, is unstoppable. Research is so wide-ranging that it will keep people busy for centuries, and new research will be done on it from new angles, ideas and perspectives.

Why was this book (Nangyali Zamana) written?

When a seminar on Baba's 40th birthday is being held in Germany, Mr. Khushal Rohi hopes that no one has done much research on Khushal Khan for a long time, so the seminar will be an excuse and something new will be written. Hewad Mil Sahib insists that a lot has been written, but Rohi is still not convinced and wants Hewad Mil Sahib to write something, but Hewad Mil Sahib has his own reasons for not doing so:

1. He started writing the history of Pashto poetry and his work continued till the sixth chapter.
2. He did not have the necessary material about Khushal Khan Khattak.

But when friends are pressured, the newcomer accepts it and starts collecting resources, and with the help of friends, does the same.

4 Conclusion

As Khushal Khan mentioned above, we talked about his 400-year written career, so that readers and fans of Khushal Khan can easily identify Khushal Khan and especially Khushal Khan. Learn about the 400-year-old writing process. This article shows the number of works, collections of essays, seminars and special books on Khushal Khan by

local and foreign scholars and writers, as well as the first time Khushal Khan. Who and how did you notice? And how did his research progress so slowly? And it also shows who did the first basic work on happiness in Pashto literature and how. And what is the significance of this research?

We can say briefly that six seminars have been held on Khushal, mentioned in ten encyclopedias, four theses have been written on it, a collection of essays written by seventeen people on Khushal has been published, and twenty-three works have been preceded and written in memoirs. And twenty-three special works have been written on it.

By reading this article, the reader will be able to get a basic idea about Khushal Khan and the research done on him, and this information will lead to more extensive research.

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