

## Commitment in Pashto Short Stories

Nematullah Asadi<sup>1</sup>, Naqibullah Khankhel<sup>2</sup>

Lecturer, Pashto literature Department, Ghazni University, Afghanistan

### Abstract:

The term commitment literature is often used in one language to refer to literature in which the creator has paid close attention to social aspirations and the aspirations of the deprived strata of their society. Some critics see this literature as part of a social ideology in which the creator seeks to break free from individualistic demands and isolation through his works and to express his commitment to his community and the people he addresses. Here art, according to the Russian writer Tolstoy, is not merely a means to get enjoyment but a means of strengthening human relations with the well-being of individual and human society. A good literary work needs to reflect the realities of the times point out its shortcomings and find solutions to its problems; otherwise, it will not be considered as good work.

(Landy) or Pashto short story is one of the folk poems. Folk poems are poems that are based on the artistic experiences of the people and express the taste, passion, imagination and intellectual experiences of particular nation. Landy is a two syllable poem, the first syllable is short just nine syllable and second syllable is thirteen syllables and every fourth syllable has a syllable on it, and one of the characteristics of (Landy) is that they can be fully understood and explained in this long frame. Afghanistan is one of the least developed countries in the world, so its poets and writers try to choose a beautiful forum for their work as well as topics that suit the needs of the society. Pashto short stories which are not available in any other language of the world. As a result, the demands of the people have been fully addressed in the shorts, as they can be names in the literature of promise.

**Keywords:** Folklore, Promise literature, Short stories

## 1. Introduction

Pashto Literature is divided into three major periods 1: Ancient literary period 2: Middle literary period 3: present literary period, the earliest known work of the ancient literary period, beginning in the 2<sup>nd</sup> lunar century and first coming work is the pride of Amir Karwar, in systematic form, which he has created in a systematic way, by the end of this literary period, the total number of poems may have reached forty of which only one verse remains and the rest of the poem is carried away by the floods of time, also in the entire ancient literary period, we have only one prose work , which was written by Suliman Makoo the magnificent in the year 612 AH under the name of (Tazkir-ul-Awliya, there are only seven pages left of this work and only the names of some books remain, so the existing Pashto literature has been created upside down from the beginning, because man is the first to speak in prose, so it is imperative that he first writes prose, then when the prose matures he will slowly move on to the systematic works because rhyme is an artificial part of the word that no matter how hard you try, then man can write, however it was a part of written literature, Pashto language has a rich repertoire of folklore literature, most of the writers and poets of this literature do not know the place and date of their birth but it slowly goes from one generation to another generation, so it is natural and inevitable that you would lose the vast reserves of unwritten literature as you lose the samples of written literature, books and even divans

In order that we may not once again be affected by the fate of the ancient literary age, and that we have preserved and respected our literature and we have managed to prevent these achievements from disappearing to some extent, In consultation with my friends and senior teachers, I wrote a scientific article entitled “ Commitment in Pashto short stories “ it about an important part Pashto folk literature. I have used various credible sources to write and compile this topic, first I have discussed the literature of the land, and then I have provided information about Pashto short stories, in addition to those short stories. It for example that are relevant to the current needs of the country and society, I hope that you can add some information to the topic.

### 1.1. Objectives:

To provide information to the world about Pashto folklore literature, especially short stories, to make writers and poets aware of their responsibilities as time goes by

To draw the attention of serious researchers to the study of Pashto folklore literature, incentive for researchers to prevent the destruction of short stories or other literary works.

## **2. Method and Materials:**

1: performing Harry's charity requires systematic planning, scientific and material competence charitable tools and other methods, it has nothing to do with other things, so science can not be especially dissected privately, so we cannot devise any particular methods for research, in one part of the research the method of competence may be used, but in another part, the method of personal experience may be used.

If both of these methods are not applicable, another method may be required, for example, the intuition method may be required and finally the scientific method may be used in the course of research. so identifying the method, which method should we choose that is both dream scientific and includes all the methods, Needless to say, the composite method was used in this study. The fact that I have been content with the views of some scholars in some areas of research, I have consulted with some of the great scholars and I have accepted without any argument, and in some places, I have used my personal experience.

The other part is so clear that there is no need for argument, besides I have not used any prejudice in my research work, what science says, what principles and rules are, I have presented, so I would say that in this short study I have used the composite method

## **3. Commitment in Pashto Short Stories:**

Before discussing about Pashto short stories I will first shed some lights on promised literature, then I would like to discuss Pashto short stories to the dear readers, I will provide some information, then I will explore the topic of commitment in Pashto short stories by giving examples: A Zaman Adabiyat England literature, The term zaman al Bayat or Adab is most often used in a language to refer to the literature in which the founder is concerned with the aspirations and aspirations of the deprived strata of his community.

Gul Rahman Rahman Page.2 Khhini critics consider this literature to be a part of the socially enlightened (intellectuals) who want to get rid of individuality, individual desires and godlily living through their works.

He broke his promise to the people he was addressing, The French scholar and philosopher Jean Paul Sartre in (186) was the first to raise the issue of commitment in literature and in his political and literary journal (New age) This is not to say that subject of winter literature has not been raised before, but rather that he has used the term “ England Literature “In English language and literature to refer to this type of literature, which means literature. The term (Lvory Tower) has been used to refer to those who are involved in society, and to those who steal from the opposite side, which means to think individually or in isolation and to separate oneself from society. The French writer and critic St. Beau (May 1-5) is considered to be a writer who was not committed to the community to the community and wanted to unite.

**Page 4:** The society may think that he has painted his works in this way, but sometimes his works are criticized which have little to do with reality. Sediq Rohi (2005, P: 53) called the message of the development of Pashti contemporary literature as a factor in tis development, he wrote used (Sediq Rohi. P: 2 literary scholars liken a promising writer to a person whose swimming, water or river is his community. But it is up to the author to decide how to make himself.

According to Jean-Paul Sartre, every human being has a special taste, which must be raised to the level, if the reader turns away from the works of a writer, then the blames lies with the writer himself, not with the reader.

Turns. The sociak archetype of the works in Zaman literature is very strong, the social realities and deprivations are reflected in it.

According to the Russian writer Tolstoy, are here is not just for pleasure, it is a means of gaining but it is also a means of strengthening the bonds between human beings for the prosperity and well-being of the individual and human society.

A good literary work needs to reflect the realities of the times in the itself point out its shortcomings, and find solutions to its problems or else it will not be considered a good work.(Dost Shinwari, P.1 p 2) however, modern and ancient scholars believe that literature should be a mirror of society, that every member of society should look into it, and have something for the members of every stratum.

A group and a crust are in the service, so the fan is getting smaller with it, the reform of education and social education in literature is inextricably linked, and the creation, development and study of literature for the sake of enjoyment and amusement is a futile and emotional endeavor (Sayed Mohiudin Hashimi (1393) P: 67) According to Sartre, the subject of commitment should be the essence of literature, And separates to wake up.

The famous writer Maxim Gorky in his famous commentary on the purpose of literature says: The purpose of literature is to help man to know himself, to strengthen faith and belief in himself, to inculcate in people the tendency towards truth and strengthen the spirit of the fight against evil or evil, find good in it, chastity in spirit

**Page 5:** Strengthen pride and courage and work with them to make a good strong and fortunate person out of the house and live a beautiful life (Gul Rhaman Rahmani) page 5 /1398) promising writers consider literature as the trust of the society, in the sense that literature is taken from the community and given back to the society, with out any benefit. Not taken from the society ; B: Short story is one of the folk poems.

(Lal Pacha Azmon) 1397, P: 233 Short story is a two syllable having nine short syllables) spelling) and the second one is thirteen long syllables, with a syllable, however one of the characteristics of short stories is that in this short form, .Bashir can convey and express concepts (Zalmai Hewadmal) page 1370 page 5) Most people this short story or (Tapay) most of the short stories are beautiful in artistic terms, the paintings are highly artistic, it is so beautiful songs that no other song on oral tradition can compete with short ones because of these features.

(Landay) is one of the best genres of folklore literature, as it is accepted in folklore that the time of birth is not clear, the year of birth of (Landay) is not clear, some of the Pashto language and Pashtuns researchers have shown a short period of one and half years, but do not give an exact time, but it does reveal time, historical events, plants and varioe other aspects of life (Lal Pacha Azmoon 1395, P: 106) The short speaker is not known, Although there are some short stories in some of the ancient divans of Pashto, but these short stories have no beauty of art and literary art, and have also been wriiten because of the word structure.

Similar to literature, there is a considerable stock of Pashtuns in the rural areas of the Pashtuns, in the mountains and hills and valleys and in the shepherd huts,

Assadullah Ghazanfar (1396, P: 89) quotes Ustad Saadudin Shapoon as saying “ I was tormented Markan stern. He looked at you and said; God’s vision is on the great mountains.

**(On the great mountains is the sight of God)** په لویو غرو دی خدای نظر دی

**(Snow falls on his head and flowers surround him)** په سر یی واورى ورووى چاپیر گلونه

(Ghazanfar, 1396 p: 89)

One of the miracles of short story is that it contains an complete meaning of an issue, another characteristics of short stories are that they have been created and made may years ago, all of them are the same and can be play by many and different styles which can remove both joys and sorrows, another miracle is that various literary works come naturally without the attention of the speaker and makes it an excellent example of the best literature. (Rafi, 1396, P: 262)

**Page 6:** And then he said to his mother “ If Afghanistan is torn to pieces, if the mountains do not dry up, and the rivers dry up and Pashtuns are all wiped out, but they are left behind, the Pashtuns will grow back from these fronts m and Afghanistan will return to be built (Asadullah Ghazanfar 5<sup>th</sup> L:5<sup>th</sup>) one of the miracles of short stories is that in a short story Bashir and its full meaning has been deleted.

It has a kind of structure but can still be said to weigh hundreds of pounds, which is used both to warm up happy gathering and to soothe sorrows, it pays attention to it naturally, and makes it one of the best examples of literature (Rafi, 1396, P: 262) The short stories reflect the rural life of the Pashtuns and different aspects of their culture and we can find short stories related to different topics if we pay attention to our society, so we will come to the conclusion that the best way out of the current crisis is to acquire knowledge, love the country, destroy class traits, sympathize with the oppressed, hope and hopelessness, resentment challenge and pride kindness, patience and perseverance, value of time are the same topics that are widely reflected in Pashto short stories such as the following:

(خاونده علم می نصیب کری)

(چی د خپل علم په رڼا مقصد ته ځمه)

(Laiq, 1361, P:195)

(علم درياب عمل کښتی ده)

(کبر توفان دی چیرته غرق نشی مینه)

(Laiqa, 1361, P: 361)

علم می کولپ دی د فولادو

فکر کښتی ده په ورور ورور یی خلاصومه

(Laiqa, 1361, P: 195)

1: Alam: French renowned thinker, poet and satirist, Author Walter says: The pages of the book are the wings that leads us to the light.(Mustafa Safa, 1396, P: 71) every awake person knows the value of knowledge much has been said in Pashto literature about the importance of knowledge, the differences between science and the scholar are explained in details as in the following example who has acquired earthly knowledge for purpose of his knowledge, there is no river there is no love, knowledge is as delicious as food (Brian Tracy and Ron Jordan).

**Page 7:** in the above first section the only way to reach the goal is called knowledge, in the second section the practice of knowledge is considered final and it is recommended to the scholar that the scholar should keep himself out of the pride, in the third section a student said that knowledge must be acquired prudently.

Patriotism: (Samir Seth Moanm) is British author whose novels are widely read.

Mustafa Safa (1396, P: 1185): The Pashtuns say that the motherland is like a mother and the mother is the gift of Allah that no human being will ever think of betraying her, even animals have respect for the mother, much has been said about respect, honor, protection of the homeland, such as in the following briefs.

(1: I hoisted the red flag on the grave 2: and I martyred in the paradise of my homeland)

بیرغ می سور پر قبر هسک کره

په شهادت د خپل وطن جنت ته ځمه

(Laiqa, 1361, P: 97)

In the first short above all the wealth and head have been sacrificed from the homeland, before I could say my salutations to him the first he recited the Quran.

In three shorts the poets unconditional love for the country will be seen, like (Arthur says that human being is the fruit of other human beings as valuable as other human beings (Mustafa Safa) Authors and poets from different countries, languages, ethnicities and religions have tried in their writings to eliminate class differences in the society, short poets are no less that writers and poets of the rest of the world, they have done their best to solve this problems as in the following verses.

(1: God bless the widow and take care of her. خدايه دى كوندى پناگير شى

2: who will be sold on wolves by inheritor) چى ميراث خور بى په ليوانو خرڅوينه

(Laiq, 1361. P: 193)

In the above verses: Attempts have been made to defend the rights of widows in the second place in violation of women's rights

**Page 8:** sympathy with oppressed people: The German writer and poet (Friedrich Schwehr says: "Humans need each other their work is done with the help of each other more people are emptied, the sea is emptied, the harmful water spins the mill " (Mustafa Safa, 1396, P: 226) Sympathy for the oppressed is a natural human desire, and even with the oppressed animal man expresses his sympathy, AS in the following:

1: آخبرنى خاى دى لحد دى (Your last destination is the grave)

2: ظالمه مكوه پر ماباندې ظلمونه (So don't be cruel to me) (Laiq, 1361, P: 80)

3: آشنا زما پر ژړا خاندې)) (My buddy laughs at my crying)

(بى قدره اوبنكى مى پرمخ څپى وهينه) (my worthless tears waving on my face) (Laiq, 1361, P: 83)

4: (don't hit me on my face) (پرمخ مى مه وهه ظالمه)

د ژړا ډكى سترگى چاته واړومه (for whom I turned my teary eyes) (Laiq, 1361, P: 113)

In the hereafter you will be held accountable for your wrongdoing, in the second verse the oppressor is also told not to shed a tear for a human being, because in time you will be asked to shed tears,



in the third verse too the oppressor is deprived of the right to eat and drink, hope and hope (Blazac) the great French writer of the twelfth century, the founder of realism in European literature says: (Mustafa Safa, 1396, P: 79) Nahiti is like a man, hope and hope lead to man's progress there is a proverb in Pashto which says: (there is rain in the dark, if man does not face any problem still he should not be patient, this issue is also mentioned in the short stories of Bailey such as: Khanka will be solved in Tan Sia, the human hope is like a knot, the knot changes over time and the human hope on goal, no sympathy for the poor.

Hope and hope: Blazac, the great French nineteenth century author and founder of realism in European literature says “) Mustafa Safa)

Desperate man is like death, hope and hope or the cause of man's progress, in Pashto short stories, this subject is also mentioned such as,

1: خانگه به نن سبا کی گل شی

،مای پی په سر کی سری غوتی لیدلی دینه

(The branch will be closed tomorrow)

(I saw a red knot on its head) (Laiqa, 1361, P: 182)

A man's hopes are like knots, knots turn into flowers over time and man's hopes, a famous American writer (Satirist and orator Mark Twain says: (The tongue is the ear of the blind and the blind) Mustafa Safa, 1396, P: 418) Says' that our respected religion also says that you should not disappoint anyone, in a pashtun community where someone becomes poor, close relatives help them as much as they can, this issue is also portrayed in Pashto short stories.

**Page 9:** (Sky rain well on it) ( آسمانه بڼه باران پری وکړه )

(My friend has grown wheat to be irrigated) (یار می للمی کرلی دی چی اوبو شینه)

(Laiqa, 1361, P: 81)

(My buddy has gone hungry from me) (جانان می وژی رانه تلی )

(When I go toward napkin, I am getting cry) (چی د دسترخوان لره ورخم ژرا راخینه)

(Laiqa, 1361, P: 82)

ارمان ارمان د دادا كوره

له ډكه شكوره به چاپيره تاویدمه

(Laiq, 1361, P: 84)

In the first short passage above, the poet prays for another poor man who feeds his children from farming, in the second verse there is a sympathy with a hunger person, in the third verse there is sympathize with the girl whose father is rich, but there is no dry food in her husband's house.

**Pushing shameless away:** The greatest and strongest England novelist and journalist (Charliz Deknize says: Bravery is the most characteristic of a person, much has been written about honor and bravery in the written and unwritten literature of Pashto as Pashtuns people say proverb (wealth is sacrifice from head (مال تر سر خاړ) and head is sacrifice from honor (سر تر ناموس خاړ) (Mustafa Safa, 1396, P: 16)

In the ancient Greece and Rome literature there are many samples about bravery and also in Pashto short stories this issues have been widely reflected it for instance.

(Don't do shameless my buddy) (بی ننګی مکوه جانانه)

(Whom won the battle due to shameless) (په بی ننګی جنگونه چا گتلی دینه)

(Laiq, 1361, P: 97)

(What he will do if he does not use a sword) (چی توره نکړی نو به څه کړی)

(Because you have drunk the milk of Pashton's) (چی دی شیدی د پښتنی رویدلی دینه)

(Laiq, 1361, P: 169)

In the above first verse bravery or honor is the important instrument of winning the battle field, in the second verse there is attempt for country's battle, but in the third verse those who don't have brave and honor or don't have sword, they are called out of the cycle of Pashtun's tribe.

**Page 10:** (Doing good or Acting good): Russia and world great novelist and intellectual (Lef Neko lawaich) Says: Good acting or good behavior breaks all bad things but doesn't destroy itself, Human or man is subject to benevolence, in the history of Islam we have read stories about people who converted to Islam because of the good moral and behavior of our dear prophet Muhammad

peace be upon him, so in Pashto short stories, goodness has been commanded like as under.  
(Mustafa Safa, 1396 P: 336)

(The separation came on a narrow street) بيلتون په تنگه كوڅه راغی

(I said hello it said I destroy your house) ماويل سلام دی ده ويل کور دی وړانومه

(Laiq, 1361, P: 101)

(separation come and don't get tired) بيلتونه راشه ستړی مه شی

(My heart is Pashton it doesn't upset the guest) زړه می پشتون ده میلمه نه خفه کوینه

(Laiq, 1361, P: 104)

Separation is the enemy of both human and animal but in the above two verses it has been said welcome and welcome to this enemy, so this welcome is a good sign of the broad ideology of the Pashtons' tolerance for the enemy.

**Patience and perseverance:** The England greatest writer and intellectual William Shakespeare says: As much as patience, the accuracy is too much, whenever there is accuracy there is much success, (Mustafa Safa, 1396, P: 143) life's experiences have shown that those who have much patience they are successful people and vice versa those who don't have patience they are unsuccessful people and they always face with problems, in Pashto short stories this issue has been well pictured as follow.

(Secretly I will pass the pains on the heart) پټ به پر زړه دردونه تیر کړم

(I wont tell about the pain to my painless buddy friend) بی درده یار ته به وه نه وایم حالونه

(Laiq, 1361, P: 106)

(please be patient on trouble) پر زحمت صبر کوه یاره

(Mercy will be done if one point is removed) چی تری یو ټکی لری شی رحمت به شینه

(Laiq, 1361. P: 109)

(If you sleep you won't receive it) چی خوب کوی خاوری به یی یوسی

بنه د هغوی چی شوگیری پسی کوینه (It is up to those who do nightfall)

(Laiq, 1361, P: 172)

In the above first verse has been said that problems and difficulties are compulsory in life but problems should be tolerance by people, in the second verse it has been said that whenever we keep our tolerance in trouble circumstance so it may be turn into comfortable condition, in the third verse it has been pointed that those who want to get to his or her goals they must not sleep more they must leave the sleep in order to get to selected goals.

Giving value to Time: (Lamartin I The most famous politician, writer and poet says !

That time is gold but unfortunately most people used from this valuable gold time as (steel )Mustafa Safa

The time is really gold but for those who knows the value of time, so we can consider and see some of the examples in our society.

(په لاس به تیر ساعت رانشی) (The last hour will not come by hand)

((که زه په اوبنکو کرم اوبه واره ملکونه))(If I shed tears wet all countries)

(Laiq, 1361, P: 133)

((په لاس به تیر ساعت رانشی))(The last hour will not come by hand)

((که وچی ونی زرغونی په اوبنکو کرمه))(If the dry tree becomes green by my tear)

(Laiq, 1361, P: 133)

In the above two verses have been said that we must get advantage from time because we can't receive back the past time again

The famous German playwright of the 20 th century, poet and cinematographer Bertolt Berscht says: Everywhere can be turned into a garden if there is courage (Mustafa Safa, 1396, P: 252).

Pride and perseverance are the companions of man who seeks to lead man to victory and on the contrary, despair is the enemy who will never allow man to reach his goal.

چی د لښکر سړی دی میر وی ) (If a brave, man is the leader of army)

که څومره گرانه چاره وی اسان به شینه ((If there are many difficulties, it will become easy))

(Laiq, 1361, P: 173)

In the above first verse, the whole army is considered the proud leader of victory, but in the second verse pride is considered a great honor for human beings.

#### 4. Discussions

Extensive research has been done on folklore literature in Pashto language and literature, various researchers have done significant work in this area like classification of Pashto folklore literature, also the forums of regular and prose oral literature have been explained and explained relatively well, since the Pashto language has a rich repertoire of folklore literature, this folklore literature also needs to be thoroughly researched, so Pashto short stories are an interesting part of this folklore literature, the researchers have also done some work on Pashto's short stories in short, form, syllable, weight, rhyme and comprehensive analysis, but according to my study so far no researcher has run the tip of the pen on the subject of commitment in short stories, so that is why I have selected the issue under the name of (commitment in Pashto short stories) and I have given you these few pages of information.

#### 5. Conclusion

A society that has gone ahead and lost its folklore and given way to civilization, but a society that has not been affected by civilization and its standard of living is left behind and folklore has remained the same there, The Pashtun community which has its own clear culture and folklore has seen folklore manifestations in all aspects of life, there for they are so rich in folklore , some readers in different countries may agree with the theory for art in literary writing because they have a high and sufficient economic life , so even if there is only beauty and taste in their literary works the reader can have it.

In some backward countries there may be few or even no supporter to be found of this ideology, it because they think about prosperity and development of the country, on my opinion if a work doesn't have a message that suits their needs, it won't have any readers

Afghanistan is one of the backward countries in the world so poets and writers try to choose a beautiful forum for their work as well as topics that suit the needs of the community.

Pashto short stories which are not found in any other language of the world, it reflects the ideas and needs of this country and the subjects that the society needs, literary works written according to the demands of the society as the name implies, it can be said that the demands of the people have been fully taken into consideration in shorts, as they are the best and most interesting examples of promising literature.

## 6. Suggestions and Recommendations

- 1- Comprehensive Research on Pashto Folklore Literature in international languages should be done.
- 2- Strengthening cultural relations with other countries
- 3- Research should be done on folkloric literature in Pashto language.
- 4- Poets and writers are kindly supposed to create their works and artifacts based on the needs of the society.

## 7. References

- 1- Lal Pacha. (1395). Pashto Folklore Literature, Khparandoya society Kabul Kotaesangy
- 2- Lal Pacha, Azmon (1394). Pashto free poem Jalalabad Khatiz Khparandoya society
- 3- Tressi Bradyan Ardan Ran (2019) .Attraction power (Translated by Mohibullah Omari) Kabul Akssos stationary
- 4- Khamosh, Abdul Qadir. (1385). Folkloric and historical proverbs in Pashto Language.
- 5- Rahmani, Gul Rahman. (1398). Imagination garden
- 6- Rafi, Habibullah. (n.f) Folklore is the mother of knowledge, Aman Stationary Kabul city.
- 7- Zaghham, Ahmadsha. (1394). Folklore and folkloric literature.

---

8- Rashidi, Jamshid (1391). Literature theory.

9- Acadimison candidate & Rohi, Muhammad Sediq. (1381). History of Pashto literature) Peshawar publication society.

10- Dost Shinwari. (2014). Basis of literature theory, Yar publication society.

11- Safa, Mustafa. (1396). World literature, Godar publication society.

12- Ghazanfar, Asadullah (1393). Magician skill, Jalalabad Momand publication society.

13- Laiaq, Suliman (n.d). Pashto short stories, new Kabul publication society Board Bazar

14- Hashimi, Sayed Mohaudin (1393). literature branches, Peshawar Qisa Khwani Bazar

15- Hewadmal, Zalmai (1384). History of Pashto's literature (ancient and middle period) Kabul Danish publication society

Copyright © 2022 Nematullah Asadi, Naqibullah Khankhel, AJRSP. This is an Open-Access Article Distributed under the Terms of the Creative Commons Attribution License (CC BY NC)

**Doi:** [doi.org/10.52132/Ajrsp.e.2022.40.2](https://doi.org/10.52132/Ajrsp.e.2022.40.2)