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4. Quotations from foreign texts must be translated in the body of the paper, and accompanied by the original in the endnotes.

5. The author’s name, e-mail and mailing addresses and institutional affiliation should appear on a separate title page.

6. Two hard copies and a soft copy of the research paper may please be sent to the Editor.

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## Contents

(English Portion)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Researcher</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
</table>
| 1     | Amar Jahangir  
Dr. Mirwais Kasi  
Dr Muhammad Alam | Cultural Impact of Afghan Rule Over Kashmir (1752-1819) | 8 |
| 2     | Muhammad Asif  
Professor. Dr. Kaleemullah Barech | Beyond the Cultural Faultiness: How Great Powers in Afghanistan Reshape Pashtun Culture,(An Historical and Cultural Impression) | 15 |
| 3     | Saidul Amin Ahsan Kheshgi | Dost Mohammad Khan Kamil: Life and Literary Works,A Study | 22 |
| 4     | Shagufta Umar | Two Great Famous Poets of the East KhushalKhan Khattak and Allama Muhammad Iqbal | 34 |
CULTURAL IMPACT OF AFGHAN RULE OVER KASHMIR (1752-1819)
Amar Jahangir*
Dr. Mirwais Kasi♦
Dr Muhammad Alam♦

Abstract:
Kashmir, the fairy land, Heaven on earth, has a long history of different dynastical rules. It has been ruled by Hindus, Buddhists, and Muslims dynasties. Every dynasty has its own culture, which represents the identity of that dynasty. Culture is a way of living of the people of any community. The culture of Afghans and Kashmir is based on pure Islamic values. The present study is an attempt to explore the cultural impact of Afghan rule over Kashmir during 1752 to 1819. History revealed that during this period some cultural changes took place in Kashmiri society. Social Composition of Afghan Society, Women's Position, Early Marriages, Food and Drinks, Leisure activities (Sports/games), Issuance of the coin of Kashmiri saint, Theatres, Dramas and Music directly or indirectly influenced the Kashmiri culture. Kashmir was the land of peace and harmony, which accepted the different cultural changes with open hearts. This research is based on information obtained from secondary sources.

Key words: Kashmir, Afghan rule, Cultural impact, and Society.

Introduction to Kashmir:
Kashmir is a land which is famous for its natural beauty, scenery and glory throughout the world. Its scenic spots, beautiful valleys, high snowy clad mountains, rivers with ice-cold water, ever-green fields, attractive lakes, springs, dense forests and beautiful health resorts, enhance its splendor and are the rich source of great attraction for tourists. It is a place to enjoy the natural beauty, trout fishing, big and small game hunting etc. in summer.

Generally there are different opinions about the Kashmir and particularly for the valley of Kashmir. Since the purpose here is not to write the detail history of Kashmir but to give a historical background just for the introduction, a mixture of different opinions was thought to be a basic opening. Different people explain the word "Kashmir" differently. Following are some examples in this regard.

1. According to the oldest text book of Kashmir, "Nilamat Purana", the Kashmir Valley was formerly a lake known as Satisar (Mir, 2011).
2. Geographer Major Reonald and Mr. Fredic Andrew have acknowledged that the Kashmir was in the shape of a great lake and has been reshaped due an earthquake near Baramula (Hashmi, 1993).

3. It is also interpreted, that the word Kashmir is a compound of two words, "Kash" and "Mir". "Kash" means Channels and "Mir" means mountain (Sufi, 1948). Therefore, Kashmir is a Land of channels and mountains.

Historical Background of Kashmir:
Kashmir has long historical significance of different tribes rule over Kashmir from 3180 BC (Fauq, 2003). It has been ruled by many Hindu and Muslim dynasties. Different Hindu dynasties ruled over Kashmir from 3180 BC to 1325 AD (Ibid, 2003). The history of Muslim rule over Kashmir begins from 1325 when Renchin Shash embraced Islam, and was renamed as Sultan Saddr-ud-Din, followed by Shah Miri dynasty in 1343 for almost 211 years from 1343 to 1554 AD (Ibid, 2003). Chak dynasty ruled from 1554 to 1586 AD (Tishna, 2014). The Mughals ruled over Kashmir for 167 years from 1586 to 1752 AD. After them the armies of Ahmad Shah Abdali conquered Kashmir (Balooch, 2012). Afghan ruled over Kashmir for about 67 years from 1752 to 1819 AD (Sufi, 1948).

Objectives of the study:
The main purpose of the study is to describe the cultural contribution of Afghan rulers over Kashmir during their period. This Research work has following aims;

1. To examine the various aspects of the cultural history of Kashmir.
2. To identify the cultural contribution of Afghan rule and highlight the cultural impacts of Afghan rule over Kashmir.

Methodology:
The study has been conducted by the combination of all the available qualitative data, which based on the secondary sources regarding the past history and the period of Afghans rule over Kashmir.

Cultural Impact of Afghan rule over Kashmir:
Culture is the complex of belief, practices, knowledge, art, law, custom, morals, and other capabilities which acquired by the people as members of a society. In simple words there are different dynamics of culture, which refers to some changes in culture of a society. In cultural values we mostly considered the ideas and symbols which are linked with human groups. It is impossible that any society can be static because cultural changing in a society is a universal process. The cultural dynamics in a society is a very complex phenomenon. If the changing forces related to the social structure then it can be declared as endogenous. The rise of Hinduism, Buddhism and Jainism is a good example of endogenous change in religious ideology. The continuous changes in religious ideology are occurred with the advent of Islam from outside in the Kashmir society (Hussain, 2010). The spread of Islam in Kashmir science fourteen century during the period of Shahhmiri
dynasty when Shah Hamdan came to Kashmir with seven hundred preachers of Islam from central Asia and settled in Kashmir. The arrival of the large number of Muslims from Central Asia established different cultural contacts and directly or indirectly affected that society and brought some social and cultural changes. Although this foreign impact brought some changes in Kashmiri culture partially because the links with past were not interrupted and Kashmiri refused to renounce their practices and beliefs completely (Sufi, 1948). Fourteen and fifteen centuries were continuously faced a conflict between those who refused to renounce their beliefs and who wished to adopt the Iranian way of life. Lastly, the conflict was resolved by old and new mixture which; resulted a new society with mixed ideas in sixteen and seventeen centuries. This research study is an attempt to explore the things of Afghan culture which directly or indirectly affected on Kashmir society.

Sociologists defined society as; it is a group of people with common territory, interaction, and culture. People of the same society share aspects of their culture, which refers to the language, values, beliefs, behavior, and material objects that constitute a people's way of life. Although the study of cultural structure of medieval Kashmir in regarding to Afghan's culture is very difficult because the data is not available in detail. The position of Kashmir under Afghan is covered in darkness. There is very short material available on Afghan's period in Kashmir.

During the time of Hindus the society of Kashmir was divided into four casts (Brahmans, Vaish, Khustri and shudder). Brahmans were occupy all the key positions in Kashmir during their times (Stein, 1968). After the advent of Islam the cast system in Kashmir society was completely disappeared. It was replaced by equality, justice, and harmony. No doubt, Islam provided a unifying force and leaving. The Sufis tried to remove all the gaps between different classes and proved their self as a bridge to establish the harmony in the society, but due to some functional and economical differences the real social equality could not be achieved in Kashmir (Mahibulla, 1967).

In the society of Kashmir numbers of people were living but it is impossible to mention the exact number of people, who lived in the valley of Kashmir during Afghan's period, as there is almost no reference to a census, taken at any time. Although the valley was populated and judging by the number of different villages exist until recently. In "Zafer Nama", it is mentioned that the earth was populated (Fazal, 1891). Saif Khan conducted the census in valley of Kashmir during the Mughals Period in 1670 AD. That census showed 1,243,033 souls in Kashmir, including 90,400 and 41,812 infantry and cavalry (Hassain, 1954). Except it there is no record of the population of Kashmir.

With the arrival of Afghan rule there is a prominent change in the valley of Kashmir. Many people were migrated from Kashmir valley due to political uncertainty and natural disasters. There are no records to show that how many people were lived in valley of Kashmir during this difficult time? We get some
hints from the dairies of some European travelers who visited the valley of Kashmir after the end of the Afghan rule (Bamzai, 1960). One European tourist "Moorcroft" mentioned in his dairy that the population of Kashmir valley was very short, a large number of the city of Srinagar was diminished, but also the villages and small towns were empty. this situation shows that the large number of people were migrated from Srinagar (capital of Kashmir) to a safe place or the grasslands of India and other countries.

Social Composition of Afghan Society:

Afghan society of Kashmir can generally be classified into the different groups; like Ruling class of Afghans, Government Officials from Afghanistan, Landed Elite, Religious Elite, Farmers, and Village Professionals. The Afghan ruling class usually belonged to wealthy families and generally keeps the distance of the premises. After Afghan royalty the most influential class was government officials whose include Subedhars, Naib Subedhars, Diwan and a smaller group than Qaningo, Chowdhari, Mugdam, Amil, Amin, Kardar, Tehvildar etc. The landlord class of Afghan rule was included Zamindars, Jagirdars and Ijardars. This class played a very important role as a bridge between the formers and the state (Mushtaq, 2001). Qazis, Muftis, Sheikhs, Sayyeds, Sufis and Ulmas were considered as religious class. This class always keeps distance from commoners. Formers were the main source to increase the economy of the state of Kashmir. This class was very important but their position was not better than cattle. Skilled workers of the village were known as village professionals, they included Weavers, Barber, potters, carpenters, and shepherds (Ibid, 2001).

Women's Position:

It is true that a woman constituted the soul of every human society, but unfortunately she has not been the subject of attention from researchers. Kashmiri women played very important role to promote the social, cultural, and religious activities. After the domination Afghans in Kashmir the social institutions were affected with the political de-stability and the women of Kashmir which once occupied an important position in Kashmir was entered in to the oblivion, darkness, ignorance, illiteracy, disease and addiction (Bazaz, 1959). The reaction and the protest against this injustice were expressed in any other way or in folk songs (Tang, 1987).

Marriages:

The custom of marrying children at an early age came into fashion during the rule of Afghans (Bamzi, 1960). An Afghan would not abuse a married woman, however, enough, so the only remedy to save the person the honor of a married woman her young. Under the Afghan people generally subject to great difficulties for women, it has become the main target of his dissolute behavior. Kashmiri women without distinction of caste or religion were physically and spiritually broken; its presence in all spheres of social activity was completely overshadowed (Bazaz, 1959).
Food and Drinks:
Since ancient rice was a stable food of Kashmir. Therefore, their failure resulted in a famine. The rice was cooked in a variety of ways are usually cooked and then eaten, and some of them were kept overnight to be taken in the morning. The staple food in Afghanistan was rice, fish and various vegetables. They introduced Kashmiri foods Gashtaba, Kabab, Roganjosh later, Afghan bread and Kabli Pilao added in their foods and drinks on their own choices (Sufi, 1979).

Leisure activities (Sports/games)
During the middle age Pole was the very famous game in Kashmir which had a place of honor. Every large and small city/town has a polo field known as Chawgan. (The open plateau near Kishtwar town is still called Chawgan) The polo game was introduced from Gilgit in Kashmir where it is still famous and popular. Different other games were the part of that era like; single strikes and individual fights (Lawrence 1895). In line with available sources, the Kashmiris under Afghan have developed a unique range of leisure activities to offer comfort and solace in great psychological stress activities. These hobbies are canoe race, enjoying music parties during the summer evenings in the waters of the famous Dal Lake (Bamzi, 1960).

Issuance of the Coin of Kashmiri Saint:
The most significant contribution of the Afghans, in the socio-cultural discipline that they issued the coins in the name of national poet saint of Kashmir (Shaikh Noor-ud-Din Rishi) in Kashmir by an Afghan Governor Atta Mohammad Khan (Tishna, 2008). Shaikh Noor-ud-Din Rishi considered a symbol of composite culture of Kashmir.

Theatre, Dance and Music:
Although Persian influences were very prominent in the field of art and reached at high position during Mughal's period but after the inversion of Afghans in Kashmir, the process of degeneration was began in theatre, dance and music. However, the "Hafiza Nagma", and "Sufiana" were popular music and "Chakri", and "Bacha Nagma" were popular Kashmiri folk. This Kashmir folk and music gained a public recognition as a new popular entertainment. The "Dastaan Goi" or counting art plants in Kashmir has received a new impetus during the Afghan government lasts. People in rural Kashmir, especially during cold winter nights have managed to organize parties tell stories with one purpose reduce pain received as a result of the Afghan brutality.

Conclusion
During the Afghan rule over Kashmir from 1752 to 1819, Kashmiris were suffered too much from the behavior of Afghans and other multiple factors. These factors brought some political, social, religious and cultural changes. In cultural changes they adopted the Afghan dress code "Shalwar, Qameez", compositions of Afghan society directly influenced the culture, position of women, early marriages
were common, food and drinks, issuance of the coin of Noor-ud-Din Rashi, leisure activities, art and folk songs, sufiyana kelam, music, theater and Dastan Goi commonly influenced the Kashmiri culture. Despite being Muslims, Afghans never accepted religion in the policy of the state. Most Afghan governors delegated from Kabul to Kashmir, often showed total disconnection from the center and it says a lot about your personality and fragile compromises. The wealth of thirst, power and authority marked the main features of governance to Kashmir. Women have preferred to stay at home and "purdah". It is equally true that this work help us to understanding the distinctive political behavior of rulers which influenced the culture of Kashmir during 18th and 19th century.
References:

Beyond the Cultural Faultiness: How Great Powers in Afghanistan Reshape Pashtun Culture,(An Historical and Cultural Impression)

Muhammad Asif*
Professor. Dr. KaleemUllah Barech★

Abstract:
Interests always attracts, in all situations. Same here in case of Afghanistan's strategic location and cultural impression all the international players are playing their games at different level for achievement of their planned goals. As we know that every action has its reaction, when some challenges are responded. So in case of Afghanistan's tussles, Pakistan having vast border with Afghanistan is affected in several aspects. Because the trees of culture of peace in tribal region is watered with the blood of masses. People became habitual of terrorism, even feeling it as a part of their culture. This research work will analyze the interests of international communities in general and the great powers and neighbors of Afghanistan specifically. Moreover, the security threat in whole region, specifically the Pashtoon belts in Pakistan will be discussed, where as the Pashtoon culture of love, hospitality and morality is impressionably changed with the name of extremism and terrorism.. Furthermore, the methodology adopted for the completion of this research work is to the extent of content analysis, while describing the issue in a historical perspective.

Key words: Global mediations, Guerrilla war, Culture of Terrorism, Strategic plans, etc.

Geographical and strategic significance of Afghanistan:
Generally, Afghanistan has been a center of international or global mediations, because of its area. Its region is always utilized as an important zone for conquerors as well as that of transporters. Especially, for western world towards eastern world. And in addition amongst India and focal Asia, and so forth roughly, somewhere in the range of 328 years prior Alexander the immense had picked this way. Presently the domain of Afghanistan is more than a universal hall, and it is a focal point of a few defeats in Asia"(1)

Traditionally, the geography of Afghanistan has bolstered the unpredictable techniques, dominantly the utilization of guerrilla. The regular structure of the district has preferred standpoint of shelter among populace, while taking focal points of the profound valleys of the locale. Also, the arrangement of correspondence is feeble, particularly in the north locale of Afghanistan, however

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made simpler through the section of Salang passage by Soviets, unsteadily interfacing Kabul with northern ranges. Its unsteadiness confronted a few obstacles in the state of many assaults"(2).

Sadly, the fringes of Afghanistan with all different nations are not set apart as indicated by its regular outline. With the goal that it does not have a wide range of control from worldwide mediation. Moreover, uncontrolled outskirts are inclined to unlawful activity of weapons, people and medications and so forth. The length of Afghan periphery has expanded linkages with international community by and large, and neighboring nations particularly.

The geographical study of Afghanistan tells us that, she meets with three different regions of the world. Pakistan is located in the east of Afghanistan, where the population is approximately, 90% Sunni and 7% Shia Muslims. Similarly, central Asian states are located in the Northern regions of Afghanistan, whereas the orthodox Christians found in majority. Furthermore, in a sense of China's location, she additionally arranged in a similar heading with her antiquated culture, this has also implications in associated territories of Afghanistan. Moreover, the intensity of Iranians with Shia impacts is arranged in the western region of Afghanistan. The Iran as well as Bedouin Landmass, with Sunni greater part is situated in the west"(3).

The historical records of Afghanistan give us an impression that she got a vital strategic significance in the result of great wars. In this connection we can easily stat that it is the name of the geostrategic question amongst English and Russian nation on the domain of central Asia in nineteenth century. At the point where these clashing forces neglected to vanquish the district, they wound up plainly consented to keep Afghanistan as nonpartisan state between them. In any case, Afghanistan and its kin opposed against the pioneer control for keeping up their autonomy.

In Pamir Mountains, the Wakhan edging China with Afghanistan. Which is said to be one of the most astounding borders of the world stays shut no less than five months in a year, because of extraordinary climate and snow falling? This association of Afghanistan with china can assume a critical part as vitality passageway"(4).

The archives of twentieth century historical records of Afghanistan reveal us that, Afghanistan was always remained in circumstances of competition of the two outside domains that are American and Soviet realms. Moreover, an enclosing technique was arranged by several states jointly in opposition of the expansion of United states of southern Russia, surely understood as Kennan's regulation procedure. Hence, at the arrival of troops of Soviet Union in 1979, Americans began supporting the revolt in Afghanistan in contradicting the Soviet Union in that region.

Right now, in Afghan irregularity, there are fringe elements concerned; despite the fact that this time the conditions are significantly more diverse,
especially because of its greater volume. It is much essential to get examination for the advantage and also parts of geopolitical based as well as key players in the entire regional locations.

The past position of Afghanistan tell us that, she could keep up a specific level of unprejudiced nature because of its glorious situation; over the span of latest some thirty or thirty one years tragically, it does not passed through peaceful situation in the entire area of its own. It was also a time when USSR and the king of Afghanistan denoted a non-threatening vibe game plan in 1931, to sustain the absence of inclination. The component of the notable icy War, which achieved the USSR up to its interventions in Afghanistan"(5).

Afghanistan is arranged at the crossing point of a couple of nuclear powers intending to its more common pioneers, such as Pakistan, India, China, Russia and that of Iran. Moreover, for the interests of atomic weapons its storage, all started struggle to come in international community as an nuclear country. Since they have the uranium change development vital to develop this point of confinement. This social occasion of neighbor countries stipends Afghanistan an extraordinary intrigue.

Furthermore, are a couple POL/MIL relationships in the zone that add to its quality and that we ought to consider when chasing down Afghanistan's conflict assurance? Russia drives the CSTO (Aggregate Security Arrangement Association). This was set up in 2002. This Association has a common monitor arrangement, the hindrance furthest reaches of which adds to the soundness of all the region North Afghanistan against potential ambushes. Imitating the NATO, this affiliation has made JRRF, the Joint Fast Response Powers. It's the Joint Fast Response adequacy has not been exhibited till now, considering that, the legislature of Uzbek might not want to take an intrigue.

All alone part, China facilitated Russia in (SCO) Shanghai Cooperation Association. Alongside Tajikistan, Uzbekistan, Kazakhstan, Kyrgyzstan and that of Russia were the members from SCO. However, Afghanistan has been taken an interest as a recognized visitor in the apex (summit) of association. So that this exceptional thoughtfulness regarding social cum political support of the legislature of Afghanistan.

At the side of the needs and targets of the SCO are ensuring the soundness and battling "psychological oppression, separatism and radicalism". In particular, the affiliation has been expected as China based fighting adjoining "the three wickedness controls". So that is the way Beijing designated the Uyghur's independence in the free area of the Uyghur Xinjiang. In any case, SCO has more prominent estimation, in perspectives of the reality that as it was developed in its establishing sanction, its goals are: "to strengthen regular trust, family relationship and extraordinary neighborliness between the part States; to bolster the gainful cooperation in such circles as authoritative issues, trade and economy, condition protection, society, science and development, guideline, essentialness, moreover
unique circles; to join multidisciplinary interest in the upkeep and bracing of peace, security and quality in the region and progression of another vote based, sensible and practical political and money related worldwide demand (6).

Prosperity or interests of global players and its threat to Pashtoon's belt in Pakistan

The interests of Russia

Since the insurgency in Russia in 1917, the Soviet Union dependably been irritable for its regions as well as that of its distant approach identified with its local periphery. In this connection, history describes that on 28th December of 1979 combat troops of Soviet Union moved towards Afghanistan, and killed the then president Hafiz ul Amin in Afghanistan, while bringing the Babrak Karmal at the throne of Afghanistan (7).

As a result, the Pakistanis were threatened by the entrance of Russians in Afghanistan, because they felt themselves, the next target after Afghanistan. There was general perception all over Pakistan that Moscow will extend towards Pakistan after consolidating the Afghanistan's territory (7). At the same time Pakistan got a chance of getting favor of another power but in opposition of Russia. And the then president of Pakistan, General Zia ul Haq inclined toward capitalist America, while taking decicision of provision of fully support to the Jihad Movement in Afghanistan. So that the Mujahedeen started the Guerilla war against Russian in Afghanistan.

When the war was started in Afghanistan, the native Afghans started migration from Afghanistan to Pakistan; the crux of several surveys tells that it was about three million Afghans who migrated to Pakistan. So the influx brought several problems but diverted the international attention in all aspects (9).

C. Interests of USA in Afghanistan:

Pakistan was declined after the withdrawal of Russian forces from Afghanistan. But after the completion of commission report of 9/11 it was finalized that Afghanistan would decrease the U.S security by authorizing the state to wind up a place of safe house for offenders. But the Afghans had good faith for their significance, that the wealthy CARs will enticing but to ever be overlooked. In simple words the Americans interests in Afghanistan region is pointed as:

¢ Firstly, the presence of U.S in Afghanistan is similarly pointed its favored technique of "Contain China"
¢ To ensure the current of Opiates radiating from that of Afghanistan's poppy fields.
¢ On the street to suspended and stop the expansion of psychological warfare and religious radicalism from Afghanistan.
¢ The U.S is almost seeing the co-specialist framework b/w China, Russia, Central Asian conditions of SCO that realized the establishment of another square in the region.
The interests of America make the security issue for Pakistan. "In the time of Oct 2001 U.S direction in Afghanistan countless contenders and all the Taliban's Shura for all cause and purposes took refuge in Pakistan, yet at the point of convergence of the edge. Moreover, in area of Balochistan and Khyber Pashtoonkhwa the Taliban and a few other religio-political systems are chipping away at both sides in both nations. Assault of U. S in Afghanistan in Oct, 2001 prompted a storm of Taliban and Al-Qaida's activists into the FATA"(10).

D. China's wellbeing
Tragedy of 9/11 brought about a few effects over provincial states close-by Afghanistan, similarly, in the event in Afghanistan on the part of China's interests as well as that of Central Asian states, she wants that Afghanistan ought to be free from the restraining infrastructure across the global forces. Indeed, the coalition forces were not preferred by China. Since they generally debilitated the provincial solidness. Having a business base framework, china has much enthusiasm for the mineral and HR of Afghanistan and Focal Asia, on the grounds that these both areas have a substantial market in normal and mineral assets. Additionally, the profound and neighborly relations amongst Pakistan and China are notable everywhere throughout the world, with the goal that China has likewise interests in well disposed government to Pakistan. In nutshell China needs amicable relations amongst Pakistan and Afghanistan, yet contradicting the fanatic Taliban, only for the reason for dependability in district, for her monetary strength"(11).

E. India's interests in Afghanistan
Historical records tell us that India and Russia have been friendly with one another; on the other hand Pakistan and India always remain in conflicts. Internationally, both Pakistan and India trying to get veto power amongst international community, just to rise as Asian tiger. By excellence of her impact in Afghanistan, India offering lifts to the antagonistic issues, while making contact amongst the states of Asia. With respect to Kabul water way at the regions of Kunhar and Salma Dam, Pakistan gets benefits in several aspects. Similarly, it repeats in the sense of oil and gas pipelines passing through Pakistan, while connecting Afghanistan with India. Moreover, the strategic relations or ties in Afghanistan's opening departments are basically given privileges to all states for their own interests. So that several channels contend that these conciliatory ties are essentially hostile to Pakistan's exercise, especially, in the areas of Balochistan and Khyber Pashtoonkhwa. Considering all important connections of Pakistan with Afghanistan in strategic sense, the final results come in a way o0f threat to the entire region. Additionally, the precautionary procedure of Indians in Afghanistan is generally constantly asserted and tested as an unmistakable risk to the entire region. Furthermore, the business class from India is putting resources in business already identified in connection with Afghanistan, but in a very high proportion. This makes clear the program of syndication of economy of Afghanistan as well that of Asia.
Concerns of Iran:

The annals of Afghanistan and Iran history tell us that, both the states have interests with one another, but in sense of cultural, economic and political sense. According to thoughts of Iranians all the issues of Afghanistan have less to do with the strategy of the well known Great Game. Basically is all to do for the security and their prestige. As we know that Afghanistan has close and vast border with Iran, so both states share and interlinked in several aspects of human life such as religion, cultural and political aims. The class having interests in both states always remained in struggle to achieve the dominant position in Afghanistan. Moreover, Iran always searching a way of good relation with Afghanistan. Just for the extension or communication with Central Asia through Afghanistan. The post 9/11 era of Afghanistan and Iran relation give us an impression that Iran surprisingly have good relation with Afghanistan. Because analysts give us an impression that Iran has never been cordial relation with USA"(12).

Threats to Pashtoon's and their culture in Pakistan

All the international players, who have interests in Afghanistan, uploaded the region with several problems and tussles. Whereas the culture of Afghanistan became change in to unacceptable all over the world. This has influenced the entire region but specifically Pakistan's security, national interests, economy and International image. The main threats which become implications, which Afghanistan's issues extend towards Pakistan, are giving as;

"The influx of those refuges, who are already targeted, during the war against the Soviet Union in Afghanistan became a threat to Pakistani society in general but Pashtoon belts particularly. It was unfortunately, a game played by Pashtoons against Pashtoons but using the religion as tool, which changed the image of their tribal culture into terrorism.

"The illegal drugs transferred to Pakistan territory, where as uneducated and targeted population of the region got a chance of black marketing, which became a treat to their life and society.

"Security, which was the beauty of Tribal regions in Pakistan, is completely replaced in words and out words with insecurity. This not only affected the region but several other aspects of Pakistan's image such as tourism industry, foreign investment and cultural heritage in Pakistan society.

"Development remain a dream of Pakistani society generally, and Pashtoon society particularly. Because the first and foremost demand of masses in Pakistani society is security. Even the suicide attack and bombardments adopted the position in Pakistani culture.
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Dost Mohammad Khan Kamil
Life and Literary Works An Analytical Study

Saidul Amin Ahsan Kheshgi

Abstract:

(Late Dost Muhammad Khan Kamil Momand (b.16th Sep, 1915-d 22nd Feb, 1981), a towering literary figure, prolific writer, multi-dimentional researcher and a well-read historiographer, richly contributed Pashto literature by carrying out his impressive research works with thorough professionalism and a moving passion. By his zeal and determination, he strived his level best to bring factual position to the fore in connection with Pashto literature. Surprisigly, Kamil proves himself a well-aware historiographer, a thought-provoking and farsighted researcher, a seasoned master of comparative literature, a keen observer even of the minute details, a down-to-earth intellectual, a well-equipped student of metaphysics, an erudite theologian and well-versed poet of Pashto, Urdu and Persian. The multi-lingual man of letters delivered very comprehensively in the desired disciplines and provided a sound footing to the students, researchers and readers of Pashto literature. The paper focuses to provide with the relevant information about his life, literary and scholarly works that enriched the Pashto literature).

Apart from the literary contributions of the Roshanites, pre and post Khushhal Khan Khattak’s legacy and Classical literature, the last six decades of the past century were very pivotal and decisive for the promotion of Pashto literature. Many leading factors can be attributed to the progression of the period i.e. agony and sufferings of the great World Wars, arrival of the Progressive Movement, Partition of the United India, emergence of an independent Islamic state, liberty from the clutches of the colonial power, the non-violent movement and passive resistance of the Red Shirts against the British imperialism, and last but not the least establishment of educational institutions across the sub-continent that turned the tide in the positive and desired direction.

Consequently, the vibrant, enthusiastic and brilliant minds utilized their invaluable energies in reshaping the history and unearthing the truths shrouded in hypocrisy, and deprivation inseparably linked to the indigenous culture, literature, religion, politics, nay the entire life. All the aforementioned go hand in hand for achieving the desired goal. The period produced great sons of soil who expressed and demonstrated their unwavering commitment and wholehearted devotion. Olasi Adabi Jarga ;( a literary organization) assembled all

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the like-minded ideologues, veteran literary giants, mystics, and politicians, as we would discuss ahead in more detail. Undeniably, Dost Muhammad Khan Kamil Momand was one of the leading and pioneering figures among them. In the lines below, an attempt has been made to discuss about his life, literary works and to carry out an analytical study of them.

Dost Mohammad Khan Kamil Momand was one of the trendsetters of the literary figures of Pashto literature. He had received education from three historical institutions - Islamia College Peshawar, Edwards College Peshawar and Aligarh Muslim University. He was born to Faqir Khan, a Civil Sub-judge by profession, on 16 September, 1915 at Mohalla Khuda Daad, Peshawar. His caring father kept him moving from city to city across the province during his postings and being the only child he was greatly looked after regarding his education.

In 1926 when his father got transferred to Haripur, he deputed Kamil to Maulana Ghulam Ghaus Hazarvi, a great religious scholar of high repute from whom he got Quranic knowledge. Kamil did Matriculation from Government High School Mardan No-1 in 1932, did his intermediate from Islamia College, Peshawar in 1934, and completed his graduation from Edwards College, Peshawar in 1936. The iconic figure was sent for obtaining his Masters Degree in Philosophy and LLB from Aligarh Muslim University, India in 1938-39 respectively.

Consequently, coming back, he started practicing law at Peshawar High Court in 1939 and the distinguished lawyer earned a good name due to his unwavering dedication to his profession. In 1949, 50 he was offered the post of Session Judge but he refused to accept it. Similarly, he refused another offer to be selected as a Judge at High Court in 1962-63. Besides, his consecutive professional engagements, he devoted most of his time to Pashto literature and research. According to Taqweem-Ul-Haq Ka Kha Khel; a great research scholar and his contemporary, Kamil has impressive authority and interest in the historiography, particularly, in the intriguing Mughal period in which lived the illustrious warrior-poet Khushhal Khan Khattak. He adds that, "Kamil’s qualification of MA in Philosophy and LLB from Aligarh, India, have given birth to the passion of research and curiosity in Pashto literature....Mughal history related to this area was his favorite topic and even nearly all the most authentic reference books, relevant to the topic, were on his figure tips. While having sittings and sessions with him, one would feel that as he was depicting the real picture of the palaces of the then kings and knights. His books on Khushhal were matchless; his commentary on Tareekh Morass’a was encyclopedic. Besides having all luxuries and necessities in his last moments of life, he preferred living a life of a saint, if was lived more, God knows, would engender how many other saints and qalandars".
His scientific research on Khushhal Khan Baba in fact was the result of his deep-rooted knowledge and mastery over the subject. Though the prominent figure contributed to both Pashto prose and poetry enormously, yet we might not be unjustified in prioritizing his works as a researcher that he carried out with much more dedication, and with a moving passion. Being well-educated and well-equipped with both the Occidental and Oriental knowledge, Kamil Momand, was scientific and matchless in his approach towards both the gigantic and genius personalities Rahman Baba and Khushhal Khan Khattak and their literary works. His salient feature is the comparative studies of the research works carried out by the indigenous and foreign writers about Pashto poetry, culture, history and personalities. He coined no phrases rather he adopted a genuine and a style of his own.

The brilliant man compiled Rehman Baba’s verses in a more refined and perfect manner after going through great hardships of selecting the accurate verses from a number of manuscripts in coordination with Sahibzada Habib-Ur-Rahman alias Qalandar Momand, his other legendary contemporary, published in 1984. The 603-paged work comprising of the verses and commentaries/corrections, titled “Da Rahman Baba Kollyat”, is still considered one of the meticulous scholarly treatises ever carried out on the subject"(4).

The most salient feature that distinguishes him from his other contemporaries is his intellectual depth, farsightedness, impartiality and authenticity which speak volumes through all his works. His Commentary on Tareekh-e-Murassa, Khushhal Khan’s biography, penned down by the latter’s grandson Afzal Khan Khattak, is considered a great achievement for depicting the period and a luminous work for the students of both history and Pashto literature.

His explanatory notes, commentaries and references are scattered in more pages than the original text wherein the scholar touches upon all the relevant topics and demonstrates his command on all of them. The misconceptions raised by Indian and Persian historians about Pashtuns are critically analyzed and are made correct.

Besides burning his midnight oil, and while going through the painstaking process in producing his encyclopedic work on Khushhal Khan Khattak’s life and literary works in Urdu, the young and enthusiastic researcher was severely attacked by Tuberculosis (T.B) in 1948. Resultantly, he was referred to Dadar Sanitarium, Mansehra in the same year. His doctors being disappointed and worried about his deteriorating health, advised him of stopping the back-breaking scholarly work, but he never called it a day and the book was published in 1951. Only a miracle it was, that as soon as he was giving final touches to the work, he regained health and sound physique as he had accomplished the enormous task.

In his other celebrated work “On a Foreign Approach to Khushhal ” published in May, 1968 published at Jadeed Urdu Type Press Lahore and was issued at Maktaba Shaheen ,Khyber Bazar,Peshawar, he criticized Orientilists’
claims and their perceptions, particularly of Sir Olaf Cairo, about the giant Pashto poet. The pioneering work is still considered as a reference book on the topic in English language that paved the way for opening up more horizons in the perspective.

Apart from other various contributions, his academic treatise on Khushhal’s works and times in Urdu was a decisive step towards introducing Khushhal to Urdu readers. The most striking factor with the exception of a few, Pashtun writers never spoke their hearts out in Urdu or in English which ultimately deprived them of being introduced and exposed their literary treasures not only to the native Urdu-speaking masses but to the rest of world as well.

But Kamil’s works indicate his familiarity and skillfulness in both the mediums. The literary giant left no stone unturned in making Pashto literature more valuable and accessible to a vast variety of readers. His exemplary devotion to the cause did not let him at ease even at his deathbed, and he had been carrying out the works.

“Olasi Adabi Jirga” a pioneering literary organization, established in February 1950-1957, was the brain child of troika- Dost Mohammed Kamil, Amir Hamza Khan Shinwari and Kakajee Sanobar Hussain Momand which was joined by other veteran political and literary figures like Mir Mehdi Shah Bacha, Wali Mohammed Toofan, Qalandar Momand, Afzal Bangash, Qamar Rahi, Akram Mashhood, Saifurrehman Salim, Fazal-e-Haq Shaida, Hamesh Khalil and many others. Kamil was one of those who played a pivotal and leading role in introducing the prevailing literary trends and approaches among young writers for plugging the existing gaps and thus successfully produced a bunch of talented people who played the desired role with visible and rich contribution. The organization played a pioneering role in providing a platform to the new emerging writers.

Paying homage and admitting his multifaceted contributions, Pride of Performance was conferred upon him but he refused to accept it for reasons. Kamil Momand was a distinguished poet, an encyclopedic researcher, an eminent historian, a brilliant lawyer, a witty humorist, and besides all a patriotic Pashtun and Pakistani. There was a striking amalgamation in his approach as at the same time, though he strongly believed in Quaid’s principles, remained President of Sarhad Muslim Students Federation and Incharge Press Section of Sarhad Muslim League High Command for some time when he offered his services to the local chapter after coming back from Aligarh, was sent behind bars"(5).

yet had never lost the passion to support all the oppressed and deprived masses and stood by them all the time.

Professor Doctor Zubair Hasrat has compiled his M.Phil thesis on him and nearly all the aspects of his works and life have been analyzed, discussed and exposed thoroughly. Similarly, Dr Hanif Khalil has also compiled and published Kamil’s letters, titled’Khotut-e-Kamil (Kamil’s letters) in 2000.’Khumkhana-e-
Yathrab’ and ‘Da Fekroono Deeve’, his anthologies of Urdu-Persian and Pashto poetry were compiled and published by veteran researcher Hamesh Khalil in 1987 and 1993 respectively. To put it more honestly, Kamil had delivered great works sincerely but remained least celebrated as compared to his contemporaries.

The kindhearted towering figure breathed his last on 22nd Feb, 1981 at Lady Reading Hospital, Peshawar and was laid to rest on the next day at Pashtun Garhi, Nowshera. His death created an irreparable loss to Pashto literature.

After the above mentioned short introductory write-up, now we may have a glance of his scholarly and poetic works. It is strived to have it in the following manner.

1-Khushhal Khan Khattak,

The 488-page book was initially published in 1951 and the second edition saw light of the day in 2006 with prefaces of Fazl-e-Haq Shaida and by the author, covers biography of Khushhal Khattak in a very comprehensive manner. Fazl-i-Haq Shaida opines in his preface that, “In my opinion for the first time the factual biographical sketch of Khushhal Khan Khattak has been drawn in Urdu…What the hidden aspects on the basis of historical evidences and analysis have been made about Khushhal by Kamil, would inevitably compel the historians of future to be obliged of him…He further spells out.”(6).

He focuses on Khushhal’s early life, his forefathers, and tries to unearth the accurate information, his association with Mughal Court, tussle with Mughals, his subsequent forced exile, causes and factors of the misunderstanding and jail, his return, expeditions, review on his prose and poetry, last moments of life and death, books and characteristics/ topic of poetry. Kamil supports and derives his arguments of 18 reference books of Pashto, 13 of Persian, 18 of English and 07 of Urdu while carrying out this work.

It might be mentioned that though Dr Khadija Begam Feroz-Ud-Din"(7). also had carried out her D.Lit thesis work on Khushhal Khan Khattak’s Life and Works, and a degree was awarded to her by the Punjab University on 13th December, 1940, and both works have similarities, yet analytically speaking, Kamil’s work seems more comprehensive and encyclopedic, because as a native Pashtun he had accessibility to the original texts, areas, and persons that the former had lacked. Though Dr Khadija’s work, too, covers nearly all the aspects with commendable authenticity and validity as the author had launched the project when very insufficient materials were available on the topic and working on the subject was a gigantic and daunting challenge, that very appreciably accomplished by the respectable lady. Kamil’s book is thought as a cornerstone and still is considered a reference book on the topic. Astonishingly, here Kamil seems not just a narrator rather as a historiographer because he compares the events and brings the real picture to the fore where and when needed. As a poet explores the hidden
gems of Khushhal’s poetry where they remained hard to find, as a researcher compares the arguments and concludes the genuine one.

Authentically, Kamil touches upon of Khushhal’s poetry at various angles and objections can be raised as they have been produced time and again by modern researchers, but all of them have to trace back to Kamil for their reference and very recent something new came out so far. The diction utilized by the author, references from foreign languages and Khushhal’s poetry translation from Pashto into Urdu, reflect his scholarly approach and command on comparative literature. The book has been translated into Pashto by Mohaqeq Abdul Latif Talibi and got published by Danish Khparandoya Tolanna, Takhneeki Sanga, Pekhawar, 2006" (8).

2- Kollyat Khushhal Khan Khattak

The book is comprised of Khushhal Khan’s ghazals, Qasaid, Robayaat and miscellaneous poetic works. Kamil has included his cerebral preface, footnotes, and commentaries in the anthology. The book was published by Idaara-e-Isha’at-e- Sarhad in 1952” (9).

Kamil’s this work that enriches Pashto literature is that he had addressed the vocabulary utilized by Khushhal that were earlier confusing for many researchers and students of literature. It demonstrates Kamil’s linguistically sound approach as he had carried it out for the first time. Later on this work proved as pioneering for many authors who have carried out their works on the topic. Earlier there were ghazals, poetic pieces attributed to Khushhal, and hence identifying the real one was an issue to be looked into, so Kamil did sort out the authentic one which still prevails and was followed by other compilers later on.

3- Deewan Sikandar Khan Khattak

To the deewan/anthology of well-known Pashto poet Sikandar Khan Khattak, Kamil had added up his preface and footnotes which was published by Idaara Isha’at Sarhad in 1953" (10).

It was a difficult challenge that demanded authenticity and strenuous effort. Historically speaking, though just a ghazal of Sikandar Khan Khattak was earlier published in” Kaleed Afghani” that was republished by Allama Abd-Ul-Hai Habibi in his “Pokhtana Sho’ara” as is mentioned in Kabul Mujallah, published by” Da Afghanistan da Oloomo Acaademi, da jhabo aw adabyato markaz, Pokhto Tolanna, 1363”. But for the first time the entire Deewan/anthology was published by Kamil with his research on Sikandar’s poetic characteristics, addressing his difficult vocabulary, and explaining his thoughts in a perfect and professional manner.

4 Rahman Baba
Kamil’s this unparalleled work was first published 1958 having the preface of the noted mystic and poet Ameer Hamza Khan Shinwari that have touched upon numerous aspects of Rahman Baba’s poetry and have shared his difference of opinion with Kamil on some of the approaches. The book provides with the basic information about Rahman Baba’s life, his mystic school of thought and features of his poetry”(11).

Rahman Baba was considered and thought as a mystic and devout Muslim, thus seldom was strived to bring the factual position to the fore about his life and works. Kamil here, too, took the lead and pain, and after great hardships he come up with this luminous work.

5- Tareekh Murass’a(Notes and Commentaries)

To put it honestly, very insufficiently have been written by the indigenous writers about Pashtuns and the movements taken place in this part of world. Tareekh Murass’a, though has links and excerpts from and with other contemporary works on historiography, yet perhaps is the only authentic source that narrates the story of Khushhal, his family and the incidents that happened during his life time even with minute details.

Compilation, commentaries and explanatory notes to the book, stand Kamil’s more sublime and encyclopedic work that keeps him apart of his contemporaries, both predecessors and successors. Afzal Khan Khattak’s; Khushhal grandson- compiled book about Khushhal, was published by University Book Agency. The book along with Kamil’s explanatory notes was highly appreciated by all and sundry, locally and abroad and that set new trends for the literary history of the times coming ahead”(12).

The invaluable book has got importance as many facts shrouded in ambiguity and confusions were made clear by Kamil through his distinguished approach. There again Kamil exhibits his God-gifted mental abilities, patience, farsightedness and courage.

6. On a Foreign Approach to Khushhal

It commonly known as, “On a Foreign Approach to Khushhal Critique of Caroe and Howell” was initially published in May, 1968 at Jadeed Urdu Type Press, Lahore and was issued by Maktabah-i- Shaheen, Khyber Bazar, Peshawar. The book, besides having a detailed preface, carries 07 chapters, notes and indexes. Perceptions, findings and conclusions of the Orientalists i.e. Sir Olaf Caroe and Sir Howell about Khushhal have been analyzed, various flaws and misconceptions about historical facts, Khushhal’s life and incidents have been identified and resultantly corrections have been suggested. The 194 –page book is an authentic and genuine document ever-written in English on the topic”(13).

Because of its comprehensiveness, uniqueness and relevance on the subject, it was translated into Pashto by Sher Muhammad Kareemi and published by “Da
While one goes through the book, one wonders that the poet, and literary Kamil goes invisible but the law-graduate, researcher and historian Kamil rules hearts and minds while analyzing the facts and arguments made and concluded by the then towering scholarly figures about Khushhal.

Sir Olaf Caroe (15 November, 1892-23 November, 1981), an administrator in British India and writer, and Sir Evelyn Howell (12 February 1877-23 October 1971) were criticized for their mistakes in their works “The Pathans.550 BC.-AD. 1957” and “The Poems of Khushhal Khan Khattak” respectively.

Kamil’s work comprises of 07 chapters, titled “Sources wrongly approached and misquoted”, ‘Introductory Portion further Considered’, ‘Of Khushhal Khan’s ancestors and Early life’,”Khushhal Khan and Aurangzeb Loyalty rewarded by Imprisonment,’Khushhal Khan and Aurangzeb the rebellion’, ‘The Judgment’, ‘The poems’ respectively.Consequently, in Chapter 2, Kamil criticizes Sir Olaf for not having proper accessibility that led him towards committing mistakes, there he identifies the “erroneous statements” wrongly ascribed to Khushhal. In Chapter 5 Kamil does compare various manuscripts of Tareekh Morass’a to defend his arguments. Similarly, in chapter 5 Kamil brings references from Khushhal poetry to unearth the factual position in connection with differences developed between Aurangzeb and Khushhal. In the last concluding chapter; ‘The Poems’, Kamil discusses about the status of the translators of Khushhal poetry, He identifies the mistakes/misinterpretations and suggests corrections by coming up with sound arguments. Afterwords, Kamil elaborate the personalities of the unsung heroes Darya Khan and Aimal Khan, Khushhal’s contemporaries.

Of Sir Olaf Caroe’s book ‘The Pathans’, Kamil have had his views about Chapter Fifteen and Chapter 5.

Of Howell’s book ‘The Poems of Khushhal Khan Khattak”, printed by Oxford University Press for the Pashto Academy, University of Peshawar, 1963, wherein 26 complete and incomplete selections from Khushhal’s poetry have been made, Kamil brings Howell’s translation under discussion and criticism. He points out various mistakes en identified and corrections have been made.

At one place, Sir Olaf writes down that,’But in 1664 he was summoned to Peshawar by Sayyid Amir and at the age of fifty-one dispatched in chains and escort to Delhi, where he was sent forward to spend over two years as a prisoner in the Gwalior fortress”(14).

Kamil goes for correction in the following words;
“Sir Olaf mentioned the Gwalior fortress as the place where Khushhal Khan spent over two years as a prisoner. The mistake has been corrected in ‘The Setting of History’ by stating that the fortress of Ranthambhor
near Jaipur in Rajasthan to be the place where the poet was dispatched in chain to spend two years. The fort of Ranthabhor which is in Madhopur Division of Jaipur State cannot, however, be said to be near Jaipur if by that is meant the principal town and capital of the state which also bears the same name and it is closely situated to the south of Ambar, the old seat of the State Government”(15).

7-Da Rahman Baba Kullyat:

The jointly compiled book in coordination with Qalandar Momand was published in Chapzai, Peshawar in 1984. After analyzing various available manuscripts and passing through great hardships, the final and authentic anthology was brought to the fore, having more than 600 pages, carries details and commentaries with minute details, as has been mentioned above. It is considered as an authentic manuscript”(16).

Credit goes to Kamil that he compiled the best manuscript and addressed other verses that were attributed to Rahman Baba.

8-Shparhas Sawa Deersh(1630)

Compilation and commentaries of Tareekh Morass’s had shattered the presumptions of the earlier writers. Kamil’s scientific and holistic approach has opened new doors with solid arguments, so observations were raised about the book. To answer to the questions, he further came forward and addressed the queries and observations expressed by other literary figures about the book. It speaks of Kamil’s great intellectual depth and comprehensiveness”(17).

9-Khumkhan-e-Yathrab

Kamil’s Urdu, Persian poetry anthology that was published by Hamesh Khalil in 1987 from Alam Brothers Printers, Peshawar and was circulated by Area Study Center”(18).

10-Da Fekroono Deewe

Another Pashto anthology of Kamil that was compiled with a scholarly preface by Hamesh Khalil in December 1993 from Edara Elm –o-Fann, Pakistan, Peshawar”(19).

Besides of the above quoted books, there were innumerable, research papers, prologues and prefaces that he wrote in Pashto, Urdu and English. Most of them were compiled by Dr Muhammad Zubair Hasrat in two volumes named “Adabi Moqaddemme”(The literary Prologues)”(20).

Summing it up, while going through his painstaking research, scholarly works and poetry, one arrives at the conclusion that undoubtedly he stands a man of letters in true spirits and that without those splendid works, the Pashto literature, literary history, cultural identity, his response to the misunderstandings raised and floated by biased and imbalanced minds about Pashtun ethnicity and ethnography, and Pashto classical literature, would be
remained incomplete and imperfect. In him, we lost a legacy of vibrant mind, deep-rooted intellectual, a patient and farsighted researcher, an endless lover to his people and soil, a shrewd lawyer, an untiring true professional and a matchless human being. The bottom line is that in Pashto literature, unfortunately, he has never been granted his due status but the time has come that inevitably modern-day Pashtun researchers would speak their hearts and minds out about his gigantic contribution to Pashto literature and his indelible and ceaseless imprints on Pashto literature.
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Two Great Famous Poets of the East Khushal Khan Khattak and Allama Muhammad Iqbal

Shagufta Umar*

Abstract:

(It is good luck to the northeastern part of sub-continent that God has gifted the Muslim majority with the Two Extra ordinary poets and philosopher named Khushal Khan Khattak and Allama Muhammad Iqbal, who leads the Muslim Nation to the righteous purpose of life, as The Creator has desired. In this article I have shortly narrated the works of the named personalities and work on them by the world famous writers, whether local or foreign scholars. The period of both the poets is important in a way that there is a distance of 300 hundred years between them, both have a great emphasis on the freedom of mankind, one from the Mughal Empire and other from the English domination. This article is a part of My thesis on the comparison of Khushal Khan Khattak’s “Nangyalay” and Allama Iqbal’s “Mard-e-Momin”, and I laid the stone to the whole Pakistani Nation and Afghan Nation to understand their similarity of thoughts and Philosophy for human being of the legendary poets of Sub - Continent.)

Key words:- Khushal Khan Khattak, Allama Muhammad Iqbal, poets of Pakistan and Afghanistan, Islam and Humanity, their works, thoughts and Philosophy, their admirers in and outside Sub - Continent.

Allama Muhammad Iqbal and Khushal Khan Khattak, both are the famous poets and philosophers, of their period of sub- continent. Allama Muhammad Iqbal is the National poet of Pakistan, whereas Khushal Khan Khattak is great Pashto poet. Both were the genius of their Muslim and Afghan society. No doubt that a distance of three century lying between them, but circumstances of their period indicates that their vision was so high that they read the horizon very clearly and awoke the nation by describing to them, their glorious old history, traditions, faith and philosophy, present political, social and economic condition, and the coming brighter future by their, provoking poetry and writings.

The Great Khushal Khan khattak was alive in the period of Mughal empire of Shah Jahan and Aurangzeb Alamgir and served their kingdom to the entire capacity and capability, but at a point he became the enemy of Aurangzeb, as he has put him in prison for five years to safe guard his kingdom from the popularity of Khushal Khan Khattak, because he was not only the man of word and wisdom but also a warrior in battlefield and fought for Mughal empire for their dynasty.

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But when he released from the prison after five years, he turned to be rebel, and fought for the unity of afghan, though he was not succeeded in his aims, but what he left behind in the shape of his poetry, that have a great significance for the whole Afghan nation and as well to the Muslim nation.

Khushal Khan Khattak always stood for the justice of humanity. He was a learned person of his time, studied all the relevant subjects of Islam, Quran, Pashto, Persian, and Arabic literature. He was the tribal head of Khattak family and aware about the Pashtoon culture, traditions, thoughts and Philosophy. So he described the role of Pashtoon “Nangyalay” in the society in the light of true Islamic and pashtoon thoughts.

“Nang means honor, a word derived from Persian adopted by Pashto and Urdu denoting the same meaning. Its noun Nangyal or adjective Nangyalay stands for the Man who honor his dignity, in order to protect and promote his self-respect he develops characteristics and his high qualities, which qualify him to be distinct and superior man of his society and community. Khushal’s Mard or Nangyal is an exact equivalent of the English word"HERO". It may be relevant to point out that Allama Muhammad Iqbal has derived the concept of his Mard-e-Momin from the Mard-e-Khoda (man of God) of Moulan Rumi but Khushal’s Nangyal is his own invention derived from his own life experiences, observations, successes, failures and his war and peace initiatives”(1).

At the time of Khushal Khan Khattak, the Muslims were ruling the sub-continent and the surrounding countries. There was no interference of the Westerners, there was no thoughts and philosophy of Nietzsche,(1844-1900) Goethe, and Bergson, the west was enlightened by the eastern thoughts, Japan was living in her territory, china was sleeping in her intoxication, and the whole east was independent and sovereign side of the world, but sleepy, unmovable and was in stagnant state. No books, no printing facilities, the people were travelling to the far most country to satisfy their trust for knowledge”(2).

In such a period, when we studied the poetry of Khushal Khan khattak, he, in a real sense, was a great person, who in the words of Allama Muhammad Iqbal is ”Hakeem e Millat- e- Afghanian”(3).

At the other hand The Great Poet of the East, Allama Muhammad Iqbal, when we look into his period of age, His life, His works, His Philosophy regarding Muslim Thoughts and western philosophy all over the world, then we come to know that he was truly the great man of the east. He completed his studies abroad and got the Ph.D. degree from Germany, (4) wrote many books of poetry in Urdu and Persian and as well in prose,” The Development of Metaphysics in Persia , 1908.” and ,”The Reconstruction of Religious thoughts in Islam, 1930.” has given us the right path to reconsider our position being a Muslim in sub-continent. That was his provoking poetry that the Muslim of the sub- continent achieved a separate land to live their according to
their faith, customs, and tradition as compared to the non-Muslim of the subcontinent.

To study these both poets of the East, we have first knowledge of the books of Allama Muhammad Iqbal, who was widely introduced through his printed books in Urdu, Persian and English. He was also introduced to the western world by western scholars, translating his poetry into English. We know that Iqbal selected the Persian Language to express his thoughts and philosophy to the world as in those days Persian and English were the widely spoken language, as compared to the newly born language, Urdu. He wrote the following books in Urdu.

1: - Bang-e-Dara, 1924.
3: - Zarb-e-kalim

In Persian the following books; -
2: - Ramoz-e- Be khodi, 1918.
5: - Javid Nama, 1932.
6: - Pas che bayad kard, 1934.
7: - Armoghan-e Hijjaz, 1938”(4).

The first book written on Iqbal by Nawab Zulfiqar Ali, “A voice from the East”, in 1922. Despite he was earlier introduced to the world by Dr. Niclson in 1920 by translating his Israr-e- Khodi. Now a lot of research works have been carried out on Iqbal, thousands and thousands books have been written on his personality, life, social and Islamic thoughts, philosophy and other social and educational works. He is the national poet of Pakistan, and famous all over the world.

Before partition of sub-continent, He was the Indian Muslim poet, and become very famous in the literary world of continent, as he was the fresh voice after Mir Taqi Mir and Mirza Asadullah Khan Ghalib.

The year 1977 was declared as the year of Allama Muhammad Iqbal as his Hundred birth anniversary, A very special issue of “Naqosh” S.No.122, September, 1977, S.No.123, Dec. 1977, published by” Idara-e-Farogh Urdu, Lahore, which contain very remarkable articles on Iqbal, after that period work on Iqbal Accelerated. Now we can get the whole true picture of Allama Muhammad Iqbal life history.

Mr. Rafiuddin Hashmi has very earnestly write down the year to year and day to day details of Iqbal’s life history”(5) Apart from the valued articles from the famous writers it also contains some valuable documents, which are for most beneficial to the researchers”(6).
An Iqbal Number has been published by, “Neerang-e-Khayal” insept.Oct.1932 for the first time, contains 444 pages”(7). The year 2002, was also declared as “The year of Iqbal” .Academy of letters, Islamabad has published a huge book of 1143 pages, named “Iqbaliyat ke so saal “, having 69 selected articles of very famous writers of past and present divided into six chapters.

That book covers all most all the aspects of Allama Iqbal, but there was no articles written on Iqbal’s contribution to Afghan and Khushal to whom Iqbal paid his great attention, because of the ruling Afghan nation having rich history of the past, and the man named Khushal khan Khattak, whom he admired in his poetry to great extent”(8).

Dr.Saleem Akhtar also written a book of 906 pages at the eve of “Iqbal’s year,2002”, published by “Sang-e-Mil”, Lahore in 2012, named,”Allama Iqbal(Hayat, Fikr o Fun)” containing 101 articles of the famous writers of past and present period divided into 18 chapter covering his life, circumstances, his unwritten scripts, essays, his Philosophy and Thoughts, his poetry, his speeches, analytical notes on his style and thoughts, his comparison with the other worldly famous scholars and personalities, and his admirers all over the world. That is an important book to know The Iqbal in detail, because all the articles written on him were and are the most learned personalities.9

Iqbal Academy Pakistan is an institution, which is printing two quarterly magazines in Urdu and English, named “Iqbaliyat” and “Iqbal review”, start printing and circulation in 1960. On their web site, Iqbal cyber library, we can read and download the books, journals and magazines. This Cyber Library having 369 books and journals of past and present period missing one journal of Oct.1977, wherein an article on “Khushal Khan Khattak and Iqbal by Prof. Akhter Rahi was published ”(9).

But included in the book “Iqbal, Afghan and Afghanistan by M. Aslam Chughtai”(10).

A book in the Iqbal cyber library, “Ishareya Mazameen Iqbal Shanase, subject-wise” by Qamar Abbas, indicates that 4895 articles have been published and listed 663 books written so for”(11).

Mir Abdul Samad Khan Afridi has published A book “Khushal and Iqbal” In 1960 for the first time that Khushal was introduced in Urdu Language with the new approach to understand and compare the Two poets, regarding their thoughts and philosophy and combined values of humanity. The book contains the following chapters:-

After the acknowledgment, introduction and preface, written by the writer himself, Justice (R) S. A. Rehman, Waqar Anbalavi and Muhammad Jaffar Shah Phulwari. The chapters are as under:-

1:-Khushal Iqbal ke nazar mein
2:-Short life story
Mir Abdul Samad wrote another book, ‘Iqbal o Afghan’ which was published after his death by University Book Agency, Peshawar in 1990, which also contain suitable information of Allama Iqbal about Afghan and his interest about them.

The great Allama Muhammad Iqbal has admired the Afghan nation and as well Khushal Khan khattak in his article and poetry, a sufficient portion of his poetry pertain to Afghan, which reflects in his “Payam-e-Mashriq”, ”Zarb-e-Kalim”, and “Bal-e-Gabril”.

Pashto Academy, Peshawar also translated all his books into Pashto, the details are as under:-
1: Bang-e-Dara by Syed Rahat Zakhali
2: Armoghan-e-Hijaz by Amir Hamza Shinwari
3: Javid Nama by Amir Hamza Shinwari
4: Zarb-e-Kalim by Syed Taqwemul Haq Kakakhel
5: Bal-e-Gabril by Qazi Abdul Halim Asar Afghan
6: Matnawe Pas Che Bayad kard by Syed Taqwemul Haq Kakakhel
7: Zaboor-e-Ajam by Syed Taqwemul Haq Kakakhel
8: Reconstruction of Islamic Thoughts by Prof. Syed-ul-Abrar

These books were financed by Iqbal Academy, Lahore."(12).

Soon after the poetry and Philosophy of Allama Iqbal Translated into Pashto, the attention also converted to the khushal khan Khattak’s poetry and the common aspects of both the poets were derived from their books, and we can see from the “Pashto” magazine of Pashto Academy Peshawar, S.No.2, Volume No.1, Moulana Abdul Qadir, the first Director has written an Article, in which he gave the Iqbal’s Selection of Khushal’s Poetry.

At the other hand, The Great Khushal Khan Khattak, came into the picture by Maj. Raverty in his “selection of Afghan Poetry” in 1862 and works of Bidlof and Powdin. Allama Iqbal write his essay on Khushal with the help of Raverty’s selection in 1927 at Hyderabad, as “Khushal Khan Khattak,Afghan poet and warrior”, which published in a magazine named “Sub Ras”.which boost his introduction in the sub- continent.

The books which were written by Khushal Khan were not available in the market, though in 1869, H.W.Belev has printed, “Dewan-e-Khushal” from Peshawar and the selection of khushal’s poetry by Dewan Karak Singh from Peshawar.

After that in 1929 Prof. Abdul Majeed Afghani printed his poetry from Hoti Mardan, and then in 1938 Allama Abdul Hai Habibi printed his poetry with his foot notes"(13).

Allama Iqbal has taken interest in introducing Khushal to the world. He not only asked the Afghan Government to carry research work on Khushal, but also invited a lady scholar Begam Khudeja Ferozuddin, who became the first lady scholar getting D.lit on Khushal Khan Khattak from the Punjab University in 1940, in English language. Second Ph.D degree was awarded to Gul Muhammad Noori of Afghanistan by Moscow University in Russian language, written on the life and literature of Khushal Khan. The third Ph.D degree given to Dr. Muhammad Iqbal Naseem Khattak by Peshawar University in 1984"(14).

In 1951 with foot notes and arrangement of Dost Muhammad Khan kamil, “Khushal Khan Khattak, Sawaneh Hayat” had been printed, in 1952, and reprinted in 2006 is still an authenticated Dewan of Khushal, divided into two parts, first part contain the life history and the other part contain the poetry of Khushal Khan khattak.
The Honorable personality of Pashto Literature, Dost Muhammad Khan Kamil has also got the opportunity to study in Ali Garh University in 1936 where he studied the work of Maj Raverty and C E Bidlaf on Khushal and other available books on Khushal.

In 1960 a Pashto personality, a journalist, an editor, a researcher, named Mir Abdul Samad Afridi wrote a book, “Khushal aur Iqbal “giving a new dimension to study Khushal and Iqbal as both were the famous poets of Pakistan, and they have very common thoughts in their poetry. He has also wrote a book, “Iqbal au Afghan” published in 1990 after his death, which also shows his keen interest, and study of both the poets.

In 1967 Syed Rasul Rasa has printed, “Armoghan-e- Khushal” contain eight parts of Khushal’s poetry, wherein the parts contain:

1:- Qaseeda
2:-Rubaiyat
3:-Ghazal
4:-Qita’at and misc; contain near about all structures of poetry.
5:- Persian poetry
6:-Fazal Nama
7:-Baz Nama
8:- Swat Nama
9:- zanzere, a writing method of Pashto.

In 1980 Pashto Academy Peshawar has published her magazine, ‘Pashto “Khushal Khan Khattak Number “ volume no.12, serial no.2,3,4 having 406 pages, which contains a number of articles written on Khushal by various famous pashtoon writers of that time among which Qazi Abdul Halim Asar, H.S.Anwaarul Haque, Prof.Pareshan Khattak, Mian Bahadur Shah Zafar kakakhel, Hamesh Khalil, Ayub Sabir, Prof. Rab Nawaz Maail, Prof.Sial Kakar, Prof.Sahibzada Hamidullah, Pur Dil Khan Khattak, Abdur Rauf Nosherawe, Prof. Muhammad Qasim Mazhar, Muhammad Nawaz Tair, Mrs.salma Shaheen,Yar Muhammad Maghmoom, Hairan Khattak, and so many others includes.

Intrestingly Miss Tasneem Gulab has written an article, which is a research work of her, where she given a list of books and articles, so for written on Khushal, known to her. Apart from the books of Khushal, she named other books written on Khushal, like, “ Tareekh-e-Murassa “ by Afzal Khan Khattak, the Grand Son of Khushal, “ Da Tore aw Qalam Khawand ‘ by Muhammad Nawaz Khattak, “The Pathan” of Sir Olaf Cairo, “Kingdom of Kabul” by Alfinston,” The poems of Khushal Khan Khattak” by Sir Olaf Cairo and Ewallin Hawell, “Pashtana Shoara” by Abdul Hai Habibi, “Taleemat-e-Khushal “ by Mir Abdul Samad, ”Nangyalay Pashton” collection of articles on Khushal, reads in Kabul Seminar on Khushal, in 1966.”Toryalay Pashton, “an another collection of articles published by Kabul in 1971. Translation of 28 poems in Denmarkian language by


”Khyber” magazine of Islamia College Peshawar, six articles, Issue of June,1960,June,1961,Annual Number of1963,Annual Number of 1964,and in the issues of 1972/73 and 1975/76.

="wazma” magazine of Kabul have two articles, Issue of 1352 and 1355.(shames year)


A number of articles has been found out through the research of Muhammad Nawaz Tair,


All these articles serially numbered as 168"(17).

The magazine contains only one article of

Our purpose, (main topic), is Khushal khan, “Mard” by Prof. Muhammad Qasim Mazhar at page206/12 "(18).

The few one which comparing the both are as under.

1:- “Khushal au Iqbal”by Abdul Wadood Gomrani in “Ulus Pashto“, Quetta, April, 1969/73
Conclusion:

It is apparent from the above research that both the poets are the most important personalities of Sub-continent, learned scholars and writers have studied them in detail, their common field of man, thought of humanity, Islamic Philosophy, social values, and patriotism.” Mir Abdul Samad truly said in his comparison that message of Khushal and Iqbal is same, their hearts beats in a same manner, their desires and demands are same, their faith is same, they look to life with the same angle, they both appreciate struggle in life, they both want to see the man at the highest place, their concept of man and society is the same”

Mian Syed Rasool Rasa, where pointing to their period, and says, that Allama Iqbal has studied in the Colleges and Universities of East and West and learn more than the Khushal Khan Khattak, but Khushal was a genius by birth, he has an edge on Iqbal because of his practical life in the battle field and personally experienced the miseries of life. He was not only a poet but a politician, a Philosopher a Phsyicartist, a leader, a soldier, a general, a scholar, a writer, a translator, and he has written many books”, and it is said, ”both of them were inevitable for their time and without them there would have been a huge vacuum.”(19).
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(14) Ibid,p/15
(15) Pashto,Khushal Number”p.251/259
(16) Ibid,P/260
(17) Ibid,P/269
(18) ibid,P/206/212
(19) Ghane Khan Khattak,P/177