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Hegemonic Masculinity, Mutedness and Silence of the Feminine Voice in Khalid Hosseini's Novel "A Thousand Splendid Suns"

Raj Wali khan^{*}

Faisal Faran[†]

Abstract:

Marginalization and dominance are binary in nature. They both either strengthens one, or weakens another in relation to each other. Marginalization is powerlessness while dominance is the sign of powerfulness. In a simple way we can say that male signifies dominance while female connotes marginalization in the Pashtun culture. Different tools are used to conceptualize these terms in society. Culture, language, patriarchy and religion are the most powerful instruments used by the men to marginalize and dominate the women folk in society. This paper investigates the role of these three tools in the marginalization of women in the novel "A thousand splendid suns" by Khalid Hosseini by applying muted group theory as the base to reach to certain signification of domination and marginalization in the society.

Key words: Marginalization, Dominance, Culture, Patriarchy, Language, Religion, Hegemonic, Masculinity,

Introduction:

Muted group theory explains gender-communication differences as a result of dominant and marginalized groups in society. According to this theory, a dominant gender group creates discourse and discourse boundaries and expects all other groups to fall in line with these boundaries. Although the primary function of language is to transmit a message, this is not its sole function. A language system conveys more than word-meaning, it categorizes the structure and patriarchy of a society.

Muted group theory was originally developed by Edwin and Shirley Ardener, a husband and wife team from Oxford, England. This theory examines how dominant

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groups alone create and determine “the appropriate communication systems” of a culture (Burnett, et al., 2009). According to this theory, a language system does not serve all of a culture’s voices equally (Griffin, K. Foss & S. Foss, 2004). The term “muted groups” refers to minority groups that are subordinates of the dominant group. Muted groups are not allowed or able to contribute to a culture’s language in the same way that dominant groups are, according to muted group theory. This does not mean that muted groups don’t contribute to culture, however, it does mean that their contributions may be outside the expectations of the dominant culture.

The French feminist writer Simone de Beauvoir while explaining the hierarchy of sexes has expressed that: “This has always been a man’s world”, (Beauvoir, 1997, p.93) and has claimed the fact that woman is considered weak and of inferior productive capacity because she has remained in bondage to life’s “mysterious processes and so man has failed to recognize in her a being like himself. Beauvoir observes: “One is not born a woman but becomes one”. (Beauvoir, 1997, p.301) and with this, she tried to emphasize that sex and gender are two different things. While sex is determined biologically as early as the time of conception, it is the gender that serves as the fore-ground for various interacting phenomenon. Society creates and recreates this gendered discriminative phenomenon in the world.

According to muted group theory, males are part of a dominant culture, whereas females develop in a subordinate culture. Dr. Deborah Tannen from the University of Georgetown studied miscommunication between men and women and found that the problems usually stemmed from “habitual differences in their interactive styles” (Maccoby, 2000). Men and women spend much of life learning or working in semi-separate atmospheres and this causes communication differences,

Lakoff (1972) argued and put forth that ‘women have a different way of speaking from men -- a way of speaking that both reflects and produces a subordinate position in society’. Women’s language, according to Lakoff, is rife with such devices as mitigators (sort of, I think) and inessential qualifiers (really happy, so beautiful). This language, she went on to argue, renders “women’s speech tentative, powerless, and trivial; and as such, it disqualifies them from positions of power and authority. In this way, language itself is a tool of oppression” -- it is learned as part of learning to be a woman, imposed on women by societal norms, and in turn it keeps women in their place.

Language is the most powerful tool that makes it possible to demarcate and define women as a separate beings and strengthens and maintains the cultural stereotypes of male dominance in the world. As Kramarea .C. (1999) advocates that language is man-made construction and explains,

“The language of a particular culture does not serve all its speakers equally, for not all speakers contributes in an equal fashion to its formulation. Women (and member of the subordinate groups) are not as free or as able as men are to say what they wish, when and where they wish, because the words and the norms for their use have been formulated by the dominant group, men.”

In most of the societies women are considered inferior, and devalued. They are restricted to only household activities and for the look after of the kids. When they try to break these shackles they are pushed to the peripheries in the world and labeled as a knowledge-less, witless creatures or have no sense of humour. These differences are very much clear in purposes of communication of both the sexes. As wood (2005) advocates that *“the masculine community uses speech to accomplish tasks, asserts self and gain power. The feminine community uses speech to build relationship, include others and show responsiveness.”* As language is the tool that makes these difference meaningful but the meaning is assigned in specific culture that is ‘a web of significations, system of shared meaning. (Pacanowsky and Geerts 1999) Leeuwen. v (1999) supports that *meaning belongs to culture rather than to language*’ (Van Leeuwen, 1996, p. 33.). *Culture always tries and retries to support the dominant views and higher class ideology.* Terry Eagleton calls culture as *‘the system and signification of control over the lower classes.’* So it is the culture that construct and reconstruct the differences between the men and women, because gender is culture production not biological in nature. Wood (1999) considers that *‘gender is a system of meanings that sculpts individuals’* and with different types of expectations.

Culture not only controls the lower strata of society but also provide the power to the higher class/ men to label and define them in given space and culture. According to wood and Kramarea (1999) “people at the top of the societal hierarchy are the ones privileged to define what it means to a female or anything else in given culture. In short the definition belongs to the definers (men/ higher class- not the defined (women/ lower class).

Patriarchy is one of the most powerful facet of culture used by men that initiates, strengthens and enforced the power division in the society. Patriarchy (McLeod 2010, 173) has been defined as a term that “refers to those systems—Political, material and imaginative—which invest power in men and marginalize women. It manifests itself in both concrete ways (such as disqualifying women a vote) and at the level of imagination” The patriarchal society enforces ‘the ideal womanhood’ concept on women which has to be attained in any condition or circumstance either with violence or with killing and blood shedding of the fair sex. It is the women who are bound to follow the ideal concept and in a sense, it leads the men to suppress the women. It is very clearly visible from the Novel very clearly as Nana says to Mariam

“learn this now and learn it well, my daughter: like a needle that points to north, a man’s accusing fingers always finds a woman” (TTSS.7).

Another aspects that works as the dominating force for the male in the society is religion. It is used to control, to other and less privilege the fair sex, though religion itself does not provide any special power to the men. As Yulina, N (1993) criticize the male dominating culture,

“... women’s status is secondary to men’s and that women face a double shift in their work and domestic responsibilities and a double standard in social norms regarding proper behavior, even including a complaint that women are often oppressed by male sexual practices. Speaking out against the patriarchal culture of Soviet society, she criticizes the male-oriented nature of literature, the mass media, religion, and intellectual life”

According to Van. Vuuren (1973), women have been historically subjugated by the Judeo-Christian institution, in which many churches, played the role to “impose a conviction of male supremacy and superiority on Western world women,” and labeled those who sought empowerment from this oppression and spoke against it as witches and/or, “sexual consorts of the devil” (p. 249).

Simply we can say that religion is also a strong weapon for the males in the society to use and reflect for the prominence of their power and control in the society and specially the women folk. All these tri-parted nature (culture, patriarchy, and religion) are powerful weapons for the mutedness and silence of the women in the Khalid Hosseini novel “A thousand splendid suns.”

Literature review:

Critical Cultural Perspectives:

The subjugation and silencing of sub-cultures or marginalized groups by a dominant group and its hegemonic structures is available from the infancy of the humans and their world. Critical and cultural studies investigates issues of power, subordination, and identity, considering culture to be a struggle in which there is a “dynamic interplay between the lived experiences of people and the larger social forces” (Halualani, Fassett, Anh Morrison, & Shaou-Whea Dodge, 2006, p. 76). Frow and Morris (2000) explain that cultural studies has been traditionally pre-occupied with hegemonic forces in society and struggles between groups over competing narratives of identity. They also emphasize the importance of recognizing the multi-identities of a person and avoiding essentialist concept of tied to their local in a group, whether it be because of race, religion, sexuality, gender, etc. This is a theme that is always debated in our research on the muting of witches. Orbe (1998) replaces the word, co-culture instead of subcultures, which, within the United States, enforced on the bases of sex, race, and religion, among other things. He describes co-cultural communication as the interaction between underrepresented and dominant groups. Prior research on intercultural communication between these groups has focused on the experiences of females, racial/ethnic groups, persons with limited physical or developmental abilities, working class groups and neighborhoods, gay and bisexual people, young people, and the elderly and retired persons (Orbe, 1994). Orbe (1998) makes no mention of studies of communicative interaction between persons who follow alternative spiritual paths, such as witchcraft, and those of dominant groups, such as Christians. He does give importance to the majority of research that has focused on the phenomenon of dominant groups, and encourages the need to hypothesize from the perspective of controlled groups.

Muted Group Theory Perspectives:

Muted Group Theory was first proposed by anthropologists Shirley Ardener (1975), and Edwin Ardener (1978), in order to look at established social hierarchies within societies that favor some groups over others. Ardener (1978), posits that groups operating at the pinnacle of the social order/power largely regulate the communication system of the entire society, leaving relegated groups essentially voiceless and ignored since their lived experiences are not epitomized and embodied

in the dominant structures of this system (Orbe, 1998). This theory was later implemented by communication scholars to focus on the experiences of women (Kramarae, 1981) and African American men (Orbe, 1994). These scholars also scrutinize that how affiliates of muted groups use communication practices to prevail over efforts to render them inarticulate (Orbe, 1998). Kramarae (2005) suggests that in many situations women are more watched over in their communication than men, including what they can say and when, and with the reactions they bring to an interaction. She further adds that men have been the prime architects of accepted language practices fashioned to convey their experiences, leaving women guarded and constrained. Kramarae (2005) acknowledges that similar issues exist for other groups in society that experience asymmetrical relationships. Muted Group Theory (Kramarae 2005) proposes that marginalized groups have little power to share their ideas without being chastised, silenced or discriminated, and their speech is disregarded and disrespected by those in dominant groups. Furthermore, their experiences are not represented accurately in mainstream culture and are interpreted to them by others (Kramarae, 2005). Wood (2005) compares Muted Group Theory from Feminist Standpoint Theory, writing that the aim of the former is to call attention to the muting of women's voices and their experiences as a result. She also describes how it is concerned with the restructuring of language so that women's experiences and practices, from their perspectives, can be accurately represented (Wood, 2005). Similarly, Standpoint Theory is situated within the work of feminist scholars, and examines the experiences of persons in subordinate positions, from their angle (Orbe, 1994). Meares, Oetzel, Torres, Derkacs, and Ginossar (2004) cite Kramarae's (1981) Muted Group Theory as a framework for understanding silencing and muzzling in the workplace. They argue that conversations about mistreatment and exploitations are frequently muted at work. They also speculate that power is not exclusive hierarchical in the organization but is also influenced by gender, race, and socio-economic standing. These findings suggest that similar processes of muting marginalized groups occur within other societal institutions.

R. W. Connell (1995) formulated a sociological concept called '*hegemonic masculinity*.' This term is an examination and explanation of how and why men maintain dominant social roles, while women remain in subordinate social positions. She affirms that due to the long history of patriarchy, men have governed the institutions, means, and resources that women need to reduce gender inequalities. Furthermore, the two genders are in constant brawl for power but the cyclical pattern

of hegemonic masculinity (gender socialization, social/health inequality, and power inequality) ensures that patriarchy is perpetuated and prevailed (Connell, 1995). She names men as “gatekeepers” to gender equality because they control the discussion and implementation of politics, are the main shareholders of economic resources, and have significant cultural power and influence (Connell, 2005, p. 1802). To simplify, this means patriarchy or hegemonic masculinity has direct control over women’s development and due to which they are muted and silenced in this hegemonic masculine society.

According to Ume-Habiba, Rabia A, Asia A. (2016) the Pakistani families are regulated in the bases of power and control ladder where the male is the focal character. When a marriage is considered as family contract not personal. When a new woman enters a family after marriage, the native women become superior and authoritative and consider the new women as a threat to their ultimate power and also share love and affection of their son. These feelings of insecurity and the fear of dependency compel elder women to repress and subjugate their daughters in law to secure their power and position in the family. Hence, the native women manipulates the newly married women to sustain their status in the family. This they named as neo-patriarchy and in Spivak.G (1990) terminology a kind of doubly marginalization.

The purpose of this research is to see that how does culture in the form of patriarchy, language and religion try to control, subjugate and mutes the feminine voice in the novel and enforced hegemonic masculinity in the society. The culture of Afghanistan is much similar to Pakistani culture in general and particularly with Pashtun in K P province. So the researcher will try to dig out the impacts and effects of these above mention terms in the silencing and the muting of female character in the novel “A thousand splendid suns”

Analysis of the novel:

The researcher will try to analyze the novel in term of patriarchy, language and religion. The researcher will also see the role of these tree cultural linchpins in oppressing, dominating and controlling the women folks.

1. Systematic victimization of women by patriarchy:

Patriarchy and its concept is not new in the world. From the inception of the globe, it is enforced and reflected in the human life in general and women in particular in different shapes and methods.

The novel “A thousand splendid suns” is the story of two affected and victimized women (Marriam and Laila). The Pashtun culture is the catalyst for the marginalization and othering of the female. The signs of patriarchal victimization are very much evident from the start of the novel when *Nana tries to explain the nature of men to Marriam*.

“Learn this now and learn this well, my daughter: Like a compass needle that points north, a man's accusing finger always finds a woman” (ATSS.7)

Again in the novel, Nana is the first speaker that reflects the oppressive and baseless masculine power in the pashton society and culture, as she utters about the day dreaming of Marriam,

“Rich man telling rich lies. He never took you to any tree. And don't let him charm you. He betrayed us, your beloved father. He cast us out of his big fancy house like we were nothing to him. He did it happily.” (ATSS.6)

In the next few line Nana explores and pinpoints towards dominating nature of Jalal (sign of masculine power) while committing a mistake (illicit relationship) by man (Jalal) always blames women as Jalal does:

“You know what he told his wives by ways of defense? That I forced myself on him. That it was my fault. Didn't? You see. This is what it means to be a woman in this world.” (ATSS.6)

Most of the men in the book are rigid and uncompromising (dominating), especially where women are concerned. On the other hand, the females of the novel—Mariam, Laila, and Aziza—embody the ability of women to change and adapt the men hegemonic rules that always try to oppress the female as Jalal and Rasheed do in the novel. As Nana pinpoints to Mariam:

A man's heart is a wretched, wretched thing, Mariam. It isn't like a mother's womb. It won't bleed, it won't stretch to make room for you. (ATSS.26)

According to Shameem (2014) in the dominant patriarchies, women also seem to be internalizing the essentialist patriarchal customs which traps them further in the web of marginalization. They (men) use these customs not only to make the women folk internalize and learn but also make themselves habitual to act according to it. As Mariam confirms this internalization of customs;

“Mariam wondered how so many women could suffer the same miserable luck, to have married, all of them, such dreadful men. Or was this a wifely game that she did not know about a daily ritual.” (ATSS.59-60)

Furthermore how these acts of dominance and control help the men to exploit and manipulate the women folk to oppress them. As Rasheed forced here to chew pebbles in the mouth after the miscarriage of the child by Mariam;

“Put these in your mouth.....His powerful hands clasped her jaw. He shoved two fingers into her mouth and pried it open, then forced the cold hard pebbles into it.....Through the mouthful of grit and pebbles, Mariam mumbled a plea. Tears were leaking out of the corners of her eyes” (ATSS., 94)

It can be comprehended that through these acts and reacts, the men folk try to mute theme and make theme silent in the Pashtun patriarchal culture. This concept of mutedness is clearly seen when Rasheed enforced Marian to chew pebbles of stones;

“CHEW!” he bellowed.....Mariam chewed. Something in the back of her mouth cracked..... Leaving Mariam to spit out pebbles, blood and the fragments of two broken molars.’ (ATSS.94-95)

These enforced acts by men on women are skills that men try to practice for the preferred and powerful position in the society to main the narrative alive in the world. They oppress the women with force and punishment in patriarchal prone structure of society.

Language is the most important aspect of human communication that is used for defining, labeling and for the othering in the society. As Wood and Kramarea (1999) consider language as the men dominion because men is using it as a tool to maintain their dominance and centrality in the world and push the women to margins

and peripheries inside the communications. Power, in other words, is not simply something held by a ruling class of society and imposed upon those below them, but is at work in all interactions, conflicts and communications: 'Power is everywhere; not because it embraces everything, but because it comes from everywhere . . . It is the name that one attributes to a complex strategical situation in a particular society' (Foucault 1984: 93). They considers them as the toys to play with or insignificant to be equal in status and power in the world. All these performances, acts and reacts are made possible by them to the medium of language. Lakoff (1973, p. 45) argued that 'the marginality and powerlessness of women is reflected in both the ways men and women are expected to speak and the ways in which women are spoken of. She further explains that language reflects men's power and social advantage and it also reflects women's relative lack of power and their social disadvantage. Feminist language researchers (Weatherall, A, 2002) established that men's power was manifested in language in a number of complex ways. Spender (1980) identified one of these when she argued that in the past men have had control over language (as philosophers, orators, politicians, grammarians, linguists, lexicographers and so on), so they encoded sexism into language to consolidate their claims of male supremacy. According to Weatherall (2002) language not only reveals and perpetuates gender but language constitutes gender and produces sexism as a social reality

How do men attach plethora of derogatory, sexual or negative connotative vocabulary with women personality and body? Khalid Hossieni visualized this concept very clearly at many places in his novels. When there is a fight between a Pashtun and Tajik in term of leadership. They were accusing leadership of one-another as the traitor etc. the Tajik answered in such way as below.

"A fellow at the politics table, a Pashtun, had called Ahmad Shah Massoud a traitor for "making a deal" with the soviet in the 1980. The kebab man, a Tajik had taken offense and demanded a retraction. The Pashtun had refused. The tajik had said that if not for Massoud, the other man's sister would still be "giving it" to Soviet soldiers (ATSS.154)"

Rasheed explains to Mariam shortly after their marriage the attitudes and fashion in the city of Kabul which is progressive, and women, especially women (professional) and those of the upper classes, felt free to not cover themselves in public. Rasheed stresses and warns Mariam that women must cover their bodies with a burqa when

they leave the home they must be unaccompanied by a man. He claims that he wishes to protect his wives, but really he aims to dominate and control them

“I have customers, Mariam, men, who bring their wives to my shop. These women come uncovered, they talk to me directly, they look me in the eyes without shame. They wear makeup and skirts that show their knees. Sometimes they even put their feet in front of me [...] for measurements, and their husbands [...] think nothing of a stranger touching their wives’ bare feet! They think they’re being modern men, intellectuals, on account of their education, I suppose. They don’t see that they’re spoiling their own nang and namoos, their honor and pride.”(ATS..63)

It definitely indorses that how the male controlled language is used for emphatic purposes by male.

They not only utter the rules but also enforced them on women folk to act and follow them in soul and spirit.

Religion is another aspect which is inculcated in the minds of the women in the novel to let them bare all those troubles that were enforced or happened due to the men. As women role is very restrictive and controlled in the society. The religion and its rules are mostly exploited to dominate the female in a culture, as the action of witnessing is concerned Rasheed exclaims with certainty that

“God has made us differently, you women and us men. Our brains are different. You are not able to think like we can. Western doctors and their science have proven this. This is why we require only one male witness but two female ones.”(ATSS.115)

In novel Taliban and Mujahedeen believe that proper social order relies on the curtailment of female rights. As both the parties has announced the rules regulation, not only for male but very strongly and seriously for female rights defilement in Kabul.

“Attention women:

You will stay inside your homes at all time. It is not proper for women to wander aimlessly in the streets. If you go outside, you must be accompanied

by a mahram a male relative. If you are caught alone on the street, you will be beaten and sent home. You will not under any circumstance, show your face. You will cover with burqa when outside. If you do not, you will be severely beaten.”(ATSS.248)

Even these people so called themselves the torch bearers of Islam and its leaders were in in the favour of schooling for the females. They strictly forbidden the girls from going to schools. Even the women were not allowed to work for living. As the Taliban advocated that *“Girls are forbidden from attending the schools. All schools form girls be closed immediately.*

This is not only the case of women but men were also controlled and manipulated by these deceitful masked Islamic theologians and fighters in the country. Religion is something which was used as the yard stick for judging someone behavior and life but extremely an untrue and baselessly by these factions in the Kabul. They closed all the parks, forbade to wear modern and decent clothing, music were banned, jewelry and cosmetics were not allowed for women.

“Cosmetics are forbidden. Jewelry is forbidden. You will not wear charming clothes. You will not speak unless spoken to. You will not make eye contact with men. You will not laugh in the public. If you do, you will be beaten. You will not paint your nails, if you do, you will lose a finger.”(ATSS 248)

As Rasheed proclaims his masculinity and control over his wife Mariam while manipulating Islamic teaching.

“I am a different breed of man, Mariam. Where I come from, one wrong look, one improper word, and blood is spilled. Where I come from, a woman’s face is her husband’s business only. I want you to remember that. Do you understand?” (ATSS, 63)

Conclusion:

To make the long story short it is concluded that in Afghanistan and in Pashtun culture women folk are repressed, marginalized and othered. These are made possible with the help of patriarchal control, lack of knowledge especially religious and already established demarcated gender roles supported, enforced and maintained by

language system, hegemonic masculinity and internalized by female with the operation and manipulation of religious teaching by the male.

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SYNOPSIS OF A THOUSAND SPLENDID SUNS

Khaled Hosseini's second novel, A Thousand Splendid Suns, is a story of two women and their lives in Afghanistan over the past 40 years. Mariam was born as an illegal child and was forced to marry Rasheed, an abusive husband at age 15. Rasheed is an ugly, cruel man inside and out. Her husband broke her spirit with his abuse and was forced to wear a burqa against her wishes, while Laila is an attractive girl who lives just up the street. She was born to educated, liberal parents and enjoyed the freedoms Mariam was restricted from. During the wars of the 1980's and 1990's, a rocket destroyed Laila's home with her parents in it. This tragedy and an unexpected pregnancy forces Laila to become Rasheed's second wife. After an initial rivalry, Mariam and Laila become best friends.

Malalai of Mewaind: An Afghan heroine of Second Anglo-Afghan War

Dr. Badshah.i.Rome *

Muhammad Nawaz Khan[†]

Abstract:

The history of the world is full of epic stories of such heroes and heroines who by their glorious deeds have left remarkable marks in the annals of the world. They waged crusades against the forces of darkness and tyranny for the peaceful and honorable future of their people. Like other nations, the history of Pashtun is also full of such heroes. But unfortunately majority of these heroes are anonymous. The World and even Pashtun do not know about their struggle against the imperialistic powers. Malalai of Mewaind can also be classed with the rank and files of those greatest anonymous heroine of the World who drunk the cup of martyrdom for the freedom of her country Afghanistan against the imperialistic designs of the British. This research paper will highlight her sacrifice against the British imperialism. The research will be focusing to bring the achievements of Malalai of Mewaind into the knowledge of the people specially Pashtuns.

Key words: Forward school of thoughts, Masterly Inactivity, British Imperialism, Malalai

The relations of Great Britain with Russia remained strained during the first half of the 19th Century. Both the super powers found themselves on the opposite camps on the problem of "Eastern Question" Russia were desirous to push her interest towards the Balkans and Turkey but her attempt was foiled by Britain. That's why Russia diverted her attention towards East and increase pressure on Persia and Afghanistan near the border of the British India. The ever-increasing pressure on the frontiers of British India forced the British Government to chalk out a comprehensive policy regarding to Afghanistan to curtail the influence of Russia there. (Sharma and Mahajan, 1998). During this era of tension there developed two schools of thoughts in Britain to check the influence of Russia in Afghanistan.

1. Forward school of thoughts
2. Masterly Inactivity

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The supporters of forward school of thoughts were convinced that Russia was seriously planning to attack India through the border of Afghanistan. Therefore the think tank of the said policy advised the British Government to check her advance at the border of Afghanistan. For this purpose the Government should make treaties with the Amirs of Afghanistan. Therefore, it was deemed urgent that the Amir of Afghanistan should either agree to such treaties or if he did not act according to the wishes of the British Government, he should be replaced by one who abide by the dictates of the British. For that if necessary, the British should interfere in the affairs of Afghanistan or even impose war on her. The supporters of the said policy, pleaded that at any cast the Amirs of Afghanistan, be helped financially and militarily, befriended, asked to enter into treaty and manage both its internal and foreign policies. The Conservative party followed this policy which resulted in two Anglo-Afghan wars (1839-42), (1878-80) (Forbes, 1892)

The throne of Kabul was not a bed of roses. Dost Muhammad Khan captured the throne of Kabul in 1826 as a result of the war of succession among the members of the royal family. On accession to the throne, Dost Muhammad Khan found himself surrounded with both internal and external threats. Qandahar and Herat were under the occupation of his brothers, Ranjit Singh had captured Peshawar, Shah Shuja, and the exiled ruler of Afghanistan was trying to recover the throne with the assistance of Ranjit Singh and the English. When Dost Muhammad Khan was fighting against these difficulties, Afghanistan fell into the prey of the politics of Britain and Russia. Russia had gradually extended her territory towards Central Asia, which was felt by Britain as dangerous for the security of her Empire in India. In 1830s Lord Palmerston, the Foreign Minister of Britain who was a staunch advocate of the forward policy took serious notice of the new developments. He appointed Lord Auckland in 1830 as a Governor General to materialize his mission. In September 1836, Lord Auckland deputed Alexander Burnes to Afghanistan to find out the possibility of some settlement with the Amir and the Russia sent Captain Vitkevitch as a reciprocal. Dost Muhammad was first more inclined towards English and warmly welcomed Burnes because he wanted the recovery of Peshawar with the help of English, but at the same time he also showed his inclination towards Russia to pressurize the English to meet his dream. In 1837 the political situation of Afghanistan further worsened when Persia attacked on Herat with the help of Russia. The British put diplomatic pressure on Persia under which she left the siege of Herat on 9 September, 1838. But however, Dost Muhammad Khan did not bow before the British Government and wanted to retain the independence and sovereignty of Afghanistan (Chris, 2004)

When Auckland failed to accomplish forward policy through Dost Muhammad Khan, he determined to oust him and place the fugitive Shah Shuja on the throne of Kabul who was in exile in Ludhiana. For this purpose he managed tripartite treaty between the English, Ranjit Singh and Shah Shuja in June, 1838 which precipitated the First Anglo-Afghan war (1839-42). In 1839 the British army called the Army of the

Indusattack Afghanistan under the command of Sir John Keane and Mr. Macnaghten was appointed the principal advisor of Shah Shuja. Initially the British Army succeeded in occupying of Qandhar in April, 1839 and Ghazni in July, 1839. Dost Muhammad Khan fled from Kabul in August, 1839 and Shah Shuja entered Kabul on August 7, 1839. In November, 1839, Dost Muhammad Khan submitted himself to the English who was sent to Calcutta as a prisoner of war. Six British regiments were left in Kabul under the command of Elphinstone and the rest of the army returned to India. Shah Shujawas not a popular figure in Kabul and was widely seen as nothing more than an agent of the invaders. could not retain himself on the throne of Kabul for long time. On 2 November, 1841, a serious revolt broke out in Kabul commanded by Akbar Khan, a son of Dost Muhammad Khan. Soon the revolt spread far and wide which forced Mr. Macnaghten to sign a treaty with the Afghans on 11 December, 1841.

1. The English would leave Afghanistan as soon as possible.
2. The English would set free all Afghan prisoners, including Dost Muhammad Khan
3. Shah Shuja could live in Afghanistan or could go to India with English (Dalrymple, 2013)

Under this treaty the English army was permitted to leave Kabul for Jallalabad but treaties and agreements meant nothing to the tribal men of Afghanistan and they were attacked by the Afghans on several places on the way to Jalalabad. Elphinstone, Lawrence and Pottinger were made hostages, one hundred and six armed men who were sick were arrested and the rest of the army was killed on the way by the brave and freedom loving people of Afghanistan. Only one man Dr. William Byrdon reached Jallalabad alive on 13 January who transmitted the news of this disaster. However, General Nott and Colonel Sale protected Qandhar and Jalalabad respectively. Auckland was deeply disturbed, when the news of the disaster reached India. He immediately sent reinforcement under the command of Colonel Pollock, but before Pollock reached, Auckland was replaced by Lord Ellenborough, who assumed the office on 28 February, 1842. Having assumed his office, he determined recall the English army from Afghanistan after the restoration of its prestige. But when he heard the sad news of the defeat of General England at Hakalzai and Commander Palmer at Ghazni, he decided to withdraw the army, but his order was ignored but Colonel Pollock and General Nott and they decided to fight till the restoration of the prestige of the British Army. Pollock forced his way to Kabul after relieving Jalalabad. General Nott destroyed the fortification of Ghazni and met Pollock at Kabul, where all the British Prisoners were released, Kabul was occupied on 15 September, 1842 and the British Army returned India (Johnson, 2011)

The first Afghan war ended in failure and the British Government failed to install a friendly person on the throne of Kabul. The British puppet Government in Afghanistan quickly collapsed and Shah Shuja was assassinated in April, 1842. Dost Muhammad Khan, who had been freed by the English under the treaty between

Akbar Khan and Macnaghten, again captured the throne of Kabul and ruled over there till his death 1863. Dost Muhammad Khan kept himself free from the British influence. From 1842 till to his death in 1863, the British Government pursued the Forward Policy but failed to bow down Dost Muhammad Khan (Tanner, 2002)

The first Anglo-Afghan war ended in failure and brought no advantage to the English. Lord Lawrance (1864-69) followed the policy of Masterly Inactivity and refused to interfere in the fratricidal war among the sons of Dost Muhammad Khan. He clearly declared that the British Government would recognize whichever claimant capture throne of Kabul. Eventually, Sher Ali succeeded in the war of succession in 1868 and Lord Mayo acknowledged him the de jure Amir of Afghanistan. Lord Mayo (1869-72) also pursued the same policy of Masterly Inactivity. Lord Northbrook (1872-76) who succeeded Lord Mayo also embraced the same policy despite the fact that Russia had reached nearer to the frontiers of Afghanistan. Sher Ali under the fear of Russia sought the assistance of the British Government but Brook refused to change the policy of the Government. But he could not continue this policy because of the shift of power from Liberal Party to conservative party. The conservative Prime Minister, Disraeli followed the policy of forward school and directed Northbrook to ask the Amir to accept a British resident at Kabul but he turned down his advice and preferred to resign. Disraeli deputed Lord Lytton (1878-80) to implement his policy in Afghanistan. Thus the policy of Masterly Inactivity ended and Lord Lytton pursued the Forward Policy which resulted in the second Anglo-Afghan war in 1879 (Barfield, 2010)

After the declaration of war, the English army attacked Afghanistan from three side and defeated the Afghan army easily and Sher Ali, the Amir of Afghanistan took refuge in Russian Turkmenistan and his son Yaqub Khan was forced to sign Treaty of Gandamak on 26 May, 1879 by which the British Government accepted Yaqub Khan as the Amir of Afghanistan who would receive an annual subsidy of six lacs of rupees and military assistance in case of foreign aggression. In return for this the Amir agreed to receive a British resident at Kabul and to conduct his foreign affairs on the advice of the viceroy (Ghani, 1989). Under this treaty the British Government deputed Mr. Cavagnari as an ambassador to Kabul and peace remained there for some time but the freedom loving Afghans were not pleased with the new settlement and soon raised a standard of revolt on 3 September, 1879 and killed the British envoy on his arrival at Kabul. This incident led to the assumption of war. The English took immediate steps to suppress the revolt. Kabul and Qandhar were captured by the English forces and Yaqub Khan sought English shelter. He surrendered all his claims over the throne of Kabul and he was sent to India under the English protection. The British was confused about the fate of Afghanistan. They were in search of a puppet ruler with whom they could settle the issues easily but failed. They themselves were not in a position to hold it for long and Lord Lytton decided to disintegrate Afghanistan by placing a chief at Qandhar but the change of Government in England

led to the resignation of Lord Lytton. Lord Ripon was sent as a new Viceroy with instructions to carry out the policy of Masterly Inactivity (Ewan, 2002)

Malalai of Maiwand was a brave teenage heroine who turned the tide of a crucial battle during the Second Anglo- Afghan war and her action led to the defeat of the mightiest British forces. Malalai of Maiwand, popularly known as Malala or Malala Anna is a national heroin of Afghanistan who infused a new vigor and courage in local Afghan fighters against the British troops at the Second Anglo-Afghan (1880) at Maiwand (Charis, 2004). She is known as “The Afghan Jeanne D’Arc and as “The Afghan Molly Pitcher to the western world. This great heroin and pride of Afghan nation was born in the house of an Afghan shephrd in 1861 at a small village “Kheig” about three miles away to the South East of Maiwand in the Southern Qandahar province of Afghanistan (Qazi,)

During the second Anglo- Afghan war, Afghanistan was occupied by British- Indian forces and was attempting to colonies the area and annex to the British India. The main garrison was situated at Kandahar closest to the town of Maiwand. The military of Afghanistan led by commander Ayub Khan, son of Afghan Amir Sher Ali Khan, was fighting against the mightiest force of the world with full courage. Malalai’s father and her fiancé also joined Afghan Army. Malalai was among those Afghan women who were there to help the wound and provide water and spare weapons to the soldiers. (Johson and Jolyan, 2004). In July 1880, a fierce battle began between the British- Indian forces and Afghan Army at the battlefield of Maiwand. Afghan Army was fighting against the mightiest force of the world with courage and bravery but during the course of war the Afghan Army lost morale and was about to face defeat. (Abdullah, 2010). A young Afghan virgin Malalai appeared in the battle field and uttered the following Landai which infused a new spirit in Afghan fighters to redouble their efforts

With a drop of my sweetheart's blood,

Shed in defense of the Motherland,

Will I put a beauty spot on my forehead,

Such as would put to shame the rose in the garden

“Young love, If you do not fall in the battle of Maiwand,

By God, someone is saving you as a symbol of shame”(Okkenhaug and Flaskrud, 2005).

After hearing the Landai uttered by Malalai, the Afghan fighters began to fight with new spirit and during the course the leading flag-bearer was killed and Malalai came forward and held up the flag.

SibaShakibWrites in her book” She used her veil as a flag”(Shakib, 2011)

Malalai turned the tides of war and the Afghan forces conquered Maiwand in the result of huge casualties and sacrifices and Malalai was herself struck down and killed by British troops. She drunk the cup of martyrdom for the sake of her native land but saved her soil from the chain of slavery. They had three times as many

casualties as the British, but the foreigners were forced to retreat to Kandahar. During the retreat a number of British soldiers became incapably drunk after raiding the officers' stores and had to be left behind to be slaughtered by the pursuing Afghans," said one account. (The backstory of Dr. John Watson, Sherlock Holmes's fictional sidekick, said he was wounded at the Battle of Maiwand, and his injuries forced his return to London. The veteran Pashtun poet Ajmal Khattak express his emotions about Malalai in the following lines,

My Malalai is living, and they praise others beauty.

Though they have eyes, they are blind (Haq Haqmal, 2008)

When the Mewaind was conquered in the result of huge casualties and sacrifices and Afghan conquerors were going to bury their martyrs, Ghazi Sardar Muhammad Ayub Khan asked who was this girl who caused Afghan Army emotional and courageous in such a sensitive and tender situation by his Landyas. One of the soldiers replied: She is Malala: the daughter of a shepherd, the resident of Mewaind, she is very brave, so she could be buried along with other martyrs. Ghazi Sardar Muhammad Ayub Khan replied in positive and she was submitted to soil along with other soldiers with pray from Allah Almighty to bless the soul of martyrs. (Wanger, 2012).

The people of Afghanistan viewed Malalai of Mewaind as a heroine of Afghan nation with great reverence. Many schools, hospitals and other institutions have been erected in Afghanistan in her memory and Malalai is a very famous girl's name in her native land. The stories of her bravery and courage are told in the Afghan school text books. Many poems have been written in her name. Minari Mewaind has been built at Kabul by His Majesty King Zahir Shah in 1959 in the commemoration of the battle of Mewaind. The landay uttered by Malalai in the battle of Mewaind has been inscribed on it.

"Ka pa maiwand kishaheed nashway..

Garanalalaya, be-nangi ta di sateena!" (Momand, 2010).

Conclusion:

In the preceding pages an attempt has been made to highlight the part played by Malalai of Mewaind in the second Anglo- Afghan war. The Afghan forces were at the verge of defeat when young Malalai appeared in the battle field and uttered the Landay

"Ka pa maiwand kishaheed nashway..

Khudaygolalaya, be-nangi ta di sateena!"

Which infused a new spirit and courage in Afghan forces which resulted in their victory and led the defeat of the British Army. Though Malalai drunk the cup of martyrdom but she saved the Afghan nation from the chain of slavery.

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The Impact of Mass Media on Culture: Analytical Study of Alija Izetbegovic's Concept of Man-Mass and Individuality

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Abstract

With an overview of media communication theories, the sociological perspectives of media's impact on society and religious responses to media, this study focuses one of great Muslim thinker Alija Ali Izetbegovic's views of media. Investigating within his whole framework of two antagonistic aspects of man's life; the culture and civilization, the study analyzes his views of man-mass to be much similar with postmodern critique of technology on the behalf of the "self" instead of these sociologists and religious thinkers.

Introduction

The impact of Mass Media on the society is remained under the discussions of various academic fields. The history of its support and critique goes back to its very beginning, when a German goldsmith Johannes Gutenberg succeeded in the invention of first printing press device in around 1440. The occurrence of human communication from society to society and state to state for the religious and political propagation is much older, which Denis McQuil terms as process to the invention of actual media.†

McQuil sees media in medieval ages as a sacred or at least political activity of the church dependent on her will. The birth of actual media in the form of printing press according to him was an independent revolt. The authority of church and state as McQuil narrates "reacted with alarm at the potential loss of control that this represented and at the opportunities opened up for disseminating new and deviant ideas."‡ The newly invented print media if could not be considered as the basic cause of the first religious communal war in Europe but it played a significant role in

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† Denis McQuil, *McQuil's Mass Communication Theory Sixth Edition* (London: SAGE Publication Ltd, 2010), 28.

‡ Ibid.

the circulation of such deviant ideas which compelled the Church to lose her authority.

After the rise of national states, industrialization and technological advancement, many researchers considered media an influential instrument of the state for manipulation and indoctrination of the public.* The indoctrination of the people in the way that media had brainwashed the public during World War One and caused the rise of fascism in Europe, was an agreed point of the writers at that time.† Before 1940, both the writers from left and right considered media as all powerful.‡ Their approach is often termed as “hypodermic theory” or “magic bullet theory.” Considering the media all powerful, “like a bullet and a needle, if the message reached its target, its impact would be immediate and evident.”§ But after 1940 to 1960, a new approach of the “limited effects theory” emerged in the communication studies. A popular advocate of this notion was Joseph T. Klapper.

According to Klapper’s limited effects theory or which is often named as “reinforcement theory”, the primary influence of media is to reinforce (not change) the existing norms, values, attitudes and behaviors. For Klapper the audiences to media are not atomized and passive by nature as Harold Lasswell and other advocates of “Hypodermic theory” believed, but active and sometime causing it to reflect them.**

The latter development in the communication theories could be reduced to these two approaches, where the researchers through improved methodologies conduct various empirical and analytical studies for the justification of one of the above mentioned approaches.†† In 2011, Russell Neuman and Lauren Guggenheim while reviewing most important works from 1956 to 2005 on media effects theories in the field of communication extended the history of communication theories into the mentioned below six stages.

* Michael Gurevitch, Tony Bennett, James Curran and Janet Woollacott, Edit., *Culture Society and the Media* (London, New York: Taylor & Francis e-Library, 2005), 06

† Ibid.

‡ Ibid., 07

§ W. Russell Neuman and Lauren Guggenheim, “The Evolution of Media Effects Theory: A Six-Stage Model of Cumulative Research” *Communication Theory* 21, (2001), 171.

** Stanley Baran and Dennis Davis, *Mass Communication Theory: Foundation, Ferment and Future* (Boston: Wadsworth Cengage Learning, 2009), 155.

†† W. Russell Neuman and Lauren Guggenheim, “The Evolution of Media Effects Theory: A Six-Stage Model of Cumulative Research” *Communication Theory* 21, (2001), 172.

Persuasion theories.

Active Audience Theories.

Social Context Theories

Societal and Media Theories

Interpretive Media Theories

New Media Theories

Our aim here is not to go in depth of these theories but the point what we see in the story of the history of evolution of the communication theories as Russell Neuman and Lauren Guggenheim narrate is that, the nature of information in media is not mere informative. It is more complex than what is being commonly observed. Many communication theorists, sociologists, anthropologists and religious thinkers had tried to explain this complexity of mass media.

Being a socio-political activist on one side, a religious leader of Bosnian Muslims on other, one can think of Alija Izetbegovic to be approaching that issue from the same perspectives of his political and religious fellows. But the case seems much different when one tries to explain his views of media in the light of his whole framework of two antagonistic aspects of man's life; the culture and civilization. The hypothesis of his uniqueness in relation to other theorists of media seems to be more evident when we encounter to his term of man-mass in his distinction of man in civilization from the man in culture. So going through some sociological perspectives and religious responses to media, we would be able to find out his place within these thinkers of media.

Sociological Perspectives

If we ask people a simple question that, "how he or she looks at media", each answer to this question would be already discussed in a systematic sociological study. For example, if he or she is conservative, he/she would consider the media and its contents liberal, damaging the traditional values. On contrary for the liberal progressive it would be a tool in the hands of state for manipulating public. For someone it would be the source of change towards global mass culture but for other it could be the only effective tool through which the class system, socio-racial discrimination, gender and political injustices are sustained.

To categorize the various sociological perspectives in a larger theoretical framework of functionalism, symbolic interactionism and conflict theory, the functionalists would see the media useful for the society. For functionalism, which's beginning could be traced to Huber, Durkheim, Radcliffe Brown and Malenowski each aspect of society has its own function. Being interdependent with each other, all of these aspects contribute in society to function as a whole. More implicitly, according to functionalists, if something in society does not fulfill a useful purpose would not endure to the next generation. Media thus being surviving has a useful function in society. But the question about actual function of media in society is still properly unanswered. The current studies show four functions of mass media surveillance, correlation, transmission of culture and entertainment to be generally accepted.*

Functionalism focuses on the function of media in social order and stability; on contrary the conflict theorists see this positive function of media as negative one. Focusing on the ever-changing nature of society in light of conflict of ideas, social norms, cultures, individuals and groups these theorists seek for social change. The role of media in keeping social order and status quo as functionalist believed is therefore criticized. The media for them like political Marxist economists is in the hands of some powerful people, through which they keep society in order to sustain their power over the public.†

The third major framework of sociologically describing media is that of “symbolic interactionism.” The human consciousness according to symbolic interactionists, interact to material world through various symbols. These symbols either linguistic or cultural are the most important contents of study for interactionists sociologist. American sociologist C. Wright Mills describes this relationship between human mind and material world in the following words.

“The consciousness of human beings does not determine their existence; nor does their existence determine their consciousness. Between the human consciousness and material existence stand communications, and designs, patterns, and values which influence decisively such consciousness as they have.”‡

* James A. Anderson and Timothy P. Meyer, “Functionalism and the Mass Media” *Journal of Broad Casting* 19:1 (1975), 11-13.

† Andrew Edgar and Peter Sedgwick, *Cultural Theory: The Key Concepts* (London: Routledge Taylor and Francis Group, 2008), 59.

‡ Robert S. Fortner and P. Mark Fackler, Edit., *the Handbook of Media and Mass Communication Theory* (Hoboken: John Wiley & Sons, Inc, 2014), 76-75.

Media therefore remains as a subject of studies for interactionists to evaluate the role of media in the creation and interpretation of such symbols through which the individuals interact with each other. Not like functionalists and conflict theorists to look at society on a large scale, the interactionists rather interpret it at micro level. As a nature of meaning of symbols through which people interacts with each other is subjective, the study of interactionist approach would therefore look at the effects which these symbols have on people.

Moreover, here if we want to combine both the mass communication theories which were mentioned earlier and these sociological approaches, the best way to this combination would be the McQuail's categorization. McQuail distinguishes the theoretical approaches into two Media-Centric and Society-Centric variation. Then, each of them is further divided into two categories of culturist and materialist as the below table describes.

Media-Centric	Society-Centric
Media-Culturist	Socio-Culturist
Media-Materialist	Socio-Materialist

According to McQuil's Media-Centric theory, mass media is the center and prime mover of society.* On contrary, for Society-Centric approach, society is the center while media only reflects or perhaps reinforce the already existing values. The second distinction between culturist and materialist is of those theorists whose convictions lie in values, culture, ideas and those whose interest is in material forces.†

Before coming to the second part of our study, to describe Alija's approach in the light of these theories, a glance to some religious reactions to media of other religious fellows will make us more capable to analyze the resemblances of his approach as well as to know how he differs from these reactions.

Religious Responses to Media and its Impact on Culture

*McQuil, *McQuil's Mass Communication Theory*, 19.

† Ibid.,

While interviewing to BBC on a passed recommendation that, “a man can beat his wife”, when the BBC anchor Shaimaa Khalil asked the chairman of Pakistan’s Islamic Ideology Council, Mawlana Muhammad Khan Sherani that, “this particular recommendation has created a huge controversy within the Pakistani society, if he could change his mind?” Mawlana Sherani simply replied, “The media is not society”.*

For Mawlana Sherani as well as many other religious fellows the contents of media are actually biased by liberal or secular means. In India, for the Hindu rightists of Bharatiya Janata Party (BJP) and Rashtria Swayamsevak Sang (RSS) the media is the agent of pseudo-secularism. While criticizing the dual policy approach of Indian media and secularism to the expulsion of Hindu pundits from Kashmir and Gujrat riots, Indian Air Marshal RK Nehru writes; “Expulsion of hundreds of thousands of Kashmiri pundits is projected as sign of vibrancy of Indian secularism. It is non-event for the media, which like to serve a monthly fare to Gujrat riots.”†Nehru further criticizes media and writes, “The onslaught is generally led by media mughals, who are all high priests of secularism.”‡

Similar voices could be heard from Jewish religious side of criticism of media. It was not just a political statement that, “the anti-Semitism lay at the heart of the media,”§ given by a Non-Jewish author and speaker David Wyman but reveals a significant truth about common Jewish attitude towards media. On Wednesday, 24th of August in 2016, Israel Today news paper published an article under the title, “Anti-Semitism in the Media”, considering the anti-Israel agenda as politically correct attempt covering up anti-Semitism and the hatred of Jewish people and their existence.**

As the Jews consider anti-Semitism to be at the heart of the media, same is the case with many Muslims about Islamphobia. Along with being heterogeneous communities with having different ethnicity and races, a new type of racism is being emerging against Muslims in the West. Describing the representation of Muslims as

* <https://www.youtube.com/watch?v=OXFTIHKz8AQ>, Accessed on, 06-11-2016.

† Air Marshal RK Nehru, *Hinduism and its Military Ethos* (New Delhi: Lancer Publication & Distribution, 2013), 141.

‡ Ibid.,

§ Mark Silk, *Unsecular Media: Making News of Religion in America* (Chicago: University of Illinois Press, 1998), 110.

** Israel Today Stop, “Anti-Semitism in Media,” *Israel Today* August 24, 2016.

<http://www.israeltoday.co.il/NewsItem/tabid/178/nid/29913/Default.aspx>, Accessed on, 07-11-2016.

“alien other”, Amir Saeed considers the notion of Islamophobia to be deeply rooted in British media.*

However to look at the very nature of these kinds of criticism, it actually looks to be the critique of the contents of media not media itself. That is because we see the various uses of media for religious means. Not even such anti-media views of the above mentioned critics are reached us through media but they used media for it. The famous sample of using media for religious means could be considered the famous saying of Swiss Christian theologian and preacher Karl Brath. Stressing on the use of newspaper in an advice to a young theologian Brath told in interview with the Time magazine, “take your Bible and take newspaper, and read both. But interpret newspaper with your Bible.”†

Here in the light of Brath’s saying, we can say that not only religious minded people like Brath but also the critics of media would consider media by its very nature neutral. It is its contents which commonly determine the fate of media to be good or bad. But definitely, it is not the case with everyone. Some culturists and religious thinker do not see the technological objects of media as soulless and neutral as the other objects like rocks and mountains are. Criticizing religious approaches considering the material of media objects and to be neutral Robbert H. Woods Jr. and Paul D. Patton assert these objects to be biased by the very biased and subjective nature of its human inventors.‡ According to them, not only the contents of media or or the language used by their human operators, the very language of technology itself has a unique way of capturing and presenting reality to the audience. For instance, radios have a specific way capturing attention then of what a television has. “Theater requires a different kind of acting than film or television does.”§

Moreover, televisions value images and pictures over hearing and reading, which make us think sometime to believe that “seeing more than reading and hearing is believing”** This “faithful criticism of popular media” of Woods and Patton seems to be more spiritual than the above mentioned religious approaches towards media.

** Amir Saeed, “Media, Racism and Islamophobia: The Representation of Islam and Muslims in the Media,” *Sociology Campus* 1/2, (2007), 444-456.

† Derek J. Tidball, Brian S. Harris, Jason S. Sexton, Edit., *Revisioning, Renewing, Rediscovering the Triune Center: Essays in Honor of Stanley J. Grenz* (Eugene: Wipf and Stock, 2014), 383.

‡ Robbert H. Woods Jr. and Paul D. Patton, “Faithful Criticism of Papular Media and Technologies” *Virtual Lives*, (Waco: The Center for Christian Ethics, 2011), 30.

§ Ibid.,31.

** Ibid.,32.

As it is not just a critique of media but the very tune of the contents of their views goes in the depth of analyses of technology. From this point of “spiritual analysis of media and technology” we would move to the second part of our study to describe Alija Izetbegovic’s position in the light of communication and sociological theories mentioned earlier.

Culture and Civilization

To describe media and its impact on society from the perspective of Izetbegovic, it is necessary to have a glimpse of his distinction between culture and civilization. The distinction of these two antagonistic facts as he defines lies in the different usages of roughly shaped stone by man. The first use of a stone for example as a tool for smashing hard fruits or to hit animal, gives birth to human civilization, while the use of the same stone for some spiritual means by seeing a spirit in it, raises culture.* Following an animal’s footprint on sand by a primitive man for hunting is the story of his civilization. But seeing his shadow and drawing it on the same sand relates to the history of his culture.†

Moreover, civilization for Izetbegovic is the continuation of zoological dimension of man’s life. The very substance of civilization is the material exchange between man and nature, but the culture is his history of himself, which begins from his heavenly prologue. Art, ethics, religion, and philosophy are the contents of culture, which are deeply rooted in the affirmation, rejection, a doubt and reminiscence of man’s heavenly origin, the “prologue of heaven.”‡

The culture is therefore man’s contemplation on his space in the nature, while civilization is the product of his intelligence over nature. Religion, rituals, creed, poetry, mythologies, fear and love to nature are thus the result of that contemplation which value man and therefore develops certain ethical, moral and legal codes in his respect to create human. The intelligence of man over nature rather fulfills his bodily desires and needs. That difference between intelligence and contemplation is just like the difference between education and meditation. Attained through learning, education is the feature of civilization. Civilization educates people, making them able for understanding nature and overcoming her to change the condition of

* Alija Ali Izetbegovic, *Islam between East and West* (Oak Brook: American Trust Publication, 2012), 43.

† Ibid.,

‡ Ibid., 44.

existence. Science being a systematic study of nature, based on observation, experiments, examination of the received data and its analysis is the product of civilization, which relates to the external man or his bodily existence in the world.

The contemplation on contrary is meditation, “the internal effort to know one’s self and one’s place in the world.”* The difference between the achievements of education and contemplation is of the difference between prosperity and happiness. The former is the good fortune relates to the material goods in financial and economic means while the latter to the man in internal and spiritual respects. Hence Izetbegovic considers civilization to be “the effect of intelligence on nature and culture as the influence of man’s influence on himself.”† That is this dualistic flex of of human life in material and spiritual of civilization and culture, where for former society is bearer and man as bearer for the latter, Izetbegovic views mass culture from quiet a different perspective.

Culture, Mass Culture and Man-Mass

The term mass-culture is confusing one. Its common use in socio-anthropological context means the modern technological culture, the popular and dominant one. Sometime it is used for the distinction of popular modern and scientific culture from the primitive, tribal and traditional one. But sometime it borrows in itself the concept of social as well as biological evolution considering the modern culture to be an evolved form of the primitive and tribal one. In the light of his distinction of civilization and culture in line of materialism and spiritualism, Izetbegovic considers the so-called mass culture as an aspect of civilization rather than to be culture itself.

As we discussed earlier the subject of culture is “man as individual”, being an aspect of civilization the mass-culture is itself the impact of technology on society, which by its very nature the supply of needs. The subject of mass culture is hence mass or man-mass. The culture for Izetbegovic “trends to individualization; mass culture leads in the opposite direction, to spiritual uniformity.”‡ Here mass culture diverges from culture and its necessities of ethics, art and religion. He further considers the production of spiritual goods in mass culture “the copies, the tawdry and worthless literature,” which leads to uniformity.

* Ibid., 47.

† Izetbegovic, *Islam between East and West*, 45.

‡ Ibid., 53.

Culture as defined by its very nature represents individualization and individual freedom. Mass culture on other hand leads to impersonalization and uniformity. Individual freedom which is the core of culture resists that uniformity on which the mass culture depends. Moreover, Izetbegovic also differentiates between popular and mass culture. "One widespread mistake is the identification of mass culture with popular culture", as he says. "This is injurious to the latter, for popular culture, distinguished from mass culture, is authentic, active, and immediate."* Popular culture as Izetbegovic defines "is based on consensus and participations," the mass culture on other is manipulation. According to him, in a popular culture individuals are participants, they equally share their individualistic contribution in a cultural production, while in mass culture most of the individuals are passive attendants.

In every cultural event like rite, dance and ritual the spectators are the performers and vice versa. But in mass culture Izetbegovic believes, "the people are strictly separated into producers and consumers of cultural goods."† Here the spectators are the consumers. Being manipulated by the mass cultural norms the spectators are in complete passive position. They have no ability to change these norms or at least to contribute something different to them. It is either the tools and instruments of mass culture that are limited to some specific numbers of people or the people are already manipulated, so their contribution could be considered the effect of that manipulation.

In light of these contributions, Izetbegovic believes mass media in forms of press, radio and television to be the means of mass manipulation, i.e. the means of mass culture. Now looking at nature of this so-called media and the so-called mass culture produced by the media, the people are separated into two groups. On one side there are a small number of the people, the operators of the media; on another is the passive audience of millions. The culture produced by the small number of media agencies is called the mass culture, as it is consumed by the passive manipulated masses. Investigating in the studies about media, Izetbegovic asserts that the cultural activity is replaced by media into watching TV. Average Englishman spends 16 to 18 hours a week watching TV. Every third French man does not read the book. Same is the case with Japan. The studies also indicate as Izetbegovic writes that, for more than 87 percent population "cultural pastime" is watching TV.‡ Quoting Professor

* Ibid.,

† Izetbegovic, *Islam between East and West*, 54.

‡ Ibid., 54.

Horikava, Izetbegovic writes, “In a simple way, television has replaced literature and thinking.” He considers the solutions for all problems in life offered by media to be ready-made. He further writes,

“Our time offers examples of how mass culture media, being a government monopoly can be used for a mass delusion of worst kind. There is no need for brutal force to rule people against their will. That can now be attained in a legal way by paralyzing the people’s will, by offering them cut-and-dried truths, and by preventing them thinking and arriving at their opinions of men and events.”*

Izetbegovic further argues the paralyzing of people’s free will to be also proved by the mass studies of psychology. As psychological studies show that the persistent repetition of something mythical makes it possible to be believed as real. These studies also carry arguments about the media as being subordinating not only conscious, but the instincts and emotions of the people; hence the people begin thinking about the contents of media as their own opinions.†Explaining the use of TV and its impact on people’s thinking in totalitarian societies, he considers media as a threat to freedom more dangerous than what states use for controlling people in form of police, prisons, and gendarmes and so on.

However, for Izetbegovic the man in mass culture loses his individual freedom. Being manipulated in the uniformity of mass culture the very action of a mass man fulfills the needs of uniformity. Moreover, he considers mass culture the state of mind and defines it with the term “puerility”, where a man behaves childishly in a negative sense. The mass man thus according to Izetbegovic is the product of a society in which the machines manipulate the men. It is the stage where the creative and intuitive inner abilities are being demolished or at least hijacked by external forces of technology.

Analysis

Here in the light of above discussion if we want to put his views in a communication theoretical framework that would be obviously the “Hypodermic theory”, where the media is considered to be the most effective tool for manipulation as well as for indoctrinating people. The functionalist and interactionist approaches though do not support his views properly, but being an activist and the victim of communist

* Izetbegovic, *Islam between East and West*, 54.

† Ibid., 55.

government policies his views must support the point of conflict theorists, considering media to be an effective tool for powerful small group of the people.

In religious responses, the faithful criticism of media by Robbert H. Woods Jr. and Paul D. Patton has much resemblance with Izetbegovic's criticism. As Woods and Patton analyze the very nature of the technological devices of media, his views are also concerned with technology and its use in media for transmission. But we see his views much inclined in post-modern critique of the modern uniformity and its assertion on self. To explain that, first we like here to mention the story of Kevin Carter as an example related to our topic.

In March 1993, a picture of starving Sudanese captured by a South African journalist Kevin Carter sold to the New York Times published in the news paper on 26th of the March raised a bunch of questions to its photographer. The photo was of a weakened Sudanese little girl striving to approach to the nearby food center set by the United Nations during Second Sudanese Civil War. Leaving their child behind, her parents were already there for food. At the moment when the bodily weakness stopped the child to continue her struggle towards the camp, a vulture landed behind her. To capture both the vulture and the starved child in one picture Carter waited twenty minutes for vulture to spread its wings or to attack the child without scaring the vulture. At last though Carter succeeded to capture them both in one picture, for which he won Pulitzer Prize, but as the picture published in New York Times and several other news papers, hundreds of people started to contact to media officials to ask about the fate of the child. The people when used to ask Carter for the answers of such questions that, why he did not scare the vulture? Why he did not save the child? Was one of the causes which led him to the depression, hence he committed suicide on 27th of July in 1994.*

Now, we have various answers to the question to which Carter was subjected, why did he not save the child? But if we want to look from Izetbegovic perspective the answer though is simple but very different than the given answers. In the light of above discussion Carter thus would be considered as the product of technological society, where mass media had already paralyzed his inner-self, the self which was a subject to spiritual and emotional response in such circumstances. If there had been a

*Scott Macleod, "The Life and Death of Kevin Carter", *Time* Sunday, June 24, 2001.
<http://content.time.com/time/magazine/article/0,9171,165071,00.html> accessed on 10-11-2016.

tribal man instead, he would have scared the vulture either or at least narrated the story in a poetic tragic way to his fellows rather than to contribute an astonishing picture to the media for material means.

This difference of responses to such a tragic event relies on the distinctive nature of tribal man and man-mass. Being affected by television and technological devices, man-mass as Woods Jr. and Patton assert, believes in images to be more effective and impressive than hearing and reading. The behavior in aesthetics therefore changes with the advancement in technology. The emotional attachment and emotional experience of nature is now expressed in taking picture by cameras than feeling, thinking, writing and drawing. Not only by McDonaldization of cultures, or what Canadian anthropologist Edmund Carpenter believed that, “media swallow cultures,” Izetbegovic rather considers the very essence of technology to be a serious threat to the “self” of man, the source of thought, free will, art and humanity.

Conclusion

To go back to our hypothesis the above discussion thus evidently shows Izetbegovic’s critique of technology in his concept of man-mass to be much similar with the postmodern critics of the uniformity of modernism. Like postmodern philosophical tradition, Izetbegovic also emphasized on self and emotions on one side while considers intelligence as the zoological aspect of man. Moreover, when we encounter to the mass-man of Izetbegovic, paralyzed by technology and media, we find him much similar to the picture of modern man in postmodernism and existentialism.

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Poetic Imagery

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Abstract

Imagery plays an important role in the creation and comprehension of poetry. The poet portraits different actions, feelings and thoughts in his words through imagery. Such poetic process helps the human senses to be dynamic and eventually an artistic amusement takes place on the reader's side. In this article, the writer explored the different sources which take part in the creation of poetic imagery while presenting an analytical study of some selected pieces of English poetry.

Introduction

The word "image" has been derived from Latin word "imagin" and French word "imagarie." This word presents the meaning of portrait, statue, the exact resemblance of a person with another, the picture of an object being reflected in a mirror or formed in the eye- ball, to explain a thing, scene or an incident in a dramatic way or recalling of memories in mind. Well known critic and poet, Ezra Pound explains this term as follows:

"An image is that which presents an intellectual and emotional complex in an instant of time" [1]

Several other words and terms have been derived from this word. For example imageble, imaginable, imaginarily, imaginary, imagination, imaginative and imaginativeness. The meanings of all these words present the formation of different kinds of pictures in human mind. This process of human mind can be explained through a term called "imagery". This term has been defined by J.A Cudden in the following words:

"Imagery as a general term covers the use of language to represent objects, actions, feelings, thoughts, ideas, states of mind and any sensory or extra sensory experience." [2]

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Imagery plays an important role in poetry. The poet creates word pictures of different objects, feelings, thoughts, mental and spiritual experiences. These images are usually symbolic and metaphoric in nature. Elevated poetic images always appeal to the senses of human beings. Keeping in view this aspect, the following images may be found in poetry.

Visual Images (pertaining to sight)

Auditory Images (pertaining to listening)

Olfactory Images (pertaining to smell)

Tactile Images (pertaining to touch)

Gustatory Images (pertaining to taste)

Abstract Images (appealing to intellect)

Concrete Images (forming a solid picture)

Kinetic Images (pertaining to movement)

Kinesthetic Images (pertaining to movement and body language)

J.A Cuddon has also related the poetic imagery with the five senses of human beings.

He writes:

“An image may be visual (pertaining to the eye), olfactory (smell), tactile (touch), auditory (listening), gustatory (taste), abstract (in which case it will appeal to what may be described as the intellect) and kinesthetic (pertaining to the sense of movement and bodily effort).” [3]

All such poetic images create sensuous poetry appealing different human senses. Through his elevated imagination, the poet reflects his thoughts, feelings, sentiments and emotions in the form of word pictures. The poet’s intellect always relates itself through his senses to the outer world. Then the creative observations of the poet transform themselves in the poetic images.

X.J Kenedy has given the following opinion in this regard:

“When speaking of images in poetry we generally mean a word or sequence of words that refers to any sensory experience. Often this experience is a sight (visual imagery), but it may be a sound (auditory imagery) or a touch (tactile imagery as a perception of roughness on smoothness). It may be an odor or a taste or perhaps a bodily sensation such as pain, the prickling of gooseflesh, the quenching of thirst or the perception of something cold.” [4]

The poet uses figurative language – language that appeals to the senses while creating different types of images in poetry. This kind of language may also be called as sensory language as it is well explained by the well known American author Cornelius Eady in the following words:

“Imagery is descriptive language that creates vivid impressions. These impressions or images are developed through sensory language, which provides details related to sight, sound, taste, touch, smell and movement.” [5]

It is quite obvious that all such images are created through words. Even a single word may create an image. But effective impression of such image depends upon sense of creativity shown by the poet while using his words. It also depends whether the cluster images or separate images are being formed keeping in view all the aspects of sensory and figurative language or not. X.J Kennedy explains this process as under:

“An image may occur in a single word, a phrase, or sentence or in an entire short poem. To speak of the imagery of a poem – all its images taken together – is often more useful than to speak of separate images.” [6]

The poet uses different figures of speech, like similes, metaphors, symbols and personification while creating various images in his poetry. Sometimes all such figures of speech become alternatives of image. So symbol, metaphor and image often overlap each other in creative process of poetic imagery. The encyclopedia of Americana also points out the same thing:

“Image, symbol, simile, and metaphor all make up imagery.” [7]

In all these figures of speech, metaphor has great importance. It is usually said that each and every word is actually a doused metaphor. So the language is basically a collection of various metaphors. Metaphor is known as the beginning of wisdom and according to W.B Yeats, wisdom speaks first in images. While defining the poetic image, C.D Lewis has also related it to the metaphor. He says:

“Every poetic image is to some degree metaphorical. It looks out from a mirror in which life perceives not so much its face as some truth about its face.” [8]

All kinds of human experiences are usually expressed through some metaphors and images. These metaphors and images express themselves through words. It is a fact

that human psyche depends upon images or dreams to elaborate itself. According to Freud, the poetry is basically the language of dreams and unconscious. In his opinion, the poet is a day dreamer. He not only dreams himself but makes others to dream as well. Freud relates all such dreams to human unconscious. His great contemporary, Jung had introduced another theory of collective unconscious. According to him all the common experiences of mankind are found in collective unconscious in the form of Archetypes. Nicky Hayes explains Jung's theory of collective unconscious in these words:

“Jung also believed that there was a further level to the unconscious mind, which he referred to as the collective unconscious. The deepest levels of the unconscious, Jung thought, were shared by all humans and date back to our primeval ancestry. Although this is sometimes referred to as the “racial” unconscious, Jung himself included all members of the human race in his use of the term not just a sub-group within it.” [9]

Both kinds of unconscious, either individual or collective, express themselves in the form of images. Many experiences belonging to poet's unconscious appear at the level of conscious during the creative process and mould into new shapes through poetic imagery. These word pictures and images affect different human senses while the poetry is being read by someone.

Usually a poetic image affects a single sense of the reader. Mostly the visual and auditory images are found in poetry because sight and listening are those human senses which actively take part in the process of communication between human psyche and the outer world. So both of these senses are the major sources of knowledge for human being. That's why the human psyche usually expresses itself in the form of visual and auditory images. Olfactory images pertaining to smell, tactile images appealing to touch and gustatory images relating to taste are rarely found in poetry.

Sometimes the poet creates such kind of poetic images which affect more than one human senses at a time. Such type of poetic imagery may be called as mixed or compound imagery. This is actually a complicated form of poetic experience under which one human sense becomes substitute of another sense. For example, the fragrance transforms itself into light and colors. While the light and colors become intonation of music. Such kind of poetic imagery makes the poet as magician of words.

The poet is to be very careful while creating any kind of imagery as it plays an important role for the comprehension of his poetry. He has to pay special attention towards the selection of words, idioms and phrases so as to make the image quite clear and comprehensive. In this regard, the great critic Ezra Pound advised the poets in the following words:

“Don’t use such an expression as “dim land of peace.” It dulls the image. It mixes an abstraction with the concrete. It comes from the writer’s not realizing that the natural object is always the adequate symbol.” [10]

Now some selected pieces of poetry are being analyzed here on the basis of poetic imagery presented in the same as to understand the importance of poetic imagery in the creation and comprehension of poetry.

In his poem “Driving to Town Late to mail a Letter “ Robert Bly says:

It is a cold and snowy night
The main street is deserted
The only things moving are swirls of snow
As I lift the mail box door,
I feel it’s cold iron
There is a privacy, I love in this snowy night
Driving around, I will waste more time [11]

In the opening line of the poem, the poet introduces an image of a cold and snowy night. The visual image of the deserted street supports the first image as it is such a cold night that nobody is seen in the street. The phrase “swirls of snow” makes a kinetic and visual image which results in the rapid movements of reader’s eyes. The coldness of iron creates a tactile image which affects the sense of touch. Overall this poem leads the reader towards two different effects of the same image i-e driving. In the beginning, it gives an image of practical purpose of mailing a letter while at the end, the concept of roaming just for the sake of roaming creates an abstract image of a sentiment which may be called as pure pleasure.

Now a few lines from a poem “Temperature Normal” written by Arun Kolatkar:

I lean back in the armchair
And Bombay sinks
The level of the balcony parapet rises
And the city is submerged [12]

In this stanza, the shadows of the elevated buildings are shown in deep water of ocean in such a way that a visual image of a drowning city is emerged.

Timothy Steel, in his poem, “Waiting for the Strom” has created a series of images affecting different human senses.

Breeze sent a wrinkling darkness
Across the bay, I knelt
Beneath an upturned boat
And, movement by movement, felt
The sand of my feet grow colder
The damp air chill and spread
Then the first rain drops sounded
On the hull above my head [13]

The wrinkling darkness across the bay and upturned boat form the visual images. An olfactory image pertaining to the sense of smell is also being formed by the concept of blowing breeze. The growing coldness of humid sand and moisture of chilly air makes a tactile image appealing the sense of touch while the sound of rain drops creates an auditory image affecting the sense of listening. All these poetic images created in this poem successfully lead the reader towards an alarming atmosphere of a coming storm.

All these basic discussions about poetic imagery and the above analytical study of some selected pieces of poetry reveal the utmost significance of the poetic imagery in the creation and comprehension of the poetry.

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AFGHANISTAN: PEOPLE, LAND AND ITS GEO-STRATEGIC RELEVANCE

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ABSTRACT:

Afghanistan, a completely landlocked country, is located in the heart of South Central Asia. Afghanistan's physical geography has had a profound impact on the country's history and culture. The complex set of mountains that lie at the heart of the country is one of the most obvious features. The local tribes or ethnic divisions are the outstanding social feature of life in Afghanistan. The important geo-strategic location of Afghanistan plays an important role in the region which connects South and Central Asia and Middle East. Because of this strategic location, Afghanistan has been targeted by various invaders. It has also been a source in which the local powers invaded the neighboring states to establish their own empires. Besides, the strategic location of Afghanistan was the central point responsible for the intense rivalry between Britain and Russia during the nineteenth century. It was on August 19, 1919 that Afghanistan regained its independence from Britain following the third Anglo-Afghan war. Since the late 1970, the land of Afghanistan has been under turbulence due to civil war among various Afghan war- lords. This was further intensified by foreign occupation, first by USSR in 1979 and then by the US in 2001 in order to topple the government of the Taliban.

KEY WORDS: Afghanistan, Ethnic groups, Geo-Strategic location, Cold War, Taliban.

INTRODUCTION:

Geographically, Afghanistan can be described as a land-locked country located in South-Central Asia. Besides, it is also described as being located in South Asia, Middle East or the Central Asia. It shares its border with many important countries in the region i.e. Pakistan in the South East, Iran in the West, three Central Asian states, Turkmenistan, Uzbekistan and Tajikistan in the north and China in the East

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(1). One of the important features of social life in Afghanistan is its ethnic divisions or local tribes. People show their utmost loyalty to their own ethnic group, tribe or kin which is commonly known as *qawm* in their language. Pashtuns, Tajiks, Uzbeks, Hazaras, Turkmens and Aimaks are the prominent ethnic groups in Afghanistan. Comparatively, rural Afghanistan is the best example tribal loyalty where ethnic groups take dominancy over the people (2).

PEOPLE

In Afghan war, which was one of the deadliest conflicts of the twentieth century, nearly 2 million people were killed along with 15 thousand Soviet soldiers and approximately 2 million were wounded(3). In this war, more than 6 million Afghans migrated to Iran and Pakistan in order to save themselves from the wrath of war. This Afghan migration is considered as one of the world's largest refugee population since the 1981 (4). Therefore, it is estimated that at least 50% of Afghanistan's local population (which was approximately 15 to 17 million people at the beginning of war, now the present population is 22 million) has been killed, wounded and homeless (5). There would hardly be any region of Afghanistan which was not touched by war.

The present population of Afghanistan is of a mixed nature, and consists of distinct groups – tribes or communities – each preserving its own blood and traditions, and avoiding marriage with other tribes as far as possible. We may divide them first into Afghans and non-Afghans. The Afghans (including those who call themselves Pukhtoons) exist almost everywhere in the country, but principally in the south of the Hindu Kush under various tribal designations, as Durranis, Barakzais, Sadozais, Achakzais, Usufzais, Ghilzais etc., together with the different tribes inhabiting the slopes, pockets and valleys of the Suleiman Range, which are now known collectively as the Frontier tribes (6). The non-Afghans consist of Tajiks, Turks, Hazaras, Uzbeks, Turcoman, Hindkis, Arabs etc., with Kizilbashs (Shias) and a sprinkling of Hindus and Jews. The non-Afghans are chiefly found in the north of the Hindukush; the Jews mostly in Herat; the Kizilbashs in Kabul; and the Hindus in the chief towns (7).

Few scholars agree on the intricate details of Afghanistan's population statistics. Approximately eighty percent of them are Sunnis and the remaining twenty percent belong to the Shia sect (8). Kabul, which had a population of one million at the time of the Russian invasion, now has over 3 million people in it. Only 25 percent of the village population is now outside the major towns (9). The more powerful

tribes compete for power and are often hostile to each other. They speak 20 languages, though most of them understood two – Pushtun or Pashto and Dari which is a special variation of Persian.

Demographically, the Pushtuns represent the largest of the Afghan ethnic groups and form at least 40 percent of the population of the country. They are Hanafi Sunnis except for the Turis who are Shias. The Pushtuns have dominated over the rest of the Afghans ever since Ahmad Shah Abdali- a Durrani pushtun – formed a confederation of Afghan tribes in 1747. The Durrani ruled over the country for over two hundred years occupying all the important positions in the civil and military establishment. This has been resented by the ethnic minorities in Afghanistan. In matters of day to day life and in their reactions with others, the Pushtuns strictly follow their own tribal traditions and customs the most well known being the Pashtunwali (10). Pashtunwali is the tribal honor code of Pashtuns which is unwritten and for centuries governs the Pashtun way of life. Basically, these codes are followed by the Pashtuns of Afghanistan, Pakistan and Pashtun refugees all around the world. The elements of Pashtunwali are strongly observed in the Pashto-speaking areas. Even it is impossible to find a child in those areas, whether male or female, who are not aware with the main codes or principles of Pashtunwali. The key codes of Pashtunwali are *melmastia* (hospitality), *badal* (revenge), *nanawati* (asylum or refuge) etc. Thus, Pashtunwali through these codes lays down rules of conduct for the Pashtuns (11).

The Tajiks are the second-ranked ethnic group, comprising about 20 percent of the population. The 3.5 million Tajiks claim Iranian descent. They are mostly Hanafi Sunnis. Some are Ismaili shias (12). Most of them are agriculturists or petty traders leading a settled life unlike the Pushtuns who are mostly nomadic in character.

The Uzbeks were mostly driven into Afghanistan from Uzbekistan in central Asia when the Soviets pushed their communist ideology southwards. There are about one million Uzbeks in Afghanistan (13). They have not played any significant role in the Afghan polity. They inter marry freely with their Tajik neighbors but rarely with the Pushtuns, who consider them somewhat less than social equals.

About 870,000 Hazaras (14) live in the inhospitable Hazarijat area in central Afghanistan. Their mongoloid features confirm their descent from the hordes of Chengiz Khan who swept the land astride the Hindu Kush in the 13th century. Most of them are Imami Shias and gain strength from the moral support they receive from the Iranians. Some are Ismailis and a few of them are Sunnis (15). They are relatively poor and are mostly engaged in menial jobs. In the earlier times they were taken as

slaves by the Pushtuns and even today they are at the bottom of the social pile (16). The other Afghan tribes are the Aimaks (800,000) who are Hanafi Sunnis living close to the Iranian border. They speak a dialect of Dari. Also along the Iran-Afghan border are found Farsiwan (600,000). They belong to the Ismaili faction of the Shia sect. The Brohi (200,000) are Hanafi Sunnis inhabiting the desert area of southwestern Afghanistan. The Turkomen (125,000) are found in the northwest. The Baluchis (100,000) are also Sunnis. They are a nomadic people moving between Siestan and Herat. The Nuristanis (100,000) are Sunnis who are living in the mountainous terrain in the northeast opposite the 'Kafir' valleys of Chitral in Pakistan (17).

LAND AND ITS IMPACT (MOUNTAINS AND PASSES):

Afghanistan covers an area of 796, 095 sq. km which is smaller than Pakistan but slightly bigger than France in size (18). Stretches 1,300 Km from South west to Northeast, Afghanistan has a total width of 600 km. The British carved the narrow stretch of territory in Afghanistan known as Wakhjan Corridor in order to prevent the former Soviet Union having direct access to their possessions in India. Afghanistan has a dry weather, with an average rainfall of only about ten inches and must therefore depend for irrigation upon its rivers, of which there are a number born in the mountains (19). It is estimated that of the total area of the country only 7.8 million hectares comprising 12% of the total area is under cultivation of this area only 5.3 million hectares or 9% have irrigation facilities, but due to lack of water only 2.5 million hectares or 4% of the total area the country is used regularly every year. Moreover, only 4.78% of the total area of the country, mostly in the south and east, is under forests. Much of the uncultivated country side, however, provides summer grazing land for large herds of sheep, goats and camels, all of which are important sources of income (20).

In the country three- fifth of whose total area is mountainous, by far the most impressive physical features is a home of the Hindu Kush (Persian for "Killer") which bisect Afghanistan from northeast to south west for about 450 miles (21). Ibn-Batuta, the famous Muslim traveler and historian of the fourteenth century, crossed the Hindu Kush and gave it its present name because so many Hindu Slaves brought from India died while negotiating this formidable physical barrier covered for the most part of the year with snow (22). It is one of the highest and most impressive ranges in the world. The Section of the range to the north of Kabul, the

Afghan capital, is called Kohi-i-Baba (Father mountains), a northern ridge farther to the east is known as the Safed Koh (White mountains). The extreme western part is called the Porpomisus. The name that was applied to the entire system by the geographers of ancient Greece (23).

Many passes cut through the central Hindu Kush mountains, and in the past provided the main routes north and south. Dupree divided Afghanistan into ten natural provinces: East, South, Central, West, Northwest, North Nuristan, Badakhshan, Wakhan, and Monsoonal Afghanistan (24)

GEO STRATEGIC RELEVANCE DURING COLD WAR ERA:

With the departure of British from the sub-continent, Afghanistan lost its importance in the eyes of the western bloc. This was because of the reason that the western bloc, in order to counter Soviet expansion, found Pakistan as its main ally in the region. But the scenario changed with the Soviet invasion of Afghanistan in 1979 which brought Afghanistan once again to the limelight. This situation attracts the intervention of regional powers and thus changed dramatically the strategic balance of the region. Afghanistan in the above context of strategic relevance gained further importance after the disintegration of Soviet Union (25).

POST COLD WAR ERA AND AFGHANISTAN'S GEO-STRATEGIC RELEVANCE:

The withdrawal of Soviet Union from Afghanistan once again changed the geo-strategic importance of Afghanistan. With the disintegration of USSR in 1991, new independent states in Central Asia came into being. In order to end its dependence from Russia, those new Central Asian states were desperately looking for the new routes or means of communication to export its oil and gas resources. In this scenario, Afghanistan once again acquired the strategic position by providing its land route from Central Asia to Arabian Sea. Thus, it can be asserted that Afghanistan, despite its landlocked position, plays a very vital role as a trade route and an energy corridor for the Central Asian states (26).

TALIBAN AND ITS IMPACT ON THE GEO STRATEGIC ENVIRONMENT:

Soon after the Soviet withdrawal from Afghanistan, the US-supported Mujahidin took control of the country. The US on the other hand, instead of continuing its support to the Mujahidin, left the region and thus created a power vacuum which soon resulted in the emergence of Taliban rule (27).

As Afghanistan had been abandoned by both Russian and the West, the Taliban had no interest in acting as buffer, and pursued their own agenda (28). At that time, people of the war torn Afghanistan warmly welcomed Taliban as they promised to bring peace and stability in the country. However, Taliban's ill-policies and their struggle for power having no political ambitions and refused to share power with other main factions pushed the country, once again, into another period of instability. At this point, Afghanistan can be described as a country which was legally undivided territory of fragmented power. This situation lasted till December 2001. Taliban turned into real threat of Islamic fundamentalism when it hosted Al-Qaeda and its leadership. The US came into confrontation with the Taliban when the US embassies were bombed by Al-Qaeda in 1998 (29). However, it was the 11 Sep 2001 attacks on the World Trade Centre, which roused the world community and forced them to deal with the menace posed by Taliban and its associates.

THE RELEVANCE AFTER THE INCIDENT OF 9/11:

The War on Terror started by the US and its allies disturbed the region and further added a great deal of turbulence in Afghanistan. The incident of 9/11 gave the US an opportunity to bring Afghanistan under its effective control both politically, militarily and economically.

This effective control over Afghanistan will help the US in getting access to oil and gas resources of Central Asian states and also to contain and check the influence of China, Russia, Iran, Pakistan and India. Besides, the US will also keep a check on the nuclear states in the region. If the US wants Afghanistan to be its asset, it has to be created first and the US has to invest its efforts for the construction of Afghanistan in order to make Afghanistan a reliable ally.

On the other hand, the US exit from Afghanistan could create political vacuum which would most likely to be filled by Iran, India and Russia (30).

CONCLUSION:

Afghanistan has a very old history and can be said as the cradle of civilization, as different people from different region of the world entered this land and created history. This led to the creation of heterogeneous nature of society in the land of Afghanistan. While discussing about the people of Afghanistan, the first and the leading point discussed was ethnicity, which play an important role in Afghan society. Besides, Afghanistan has an uneven and rocky physical geography. This physical topography has lead to the development of various tribes and ethnic groups in Afghanistan such as Pushtoons, Tajiks, Uzbeks, Hazaras, Balochs etc. Important ethnics groups in Afghanistan were discussed in this paper, which is very important to study and is helpful for those who want to know and understand the present situations in Afghanistan. In building up the territorial structure of Afghanistan, ethnicity plays a very vital role. Despite thousands of years of integration, different ethnic groups in Afghanistan have maintained their uniqueness without overlapping each other. Taking into consideration the geographical and historical experiences of Afghanistan, it can be said that it could not develop politically, socially and economically like other modern democratic countries of the world. During the Cold War era, Afghanistan continued to be at the centre stage of International Politics, with Pakistan playing a very vital role of acting as the frontline state for the US for supplying its military, financial and other necessary materials to the Afghan Mujahidin. Thus it can be said that Afghanistan, due to its potential of influencing the politics and societies of its neighboring states, has attained great importance in the region.

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Historical role of loya Jirgha in the Politics of Afghanistan

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Abstract

For historians and researchers it is very important that afghan people still Maintain their code of life for thousand of years. Jirgha is one of the great examples of their Norms and values. Which is an alternative of an elected parliament to maintain their social and political relations among them? Jirgha system played great historical role in Afghan's national interest Jirgha is not related with pushtoon society although the other nationalities of the state like Uzbek , Tajik, Hazara, Balooch Turkman are also adopted jirgha system of their social and political relations.

In the ancient society of sub-continent, Saba or panchayath system were using as jirgha .Local jirgha was used for solutions of local problems and loya jirgha was for the setting of national level decisions.

In the local jirgha all the participations are setting in circle, which shows that there is no difference between them.

Introduction

Loya jirgha is the great democratic institution of afghan society; all the decisions are purely democratic. As compare to the parliament of other state loya jirgha have much power. In the matter of great importance loya jirgha play very crucial rule in the domestic and international field.

Approval of the future plans and state constitution are also concerned with loya Jirgha. In the nineteenth and twenty centuries afghan people talked much important decisions from this institution.

There are no written rules for the process of loya jirgha but it is a fact hat loya jirgha is playing their role as a constitution assembly as well as it is an example of unity of afghan people.

Jirgha system is working purely on merit and its pattern of working is different from civic laws, there is no wasting of time and money, and with out involving in the court legal procedure, all the cases are decided on merit in short time, no one can change the decision of jirgha no one have the power to violate the decision of jirgha.

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Historically the people of Afghanistan were not well aware of democratic and their code of life has been preparing their national constitution, and they never allow any foreign invader in their country, and obeyed only their laws which are not against their values they have been solving their problems through Loya Jirgha and minor cases are decided through local jirgha.

Grand Nation Jirgha

Basically grand afghan jirgha belong to Afghanistan, because Loya Jirgha is working in the supreme council of Afghanistan, no one challenge their decisions even president or king is bound to obey the jirgha because due to the tribal system traditionally the jirgha system still exist in Afghanistan, with out any discrimination, the people meet together in their respective areas and chose the representative for Loya Jirgha. At the time of the meeting of Loya Jirgha the participations select a person to preside the meeting the president of jirgha could not be a candidate for any designation after that jirgha elects the president of the state according to the Islamic values, Jirgha approves the elected president and allow him to run the state affairs. Loya jirgha always en-converging the tribal system as well as their national integrity where various tribal competing each other to serve their state which are directly encouraging their patriotic afflation due to the afghan Russian war is another example of their bravery.

Loya Jirgha is a sample of unity integrity sovereignty, Islamic brother hood and reflection of pushtun heritage. There are the characters of Islamic education and this system is acceptable for any afghan respectively.

First Loya Jirgha

Jirgha system is a part of administration in Afghanistan for thousand of years. The first Loya Jirgha was convened near about 250 BC at the time of Maha Raja Ashok in which six afghan tribes Dahee, Parni, Khilji, Breach, Baloch and Achackzai were their king Achack.

After that this state was named as the state of khorasan, the old name khorasan was partia achackzai which are the successors of achack and are living in balochistan and in Afghanistan in great number.

Second Loya Jirgha

In 120 BC ashkanians have crossed the area of partia up to Baghdad and they have chosen the city of Thafoon an arachosia (oandahar) due to which once more the anarchy was spreaded their, the tribble chief were gathered to settle the political crices, after long discussion in 72 BC they have convened a jirgha near Qandahar and have chosen a party king the name of the king was Moas.

Moas invaded the western Punjab and the gandara. After the conquest of the Punjab, and gandara once more Moas loses his attention towards archosia and then the people of gandara choses a new chief his name was Moens according to the crust on sean the Mones was speaking afghani pushto.

From Mones to Mir wais there is no sign of any Jirgha, if we search the history of Afghanistan and India, the afghan have ruled for a long time but there is no prove of any afghan king who have been chosen by Jirgha,at that time afghan's geographical structure was not yet settled, the country was consisted of many tribes. Eastern part of the country was related to India (new Pakistan) western and northern part of the state was under Persian dominance and some tribes were leaving independently. Their people were not under the any country and not they followed the leave of any state they had been settling their disputes according to their own Jirgha.

Mir Wais Loya Jirgha

When in 1702 the government of Persia appointed the Georgian as governor general of Qandahar to strengthen their hold on Afghanistan. IN 1709 the Ghilzai rose under Mir Wais and slaughtered the hated Georgian and garrison and toke Qandahar from Persia safari dynasty, and convened loya Jirgha at Qandahar, in which all the Afghan tribes, chieftain ulma (religious scholors) were invited all the tribes of khiljais and durrannies participated.

In this jirgha Mir Wais presented a Fatwa of ulma of Macca against the Georgian, which indicated the righteousness of a Sunni revolt against the "HERETICAL" safavid Shia's. And also delivered a brief speech and suggested some proposals of the future of afghan sovereignty. After a long discussion Mir wais was chosen as first chief of the nation, and according to the tribe assure him for any kind of sacrifices to save afghan from any foreign invader.

MIR WAIS dies peacefully in 1715 and lies in a mausoleum in Qandahar. He never proclaimed him self – king, but simply wakil (governor or regent) of Qandahar.

Third Loya Jirgha

After the death of Mir Wais his brother Abdul Aziz chosen as wakil and ruled Qandahar for eighteen months. Abdul Aziz was chosen as wakil by loya jirgha Abdul Aziz wished to make peace with the Persians and make Qandahar once more a safavid province .When Abdul Aziz want to convene loya Jirgha about their wishes .

The participants of Jirgha strongly oppose his proposal and rejected. But about Abdul Aziz given a message to Persia.

When Mir Mahmud the eldest son of Mir Wais was informed about this secret message, he with the help of other forty tribal chieftien and ulma exiled Abdul Aziz and convened a loya jirgha.

In this loya jirgha Mir Mahmud informed All the jirgha members about the conspiracy of Abul Aziz , and also announced the death of Abdul Aziz in this occasion he taken the approval of the jirgha and seized power in 1717.

Shah Mahmud just as his father done. Mahmud sensed correctly the helplessness of Shah Sultan Husain and he marched into Persia in 1719 and occupied with almost without opposition. About nine months Mahmud returned precipitously to Qandahar and put down to volt by the governor left in charge Bijan Sultan.

On April 25, 1725 Mahmud agonies came to an end at the age of 27 years. The next day Ashraf proclaimed himself the SHAH and there force effectively cut himself off from Qandahar. For the brother of Mahmud, Husain and other kinsman would never accept the 26 or 27 year old ASHRAF as SHAH

After 4 years Ashraf hunted by both nadir and Husain sultan of Qandahar (Ashraf's cousin); was probably killed by Husain sultan of Qandahar in February 1730, with the assignation of Ashraf was the end of afghan ghilzai rule over Persia.

Ahmed Shah Durrani Loya Jirgha Of 1774

The modern state structure of Afghanistan took its first shape in 1747. As the nation of any antonymous state prompted by the death of a famed passion military general Named Nadir Shah, Who died enrooted on return from northern India (Afghanistan), number of high ranking officers opted for independence, choosing know for his chivalry and courage in battle fields ,Ahmed Shah.

It was during the regime of Ahmed Shah (1747 to 1773) that Afghanistan emerged as a nation state .Ahmed Shah was chosen as a paramount chief of Durrani tribe and the head of the country by chiefs of the various tribes representing as an Electoral College or Loya-Jirgha. Ahmed Shah who displayed a subsequent career of conquest and skillful administrative capabilities representing a trumping pointing afghan history, before 1774. Afghanistan as a state had no national identity.

To elect the king a loya jirgha of tribal chiefs was held at Mazar-e- Shar-e-Surkh Qandahar in October 1774. After nine prolonged session of jirgha endorsed the formation of a modern Afghanistan state and elected Ahmed shah as the king.

Amir Shair Ali Loya Jirgha Of 1865

In the nineteenth century several amir ruled twice Kabul Shah Mahmud (1800-03; 1809-18. and then in hearth until 1829) SHAH SHUJA (1803-09; 1839-42); Dost Muhammad (1826-39, although civil kept him self from declaring him self amir-ul muminin until 1836; 1842-63); Sher Ali Khan (1863-66; 1868-79 although he never gave up his title amir even when out side from Kabul).

In 1865 Amir Sher Ali convened a loya Jirgha for the endorsement of his politics and program in order to put an end to the civil war and internal conflicts ensure national society and extend central authority to the entire country almost soon tribal chiefs approved his plans.

Amanullah Khan Loya Jirgha

Shah Shuja was the last ruler of durrani dynasty. Shah Shuja faced a difficult time in defending his kingdom from the sick attacks and fear attacks s by Alexander (I) of Russia and napoleon bona part. Due to their fear Shah Shuja found it necessary to have good relationa with British India. He signed at rotary with British in 1809 in Peshawar.

Shah Shuja was deposed by his own vazeer Fateh Khan the dynastic rule of barakzai replaced that of Durrani's with Dost Muhammad a capable ruler. Dost Muhammad died in 1863, and succeed by his son Sher Ali, Ali by his son Yaqoob Khan, Yaqoob Khan was not effective ruler and soon after his cousin Abul Rehman stepped into power.

After the death of Habib Ullah his elder son Amanullah stepped in power Amanullah Khan like Abul Rehman Khan was known for his administration capabilities. He believed in establishing friendly relation with Soviet Union. King Amanullah Khan War regained the land across the Amu Darya, the oaser of men and panjadeh.

The Soviet Union wanted to win the favor of Amanullah Khan to suppress the growing resistance by soviet Muslims minority Balchevikisim in 1921 a treaty b/w Afghanistan and Soviet Union was signed. The Soviet Union provided aid cash subsidies and air plan plants, transport and communication technology and carried out the lying of telephone line B/W Kabul and mazar-e sharif and heart of Qandahar.

Amanullah Khan was zealous reformist and believed in introducing many reforms to hang the status of his country from traditional society into a strong modern society. Amanullah Khan introduced many rapid reforms. Introduction of the modern education for both male and female, Replacement of tribal system with strong administration system, and establishment of friendly relations with west the reforms the reforms included the 1923 contitution guaranteed many civil rights, he established a new national bank and introduced Afghanistan anew unit of currency. He also provided a university, national resignation and identity cards and established the legislative assembly.

First Loya Jirgha of Amanullah Khan In 1919

After the incident of Jalawala Bagh the delegation of Indian Muslims came to Kabul and informed the King Amanullah Khan about the cruelty of the British on inclines. After meeting with thw delegation of Indian muslims Amanulluah Khan conened a loya jirgha and he delivered an effective speech against the British , The afghani ulma released a fatwa of jihad against the british, and the participants were agreed to help their Indian Muslim brothers and afghan tribes started jihad against the

britisharmy and defeated the british army under the command of journal nadir khan at all, and they siege Zhob Quetta and Wana continent. After that the British govt ordered the general dairy to seas fire.

2nd loya jirgha of 1923 for the approval of constitution

On 26 February 1923, the second loya jirgha convened by King Amanullah Khan at jalalabad the number of participants were 872 and gave approval of constitution after long decision.

Third Loya Jirgha of 1923 for the Approval of Constitution

After a long tour of Europe in 1928 King Amanullah Khan called his third loya jirgha at pagman in which two thousand representatives of various section e.g. tribal, inductive, ulma and senior Govt officials participated and gave approval of new laws and introduced some new amendments about judiciary defense, national dress and national flag.

Nadir Khan Loya Jirgha In 1929

General Muhmmad Nadir Khan returned from self improved exited to over through Habibullah (Bacha saqqao). Whose reign lasted only nine months. Nadir Khan former commander of Amanullah's army had faught the military cut backs of the young king. He was sent to pairs as ambassador in April 1924, and letter retired to protest Amanullah's rapid modernization program. In September 1930 King Nadir Shah Summond loya Jirgha the assembly confirmed him as king of Afghanistan, announced support of his November 1927 price legation.

The loya jirgha of king zahir shah in 1914

In September 1939 when the Second World War started, the Russia joined allied forces against Germany; the British asked logistic support from Afghanistan and Persia, Iran rejected any kind of cooperation against Germany. The afghan Govt convened loya jirgha in 1941 for discussion on the demand of allied forces. After prolong discussion the jirgha rejected the demand of logistic support.

The loya jirgha of 1949

This jirgha was convened when tha Pakistan Air Force was caring out occasional Air strieks in Pakistan tribal agencies to quell disturbances there. Pakistan Aircraft bombed inadvertently. On June 12, 1949 the village mughalgai 2100 years under the border of Afghanistan. The afghan GOVT thereafter convened a loya jirgha in July 26, 1949.

The Loya Jirgha of Prime Minister Daud In 1955

The afghan prime minister Daud Khan called a 360 member, loya jirgha after the announcement of one unit plan by Pakistan the jirgha took the following decision

1. Support to the pushtunistan issue and the government stand in demanding a plebiscite in the pushtun areas of Pakistan.

The Loya Jirgha of 1964

For the approval of a new constitution King Zahir Shah called loya jirgha on October 01, 1964, 455 members participated in this jirgha and approved the countries future constitution.

The Loya Jirgha of Prsident Daud In1976

At the end of January 1976 president Daud called a loya jirgha under the president ship of Azizullah Wasti for the purpose of the new constitution and selecting the president of the state after having 24 sessions.

The Loya Jirgha of President Babrak Karmal (1885-1886)

On April 23, 1985 the first session of the loya jirgha was held in the Kabul Polythenic. 1796 representatives from all over the country who had been elected by the local jirgha in the traditional free and democratic atmosphere a 200 invitees were participating in the loya jirgha. The 200 invitees incloding others Ajmal Khattak, Khair Bakhsh Marri about 70 to 80 tribes man from the Pakistan side of the border and 40/50 from than.

The Loya Jirgha of Doctor Najeebullah 1987

On November 29, 1987, 1500 delegates nominated ,elected and 400 foreign guests, including delegation from the awami national party society party, national libration front of Baloch people and Hizb-e- Ichruk-e qabail from Pakistan Abdul Rahi Hatif its located deputy chairman, for the duration of the jirgha.

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BRAHVI FOLK STORIES; ITS THEMATIC SIMILARITIES WITH PASHTO

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Abstract

Folk Literature plays pivotal role in the protection of historical, cultural and literary aspects of any language. The very roots of a language are traced in its folkloric tales.

These are a source of providing comic relief to the readers as well as moral cleansing. All sorts of virtuous deeds are given an exposure to. Thereby, encouraging the readers, including women folk, to be able to combat the troubles and turmoils of life boldly, and as such, they will be able to emerge successful. The evil is shown to be defeated and is associated with catastrophic ending.

The author of this paper strived to pin point its significant role, similar aspects in the folk tales of both languages and many more.

Key words: Brahvi, Pashto, Folk Tales. Folk literature

Research Methodology:

The study of folk stories could be carried out through qualitative measurement hence for this study qualitative tools and method has been used. On the same basis assorted sources have been consulted which also includes the contemporary literature.

Introduction to Folk Literature:

The basic purpose of writing epics, short stories or any folk story has been to entertain and delight people. Besides being their educational values and historical knowledge, which these actually impart, the Psychological benefits obtained from these stories cannot be over looked.

These folk Stories play an important role in Literature. These stories reflect the Psychological aspects, superstitions, the fundamental beliefs and such like aspects of life.

The stories are the reminiscences-the old nostalgic memories, which are deemed essential treasure-house by the demographical experts. Who believe that these stories

throw ample light on human Psychology and the origin and development of human mind.

The critics keep an eye on the technical aspects of the stories, whereas the reader is kept engaged in the element of joy these stories provide.

There are flaws which may be traced in plot construction. However, this is only plot which maintains the reader's attention throughout. This interest is because of the supernaturalism or metaphysics. The judgment of the critics may be at times critical or harsh, we do not however, lose imaginative contact while reading such stories.

It may be true to say that at times we are likely to forget the relationship between cause and effect, owing to the metaphysical aspects in the stories.

We for a while, are likely to be oblivious of the actualities of life, rather are lost in the magical world latent in these stories, this world is a strange one; replete with multi colors and attractions at every point. We do here have to credit the critic, who does assess the plot of the story, but cannot help keeping his eyes off the subtleties and delicacies of it.

He is not to be considered a loser. He is drenched in the beauties of these stories, the genre of folk stories is soaked with the heavenly relics, the narration reflecting the civilization. It is to the credit of these folk stories through which prose has flourished in all times.

If we analyze the scenic aspects hidden in folk stories we find out that no other types of literature come close to it. We find out in abundance the scenic display in the folk stories. It relates to the panoramic views from local to universal. The themes such as orchids, rivers, deserts, the calmness in the evening, the gentle touch of heat; all are interpreted and portrayed with utmost care and delicacy.

Not only these but the pain of desertion, cowardice and gallantry, motherhood, respect, honour, the bashfulness, wrath and much more are interwoven systematically at intervals. The feelings and emotions are found in these stories are multifold. The folk story is the representative of all such aspects of life.

Brahvi Folk Stories:

We may say it with confidence that the folk story is a precious gift of the ancestral treasure. Brahvi Literature cannot ignore the importance of folk stories, keeping in view the fact that these stories have made Brahvi literature shine like a pearl. These stories have added beauty to it and have made it ornamented and loveable.

The Brahvi Story writer does take the readers to a world of sublimity and imagination; normally unaccusable. He does develop the love for humanity unconsciously. These Brahvi stories may have supernatural characters like fairies but the hero-the protagonist is always a man like our selves. Among the magical displays are found true human beings.

We find the readers being sympathetic towards the miseries of these characters and also see the element of joy in them upon seeing their heroic characters, coming out of troubles and turmoil's. Such is the characterization of these folk stories, that it always keeps the readers intact. We may cite here the story of the character her of the central character of the story, who in order to help the neighboring king, goes out to fetch the eyes of Bordue, to help the wife of the king is entrapped by Bordue; who lights up the fire to kill him We see in the hearts of the readers the anguish, the pain which they feel for their hero. The prayers of the elderly person rescue him and he succeeds in killing Bordue. The readers are enormously delighted at this rescue.

The central character also comes in contact with some villainous characters. We find the hatred in the hearts of the readers for these antagonists. This is truly called the poetic justice-love for the good characters and hate for the evil ones.

The readers want their heroes to be successful and want to see the evil meeting catastrophe. Another instance of these feelings being developed in the heart and soul of the readers is when in Gul-e-Khandan's story, the wife of the hero, suffers at the hands of her husband's two brothers; who force her to dance and want to take her to koe kaaf. We see the readers dejected and melancholic and when the young prince is rescued by the caravan, from the well, and reaches home safely, wife returns home and the repentance by the two brothers; all these make the readers happy. This is how in each story the protagonist is shown to be undergoing ups and downs in life; facing the vice and the virtue, thereby, concluding each story with hero to be victorious and this indirectly is the victory of being virtuous. The readers come across various themes of life including sympathy, sacrifice, love and kindness and are bent upon developing these qualities.

We find that the central characters of these folk stories are mostly the conspicuous personalities like princes, the ministers, the nobles etc. They prefer serving humanity at the cost of ease and comfort in their lives, they want to establish virtue.

They do face calamities and challenges but their unflinching and untiring efforts and zeal makes them successful. They do this only in order to safe guard their people. They combat with evil, fight the monsters, the wicked and the vicious characters, by defeating them these heroes relax.

If we analyses Brahvi folk stories we realize that there is always some sort of moral cleansing besides the comic relief and delight. For instance, here may refer to the readers the book “Masa Cal” by renowned author Afzal Maingal, Brahui Academy, 1988. in which each story contains elements of Solidarity, unity, love for mankind and affection.

Similarly, the book compiled by Abdul Rehman “Brahvi Kisa ghak” Brahui Acedemy 1977. also reflects the similar trends.

A book “Brahvi Khalki Kisa-e-ghak” by Afzal Maingal ‘Bay-na-takr’, Brahui Lok Kahany, 1978. ‘Masalal’. ‘Hussan-e-wazir’, ‘Gul khanda’ 1993., ‘Hussan Bano’ 2002., ‘Shams-o-kamar’ 2003, Azeem Jaan’s Kacharee, Brahui Academy, 1995. and Kafla-the caravan, the Sosan Brahui’s Heerof, Brahui Academy, 2004. Professor Anwar Roman’s Brahui folk stories, Brahui Academy, 1965. All these folk stories reflect Brahvi culture, traditions, habits and personality traits of people and this exposure leads the readers to have a peep into the world of virtue. These folk stories in Brahvi literature certainly more the readers towards virtuous actions.

These make men brave enough to face boldly the challenges of life and also to be able to resolve the intricate issues. In his efforts they will surely be victorious.

We also find a special space for women in these folk stories, who are encouraged to confidently face the problems in life.

Similar aspects of life are also found in Pashto folk stories

These stories reflect the various features of society including physical and economic ones, and also reveal to the readers the ways of life these people have adopted. We find likeness and index of similarity of themes between Brahvi and Pashto folk stories; with a slight difference of Life Style Patterns, Circumstances, Language and Culture.

“Mili Hindara” is the epitome of these traits in Pashto “These long and short termed incidents and anecdotes bring to light the Pashto Social life and are narrated, out of the discussions that take place at homes infinite, and Hujras and Daria’s (Places where group of people gather for counselling and judgments). (Prof. M. Nawaz Pashto Academy Pashto-1987, Pg-168)

Qazi Hanifullah Hanif says in his book “Pashtoon Aur Madee Folklore” page No. 10.

”انسانیت اور تہذیب و تمدن جامد اور ساکن نہیں ہوتی بلکہ یہ سب کچھ ہمیشہ ترقی کی طرف گامزن ہوتی ہے۔ اسی

طرح انسان کی زندگی کے رنگ ڈھنگ تہذیب و تمدن اور رہن سہن کے طریقوں اور ان سے متعلقہ اوزار اور

آلات میں بھی تصنع ترقی اور نفاست آگئی۔“

Translation: Culture and civilization are not static in nature but it always make progress. By the way it reflects in the life style, tools and culture of a nation.

The Characters in these stories, both of Pashto and Brahvi are men like ourselves, full of breadth and blood.

“The Pashto Literature has preserved and protected the language and has introduced lively characters representing social life and these characters are presented as role models for the readers and have made them once again living and out of the world of stories (Pg-108).

One important point related to these folk stories is that, these portray in true essence, the national events, cultural values, and if these are devoid of them, shall never be deemed as true representative of society. There may be a touch of colors of event from the lives and the cultures of other nations, but these are presented to the readers with a feeling, that we find a symmetry and balance in their exhibition, with a touch of similarity of the events as belonging to reader's culture and life.

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Journalistic Services of Abdul Samad Khan Achakzai

Abdul Khalil*

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Abstract

Although Abdul Samad Khan Achakzai is known for his political services, yet the journalistic services of his are countless. The history of journalism in general and that of Balochistan and Pashto language in particular is incomplete without mentioning the services of Samad Khan Achakzai. This prolific journalist endeavored for the enforcement of Press Act which consumed his energy, time and money. He achieved the arduous task of setting up of a modern printing press. He sold his property and collected donation from general public for the accomplishment of this task. The initiation of weekly Istaqlal is unforgettable service of Achakzai. This newspaper played the role of a nursery where all early journalists of province Balochistan learnt journalistic work. Khan Shaheed, the title used for Abdul Samad Khan Achakzai, faced many difficulties in his journalistic life.

Key Words: Abdul Samad Khan, Achakzai, Khan Shaheed, Balochistan, Press Act, Printing Press, Weekly Istaqlal, Journalism, Pashto

Introduction

The cardinal purpose of this paper is to highlight on the services of Abdul Samad Khan Achakzai which he had rendered in the field of journalism. Moreover, light will be put on Achakzai's struggle for imposition of Press Act in Balochistan. The endeavors of Abdul Samad Khan Achakzai for the purpose of establishment of printing press will also be discussed. Weekly Istaqlal of Khan Shaheed is also to be discussed in this paper. Another aim of this paper is to shed light on the difficulties which Achakzai faced during his journalistic career.

Struggle for the imposition of Press Act

Samad Khan Achakzai wanted to launch his own newspaper but Press Act did not exist in Balochistan till 1937.ⁱ And, it was impossible to launch a newspaper without

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the imposition of the Press Act. Therefore, he started struggle for the imposition of Press Act. Khan Shaheed sought the help of different political leaders belonging to various political parties including Indian National Congress, Muslim League and Muslim Conference.ⁱⁱ He met Molvi Shafi, the then secretary Muslim Conference, and Molvi Sir Muhammad Yaqoob, the then secretary of Muslim League, in order that he might seek their assistance and help for the enforcement of Press Act in Balochistan.ⁱⁱⁱ He also sought the help of Syed Murtoza Badoor, Sir Muhammad Amin, Doctor Sir Zia Uddin and Sir Shafahat Ahmad Khan. The most essential role for the imposition of Press Act on the request of Abdul Samad Khan Achakzai was played by Mian Sir Fazal Hussain, member Government of India.^{iv} Molvi Shafi and Molvi Sir Muhammad Yaqoob on the request of Abdul Samad Khan Achakzai met Sir Abory Mitacaff, the member Government of India, and pursued him to take measures for the imposition of Press Act in Balochistan.^v The role of Sir Abory Mitacaff cannot be denied. He also took serious measures for the enforcement of Press Act in Balochistan. In fact his stance paved the way to the enforcement of press act in Balochistan. He once told Samad Khan Achakzai, "You do not know how difficult it was to convince the authority to enforce the Press Act in Balochistan."^{vi} Finally, the efforts of Abdul Samad Khan Achakzai bore fruit and Press Act in Balochistan was enforced when he was detained in jail as a political detainee.

Struggle for Establishment of Printing Press

Before 1935, there was no modern and lithograph printing press in Quetta, the center of journalism in Balochistan. Only a few hand press and treadle machines mostly used for English typing were present.^{vii} It was impossible to launch any standard newspaper in the presence of those low quality printing presses, so Samad Khan Achakzai decided to initiate his own printing press. Samad Khan laid the foundation of "Aziz Electric Press" in Quetta. He, in fact, named the press after the name of his friend and untiring Baloch political leader Mir Yousaf Aziz Khan Magsi who had died in 1935's earthquake. Aziz Electric Press was the first and largest litho-electric press in Balochistan. And, it was the most modern printing press of its time.

The setting up of that printing press cost Rs10000 Rupees. 7500 rupees were collected through the donations of Samad Khan's friends, peers and general public. And, Samad Khan managed the rest Rs2500 by selling his property. A large of portion of the donation that was Rs2000 was given by Khan-e-Kalat Mir Ahmad Yar Khan.^{viii} Kamal Uddin Ahmad in his book 'Sahafat Wadi-e-Bolan Main' says "Mir

Yousaf Aziz Magsi bought a printing press so that he could launch a newspaper from Balochistan and this purpose he collected donations from Mastang. But this could not happen due to his early death. And, after his death Samad Khan Achakzai become the in charge of that printing press.”But, the claim of Kamal Uddin Ahmad cannot be supported by any reliable evidence. Abdul Ghani Khan Ghano, one of the reputable historians of Balochistan, told this researcher about the claim of Kamal Uddin, “It is a hundred and ten per cent wrong not to give the credit of initiation of Aziz Electric Press to Khan-e-shaheed. It was Samad Khan who struggled for the printing press. He even sold his own property so that he could manage the money for the press.” Other historians, researchers and writers like Malak Asad Khan Tareen, Dr. Shah Muhammad Murri, Shoukat Tareen and Prof. Sami Naghmana Tahir are also of the opinion that the printing press was started by Samad Khan Achakzai. Samad Khan-owned Aziz Electric Press was situated at Prince Road Quetta. Weekly Istaqlal, the newspaper of Samad Khan, was printed in that printing press.^{ix}

Weekly Istaqlal

Abdul Samad Khan Achakzai, the father of journalism in Balochistan, started publishing Istaqlal in January 1938. It was a weekly newspaper. Istaqlal was a bilingual newspaper. It was published in Urdu and Pashto, the mother language of Samad Khan and the people of British Balochistan which is nowadays called the Pashtun belt of Balochistan. The main purpose of selection Urdu as language of the newspaper was that masses could read and understand it easily.^x This newspapers was distributed among the masses free of cost.

Istaqlal was an anti-British newspaper and it followed the policy which was against the rule of the British, the then rulers of the Indo-Pak Sub-Continent. In fact, it was the representative newspaper of the Injuman-e-Watan, a political party that worked under the leadership of Samad Khan Achakzai and was active in the Pashtun belt of Balochistan.^{xi} It also supported the stance of Qalat State National Party, another political party which was active in the Baloch belt of Balochistan. Weekly Istaqlal was a staunch supporter of stance of Indian National Congress, one of the major political parties of the Indian sub-continent. The stance of Congress was that India should not be divided. On contrary, Muslim League, another major political party, wanted the partition of India and the creation of Muslim state Pakistan. Istaqlal opposed the stance of Muslim League and was against division of the Indian sub-continent. Samad Khan Achakzai was of the opinion that the division of the Indian

sub-continent would weaken Muslims and the strength would finish. But, after the creation of Pakistan Samad Khan not only accepted the existence of this country but also offered his services for the betterment and welfare of the masses of this country. Weekly Istaqlal focused the issues of Balochistan. Its leads and super leads were about the news of Balochistan.

As Istaqlal newspaper published news about Balochistan, the people of the province felt that it was the representative of theirs. And, the people would voluntary give donations to Istaqlal because they knew that Istaqlal was their voice which was raised for the achievement of their rights. Despite low literacy rate and less population, the circulation of weekly Istaqlal was 2500 copies and on other newspaper could gain such popularity at that time in Balochistan.

Although Istaqlal was against the policies and rule of British government, the British did not ban it. They only fined it and asked Samad Khan to submit security fee during their rule. But, after the creation of Pakistan the rulers could not tolerate the truth published in Istaqlal, so it was banned in 1950. After the imposition of ban of weekly Istaqlal, Samad Khan started publishing weekly 'Pegham-e-Jadid and Monthly 'Pashto' but these magazines were also banned under the Balochistan Public Safety Act.^{xii}

Weekly Istaqlal played vital role in the journalism of Balochistan. It was among the early newspapers of the province which motivated people to read newspaper. Common people were not habitual to reading newspapers. It was Istaqlal which for the first time inspired common people to read it. Being Urdu and Pashto newspaper, Istaqlal played important role in teaching people these two languages. The Istaqlal of Abdul Samad Khan played the role of nursery where almost all the early journalists of the province learnt journalistic work. Istaqlal was active supporter of the Indian National Congress and opposed the Muslim League's point of view, so to counter Istaqlal Muslim League initiated its own four newspapers. In fact, the initiation of those newspapers could not lessen the popularity and role of Istaqlal but their commencement provided another platform for the journalists of the province. Istaqlal newspaper raised the issues of the general public of Balochistan, so the people considered it as their own newspaper.

Difficulties Faced by Samad Khan during his Journalistic Career

The journalistic life of Abdul Samad Khan Achakzai was full of difficulties and hardship. He faced much difficulties while struggling for the imposition of Press Act

in Balochistan. He travelled to big cities of Indian sub-continent to convince the political leaders to support his demand of enforcement of Press Act which cost him much money and consumed his time. Abdul Samad Khan faced hardness while establishing printing press in the province. He faced financial problems. To overcome those problems, he collected donations from general public and sold the property of his own. The non-availability of technical staff and professional journalists in Balochistan posed many problems to Samad Khan. He had to spend much money while travelling to big cities in search of technical staff for the newspaper and printing press. He paid more than normal salary to the staff recruited from other parts of the sub-continent because they are not willing to work at normal salary. Samad Khan had to submit security fees and fine when his newspaper Istaqlal was fined by the then government. The Istaqlal was banned in 1950 because it was blamed for violation of rules and regulations. The Pegham-e-Jadid and Pashto, two news magazines of Samad Khan, were also banned.

Conclusion

Samad Khan Achakzai, no doubt, played huge and positive role in the history of journalism of province Balochistan and Pashto language. His services are unforgettable. He was titled as “the father of Journalism in Balochistan” for his countless services. He was the first journalist who laid the basis of that journalism which was meant for the welfare of the masses of the province. If Khan Shaheed had not struggled for the imposition of Press Act and establishment of Printing Press, public awareness would not have spread easily in the province of Balochistan. And, if he had not launched Weekly Istaqlal, journalism would have not promoted in the province.

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