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The contribution of Amir Ali Sher Nawayi and Khushal Khan Khattak in relation to nation-building: A comparative study

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Abstract

The distance between Amir Ali Sher Nawayi and Khoshal Khan Khattak is about two centuries. In the realm of poem, politics, and civil activities both of these two personalities have joint aspects which have been recognized by the eastern cultures. They have involved and connected poems, societies, and have religious, cultural and literature values in the community. Their speeches themes which are joint and mutual are the main components of eastern culture understanding and nurturing the nation-building concepts. For instance, justice, equality, humanity, confidence, taste, etiquette, spirituality, commitment and humanitarianism. These are the main components on which nations are connected through politics, culture, and art as Amir Ali Shir Nawayi, Khoshal Khattak and other poets have done. It is clearly understood that our languages and cultures are connected and cannot be disconnected. As per linguistic, the languages spoken in this region, are connected to each other at some extent. This connection causes to understand and learn these languages easily. Moreover, preservation of culture, religion, and politics connect nations and state their identity. Common culture, and especially folkloric values preserve the connection between different nations and they consider each nation as their own. For example, we can say 'storytelling'. If an Uzbeki Story is read or heard by any of the Pashtoon or Tajik, so, he will see him/herself in it. This is the real picture and proof of unity among the nations. The advocacy and struggle of Amir Ali Sher Nawayi and Khoshal Khan Khattak reminds us that these nations are not torn, nor spate, but ONE. They have one wish and one common objective. Their wish is serving human's growing and developing, unity among nations and unity concepts. Their objective is unity and making one united nation. Geographical territory is the bases for nation-building. Afghanistan is the place where it is the home of all nations, a resort of economic resources, businesses, joint cultures, and nation-building.

Keywords: Amir Ali Sher Nawayi, Khoshal Khan Khattak, nation building, culture, folklore

1. Introductions

Amir Ali Sher Nawayi is the Uzbeki language founder and Mr. Khoshal Khattak is the Pashto language organiser. Both are the symbols of development and progress for their nations and languages. They have supported education and culture. If they were not in present, neither Pashto nor Uzbeki language would have such growth as now. Apart from their advocacy for their nations in the areas of education, culture and imagination, they have also struggled for nation-building within and beyond the borders.

2. Research Objectives

The main objective of this research is to particularly know, compare and understand the intellectual, imaginary, and achievements of both legends, with the help of mutual and joint concepts. They are well known as the symbols of nation-building.

3. Research Questions

1. What will be the achievement of this research?
2. Will this research pave the way for the unity of nations?
3. What will be the impact of this research on the region?
4. What is the value of comparison of two personalities in terms of artistic and culture activities?
5. What are the joint aspects among nations?
6. In terms of nation-building, what are the ground struggles of both personalities?

4. Research problem

One of the problems that the Uzbek language works of Amir Ali Sher Nawai were not translated into Persian and Pashto. Unfortunately, I did not understand Uzbek; it was not clear to me how his works were written in Uzbek. Due to stress and lack of time, I could not read all these works.

5. Research hypothesis

This important research is based on the below hypotheses. Both the personalities have presented nation-building in their advocacy and have joint aspects of their concepts.

6. Research hypothesis

The research methodology of this study is descriptive and comparative. The data will be collected from books, journals, websites and other important electronic and non-electronic sources.

7. Study findings

7.1 Nation-building

In order to know what nation building is, we have to have ground knowledge first over the nation definition. Early conceptions of nation defined it as group or race of people who shared history, traditions, and culture, sometimes religion, and usually language. According to oxford language "Nation building is then the creation or development of a nation, especially one that has recently become independent, the army is still engaged in nation-building". That is to say, Afghanistan comprises diverse tribes such as Pashtoon, Tajik, Uzbek, Hazara, Pashai and so on, but they all live under a single national identity. In short we can say that nation-building is the construction of national identity by utilizing the power of a state. The people who make nation are called nation builders who take initiative to develop the national community through government programs like Amir Ali Sher Nawai and Khushal Khan did (Ahmad, 2013) ^[8].

In addition, Nation-building reproduces the national identity of a country and its people, and national identity builds national harmony through social, cultural, historical and political values. These elements then unite and make a nation. Ethnic and linguistic arrangements are the blessings of God and the mean of identifying each other's structure. On the others side, Islamism is another foundation that brings regions together in a larger circle and protects it from evils (Ali, 2007) ^[7]

Living tribes and nations are those who have significant people and geniuses. The shadows of great personalities are spread over it; the secret of the nation survival is enfolded in the body of geniuses and extraordinary souls. The nation is proud to have outstanding and effective men and geniuses. God gives birth to odd people and geniuses in any nation. For rising of a nation, the star of good fortune shines in the body of masterminds and skillful personalities (Farhadi, 1970) ^[6].

Pashtuns offer a prayer to their children in order to become remarkable men. The question is, what norm makes a greater individual? Who? The person's name should be written here such as the name of Khusha Khan or Amir Shir Nawai He is the one with the idea of nation's services and progress. The man of importance is a symbol. In the body of a great man lies the thought of growth, prosperity and well-being of a nation. In addition, he has high and deep thoughts. His only concern is the development of his land

and people. When this prayer is said, the hand of progress and fortune appears behind this prayer. This hand is a part of the body from which goodness, success and improvement can be expected. Blessed are the nations that ask such prayers from their God for the rest of them. God looks over the state of such people and give them leading figures based on their movements and hopes. (Diwani Fani, 2016, p. 72)

7.2 Islam

Islam is an amazing foundation that brings nations and regions closer together and nurture them on a set of specific principles. Majority of this region are Muslims. Islam has also shown this in its words and deeds. These two great individuals have a fundamental place in these great people. The construction concepts are revealed: Justice, fairness and human rights take precedence in these concepts (Ali, 2007) ^[7].

One of the characteristics of great people is that their lives are for others, but they are comfortable and self-reliant. Both of these great people know life in the same way. Religiosity is a principle between the two of them (Fani, 2016, P. 167).

7.3 Morality

Morality is the only principle of humanity that unite nations in specific treaties and traditions, respect each other. As well as, commitment to religious and national values are what that join nations together. Gathering makes the human mind and brings out small homes, unites them into a larger society and commitment and adherence to these principles create a nation (Ghani, 1399) ^[4].

Magnificent figures, poets and leaders try to convey their thoughts in speeches and build society on moral values. They know that the foundation of a society is based on the pillars of justice, humanity and morality. The interdependence between communities determines these values. Value is the establishment of the social system and it is based on the same standards of justice, humanity and spirituality. Although the times of Amir Ali Sher Nawai and Khushal Khan are spaced about two centuries, but their social system is based on these values and has not changed. They both cherished their religion and the other in terms of religious morality and commitment. These are the values that these two great poets have nurtured in their speeches and political struggles. It is with these values that Eastern culture is introduced (Khushal, 2016, P. 122) ^[2].

7.4 Culture

Culture is a position in the field of nation building that collects water from different streams and presents it as a treasure in a large pool, in this regard cultivating, folk traditions, customs, literature (proverbs, sayings ...) tangible and intangible artifacts, economic resources such as money, mines, geological values and professions are what have spiritual and substantial benefits worthiness. Together, these gatherings form a nation, such as weddings and ceremonies in traditions. The Uzbek side is very popular among the Uzbeks. Similarly, Kandahar soup ... Fruits are also taken in the same way, this is something that is shared with the tribes, as well as hospitality and wedding traditions. These cultural aspects are embedded in the works of both; they know their people well and have treated them accordingly. (Azmun, 2021, p.260).

In addition, one of the characteristics of ancient people in Eastern culture is that they appreciate great people. It is in their nature to admire those who follow their path, as well as those who work hard. Amir Ali Sher Nawai condemns lazy and indolent individuals and praises the ones who are masters of an art (Khushal, 2005) ^[3].

7.5 Message

The message of the writer and the politician is to create a great, prosperous and comfortable society, and to formulate the nation. Amir Ali Sher Nawai is not the prime minister. He asked himself: how to use his position for the benefit of his land and community. Khushal is also not about being close to the Mughal court and dear to the Mughal kings, but about how to benefit his people and society from the Mughal movement and the situation of that time.

8. Conclusion

Amir Ali Sher Nawai's political and cultural accomplishments marked the beginning of the Renaissance in Uzbek language and culture. Through his efforts, the Uzbek language became flourished, culture was developed and people were encouraged to use political methods and struggles in order to awaken the nation and work for their language and country. He is in fact the father of Uzbek language.

Khushal Khan is also a political culturist. His politics was the development, freedom and fortification of his land. He compensated the cultural struggle for the awakening of his people through Bazm and Razm, and introduced the region and the people. He breathed new life into Pashto and was considered the father of Pashto language and literature. In addition, He worked for Pashto, gave it a sense of freedom, unity, self-reliance, awakened Pashtuns, and invited them to knowledge and art.

Both of these cultural and political figures have written their pieces in Persian language. Their written scripts are as clearer as transcribed in their native language for the purpose of nation building, Muslim thinking and humanitarian ethics. Both of these great cultural and political individuals gave a breath of fresh air to Uzbek and Pashto languages and cultures via their hard work and services.

Both of them aimed to start struggle from their homeland first and then spread it into larger communities, in order to connect their people to each other through the thread of art and knowledge. The message of human society is embedded in their struggles. The result of their deep thinking is that they left the pillars of society, system, justice, fairness, and humanity. Religion and culture are two standards that are being appreciated a lot by the people of a state. They went from racial to nation-building with the same values and commonalities. Both of them are great figures by virtue of their services to the people and are symbols of Afghan culture. There are individuals that everyone admires and is proud of.

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