

Researching The Philosophy Of Compulsion In One Quatrain Khushal's

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Abstract

Khushal Khan is the best and leading poet and scholar among the poets of the Pashto language. His poems are related to various aspects of studies and many of his poems can be researched from various perspectives. His poems are related to philosophy, psychology, sociology, and other sciences. For example, researching the philosophy of compulsion in one of his quatrains can be presented as a good example of such aspects. In philosophical studies, the topic of force and choice is a problematic issue that has been discussed by holy religions, major cultures, great poets, scholars, and philosophers. He is one of the poets who has mentioned force and choice in his thoughts, he considers human the owner of force and choices. He neither accepts force nor considers humans obedient to force.

According to Islamic Studies, choice and compulsion are written in Louh-e-Mahfouz and when a human faces these two sides, every side is in the favor of humans, however, according to educational studies, human lives his/her life with social compulsion, psychological compulsion, cultural compulsion, religious compulsion, biological compulsion. When the poet becomes unable and can no longer tackle the problems of his life, at this time he considers life compulsory and involuntary. This part is available in the poems of some poets of the Pashto Language and the concept in Khushal Khan's quatrain is a good example. The topic of compulsion and choice in the poems and poetry, particularly, in all the poems of Khushal Khan and most particularly, in one quatrain is a new subject which is its value, and that life sometimes becomes a compulsion, it is a new research regarding it. In the research, library research and explanatory and analytical methods have been used.

Keywords: compulsion, choice, independent, forced, cause and effect.

Introduction

Sometimes, due to human and social problems, life becomes problematic and difficult. When this situation occurs to a human, he/she complains about life. This problem occurs because of psychological and social problems. Human is a type of being who is faced with binary wars and quarrels of the inner world, therefore, Khushal's quatrain talks about compulsion and the poet

considers himself a forced human. He says I did not have the choice of my birth and similarly I do not have the choice of death, thus, I do not know how I was born and how I will die. As a philosopher, the poet mentions the topic of compulsion, and his poems have many aspects that need new discussions according to philosophy and one of them is the topic of compulsion. The life of the poet was faced with

various situations, sometimes he was in a war, sometimes he was satisfied, sometimes he had to kill, and sometimes he loved. He was one of the great poets whose poetry has all types of ideas.

The value of the Research

The topic of compulsion and choice is a problematic issue and thousands of years ago with the start of the development of the world, various nations discussed this issue, for instance, the Greeks are worth mentioning here. Being a great scholar, Khushal's poems have relationships with various sciences and this issue "the issue of compulsion in one quatrain" is a good example of such an issue which needs discussion from the dimension of philosophy which indicates the value of this research.

Research Objective

Researching the issue 'The philosophy of compulsion in one quatrain of Khushal.

Research Questions

1. Is Khushal's chosen quatrain related to the idea of philosophy or not?

The methods of the Research

In the chosen research paper, library research and explanatory and analytical methods were used.

Main Discussion

Khushal Khan Khattak was the greatest poet of the Pashto language. His poems talk about many aspects of life. If his poems are read accurately and the reader has the knowledge of other sciences, he/she will come across new and comprehensive topics that have been presented in the poems of very few poets of the world. Khushal Khan is a person with contradictory thoughts. There are ideas about compulsion and choice in his poems that are worth researching. He, like other poets, sometimes favors compulsion and sometimes values choice. Every

poet has his own worldview and every human being has the right to think and present his thoughts. How valuable his thought is and how many people accept and implement it is a different matter.

A short discussion about compulsion and choice is how much choice a person has and how much he is subject to compulsion.

The literal meaning of compulsion is forcing a person to do something that the doer (subject) does not like to do. It is the actual work that is done by Judgement and Divine Destiny and is for the good of human. It is also used for repairing the broken thing, fixing and improving.

Literal meaning of choice is to choose and select or it is wanting and intending a good action, when a person is given the decision to do two things and the person is free in his will. If a person has the authority to leave one job and has the choice to do another job, such person is called free to do something; that is, at one time, a person has the power to do one thing and not to do another thing. Every society, civilization, religion, and many scholars present their opinions about coercion and discretion, some are supporters of coercion, some societies and people are supporters of coercion, and another group shows people under the influence of both coercion and discretion. In historical Greece, there were these two theories. According to many researchers, many societies took these two theories from the Greeks. In the Republic system, Plato talks about human freedom, freedom of thought and speech, and other issues that actually need to be researched according to choice. The Greeks took the concept of coercion from Mesopotamia. The Sumerian epic of Gilgamesh has elements of coercion and empowerment. In Greek ideas and theories, there is the theme of divine destiny and repression in the name of Laxis, Klotho, and Atropos, who determined the fate of mankind. Among the philosophical schools, the Stoic school is also worth mentioning, they were supporters of coercion. Among the Greek philosophers, the

ancient philosopher Heraclitus believed in the existence of absolute coercion, but at the same time, in the opinion of the famous Greek philosophers, freedom, and discretion determine the fate of humans, and this fate is determined by itself.

The concept of freedom and choice has a very old history, but in the Renaissance, this idea became stronger, but their interpretation of freedom is different from Islamic freedom. They said that human freedom should be such that religion should be man-made; religion is subject to human, but religions and Islam say that human must be religious; That is, human is subject to religion.

In the following four lines, Khushal is in favor of coercion and says that human is born and dies according to the law of coercion.

نه په خپله رای راغلم و دې عالم ته
نه په رضا درومم بیا و عدم ته
په څه شان راغلم په څه شان درومم

قطره چې بېله شي درومي بیا یم نه (Khatak, 2018, 592)

The meaning of the two verses is: (I did not come to this world and the universe by my own will nor I will leave this world by my own will and satisfaction, I do not know how I was born and how I will die. Human is born from a single drop. It has happened and human has no power of creation.)

The first line is (نه په خپله رای راغلم و دې عالم ته / I did not come to this world by my own will). Every human being is born from parents. The father is able to work and the mother is the land of work. A born child does not have the ability or desire to be born from whom, at any time and under any conditions he wishes.

Everything God Almighty does is for the goodness of human, but it is mentioned in the poet's couplet that he was not created by his own will. Who is he born from and who are his parents? Where and when was he born? What structure and color is he created in? What gender was he born with? And other such points indicate that human does not have the power of creation,

but later he has been given the choice to find Allah and the satisfaction of Allah.

The power of human creation is with God, so the poet says that he does not have the power of creation and he was not created by his own will. When the poet shows disappointment in his birth, we can conclude that he is facing worldly problems. Compulsive thoughts appear in the mind of a person when he is faced with many problems. There are discussions about this in the poems of many poets of the world.

Khushal is a person who has faced many problems, problems with Yusufzai, enmity with the Mughals, various problems with his children, etc., and this line and the whole quatrain is the best instance of it. The poet is faced with various problems and considers life as oppression. Khushal is in favor of coercion in the above quatrain, However, the truth is that human is somewhere between coercion and discretion. Many times, human has been given the choice to do good and not to do bad, and to achieve their goals by using the choice, but refusing coercion is not a scientific topic either. There are many topics that are imposed on a human by force and the choice of a person is denied.

Kant says about this: (If there was no free will, there would be no moral law or responsibility. In any action that does not have free will, human responsibility will not be involved; that is, if there is no free will, there would be no ethics, but natural coercion is contradictory to free will. In nature, there are laws of cause and effect. Every event (accident) and every movement will necessarily be the result of a cause. So how can free will exist in such a compulsory universe? It shows the contradiction of coercion and discretion and calls it superficial. He separates the areas of coercion and discretion, they do not conflict with each other, it calls human a resident of two worlds, from the point of view of his intellectual nature, he combines the world of discretion and freedom. It depends, from the

point of view of material and physical nature; he has it come under the influence of the forced world. From here, human action combines with the spiritual world from the sense of duty; it turns away from rational ethics, and refers to theology.) (Mandozai, 1988, 26)

(There is a famous saying of Imam Jafar Sadiq: (لا جبراً ولا تقويض بل امر بين الامرين) His believes that there is neither absolute compulsion nor absolute authority, the only thing that exists is between these two poles. There are forced things in the world and we accept that they are forced. For example, the family I was born in was not my choice. In the same way, there are many other things in nature that prove to be forced. On this basis, the opinions that say human has the choice to do anything are not true, but despite it, there are many things in nature that we have the choice to do and are not forced.) (Chamran, 2020, 94-95)

(The concept of coercion is not a new thing in worldly thought and opinion. The Iranians' Zarvan, the Greeks' Moira, the Hindus' Karma, the Stoics' predestination, Mani and Augustine's concept of original sin, and Schopenhauer's blind will can be studied everywhere.

Freud's internal compulsion gives power to intellectual mistakes that are powerless in the building of consciousness. This negative view of life has made the contemporary western writers Aldous Huxley, Gerard Hurd, and Andre Murdo believe the height of cynicism and they cry over the meaninglessness and futility of human life. (Cameo) has paid attention to the futility of human efforts in his book (The Myth of Sissy). According to the writings of the Greeks, Sisyphus was a person who was caught by the wrath of the gods because of his actions. He was punished by carrying heavy stones to the top of the mountain. He used to lift the stone with great difficulty and agility, and then it would slip out of his hand and send it back down. Sissy Fuss was then getting ready to pick them up. He used to lift the stones

to the top of the mountain with difficulties and suffering until the Day of Judgement, and the stone would fall back down. From this story, Camus gets the conclusion that the human condition is like Sisyphus, who builds the palace of civilization with many problems and sufferings, but when it is completed, he destroys it again and again and starts building it again. He is trying to say that human is forced by their destructive nature and to get rid of the grip of this nature, he does not have the choice to change. In his book (Civilization and its Disadvantages), Freud has made human disillusioned with the future. It is obvious that when this faith is accepted by the people, then all the efforts of social development, culture, civilization, and education will be considered useless, but fortunately, human is not completely forced nor is this nature unchangeable. If that was the case, he would still be living in the mountains and deserts like other animals.) (Jalalpori, 2013, 58)

Khushal Khan Khattak's second line is (نه په رضا نه دروم بيا و عدم ته). The poet gives a view of coercion about creation. We mentioned coercion and discretion and we talked about the fact that human is somewhere between coercion and discretion, but everything that appears to us as coercion is for the benefit of human. Khushal adds that I have neither the power to be born nor the power to die. Here the poet mentions death. Death or leaving this world is an act of compulsion, many people do not want to die, death is a reality that the people of the world avoid and many people do not accept it. The poet says that death is a forced action and there is no choice for human, but death is a reality that is created for the goodness of human and is the beginning of a new life. When a person is born, he does not die. After death, there is a transfer of time and place.

Conclusion

Khushal Khan is one of the best poets among Pashtu poets, his poems contain topics

considering various studies and this research paper is a good example of the topics discussed in his poetry which researches only one quatrain from the perspective of compulsion. The mentioned quatrain of the poet indicates that in addition to the quatrain, it has other topics which discuss the aspects of compulsion and discusses it keeping into consideration the various aspects. His poems also talk about choice and mention force as well; that is the poet is a supporter of force and choice, however, in the mentioned quatrain he is a supporter of force. He does not consider life, death, birth, and other important choices of life to be in the control of human power.

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