

Feminism of Khushal Khan Khattak

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ABSTRACT

Khushal Khan was a well-known scientist and poet laureate, and his poetry and beliefs are quite close to those that are held now and relate to the present. This scholarly essay is about the feminism of Khushal, while the first portion of express and dandify is concerned with feminism and the rights of women and girls. In the second half of Dastar Nama, a variety of Khushal's perspectives on the rights of women are examined, and the last section provides an allegory of the numerous sources.

Keywords- feminism, feminist, women's rights, Justice.

I. INTRODUCTION

In point of fact, feminism refers to the activation of women in the defence of women's rights. The ideas of a charitable person have been confirmed here after a discussion. Politician, cultural and debating figure. In his footsteps and in his efforts. We are making an attempt to bring some relatively unknown things to public attention. Despite the fact that we are not going to delve into the comparison with contemporary feminism, we have always regarded justice and equality.

II. INVESTIGATION GOAL

We shall provide evidence to demonstrate that he did, in fact, base his life and beliefs on feminist principles.

III. TYPE AND METHOD OF RESEARCH

This is a bookish and anatomical investigating method that tried to get multilateral ideas from a nominal and fair source, in addition to research we also and by ce in some sections.

IV. IMPORTANCE OF INVESTIGATION

In spite of the fact that there are a variety of various problems with the artwork and ideas of Khushal, I have never come across any article or issue that is titled "Khushal feminism." This research is not only contemporary but also completely unique, which is one of the reasons why it is considered to be so groundbreaking.

V. BACKGROUND OF THE ARTICLE

The name and acts that Khushal Khan has accomplished have brought him renown among a large number of people. On his life, politics, nobility, martial arts, heroism, sacrifice, incarceration, art, poetry, and writing, many articles, pamphlets, and essays have been written and published. Some of these topics include: On the other hand, authors and academics have conducted a significant amount of study on Khushal's ideas and works. On the other hand, Khushal Khan's ideas towards feminism have not yet been put into print. This is the first scholarly paper to be published under the heading "Khushal Khan's Feminism," and it investigates the

traces of feminism that may be found in Khushal's thinking and writings.

VI. FEMINISM OF KHUSHAL KHAN

The views of the Khushal on feminism are dissected in depth in this article's anatomical analysis. There for, in the first place, the masthead of feminism, and in the second place, the intruder's toy of feminism. The concept of feminism was first proposed by women. This term has its roots in western feminism and implies to protect and promote the rights of women, as well as equality and fairness between the rights of women and men. (Abdulla: 1384, 93).

The term "feminist" was first used in a magazine on April 27th, 1895, with the intention of defending the rights of women. 1895 is the year when women started speaking up and fought for the right to do so. When you type the term "feminist," you are not concerned about being imprisoned or punished in any way.

In views of modern literature, we have reelected that feminist idiom has been employed in English writing in 1980 in order to struggle against patriarch and generic inequality in society. In the dictionary, the issue was twofold, and the women who were participating in this effort were in the minority.

Completely FM is a movement and the voice of the women who have made tremendous sacrifices and through enormous hardships in order to bring attention to the plight of dispossessed women and to raise their voices.

In the first concept, feminism is thought to have a political framework. The political issue of feminism lies at the intersection of the crises of gender and power. It is important to pay attention to gene equality, and feminism is a good movement that pays attention to this issue. Feminism is a good movement for economic and political opportunity for women. (Anzoor: 1399,3-8)

Litigation in the western world had its start when women were denied their rights and privileges and were demoted to the status of a lower social class.

According to feminists, discrimination against women has reached its highest point in history. This discrimination can be seen in everything from the disgraceful appearance of women's names to the political climate in today's society. Feminists believe that the reason for this discrimination is that men consider women to be weak due to the physical characteristics of women. (khkolay: 1394,282,283)

Up until now, we have discussed ideas and facts regarding feminism, including its roots and the people who founded it. Now, we will move on to the primary subject of this essay.

Examining the works of Khushal will make it clear that he had a positive perspective of the rights and outlook of women. This may be deduced from the fact that he was a feminist. That campaigned for rights and justice, yet throughout his time period, the opinion of

very few individuals was regarded to be consistent with this viewpoint. We shall talk about several of Khushal's thoughts in this situation of women in Dastar Nama, which he has mentioned according to the cherishing and rearing of children in his well-known book Dastar Nama.

If the children are going to be males or girls, the parents need to teach and train them. A woman who is pregnant shouldn't lift heavy items or climb on high places, shouldn't consume meals that are windy, and should eat foods that she enjoys sooner. You shouldn't be saddened by the fact that it will have a negative impact on the kid. Should refrain from having sexual relations with her partner throughout the first four months of her pregnancy. (khattak: 1397, 205)

Women who are pregnant are encouraged by Khushal to consume productive food rather than lift heavy stuff. Khushal has always respected and valued women, and in this case, he said: you must be happy with the birth of girls or boys you did know which one brings fortune and blessing although girls give man to the world but boys destroy there in pasha society still girls are deprival from very basic values to life you must habituate the girls from the age of four to educate memories the Quran and don't excess and force (hem) to memorise it. (khatak: 2005,106) Due to the fact that you will dissuade them, he believes that girls should first read the Quran, then memorise some verses such as Amar and Al Rahman, and then learn the method of interpretation and the tradition of the chief, in addition to being required to study astronomy and medical science. (khattak: 2005,107) He placed a primary emphasis on the education of female students with the goals of valuing and caring for them, encouraging them to pursue studies in astronomy and other key scientific fields, and loving them. Boy and female children are a gift from Allah; you shouldn't withhold anything from them. Therefore, while we work hard to educate our boys, we also need to educate our daughters. In order for females to live up to their full potential, they need to be able to play chess, be able to do their own makeup and perfume, know how to paint geometric shapes, and know how to design their homes. (khattak: 2005, 114)

Khushal is obligated to spend the same amount of money, or an amount that is equivalent to it, on the wedding of his son or daughter once they have wed. A widow has the right to pick her own partner, and no one may coerce or pressure her in this decision. According to Islamic law, women are free to choose whether or not to wear a veil. A guy might be married to four different women or have four wives, but having only one is preferable since polygamy undermines the stability of the family unit (khattak: 2005, 91)

Khushal Khan has emphasized the importance of just having one wife as opposed to having several wives as males do. Additionally, ladies have their own distinct natures. Khushal was the only poet and writer who not only included depictions of women in their work but also made an effort to engage with the subjects' religious

concerns; as a result, Khushal was able to communicate his emotions via the medium of attractive poetry. If a person is gorgeous but lacks intelligence, then their appearance will not be considered attractive even if they possess physical attractiveness. (Pasrlay: 1397, 57-58)

He has said that knowledge is an obligation but women are rightful, and he has divided the education of women into three points: inform from religious percepts, decorate the home, and be associative. Khushal is known for being an open-minded leader who has held positive opinions rather than being a defender or supporter of civilised society. The Khushal viewpoint was kept distinct from that of other people, and he made it clear that the service of a husband is more valuable than that of a woman. A wife's responsibilities should include those of a doctor, dry cleaner, dressmaker, and servant. Let them to be autonomous. Women were able to go to the office and factory to get money and have incomes by the passage of time women had progress finally has ended the exploitation of people and women got their rights and opportunity in reality and were equal with men. The relative freedom of women began with the improvement of capitalism. Women could go to the office and factory to get money and have incomes. The favourable view that Khushal has towards the rights of women allows him to be included among the civilised. (Rohee: 1387, 262-264)

Regarding the ideology of Khushal feminism, the late Abdul Samad Khan was quoted as saying, "Men should be zealous honest the zealous people protect from dignity and saerife for honour." (Abdal samad khan:1393, 48)

To defend and respect women is the definition of honour. deceased Mr. Habib also shares his viewpoint of Khushal, which is as follows: in realism or reality, violence and barbarism are synonymous with injustice and oppression.

As a result, the world of literature does not suffer from any distracting instances of interpretation. (Habib: 2016, 255)

He thinks that everyone is on the same level, and that his life would be meaningless if there isn't any honesty and fairness. There are sexual deprivation in our poems that detriment our art teacher ajmal khkolay thinks so in Pashto poetry: we have exaggerated with women not only in real life but also in the world of poetry in Europe eradicate the misconception of discrimination against women in the art there are sexual deprivation in our poems that detriment our art gender issues were mentioned to the extent that they didn't incite immorality and advice and cover are two important topics in past poetry. (khkoluy: 1394, 288).

It was obvious that in the art of literature, more attention was paid to the appearance of women; however, Khushal was the first poet to break with this tradition. in addition, the description of women reminded of the rights, social ethics, education, and other sections that some of which are not with present. Khushal is of

the opinion that women should have socially acceptable behaviours such as loving and respecting their husbands, avoiding dishonesty and being hospitable to others, and avoiding lying. (Oliphat: 1385, 93)

Mrs. Khadija Begum is fond of and interested in the writings and personality of Khushal, but when she read one of his poems, she became enraged and criticised him. She said that he amazes her because he always shows himself to be a sympathiser of humankind and wants freedom for everyone, and yet he has it. women's and we can see this degrading speech in some writing he has done, which he has done to women. because by this, became enraged (Feruzudin: 1387, 398)

Additionally, she elucidates that Khushal takes the personality into consideration. Women's ethics and social conduct are examined. Because he seemed to depict things in such a way, she did not accept him without a shadow of a doubt. However, his behaviour toward women, which shows them to be weak, is not acceptable. Neither is his treatment of Mrs. Begum, who has such a soft and smooth heath, despite the fact that he respects and preserves the women's right in Dastar Nama. Khushal was a supporter of feminism and always carried out justice.

VII. CONSEQUENCE

This scientific article is allocated to the views of khushal in the case of feminism and emphasizes to big justice and peaceful life in Dastarnama in his work has a positive and suitable perspective about ladies and advises them to respect and defend their rights and demands to behave in a good manner. Feminism and the feminist opinion have created a situation in the West in which women do not even have the most fundamental rights to their own lives. Not only did he observe rights and equality outside of his home, but he also conformed justice and equality within his family. For instance, his oldest daughter was a teacher, poetess, and she had memorised the entirety of the Quran. He also mentioned the name of his second daughter. Train and educate your girls; do not discriminate and differentiate between your infants. Not only did he observe rights and equality outside of his home, but he also conformed justice and equality within his family (Bibi Taj). It is significant to be aware that the real picture of women is not fair and dazzlad in some poets of hem like other people of that persuasion, he also effected from unfair culture; however, he was always a defender of women's rights, and he has proven himself. he was not affected by an inappropriate culture.

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