

# Philanthropy Reflection in GulPacha “Olfat” Proses

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**Abstract:** *GulPacha “Olfat” has expressed the issue of the philanthropy in his artistic proses very well, “Olfat” is a star of the Pashto literature, for this reason he can express the philanthropy very well. Philanthropy is an origin in this contemporary period, it is philanthropy which it can dissolve the problems of the people, and philanthropy shows the direct and successful way for all people. And Allah Says in holy Quran which the all Muslims people are brothers. Different information about the social life has described in “Olfat” proses, and his proses express the social, economic, and political states ,which they have connection with philanthropy and humanity, so all these give very good information for us, and we can find the way of the life by philanthropy. The good way and the successful way do exist in the philanthropy, which all they are the inheritance of the GulPacha “Olfat”. So “Olfat” has pointed in his proses to every good way. And also I have decided which I must write anything under the title of the philanthropy, because we must live in the space of affection, and in the space of sympathy. So this topic can give very good counsel for all people, till the people take decision for the making and for progress of their country and society.*

**Keywords:** Philanthropy, Patriotism, making thought of the human and Instruction for human

## 1. Preface

GulPacha “Olfat” is owner of the strong pen in contemporary literature, and he was very talented teacher in part of poetry and prose.

And also “Olfat” passed his life for the serve of the Pashto language literature and for philanthropy. After from his introduction, a lot of writers have searched the philanthropy proses of the Gul Pacha “Olfat” because this proses can guidance the human for direct way, and so this proses can forbid a human from makes the danger things against of the mankind.

So “Olfat” has a lot of writes about the philanthropy, but also I have searched a few prosic writes under the title of the philanthropy.

Like: By mind, In the brightness of the Islam the successfulness way of the life, skillfully escape, Love of the elders, Love with country, and what they want. And these titles have expressed very good issues of the philanthropy, which almost they have found the worldly fame, and “Olfat” is a known person in the world.

For this reason, so I have searched the philanthropy reflection for worldly essay by my endeavor.

## 2. Historical Appearance

GulPacha (Olfat) displaced the conditions of his people and community in his proses completely. Sir (Olfat) very exactly described the all accepted values of a society. So he has displaced the all negative, affirmative and physical activities of the people in his simple and artistic proses very quickly. The proses of (Olfat) are very simple and very easy which everybody can study the proses of him. The proses of (Olfat) are pleasure and advice for us because the proses of him aware us from the problems of our society. The every artistic and literary prose of the (Olfat) is lamp and light of a society because the successfulness way does exist in his proses. So

different and colored issues like: parts of Sufism, parts of ethical, parts of loves, parts of political and parts of social do exist in his proses. And also the philanthropy issues do exist in his proses. But the philanthropy issues are very much from other issues. And a lot of searchers and writers have searched in Gul Pacha (Olfat) proses, but nobody has searched in parts of philanthropy up to now. But this is very new and fresh part which we searched about this issue. And we offer this issue to dear readers, and they must take affirmative profit from it.

### Short introduction of the GulPacha “Olfat”

GulPacha “Olfat” son of Mir Saied Pacha he is grand Son of the Saied Fakir he is from Said Pashtun tribe and he was born in (1908A.D) in Laghman province of the Aziz khan Kats. Although, Olfat has reached from writing to ministry but we don’t connect the formal inductive and grades with the artistic personality of a poet or a writer) (8:93).

He was advanced poet, Prose writer, literary man and writer, Country lover, Servant of the society, knowledgeable critic, Philosopher, Correspondent, Counsellor of the people in the Parliament, Supervisor of the Pashto society, Counsellor of the big Parliament, Teacher of the university, Politician of the Afghanistan and the Soviet Union friendship, and he was a strong person of the intelligent youths.

So he has participated in the international seminar of the writers in Tashkent, Africa and in Asia. He was Philanthropic person, he was Strong enemy of the illiteracy, he was a shine and bright star of the sky in Pashto literature in twentieth period, he was unique champion of the contemporary artistic in Pashto proses and he was owner of the separate method)) (10:132).

Teacher “Olfat” was strong personality in every part of poetry and prose. So the views of the pedagogic do exist in his poetry and prose. A lot of people have started the studies for becoming famous of this pedagogic knowledge.

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Although this knowledge uses in part of education very much, but a lot of people are interested of this knowledge. And these pedagogic views do exist in the effects of the Pashto language poets and writers. For example: Khoshhal Khan "khatak", Abdurrahman "baba", AbdulHamid "Momand", Teacher Gull Pacha "Olfat", and we can remember like these other persons. The first theoretical effect of the GulPacha "Olfat" is literary discussions. He says about the beauty of the poetry, you must don't want the scientific legitimacy from poetry and poet. The target of the poetry is not fact, but it is beauty for poetry, without the poetries of the "Olfat" which have pedagogic views, so he has the pedagogic views and writes in his inquiry affects)) (9:68).

### Mind or Intellect

Very little of people which do the work by their mind in some time, and perform all the other works for their joy, fancy or for their envy and jealous. Some ignorant people do the work by their ignorance on the poor people, but again and again the people praise the intellect forever. If the people to be have enmity with intellect they don't say which intellect is bad and they don't like ignorance, for this reason every one love intellect because it does not intervention in the works of the people, but the people are blame which they don't want use from intellect very well.

Intellect is our follower or dependent, but we are not its follower or dependent, it sees our hearts and does the work, for this reason we praise it. If the intellect would be governor on us we would hate it. Because till now we do not have any good expectation from governor. If we are supposed to have enmity with intellect in that time it does not cut its friendship with us. And it is our friend in every part. If we chose the bad way for us or chose the good work for us, so the intellect helps with us in that way or work.

Yes! also the intellect is friend with thief which it shows the way of the escape for him, it has not envy like us, and it says very bad to cruelty and also it has not enmity with cruel. Yes! The intellect has attention on this issue which the human is not free and authorized in his work. Intellect wants which rescue the human from weakness and debility, but this enmity which the human has with intellect, this is very good reason of his madly, if we are friends so the intellect has friendship with us if we are enemies so our intellects have enmity, for this reason the mind or intellect is our follower or dependent and we are not follower or dependent of it.

The mind or intellect has found for us, and we have not found for it, the intellect does not forbid us from every work which that is well or bad work)) (1:3).

### Target and effect of the Islamic morals

The human is nobler of the creatures, no to this mean which the all habits of him very well and his habit are very well in everything from everything, the creation and grades of the human are very high from other creatures because the human has domination by his mind on everything, but with a lot of graces so the human has deficient and bad habit, bad and good action, the correction and corruption, the cleanliness and uncleanliness opposed parts of do exist in the body of human. Excellency Masih "health to him" and badaham

were humans, Changiz also was like human which he has ability to build and to destroy, the knowledge and ignorance near by near have existed in his body like Abujihal which he was the neighbor of the excellency Muhammad "Peace be up on him". In fact, the body of the human made from soil but the flame of the fire, the waves of the water, the storm of the weather are inside in the body of human. The humble human also has pride, but with his softness so the trouble is friend with him.

If the debility and the incorrection parts of human don't be correct and don't be train the well talents in his body, it is bright which from his power will find wolves, from his mind will be find Satans and from his assets will be find storm. Mind is very big asset of the human and mind is the mother of assets which gives a lot of things for human, but with this mundane mind or intellect so one other mind is necessary which that takes inspirations from religion this is the religious mind and that is the mundane mind. A lot of people have deceived which they want to be equal the religion with very worthless mind. That people knew very well which they want to increase their mind, and they want to be equal the mind with religion, namely they want to the mind must be religious, (Quran) is the book of Allah which it is the guide of the abstinent people, which the abstinent people to faith on invisible, faith on invisible is not the work of the apparent mind. Mind or intellect never can be Muslim, because it has found for serve of the body and belly, and it has very important function in our life.

The abstinent poet of the Pashto language Abdurrahman baba has pointed about these two minds. He says: everybody is intellectual in the work of the mundance, but in fact the mind is other which it shows the successfulness way, humanity and brotherhood for us.

How a human can be good human? These question shows which the bodies of the humans are equal, but their minds are different. The abstinent people know which some humans are not humans in the intellectual form, their bodies are from humans but their characters are not from humans, the parts of corruption and adversity are very strong on them. The holy book of the Islam which it shows the direct way for us, it expresses the all states of the human which that is good or bad states. The holy book of the Islam wants which the human must be intellectual and he must complete his humanity, because the human is caliph of Allah, and the angels of the sky have prostrated for human.

But unfortunately which the human is very impatient, jealous and very inconstant. If a human sees any damage in his life, in that time he will shout, if he finds any asset, in that time he uses jealousy in his life. If Allah (S.W.T) gives a lot of asset for the human so he would be afraid of spending his wealth because he loves wealth too much, for this reason the human is very jealous and greedy)) (2:83).

I have chosen the above title from the book which that is the target and effect of the Islamic morals, just my target was from this issue the rule of the Islam religion from the making of the society, because this title describes the Islamic and religious issues, and so this issues describe the good or bad works of the human, also the human performs the work by

his mind. The place or position of the abstinent human is above from angles, and the human is just from his mind is human.

### Your dignity

If I perform very good deeds so you perform very good deedswith me, if I do the badwork also you will punish me, if your love be existing in my heart also you see happily to me, if I be unaffectionate so your kindness will be less on me, if I do every work so you perform that work with me, if I will behavior with thepeople very badly,also you will Behaviour with me very badly, if I help with the poor people, so you help me very much. My prosperity and my adversity have connection to my deeds: if I perform very good deeds just my place isparadise, if I perform very bad deeds just my place is hell. If we don't see to our bodies and we see to your high dignity,your dignity is very high from our think and mind, and we can'tsee to your greatness completely. This is ourwork which weperform the good deedsagainst the good deeds or we perform the bad deeds against the bad deeds.

If we cheat the people so the people will cheat us. If we give the water to sapling, it will give very good fruit for us, if we don't give the water to sapling and we don't keep from it,it never gives the fruit and shadow for us, if we give the money to grocer and everything which we want to from him he will brings for us, if we love a child so he loves us.Your dignity is very above from creatures oh "Allah". Your determination is not dependent of our determinations. Your love is very much from our love, you are our creator and we are your creatures)) (3:528).

Gul Pacha "Olfat" says which the good or baddeeds performs by the human, if he performs the good actions so he is successful in the resurrection day,if he performs the best actions so he will be unsuccessful in the resurrection day,the human must be careful to resurrection day and does the good deeds.

### The love of the elders

If a person is elder and he has achieved the grades of the greatness, in that time he does not burn his body like the lamp which it is bright in a house, and also he does not love like the boys which they love the black eyes of the young girls .....

The elder people sacrifice the all this loves from one love which that love is of their country and nation.

By this love the elders of the nations will find the law of the greatness and they will achieve the high grade in their life. If a child knows his father and he loves his father if he is very ignorant but he knows which who is my father, also the all nation knows their elders, they know which what is the contrast between abstinent people and ignorant people, so they believe to their elders and believe to their abstinent people and they do every work by permission of their elders. This power does exist in the heart of the love, this was alove which "Ahmad shah "baba" was the grandfather of the Pashtun tribe, it was the power of the love which Ahmad shah baba has sat in the seat of the Dihly, the love of the Pashtun tribe gave very largest kingdom to Ahmadshah BaBa and a lot of old men have accepted his father hood

because certainly he was an elder, and that love which it does exist in the hearts of the elders, also that love has existed in his heart, he does not told lie for his country which he has said .

A lot of people'shearts have been burnt in your love. And every young generation will sacrifice his head in this way.

When I come near to you in that time my heart will be happy.

The life is like snake in my heart without you.

I forget the seat of the Dihly which I remember

The mountains of the beautiful Pashatonkhwa.

If the all world is one side, you are in other side.

I like your empty places, "Ahmadsha" never forgets your respect if he conquests the all countries of the world.

If a person finds the position of the greatness also he will duration his love with his country, like :Ahmadsha ba ba, and he sees to his country by the name of love, so he sees a brightness in the mountain of his country, in the deserts of his country, in the skirts of his country and in the stones of his country, which everybody can't see this brightness.

Everyone can not achieve this high love, because this love is of the elders' ownership and it has separate enjoyment. This love has a lot of destination with the love of the mundance, because the successfulness way does exist in this love. That love is a love which it does exist among the son and father, and it does exist among the student and teacher, but this love has not mundance target. In this love does not exist the ogling, carelessness and neglect, but in this love does exist feeling and compassion, and the all goodness or kindness have friendship with this love, so its skirt is clean from every accusation. The madly and separation from relative are not in here, and we don't see the complaint from other lover in this love, so this love has not envy with other loves)) (5: 48).

The above title of the Gul Pacha "Olfat" which redeems the children for the respect of the elders, the children are responsible for the respect of their elders, which an elder does not take the skirt of the assets, and he must take decision for the serve of his country. So "Olfat" says for the all people which we must be have love with our country, and he says which the stones of our country, the mountains of our country and every desert of our country have a lot of cost for us.And the Pashtun nation which are young or olds, men or women must take decision for building their country. Such as a father and Mother which they love their sons, or a teacher loves his students, if this feeling do exist in our hearts, we will never treachery to our country, and we must help with the poor people,with the blind people and with the lame people of our country because they are in need of our help. We must have unanimity and we must be unanimous. Am educated person should show the direct way to an illiterate person.A doctormust cure thesick people, and the strong young must help old men.

Please come on!Which we do this deeds, we must have unanimity, and we must serve to our country. Like Ahmadsha "baba" which the people say the grandfather for him.

At last: Gul Pacha "Olfat" said which the ethics is very important for the people, because if the ethics corrupts in a society, that society will regress and when the people give less importance to ethical values that society verily falls in to the precipice of problems and adversities.

#### Do you know what they want?

Yes!

Democracy without party.

The parliament without law.

Uninteresting publication.

Go to the jail without law.

Sinful minister.

Capitalist counsel.

Illiterate Judge.

Dirty plays.

Comfortable chire.

Petition without request.

Hide calls.

Confident servant.

Countless cashier and shameless person.

Well done to your intelligence)) (7:13).

This above draft of the Gul Pacha "Olfat" spreaded to Dari language by the name of metaphorical at the beginning of the Afghans journal in the page of fifth. So "Olfat" advise us that we mustn't do the above mentioned thing, in spite of this we must serve to our body and country.

#### Skillfully escape

There are a lot of people which skillfully escape from lie, namely they don't tell lie. Similarly, they don't tell truth. This issue came to my mind at the time when an intelligent friend was telling a story to me, a topic which has spreaded to the name of metaphorical in a journal, which was seen by a lot of people, one my friend asked me, ((Do you know whose this topicis?))

It was very near which I say in the answer of him. I don't know, but I thought this answer is lie, because I have known that which this topic is.

Although I didn't tell the name of the writer, but I said like this ((I can't say its ownership)).

It was bright from this sentence which I said like this: I don't know or I am not aware. But it was my target from this sentence, which I don't want to disclose this secret. It was the skill of the speaker which that man has prevented from lie, and also he is not blamable against his conscience)) (6:111).

### 3. Conclusion

Gul Pacha "Olfat" has written very fantastic and interesting artistic proses about different matters, and he has pointed to the actual issues of the life, so "Olfat" has pointed to the pain and suffering of the people in his proses, in other way he was very philanthropic person. The proses of the "Olfat" can help with the part of literature, and he teaches the lessons of the philanthropy for all common people, so he encourages the people for this knowledge. He said in his proses which a human must be has good moral, good habit,

humanity and justice with the people. Gul Pacha "Olfat" has written very good artistic proses for mankind. Moreover, very interesting issues exist in his proses, which show the successful way for the people, and invite them for this way.

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**Assistant Professor Khan Muhammad Azizi** is the son of Omara Khan born in 1978, he received the B.A. and M.A. degrees in Pashto Literature from Kabul University in 2005 and 2016 respectively, after receiving B.A. degree he joined Takhar University as a lecturer in 2005 and till now he serves as a lecture in Language and Literature faculty of Takhar University.