

Honour killing

Roma Naz

A desire for honour, of glory and fame resides in the heart of all men. Fame has been spoken of as last infirmity of noble minds. This innate love of honour prompts men to avoid what is shameful. There is such a thing as a code of honour even among thieves and robbers. Humans would do anything for honour, they would touch heights of glory or would fall in depths of barbarism to maintain their honour.

Their one such act to maintain honour is "honour killing". The phrase is enough to shudder values of civilized world. To define, it is killing of a person, especially woman, for she is a stigma on family name. Whatever the cause or motive of honour killing is, has anybody the right to kill another person? Who gives him the right to decide someone else's destiny?

While looking at the causes, illiteracy comes first, we cannot play well our part, we do not know our limitations, our duties, our responsibilities, our rights and most important ourselves.

Most of us are under the impression that we are superior to others, if a girl wants a legal relation through marriage there is a bundle of standards which the man must be up to. Our financial status, our language, our caste, our province and anything except the desire of the two persons to get married would come under consideration. Now the question is who sets these standards, answer is

simple our own ego and over confidence in ourselves. This is a most popular trend among us to suppose what we know is ultimate reality. We are not open to ideas and moves of the world. And I take any illegal relation comes as a rebellion to "our supposed reality of life".

All this is not intended to justify illegal relations. We have got a society where there is abundance of cheaters and hypocrites. Has anyone ever stopped to think what leads a girl falling victim to such cheaters? I would say again we do not play our parts well. As a parent I would do anything to horrify and terrify my daughters, I would make them fear world. Last thing, which I do would be to show them true colours of life and make them understand ups and downs of life. Girls with such an environment and limited view of world could be more than easily trapped, if words of sympathy or admiration are spoken to them. She crosses every limit in hope to get a life that she fantasizes, and most of the times it is too late when she comes to know reality. Thus relation ends up in sheer disgrace for the family.

It is like first we let things go wrong way and then instead of eliminating its causes we eliminate poor victims. In any case if a person is guilty of a crime, law is not so flippant as to leave them unpunished, and in the words of Holy Quran killing of a person is killing of entire humanity.

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Pashto language and its status

Sher Alam Shinwari

Pashtuns enjoy a long history spread over five thousand years. Unfortunately, the history of their origin is still shrouded in darkness. Throughout their lives they had been engaged in fighting either within their ranks or against the aggressors. They could not get a chance to equip themselves with the weapon of knowledge.

That is the reason Pashtuns could not write their own history. But one thing is crystal clear that Pashtuns had been a nation with rich cultural, social and artistic heritage. They have a sturdy physique but delicate emotions. Their sports, games, music, traditions, social norms and folklore have a diversity of flavours and tastes. There are ninety tribes of Pashtuns on both sides of Durand Line. They share a common history in many respects. There are 33 different accents in Pashto language. The roughness in the accents decreases with vertical downward journey in the Pashtuns areas from the western and southern to the most eastern and northern areas.

The Yousafzai accent has been recognized as the most polite and fluent one. However, it does not mean that the other accents are devoid of these qualities. The fact is that the British used the Yousafzai accent for their political pursuits more than any other accent of Pashto language therefore; it gained popularity and currency in the domain of power in the British era. The Orient lists contributed tremendously towards Pashto language and literature.

The poetry of Khushhal Khan Khattak and Rahman Baba was translated into English. Pashto language and Pakhtun race got new heights in the pre partition era. The most unfortunate incident with Pashto language is that the so-called Pakhtun rulers have always neglected it. Only poets and writers have kept the language alive at least at literary level. Language is great dynam-

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ic force, it is an identity marker, and it is the preserver of cultural social, historical and traditional values of its speakers. Language reflects the collective psyche of a nation. It plays a pivotal role in the promotion of aesthetic, social, moral and spiritual aspirations of its speakers. The speakers must use their mother tongue to express their ideals, emotions and feelings effectively. Any language which is spoken, written, read and listened to by its speakers is considered a living and dynamic one while versa is doomed to extinction and very soon wiped out from the surface of the earth.

The linguists have revealed that mother tongue is the most effective tool for imparting education to the children. Unless Pashto becomes the medium of instruction at least primary level and also the language of domain of power, Pashtuns in general like other deprived ethnic groups in Pakistan would remain the web of ignorance. There have been more than three thousand poets and writers born 1880 and 1990. Till now they are the real preservers of Pashto language and literature. Pashto language got immense popularity at the international level due to the Afghan issue in the recent past. About twelve radio stations broadcast different kinds of programmes in Pashto language across the globe.

Many Afghan individuals popularized it on the net. There are more than two hundred literary organizations and associations in the whole world working for the promotion of Pashto language and literature. Every year a large number of books on a variety of topics are published in Pashto language but the readership is getting thin day by day. But in spite of all this hue and cry that fact remains that Pashtuns feel apologetic while speaking it. The authorities are reluctant to give Pashto language its due status even on the government controlled electronic media. Hamza Baba said in one of his couplets.

Ma way Da Udah Qam Ba Zama Pa Chagho weekh Shee.
Malooma Shwwa Ma Ghag Karro Khoba Wulo Ta Pa Khob Kay.
If roughly translated in English it would-mean "I thought that my nation will wake up from its deep slumber over my cry but surprisingly I was myself fast asleep and I had actually cried in dream." Pashtuns must themselves struggle for their due ethnic, linguistic and cultural rights. Also in the Words of Khushhal Khan Khattak, Pashto language is still like a virgin no one has unveiled it.