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## THE PASHTUNVALI CODE IN PASHTUN SOCIETY

**Abstract:** In this article, the Pashtunwali Code in Afghanistan is a unified, systematic, traditional law and ancient tribal concept for Pashtuns, the social life and popular way of thinking of the Pashtun people, as well as an ideological school for them. It is said that their unique intellectual form is the legacy of their ancestors, and their political, historical norms, values and philosophical ideology. At the same time, the Pashtuns have divided their legal norms, principles, and terminological ideals of traditional life into a number of conceptual chapters. Pashtunwali also serves as a law on tribal customs formed for the conduct of Pashtuns in the old traditional system and in the old conservative Pashtun society. It is also noteworthy that this code of honor is not specific to a particular place, and wherever there is a Pashtun ethnic group in any part of the world, there is a Pashtun code. Since the turmoil in Afghanistan, millions of Afghans have been forced to flee the country, and this continues to this day. Pashtuns make up the bulk of the population forced to flee the country. That is why the above statements are confirmed.

**Key words:** Pashtunwali, Musavat, Bavar, Imandari, Zamaka, Teega, Terbor, Oogha, Barabari, Roogha, Ezzat, Jirga.

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### Introduction

Each ethnic group within the world has its claim characteristics, values, and customs that are profoundly distinctive from those of other ethnic groups, and sometimes comparable in some respects. In this context, Pashtuns in Afghan society also vary from other ethnic groups in their long-standing culture and customs. Pashtun culture is based on the Pashtunwali (or Pakhtunwali) code of honor for Pashtun tribes. Whereas the part of this code of honor in lauding the unique culture of the Pashtuns is high, hospitality for Pashtuns, assurance of their lands, visitors, property, the honor of family and women, as well as communication within the Pashto language extraordinary issues such as making, following customs play a big role.

### The main findings and results

Pashtunwali incorporates a long history of 5,000 years. The beginning of the Pashtun Code is comparative to that of the antiquated Aryans, who

have the same legitimate norms, values, and structures within the political, legitimate, cultural, and social issues of the Pashtun people. This code of honor is additionally recognized by the fact that it has created a number of ethical principles for the peaceful life of Pashtuns. This code sets out unwritten rules for Pashtuns to require a leading position in society and for individual behavior in society. Most Pashtuns accept Pashtunwali's accepted norms and values as a matter of heart and completely go through them. It can be said that at the conclusion of this code of honor is the image of Pashtun society, the national personality of Pashtuns, the logic of the glad national history of Pashtuns, the legislative issues of the Pashtun people, Afghan civil society, the way of life, as well as lies in its distinctive features and part of the national culture of Afghanistan.

There are diverse suppositions about the creation of this code of honor. Researchers at Peshawar University, Surat Khan, Muhammad Fahim, and Saima Gul (*Understanding Pashtunwali and the*

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*Manifestation of Pashtun Nationalism in Pakistan: A Conceptual Analysis*), point out that over the centuries; Pashtuns have been living together in certain zones. The set of experiences and abilities that developed as a result of the improvement of the traditions, way of life, and culture of the Pashtuns, formed as a result of their presence, is called “Pashtunwali” [1]. From this, it can be said that this code still holds an incredible position among the Pashtuns to this day and is a complex of traditions and customs of the Pashtun era that straightforwardly influence their way of life. The part of the Pashtun dialect within the Pashtun Code is additionally tall. Pashto is not only a dialect spoken by Pashtuns, but the use of Pashto moreover implies living according to the prerequisites and principles of this code. According to the book, Pashtunwali (پښتونوالي) by Afghan scholar, poet, writer, and journalist Kiyomiddin Khadim, the word “Pashtunwali” alludes to the roots and foundations of the Pashtun tribal soul, verifiable greatness, and national traditions. Pashtun is the name of a language, Pashtun is the name of a tribe, Pashtunkhva is the name of a region, and the word “Pashtunwali” is derived from these words [2].

As the German Iranian scholar, Lutz Rzehak focuses out, “Today, Pashtunwali’s ideas (in the final thirty years) compete with other influential value frameworks, but among competing value frameworks, Pashtunwali ideals still persist [3]. The historical roots and improvement of Pashtunwali go back centuries and even to the pre-Islamic period. With the section of Islam into the Pashtun territory, Pashtuns embraced this religion as their religion, and from that point on, the relationship between Islamic teachings and Pashtun culture started to develop.

### *Basic concepts of Pashtunwali:*

*Melmastiyo - Hospitality:* unwritten rules of etiquette and the conventional way of life for Pashtuns. Melmastiyo (hospitality) is determined from the word “melma” (میلمه), which in Pashto implies guest. This rule has existed for a long time and is still practiced nowadays, basically in provincial areas (eastern Afghanistan and northwestern Pakistan). Agreeing to the principle of Melmastiyo, to appear deep regard to the visitors and not to expect any reward or believe for it, but also to treat all the visitors, huge and little, who come to the house with incredible regard and always when the guest comes “The visitor may be a friend of God”. This is one of the most important elements of Pashtunwali. The concept of Melmastia has a broader meaning than the concept of hospitality in the West. A distinctive feature of Pashtun hospitality is that guests are treated with respect and dignity, regardless of their economic status, religion or race. Even if the Pashtuns come to the enemy's house for shelter, then the landlord will have to defend the enemy, which shows that even melmastiyo is superior to compensation (revenge),

which is another important aspect of the Pashtuns. is an aspect.

➤ *Nanavoti - shelter:* in difficult circumstances, it implies protecting a person who is being abused by the adversary from his enemies. The term translates from Pashto as “introduction”.

➤ *Badal - (or revenge):* implies that the delinquent will be held accountable for his unjust activities. That is, the interest of equity or social equity is one of the foremost critical components of Pashtunwali. Pashtuns will never forget the insults or harm inflicted on them and will take exact retribution when the time is right. The expense is often based on the principle of reciprocity. Accordingly, if the offended is returned with the same offended, the exact retribution for the kill will be returned with the kill. It takes after that the charge can only be discounted with the fee. But at the same time, there is the value of the forgiveness of Nanavatey (holy place) in Pashtunwali. This means that if the offender admits his mistake and sincerely apologizes, he can forgive. There are many instances where a grieving family or tribe has forgiven the wrongdoer if he or she sincerely apologizes.

➤ *Tura - courage:* physical courage to guard one's land, property, and family. This implies that a Pashtun must be brave and gutsy. According to him, he must show his courage in times of war and turmoil. This principle of Pashtunwali is well noted in Pashtun folklore. Such writing in different folk songs and lyrics demonstrates that in Pashtun society, not as it were men are courageous and courageous, but too Pashtun women are brave, gallant, and strong.

➤ *Sadoqat:* Loyalty to family, friends, and family members. Shame is seen as a condition that results from failure.

➤ *Musavat - Justice:* striving for good in thought and practice. Respect people, animals and the environment.

➤ *Nomus - Iman:* Put your trust in Allah and believe in Allah alone.

➤ *Honor - Protection of women:* protection of women's honor in any case [4].

➤ *Imandari - Respect:* helping and protecting the weak around those in need.

➤ *Zamaka - Country:* Pashtuns' duty to protect their lands, culture and countrymen [5].

From the components of Pashtunwali listed above, it can be said that the Pashtun nation places great emphasis on the most important elements of humanity, such as justice, loyalty and equality. That is why this unwritten law still holds true among Pashtuns.

Pashtunwali consists of the following concepts:

- Khpelvaki – self-government,
- Sialy – equality,
- Jirg‘a – meeting,
- Mishertob – elders (chiefs of tribes),
- Ezzat – respect for all peoples,
- Roogha – reconciliation and compromises,

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- Badal – revenge, diet,
- Barobariy – equality,
- Teega/Nerx – law,
- Aziz/Azizvale – seed, individuality,
- Terbor/terborvali – regulation of tribal competition,
- Nang – or-honor,
- Ghairat – pride
- Oogha varkavil – muhtojlarga rahmdillik qilish va ularga yordam berish,
- Nanavatiy varkavil – to give shelter,
- Ashar – joint cooperative work,
- Zamina – obligation,
- Melayter – sponsorship,
- Chegha – encourage action,
- Soolah – temporary truce,
- Nanavatiy – protection and many similar concepts.

### Basic concepts of Pashtunvalay:

1) *Faith* - believing in God. The concept of believing in one creator.

2) *Good thoughts*, good words, good deeds - Pashtuns should always think well, speak well and do good deeds.

3) *Behavior* - Pashtuns ought to treat everything created by God with respect, including people, animals, and the environment or nature. Contamination or devastation of the environment is against the Pashtun Code.

4) *Unity* - within the language they speak, within the blood, in helping each other financially, is what unites or maintains this concept as the only ethnic bunch within the world. Where there is a real unity, all endeavors to isolate it'll as it were strengthen their unity.

5) *Equality* - everybody has equal rights. This concept stems from the require for decision-making among Pashtuns and the advancement of a jirga system in which all members of the Pashtun community take part. It's a concept that advances a levelheaded approach to everything. Everyone needs to have their say, and they battle for their opinions, for their rights. The concept of equality entitles it. Concurring to this concept, all people ought to treat each other with the benevolence and respect they merit, and no one can force their will on another person.

6) *Freedom and independence* - Freedom exists in the physical, mental, religious, spiritual, political and economic spheres of Pashtuns.

7) *The Pashtunvali Code* - states that no one has the right to express their opinion to others - even parents should not force children to express their opinion.

8) *Hospitality and Protection* - Hospitality is given to all of humanity, particularly guests, to supply shield or security, food, and other things to indeed the foremost abhorred foes.

9) *Justice and forgiveness* - in case someone has intentionally hurt another person, then the victim has the right to request compensation for the damage. Indeed in the event that someone is intentionally harmed and does not apologize for the offense, the debate can only be settled through equity. Compensation will be paid according to the decision of the council.

10) *Brotherhood and Trust* - A brother or sister gives each Pashtun the confidence and support they need as much as possible.

11) *Self-esteem* - people should respect themselves and others. Respect always begins at home, among family members and relatives.

12) *We are one family* - All tribes have one common destiny and they must be in alliance with each other.

13) *Knowledge* - The fact that Pashtuns seek knowledge in life, art, science and culture is considered a blessing from God to use.

## Conclusion

In conclusion, no one pays Pashtuns for the Pashtun values in society, but fulfills their social commitments and duties to Pashtuns in other societies and wins their regard. Alternately, if a person comes up short to fulfill his or her civic obligations and faces shame in society, he or she may be ousted from society and, in some cases, sentenced to passing. It is worth noticing that the Pashtun Codex embodies the life and philosophical sees of Pashtuns. The Pashtunvali is in some cases depicted as a normative-legal report, sometimes as a code of honor, and sometimes as a set of traditions. The code places incredible emphasis on ethical quality, which states that Pashtuns must exercise self-control in their communities. Another essential perspective is that Pashtunvali is not only a set of strict legal norms but also a standard one. The quirk of Pashtuns is that they never endure insults. In other words, ethnic agents never violate this rule. In such cases, Pashtunvali orders compensation or revenge on the culprits. Pashtuns esteem their honor and in any case try to compensate for the harm done to their honor or property.

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