

IN ‘SULTAN’ EPIC ‘HUMAN IS HUMAN’S HELL!’

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ABSTRACT

Sultan's poem is an epic of famous poet and author, Abdul Ghafoor Liwal. It has many features of an epic poem and the value of this subject is that the poem was considered to be an epic. The aim of writing this article is to find out what features this epic has in Pashto Language and due to which factors it can be considered to be an epic. Sultan epic has relation with philosophy, psychology, history and culture the same as other epics have. Also, the idea of Habes and Jean – Pal Sartre (Human is human’s hell!), which is taken from Greek Language Play, can be seen in this epic. Finally library research was used to complete the article. Also, clarifying and descriptive methods were used to finish the article. The goal of this article is to state that mostly a human being harms another human being, how we can do well to human beings rather harming them. The value of this research is it makes humans attentive to their deeds and actions in order to avoid doing evil. The finding of this research is that (Sultan) epic poem is an artificial epic and this epic poem states that (Human is human’s hell!) This concept has been taken from Greek Play. Later, Sartre and other scholars have mentioned this concept.

Keywords: Human, Epic, Hell, Unconsciousness, Psychology.

INTRODUCTION

(Sultan) is a versified story written in the form of free verse which has the characteristics of epic taking into consideration the contemporary sciences. This is an interesting short story whose main characters are (Sultan) and (Gulsera).

(There are journeys in this epic and the battleground of psychological warfare is the cave which means the inner side of the human. (Ahreman) and (Ahura) are at war and the conflict,

which evil spirit and confident spirit have, is going on between the evil and good. The main topic of the epic is about 'human is human's hell!' This statement exists in Latin Language in different words. With the passage of time, in their articles, Hobbes and thinker of existence philosophy Jan Paul Sartor have researched the concept of this statement 'Human is a human's wolf!') (PhD Scholars, 2019).

No work has been done on this area of the chosen epic (Sultan) which shows its novelty of this article. In addition, humans have been made attentive that they are not supposed to harm humans, and instead they are supposed to become a symbol of goodness. The duty of the author is to get humans to consider their negative points and problems, become a guide for the way of goodness and it is the author's job to remind people of their shortcomings and problems, to guide them to the right path, and to forbid evil and generally the very idea of this article expresses its value.

RESEARCH QUESTIONS

The questions of this research are: Is Sultan poem an epic? Does Sultan Epic have the concept of "A human is human's hell!"? Is the chosen concept in Sultan Epic related to Psychology or not? You can find answers for these questions in this article which are the objectives of this article as well.

HISTORICAL BACKGROUND

Human is a multi-sided being and all sides have been researched and literary works have been conducted about them. Tens and hundreds of articles and books on humanism implies that human is a complex being. They have multi-sided relationship with psychology, philosophy and other sciences. John Paul Sartor emphasizes on "Human is human's hell!" Also, Scholars have the same opinions.

In Pashto Language, in his book, Dragon of Dissension, Bahaudin Majrooh mentions important points about it. In "Dragon of Dissension" human harms other humans. There is a dragon in the inner world of every human which makes troubles. A verse of the poem is:

جهنم نه چيرته لري دى نه پت په بل جهان كې
جهنم د هر انسان دى هر انسان ته په خپل ځان كې (Majrooh, 2016)

The meaning of the verse is: Hell is neither far away a hidden in another world. The hell and fire of every human is in his/her inner world.

It is human who causes harms to other people and to themselves before going to the fire of the hell. The discussion again takes the side of (Human is human's wolf!). In fact, someone who is harmed by other humans is also a human. The fire that a human gives to another human lies in the inner world of the human and this discussion is related to philosophy and psychology and is a very good literary work regarding 'human causes harms to other humans'.

The book 'Literature, humans, dreams and Archetypes' has an article about this issue. The book also makes a mention of it and presents the author's opinion about "human is human's hell!"

"Literary and Language Research of the Ph.D. Scholars in Kabul University" (2019), a collection of articles also talks about the mentioned concept. This research collection also has an article which has discussed this issue (Can a human harm other humans?). To conclude the discussion, 'a human is often harmful to other humans.'

The result of this work is that (Sultan) poem is an artificial epic of Pashto Language which has the features of an epic. In this narrative poem, it is worth mentioning that human harms human. The difference between this work and other earlier works is that it researches on a specific chosen

narrative poem.

METHOD OF THE RESEARCH

Various books have been used for writing this article. First, study was conducted for the research. After that, notes were taken. After analysis and interpretation, the result was obtained. Specific type and method of research were used and attempts were made to match the type and method of research. In (Sultan) Epic (Human is human's hell!) library research type and clarifying and descriptive methods have been employed.

FINDINGS

In the world, problems came into existence as earlier as humans were created. (The very first humans were Cain and Abel who intended to kill one of them. One of them was on the right path and the second was on the wrong path. The war between the good and evil has a very long background (Scholars of PhD, 2019).

(In Zoroastrianism, the followers are recommended to think, talk and to do good deeds. Based on these three characteristics, humans come closer to Sefat (n.d.).

(In their religion, (Ahura) seeks well and (Ahriman) seeks evil. The war of good and evil is going on and each side wants to defeat the other one. In their religion, there are these contradictory sides and one seems to be antagonistic to the other, but in fact, every antagonistic phenomenon is not to the detriment of the other, but to the benefit of one another (Kargar, 2020).

In Islam, the war between "good and bad" is named the war between "Confident Spirit" and "Evil Spirit" "Confident Spirit" seeks well and "Evil Spirit" seeks badly. The main finding of this article is expressing the war of good and evil and it guides people how to conquer their inner world and avoid doing evil things. Humans are supposed to do good deeds and every human should be a heaven for another human. There are many humans who harm other humans and this article discusses it. In addition to it, the poem in this article expresses the idea (Human is Human's Hell!). These are the findings of this article.

DISCUSSION

Epic is an important type of epic literature which has an old background. The earliest articles in the world, that were discovered, were epics such as Gilgamesh Epic of Sumerians and Audessa, Ramayana and Mahabharata, Firdosi Epopee and so on.

'Fundamentals of literature theory' Second Edition, page 169, under the title of Epic Genres states, "In Pashto Literature, Ameer Karore's registered Epic has older background than any other genres of literary work" (Shinwari, 2016).

Also, Ancient Period of Pashto literature "Research and Analysis", page 26 states, "Ameer Karore's poem is a pride, epic and epic poem." (Helal, 2015)

The above definitions may be acceptable, but are not comprehensive, perfect and complete definitions. Therefore, definition of epic seems to have problems. Epic and epic poem are different. Pashto Language's first poet, Ameer Karore's poem can be called epic poem, but cannot be as an epic. The following information has been given about epic:

"Epic has been taken from Latin word meaning speech, story, voice, heroic poetry and tale. Arabic word for epic is "حماسه/HAMASAH" which is derived from "حمس/HAMS" meaning Intensity and difficulty in work. Epic is now an international concept and an important literary genre. For the first time, Aristotle (384 BC) used it. The literal meaning of epic is bravery and it is a kind of praising poems which shows the heroic efforts, bravery, and pride of a person or

people” (Liwai, 2017).

Tens of books have presented almost the same information in different words about the introduction of epic.

Some important points are mentioned below:

- Epic is a narrative full of pride which has issues of bravery, sacrifices and the bravery shown during the battle in a very expert way.
- Epic is a type of poem written about wars, bravery, national prides and national and ethnical benefits.
- It is a type of speech which presents thoughts of prides, achievements, success with national spirits.
- In epic, heroes encounter corporal and spiritual dangers and get rid of many dangerous journeys (Hesarian, 2017).

Contents of (Sultan) Epic

Sultan Epic starts with beautiful praising in which nature has been praised. Praising ode of world literature started with youth story, singing, and affection in which views of the nature was praised. In Pashto literature, Khkarandoy Ghorī’s ode is its good example. High mountains, praise of noise of the river waves, waterfalls, floods and beauty of transparent water in fountains are mentioned in the beginning of an epic. In addition, epics talk about greenery of nature, perfumed air and water and noise of bells of sheep which makes the nature more beautiful.

The main character of the epic is Gulsera. Gulsera is a teenage girl who is a shepherd and looks after her father’s sheep. The girl falls in love with a boy named Ghama. Their love was two-sided. They are no longer together. The boy (Ghama) travels abroad in order to earn money to marry Gulsera and provide all possible facilities of life to her. Ghama gives a naughty, small and beautiful kid (young goat) to her as a sign of love and tells the girl, “When you miss me look at the kid.” Whenever Gulsera misses Ghama, she talks to the kid and shares her secrets with it. Gulsera is a mountaineer and walks in the mountains and looks after her father’s sheep and talks about the happiness and unhappiness of her heart to the kid. The happiness and unhappiness of Ghama and her past life that had occurred in her unconsciousness, gets associated with the kid by looking at it. The girl sometimes laughs and sometimes cries and the kid looks at her. One day she noticed that the black and white kid was unrelaxed and was making noise and running. It only happened when Ghama was unrelaxed. The happiness and sadness of the kid indirectly belonged to Ghama and the girl could also notice his happiness and problems in these two situations of the kid. The kid is running away and she is following her. Finally, they reach a mountain, but the kid keeps running. The mountain is very high. Neither the kid has ever gone to such a high mountain and nor the girl has ever seen the young goat in this situation. The girl noticed a black cave around the mountain. She left the kid and went into the cave. The cave was strange. It had strange air and was totally dark. She felt out of breath due to the shortage of oxygen. It is a different world because there are different animals and the streams are flowing. All the animals in the cave obey Gulsera and the lion and wolf are especially obedient to her.

In the cave, Gulsera sees a youngster whose hands and feet were tied up with chains, and has a beautiful long beard. Gulsera had never seen such a youngster. However, she had seen such a youngster in her dream and the youngster had also seen a girl like Gulsera in his dream. His name was Sultan. Sultan is the person whose name was given to a mountain in Logar. People of the area say Sultan was a sufi and pious person and was tied up with chains in the mountains in order to demolish hells. He is a follower of humanism and all his missions are for humanity. He seeks

goodness and prosperity for human beings and loves humans and humanity so much and is a perfect human. Sultan and Gulsera start talking and Sultan tells her stories.

In (Sultan) Epic, (Sultan) has difficult expeditions and one of them is an expedition to hell. He encounters lots of problems on the way and sees human beings who are in great troubles. He intends to finish them so he can rescue them from their problems.

In Sumerian epic, Gilgamesh and Ankedo face countless problems. When Ankedo dies, Gilgamesh travels to hell to find him. He sees worms coming out of Ankedo's nose. In Sumerian's epics, people also face problems in hell and the same thing happens in Sultan Epic. The only difference is that the hell in Sultan epic is the hell of inner world of human beings and Freud had a lot of discussions about it in psychology and he shows it in unconsciousness (sub-consciousness). This part is a collection of (self, ego and superego). In Sultan epic, hell exists in human's unconsciousness which interferes in his/her conscious deeds and harms other humans. Therefore, the concept of a Latin sentence with different words has been used by Hobbes, Sartor and Bahaudin Majrooh in their articles. They say that (humans is human's hell!). In contrast with it, expedition to hell is an ordinary journey. In epics, wars and battles can occur anywhere. In earlier epic, so many battles took place on earth, under earth, in the air and skies, but in Sultan Epic, the battleground is a cave which is indeed is a different world and can be called the inner world. This is the war of Ahreman and Ahora and a race of good and evil spirits. The evil is fighting against the goodness.

په وجود کي لوی دوزخ اول ويجار کره
د لنبو دوزخ بيا روسته را لتار کره (Liwal, 2018)

The meaning of the poem is: Before thinking about the main hell, we had better destroy the hell in our inner body. The greatest hell in the body is human's ego.

All the past forgotten issues exist in unconsciousness which has an effect on intentional deeds.

All our good and bad habits, ethics, humanity, love and hate, hypocrisy, and humbleness and the good and bad ways of building personality belong to the inner world of a human. Some people might be great scholars, but may have no control and power over their deeds. They consider all their bad habits as good ones and consider themselves as good people. Therefore, it is said that recognizing oneself and other humans is more difficult than recognizing any other things in the world.

په هماغه ورخ چي ورکه عاطفه شوه
د دوزخ لنبه را تاو هغه شيبه شوه
شو دوزخ د بنيادم د وجود وری
چي انسان شو د انسان د وینو تری (Liwal, 2018)

The meaning of the poem is: when the human lost his/her sentiment and emotions, in the meantime the flame of hell was created and hell got hungry for human body like some human beings who have a thirst for the blood of other human beings. When a human loses his / her sentiment, he / she cross the limits of humanity. It means, (a human gets thirsty for human blood) and (Human becomes human's hell!).

Confirming the opinion of Hobbes and Sartor, a human cause's damage to another human. Bahaudin Majrooh says in 'Dragon of dissension':

جهنم نه چيرته لري دی نه پټ په بل جهان کي
جهنم د هر انسان دی هر انسان ته پخپل خان کي (Majrooh, 2016)

The meaning of the poem is: Hell and hellfire are not in another world. In fact, they exist in the inner world of each and every human and sometimes some humans become a hell for other

humans.

Liwal has studied ‘Dragon of Dissension’ and is a follower of Bahaudin’s thought. His epic (Sultan) is associated with these two couplets and it may not be an exaggeration to say that the mentioned epic is an explanation of these two couplets.

د دوزخ د وړانولو هڅه بيا كره
انسان خپله په خپل ځان كې نور وژلي
د اورونو لوی دوزخ يې بنياد كړی
دی له مینې عاطفې نه پردی شوی

ده په لوی لاس ځان دوزخ ته دی سپارلی (Liwal, 2018)

The meaning of the poem is: Extinguishing our own fire in ourselves is much more important than demolishing the hell. The hellfire cannot harm us as much as our inner fire does. Human has laid the foundation of the largest hell of hells and fire which exists in his/ her inner world. Such human does not recognize love and sentiments and has deliberately submitted himself to hell.

لوی لاس يې ځان دوزخ ته سپارلی دی.
نشته بل دوزخ، بس ته د ده دوزخ يې

همدا ته د ده لپوه د ده شرمين يې (Liwal, 2018)

The meaning of the poem is: The poet addresses human and says there is no hell except human. The main hell for humans is human himself who has lit the fire in himself, burns himself and others with it. Then the poet adds, you are a wolf for other humans. The same thing has been mentioned here that (Human is a wolf for humans!). This is human who harms a human. No being harms human more than a human himself does.

هره ورځ به په خپل ځان كې دوزخ وژنم
د انسان د گناهونو رنځ به گالم
زه لا گرځم كه په ځان كې ځان پيدا كړم

د رازونو د بيان توان پيدا كړم (Liwal, 2018)

The meaning of the above poem is: Every human should discover himself in his/her inner world. It is only possible if we destroy our inner hell. Discovering oneself is recognizing oneself and recognizing oneself is helping others, not harming others, becoming a heaven for others and not becoming a hell for others.

د سلطان پيغام به څوك انسان ته يوسي؟
د دوزخ كيسه به څوك جهان ته يوسي؟
زه چي خپل وجود كې جنگ كړم د لېوانو

هم د ظلم ناروا د سرو زمريانو... (Liwal, 2018)

The meaning of the poem is: The poet asks who will take Sultan’s message to human beings. Who will take the story of the hell to the world? Battle against the hell fire is the battle against one’s own inner world. In fact, war against the cruelty and injustice begins from the inner world and fighting against this war is a salvation from the hellfire.

All of the above couplets, which are taken from Sultan poem, prove that (a humans is a wolf for human!) Human is in war with his fate in his /her inner world. This is a war of good and evil. The conflict between the good and the evil spirits is taking place in the inner world. This is a spiritual and psychological war which can be noticed in Bahaudin Majrooh’s (Dragon of Dissension) that has been followed in Sultan Epic, but with a new style and concept.

In contemporary psychology. ‘Evil Spirits’ are called ID and destructive instincts and in the concept of Satan it is called “Khannas i.e. the devil”. ‘Evil Spirit’ motivates human to do evil. ‘Culture of wisdom Studies’ says about ‘Evil Spirit’, “It refers to lowly people who are subject to

the lust and base desires which force human to do evil deeds based on fatal commands and finally the human soul with the belief in domination of the animality is called 'Evil Spirit'. Freud thinks that equivalent word for 'Evil Spirit' is "sensual spirit" whose ID is Psychological action. According to famous analogy of Freud, it is a mountain of ice of mind which is located under water whose depth is associated with inner instincts attraction, sexual tendency and rage. Also, it shows basic desires on the basis of which "It is boiling pot of lust." Or it is the mess and disarray which has the sexual, destructive and wild emotions of a self-centered person that consecutively want to be free. This and that are sensual and are under the domination of origin pleasure and wants to be satisfied directly without anyone's help. "Blaming Spirit" is threatening spirit. It is also called conscience. It loses its effect by doing evils and keeps doing them.

Also, spirit (I) or the confident spirit is called ego. Some people call it common sense as well. Ego insistently wants to decide what to do about (him and his sensual) desires and restrictions that the outer world imposes on him. Similarly, in contemporary psychology, superego is considered to be an alternative word for 'the blaming spirit'. It is moral conscience which is revealed at the end of Odeef's Belief, when different sensual situations groan, it shows its reaction.

دا چي وايي: «يو انسان د بل دوزخ دی!»
 يو جلاد دی او دا بل يې قرباني دی
 يا قصاب دی يو انسان د بل د غوښو
 دا چي تزي يو د بل وينو ته ناست دي
 په وجود کي يې زمري او لپوه ملاست دي
 په يو تن کي دا زمري او لپوه دواړه
 بل دوزخ ستا له وجوده بهر نه شته
 ستا وجود کي د دوزخ بلي لني دي
 له هغي ورخي چي زړه نوراني ورک دی
 ستا په وينو همدا ستا منگولي سري دي

دا ځل ولاړ شه خپل وجود کي مسافر شه (Liwal, 2018)

The meaning of the verses is: one human is another human's hell, one is oppressor, another is oppressed, one human is butcher of another human's flesh, and one is thirsty for another's blood. There are wolves and lions in every human being that often create human problems. In the inner world of human, this wolf is a hell that has no outer hell other than this inner hell.

The fire of hell is burning in the human body, this fire was created when the light disappeared from the heart, the hands of human are covered with blood, this blood is his own blood and when human travels in himself and Discovers himself, he reaches the level of self-awareness, then he no longer does evil to human beings.

The above verses are part of psychological research. Our "self and ID" make the primary problems for us. The unconsciousness and the sub-consciousness play an important role in all our daily activities. These are the psychological problems that we don't see and our wrongdoings seem right to us and this is the inner world that causes problems for ourselves and other people.

Many symbols have been used in the Sultan, an important feature of the epic is that its language is symbolic and the purpose of literature and symbolism is to show how symbols can be used in literature.

The poem has many messages for humanity, such as goodness to human, love and affection, social messages, political goodness, justice, human rights and Islamic rights. This epic is an artificial epic whose language is mostly artistic.

SUGGESTIONS AND CONCLUSION

(Sultan) is an artificial epic that has many features of epic. In the international epics, literature has a lot to do with psychology, and Sultan also has a lot to do with psychology. Symbolic language and the connection between literature and surrealism are also important in epic and Sultan has this feature.

In (Sultan) Epic, this idea has been proven that (Human is human's hell!) or (Human is Human's wolf!). Human can do both good and evil, but due to various reasons, he/she often does evil and makes problems for others. This is an old idea and its history reaches to Greek Literature, but with the passage of time, the great scholars of Existence Philosophy John Pal Sartor, Hobbes and many more researched on it. In addition to other scholars, Liwal has presented his opinion in (Sultan) versified story literary work. In this article it has been proven that (Human is human's wolf!).

My suggestions are that this or other similar important ideas should be researched in the poetry of other poets of Pashtu Language. In the world, recent new researches are done based on ideas. Therefore, this article can be a new achievement for other researchers. According to its contents, (Sultan) Epic has such aspects and parts which require new research work and can be further studied.

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