

Linguistic, Literary and Cultural Impact of Afghan Refugees on Pashto language, literature and culture in Khyber Pakhtunkhwa, Pakistan

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ABSTRACT

The current study is about the linguistic, literary and cultural impact, which the stay of Afghan refugees have left on Pashto language, literature and culture of the Khyber Pakhtunkhwa. After the Soviet invasion of Afghanistan in 1979, a huge influx of refugees took place to foreign lands in order to take shelter there during that time of crisis. A larger number of Afghan Pashtun refugees came to Pakistan, specifically to Peshawar the metropolitan of the Khyber Pakhtunkhwa province and other parts of it. It is a well-known fact that migrants everywhere in the world influence the language, literature and culture of the natives and vice versa. Although the influence of local Pashto language, literature and culture on the Afghan Pashto language, literature and culture was minor, compared to the larger linguistic, literary and cultural influence of theirs on the local one. The undoubted reality remains that migrants do impact local cultures, languages and literature and so does it apply to the case of Afghan refugees in Khyber Pakhtunkhwa, specifically in Peshawar. A significant impact of Afghan refugees on the local Pashtuns was an awareness in them about the identity of their language, literature and culture which was previously not known to them. So, many words of pure Pashto were brought into use in the native Pashto due to the very near contact of local Pashtuns with Afghan refugees. The migrant Afghan students and scholars conducted researches from the Pashto Academy and department, due to which, they benefitted themselves from one another's experiences. The impact of the local language, literature and culture on the migrant language, literature and culture, language and literature was a minor one. The Afghan poets also adopted the genre of poetry known as Haiko due to the influence of local literature on theirs, which has provided an opportunity to their poets for the expression of a variety of subjects and themes. The local poets and writers intensely felt the anguish Afghan tragedy and

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its untold repercussions. So many Afghan terms and names of places were introduced by the locals into their writings. The local poets have specifically referred to the Afghan tragedy with deep anguish in their poetry.

Key Words: Afghan Refugees, Afghan Diaspora, Pashto language, Pashto literature, Pashtun culture.

INTRODUCTION

The term refugee refers to a person, who leaves his original country and flees away to a foreign country usually for the purpose of taking refuge in that other land. During the present age, no one wishes to leave one's homeland unless they face a situation, which compels them to leave their home. Leaving one's home and going to a place where they may face unforeseen trials is one of the toughest decisions to be made. For this purpose, life is once again to be made from the scratch with no home, job, relatives and above all the cultural and linguistic differences (Rahi, 2023). Refugees, in a foreign land try their best to preserve their own culture and language as humans are the product of the culture in which they grow up and consider it as a part of their life. Similarly, they also try to integrate themselves into new culture and society if the need for doing so arises. According to Pir (2023, 449), the condition of being displaced from one's homeland and taking shelter in another land is not a new idea. It has happened throughout history and with migrations so many conflicts arise for the refugees and also for those natives with whom they come in contact. As people are faced with the problem of adaptability and adjustment in foreign culture, rather in those ones, which are completely divergent from theirs. An interesting aspect of human nature is that despite resistance and the will to adhere to the old ways of life, they have been blessed with the quality of adaptability for the new, if there is no other way. The Afghan refugees may have faced the problem of adaptability more in other countries but as far as Khyber Pakhtunkhwa is concerned, the immigrant Pashtuns and the local Pashtuns belong to the same ethnic group. The local Pashtuns at different periods of history have migrated to the fertile valleys of Khyber Pakhtunkhwa. The coming of Afghan refugees to Pakistan since the early 1970s, before the soviet invasion was not something new. This movement had continued for centuries as nomads from Afghanistan used to move to different parts of the sub-continent in winter and would move return to Afghanistan in summer (Rahi, 2023). So, the cultural and linguistic problem was not faced by

the Afghan refugees with the same intensity in Peshawar and other parts of Khyber Pakhtunkhwa, as they may have faced it in other countries. Moreover, trade links also existed between Peshawar and Kabul even before the Soviet invasion. The recent instance, in history along with so many other ones is that of the largest number Afghan migrants in December, 1979, and were forced to leave their homeland due to the Soviet invasion of Afghanistan. Afghanistan, in the 19th and also in the first quarter of the 20th century remained the center of conflict between the colonizers to contain their power and imperialist designs. The invasions on Afghanistan due to these reasons have always resulted in the instability and poor economy of the land. The political and economic instability of Afghanistan has also been due to the internal strife and conflicts between the Afghan tribal chiefs. As the nature of Afghans is that in the absence of an external enemy, they have always remained involved in tribal conflicts against one another. The fact of the matter is that Afghan nomads would come to the sub-continent and lasted till 1961 in Pakistan as the Pakistani president restricted their movement. Still Afghan nomads have contributed a lot in building canals irrigation system, especially in Punjab during the British rule. They came to the sub-continent through the commonly used routes. Afghans had also come to the sub-continent with invaders and had stayed in the region as in those times documentation and permission was not needed (Rahi, 2023).

CONCEPTUAL FRAMEWORK

For the current study, it is quite significant to define the term 'refugee,' as there are different related terms used in the same context in the modern age. According to Merriam Webster dictionary, the term 'refugee' is used for a person, who flees away from his own country to a foreign country, in order to avoid the danger of persecution or threat to life, due to war or any another unavoidable emergency in his own homeland. The history of leaving one's native land and migrating to a foreign land is as old as human society. Large scale migrations have taken place in history for different reasons. There are so many other instances in the recent and ancient history about migration and the settlement of refugees away from their native land. There is another term 'Diaspora,' the dictionary meaning of which is also migration, or scattering away of a people away from an established or ancestral homeland. The term 'Diaspora,' like so many other words has its origin from the Greek language, used in the meaning of 'dispersed,' 'scattered around' or 'settled' somewhere else. The word 'Diaspora' refers to those people, who leave their native land and live

in another country or countries and in this way get scattered at different places. People, who leave the land of their origin and go to other countries, can be due to various reasons; the reasons can be war, famine, poverty and pressure (Ramatjanovna, 2019; 69). One other point about ‘Diaspora’ is the people who have left their homeland due one of these reasons but they are still bent to retain their link and connection with their own country and the same intense feelings, the urge for identity and sense of belonging, which is found in the writings of their poets and writers. Diaspora has existed at every stage of the human society. In history, there have been examples of Jewish and African Diasporas and in the current there are instances of modern ones, including the Afghan Diaspora (Pir, 2023; 448). In the modern age all the terms which relate to the people who leave their original native homeland and go to another land to live there for survival are refugees, diaspora, displaced, migrated, exiled and expatriates. These terms are synonymous in the sense as all these refer to those people who leave their country and live or settle in another country. Even if a slight difference exists in the meanings of these words that is not noteworthy. For instance, an expatriate is a person, who leaves his homeland by consent. An exile is a person, who is forced to leave his homeland or it can be voluntary. According to Denise Helly (2006) and as has been cited by Ramatjanovna (2019, 69-70), the term refugee which is closely connected with the term Diaspora is about a large number of people living outside their homeland. The commonality in the terms is about the leaving of homeland due to different reasons and settlement in a foreign land.

The term “refugee” is as old as human history as there have been large scale human migrations due to different reasons. There have been different terms for “refugees.” As already mentioned, refugees are those people, who leave their own land and take refuge in another land. The reasons why refugees leave their own land and take shelter in another are manifold but the dominant ones are a foreign invasion and unprovoked cruelties and oppression on them. The reasons for the migration of the displaced people can be voluntary or involuntary but whatever the reasons they leave their homeland, it leaves a deep impact on their life and also the culture and language of the natives. Refugees, everywhere in the world are conscious about the identity of their language and culture but do leave a more impact on the culture of the natives. Awareness about identity of language and culture has remained the very basic issue with minorities all over the globe. It is the smaller who are more concerned about their separate status. Different terms of local languages

have remained in use for refugees are “Muhajir,” “Melma,” “Panah Gazeen,” “Kadawaal,” “Jalla Watana Khalaq,” and “Bekora Shawe Khalaq”. Here the terms portray specific expression for refugees in Pashto but in other languages the expressions for them are more or less the same. These are all synonymous terms, meaning people who have fled their original homeland, mostly due to unfavorable circumstances, in the hope of returning back to their land when conditions are better. Refugees, whether they are return back to their homeland or not but the wish for returning back always remains with them. The term most often used for Afghan refugees in Peshawar has been “Afghan” or “muhajir.” Pashto dialects have been classified into four groups. In this article, the varieties of Pashto spoken by refugees is termed as Afghani Pashto and the varieties of Pashto spoken by the Pashtuns of host country has been referred to as Pakistani Pashto.

FACTORS OF BECOMING REFUGEES

The Afghan land has been frequently invaded by foreign powers throughout at different periods in history. It would be correct to say that this land, due to its geographic location, has remained the center of conflicts between the colonizers. Besides the foreign conquests of Afghanistan, of which the one very important instance is the three invasions by the British imperialists, there is one other strong reality about this land, it comprises of different ethnic groups and a struggle for power goes on between them. It is a unanimous fact that the Afghan invasion by the Soviets in the recent history has affected this land more than at any other point in history. The Russians invaded Afghanistan in 1979 and during 1979-1989, there remained a state of turmoil due to an imposed war on them. It proved a sheer disaster to the land and also its inhabitants. Over more than a million Afghans lost life and millions were forced to flee their country to the neighboring countries of Pakistan, Iran and to other parts of the world, including USA, UK, Canada, Germany and also India. The refugees, who live outside their native land suffer many problems in the form of physical and also mental dilemma. The Afghan refugees who arrived in Pakistan in 1980s, were mostly welcomed as guests in Pakistan (Rahi, 2023). Refugee camps were set up for them at different places by the Pakistani government. The tragedy was an enormous one and so its influence on the mind and psyche of Afghans. It is in such traumatic times that plenty of literature, moreover, the coming together of different cultures, languages and literature influence one another extensively (Rahi, 2023). The current study will specifically focus the linguistic, literary and

cultural impact which the Afghan refugees left on the language, literature and culture of the Pashtuns of Pakistan and particularly of Khyber Pakhtunkhwa during their stay in Peshawar and vice versa.

BRIEF HISTORICAL BACKGROUND OF AFGHAN REFUGEES IN PAKISTAN

The land of Afghanistan has remained the center of power tussle for the great external powers since very long. The geographic location of the land has played an immense role in making it a power base for the colonizers. There is another strong element, due to which the Afghan land has always remained in a disturbed state is the multi-ethnic state which is of the society has kept them in internal strife throughout. The Afghans have fought three wars against the British, two in the 19th century and the last one in the beginning of the 20th century. The British invasions took place in the years 1839, 1878 and the third Anglo-Afghan war was fought in 1919. It was the time when Amir Amanullah Khan was ruling over Afghanistan. After the three Anglo-Afghan wars, Afghans joined the Russian bloc. It was in 1979 that with the support of Afghan Marxist political party, the Russians invaded Afghanistan, with more or less, the same imperialist designs, for which the British had invaded the land thrice. As it was the time of cold war between the former Soviet Union and the US. The cold war period was basically the period of conflict between the capitalist and the communist world. As it is well-known that one bloc was led by the US and its allies and the second one by the former Soviet Union and its allies.

The Soviet invasion of Afghanistan in 1979 was like a catastrophe for the ordinary public of the land. It continued for a period of one decade, during which Afghanistan was in a state of perpetual war. The Afghan mujahideen fought against the Soviet troops, resulting in human and material loss for the Afghans. The Soviet president Mikhael Gorbachev decided the withdrawal of Soviet troops from Afghanistan in 1986 and finally under the Geneva Accord, in February, 1989, the process started. Before the retreat of the Soviet troops from Afghanistan, over three million Afghan refugees had migrated to Pakistan, living in different areas, specially the Khyber Pakhtunkhwa province.

NUMBER OF REFUGEES IN PAKISTAN

As of December 2022, Pakistan hosts 3.7 million Afghans comprising 1.32 million Proof of Registration (POR) holders (entitled to stay in Pakistan), 840,000 Afghan Citizenship Card holders, besides undocumented Afghan. About three quarters of registered Afghan refugees are concentrated in two areas, Khyber Pakhtunkhwa (52.5%) and Balochistan (24.2%) (UNHCR, 2023). The numbers fluctuate based on inflows, outflows, and circular flows. A new flow of refugees into Pakistan followed the Taliban takeover in 2021. However, the Pakistan Government has refused to create new camps to accommodate new arrivals, estimated at 600,000. UNHCR issued these persons certificates identifying them as asylum-seekers, and is negotiating with the Pakistani Government over their status, since Pakistan is not a state signatory to the 1951 Rome Convention or the 1967 Protocol governing refugees, and has no domestic asylum laws (Joles, 2021). Caretaker interior minister of Pakistan, during a press conference on September 26, 2023 announced the deportation of illegal Afghan refugees till October 31, 2023.

LITERATURE REVIEW

As immigrants bring their influence on the language and culture of the people where they go and live. The Pashtun refugees from Afghanistan to Pakistan, specifically to Peshawar, have influenced the native Pashto language and culture. The natives have also influenced Afghans' language and culture but that is minor, compared to the larger Afghan influence on Pashto language, literature and culture of Pashtuns living in Khyber Pakhtunkhwa. Afghan Pashto was pure since the beginning with the only impact of Arabic and Persian influence, while the Pashto language in the Khyber Pakhtunkhwa province of Pakistan is more influenced by the Urdu and English. There was a lot of space in the Pashto language of the Khyber Pakhtunkhwa province for improvement through pure vocabulary, which was filled in by the Afghan Pashto. For instance, the vocabulary of Pakistani Pashto was not pure previously and it adopted many words from the Pashto of Afghans. There are so many terms in the Pashto of Peshawar, which were not found in this dialect before the coming of Afghan refugees.

LINGUISTIC IMPACT OF THE PASHTUN MIGRATION OF THE EARLIER 20TH CENTURY TO AFGHANISTAN

It was in the earlier part of the 20th century that Pashtuns migrated to Afghanistan, before partition, from the North West Frontier Province of the then India. The Pashtuns migrated to Afghanistan under the leadership of Khan Abdul Ghaffar Khan, commonly known as Bacha Khan. It was the period when Amir Amanullah Khan was the king of Afghanistan. Amir Amanullah won sovereign status for Afghanistan and also freed Afghan foreign policy from foreign influence in 1919. Bacha Khan, while he was in Afghanistan during the Hijrat Movement of Pashtuns to Afghanistan, talked to Amir Amanullah about the due status of Pashto language as despite the language of the majority, it had been given a secondary and inferior status. With the talk of Bacha Khan with Amir Amanullah about the due status of this language and it was from there that efforts were made for the promotion of Pashto language at official level. Bacha Khan, in his autobiography, *Zama Jzwand Aw Jaddojehad* (My Life and Struggle) has written that once he was sitting with Amir Amanullah Khan and making discussion with him on several matters, he told the Afghan king that he knew Persian, Turkish and other languages but as Pashtun did not know Pashto language. Amir Amanullah Khan was greatly impressed by the words of Bacha Khan and promised with him that he will learn Pashto. Bacha Khan further writes in his book that when Amanullah Khan was in exile in Bombay, he went there to meet him and the exiled king talked to him in Pashto. Bacha Khan further writes that when he was in Kabul, he was on good terms with the family of Nadir Khan. Nadir Khan himself was the minister of defense for Afghanistan and his brother Sardar Abdul Aziz Khan was the minister. One day they invited Bacha Khan to visit the Habibiya school and when he asked the students questions in Persian, they answered but they did not understand Pashto. Bacha Khan told the students that how could they call themselves Afghans when they do not understand the language of the majority, which was Pashto (Khan, 1983: 176).

Bacha Khan further writes in his book in the same regard (p.177) that he was having the company of Mahmood Tarzi, the foreign minister of Afghanistan and a very talented man. Mahmood Tarzi had arranged a feast for the refugees. During the discussion on languages, a man told that Pashto was not spoken at the official level. On hearing this Mahmood Tarzi said that Persian was also the language of Afghanistan. Bacha Khan on hearing these words, told Mahmood Tarzi that Pashto is the language of majority and the language of the majority should be the official language and also the language in which people receive education (Khan, 1983, 176-177).

It was in 1936 that Pashto was declared as the co-official language of Afghanistan through a royal decree. It can be undoubtedly claimed that in restoring Pashto Language to its due and official status and role in Afghanistan, the contribution of Bacha Khan is tremendous. Bacha Khan motivated the rulers in rendering Pashto language the status of the second official language of Afghanistan.

TRANSLATIONS

Translations of important works from other languages into Pashto is an important contribution of the Afghan refugees particularly during the decade from 1979 to 1989. These translations took place with the support of literary organizations, formed by the Afghan refugee writers and intellectuals. Different journals and magazines were published under the supervision of the then Afghan intellectuals and writers in which different translations from Arabic, Persian, English and other languages were published.

According to Dinakhel et al (2020), during the period from 1979-1989 of the Afghan period, George Orwell's Novella, *Animal Farm*, was translated from English into Pashto by Rasul Amin, an intellectual and writer. Rasul Amin was the director of Afghan study center at Peshawar during the period of Afghan invasion of the Soviet Union. The Writers' Union of Free Afghanistan was founded by Rasul Amin in Peshawar, on March 21st, 1985. This organization was founded for the purpose of collecting different creative, religious and other material written as resistance against communism. George Orwell's novella *Animal Farm* was translated by Amin Rasul into Pashto with the title as *Da Zanawarano Farm Ya Da Russi Communism Hindara* (Animal Farm Or A Mirror of Russian Communism) (Dinakhel et al, 2020; 33) in the 1980s. As there two types of people divided into two groups in Afghanistan and also amongst those, who migrated to Pakistan; one group was pro-Russian and the second one the religious and Jihadis. The Jihadis were more inclined towards the writing and publication of material against Communism and in favor of Jihad. The translation of the *Animal Farm* is a part of the same policy. Rasul Amin has used the translation of the *Animal Farm* as a part of the religious group against Communism and the Soviet Russia (Dinakhel et al, 2020; 33). The allegorical characters in the *Animal Farm* and the events,

used by George Orwell have been successfully decoded by the translator to serve the propaganda against Communism.

RESEARCH

According to Rohullah (2023), many Afghan scholars and teachers came to the Pashto department of the University of Peshawar and started teaching and research. They include Dr. Mujawar Ahmad Ziyar, Dr. Zarghoona Zewar and many more. Prof. Abdul Jabbar Khalil was the chairman of the department of Pashto, in university of Peshawar, who started the Ph.D programme. in the department. In the Ph.D programme. many Afghan scholars were enrolled, rather they were welcomed and encouraged. Uptill now Afghan scholars come to University of Peshawar and many of them got Ph.D. degrees in Pashto language and literature from the department of Pashto and Pashto Academy University of Peshawar. Those Afghan scholars who have completed their doctorate degrees from Peshawar university, included Dr. Muhammada Jan Haqpal, Dr. Syed Mahyuddin Hashmi, Dr. Azizullah Jabbar Khel, Dr. Abdul Zahir Shakib, Dr. Rafiullah Niazi, Dr. Baitur Rahman Rodwal, Dr. Dawud Arabzai, Dr. Abdul Ahad Mengal, Dr. Babrak Mian Khel, Dr. Noor Ul Habib Nisar, Dr. Subhanullah Shahab, Dr. Daud Wafa and Dr. Masood Pashtun etc. This interaction of the local Pashtun scholars with Afghan scholars, provided the local scholars an opportunity to get benefitted from the scholarship of the Afghan scholars and vice versa. Exchange of books and magazines also took place from both sides. According to Rohullah (2023) research in the formal institutions in Peshawar, working under the supervision of research supervisors in the subject, produced small number of researches. Compared to the environment of formal research in Pashto literature and language in Peshawar and other parts of the province, the Afghans have produced more research due to the open environment and lack of restrictions and unnecessary formalities. Dr. Rohullah (2023) believes that the quality of researches of the Afghan scholars has been better than the researches produced in our province. Those topics among the local scholars were also encouraged, which developed an understanding about Afghanistan and also provided information to the locals, a proof to the fact that an urge among the native Pashtuns rose in knowing more about the neighboring country, its history, culture, literature and language.

LINGUISTIC, LITERARY AND CULTURAL IMPACT

The coming together of the two cultures, its language and literature impacted both the Afghan and also the local language, literature and culture and vice versa. The migration of Afghan refugees into Pakistan brought an awareness amongst the native Pashtuns about the purity of Pashto language. Before this Afghan Pashto was more influenced by Persian and Arabic language, while Pashto spoken in Pashtun areas of Pakistan was influenced by English and Urdu (Rohullah, 2023). According to Prof. Khalid Sohail Malik (October 13th, 2023), majority of the residents of the walled city of Peshawar were Hindko speaking. In the outskirts of Peshawar city and villages both Khalsa and Hindko language were spoken. Even people from different parts of the province, who were settled in Peshawar for business or other purposes, would learn Hindko language. In the past, Persian and Hindko were the two dominant languages of Peshawar city, followed by Pashto. When the Afghans emigrants came to Peshawar, they were more involved in the business of the city and they were more the Pashto speaking. Even the local Hindko speaking started speaking Pashto with the Afghans and this led to increase in the number of Pashto speaking people in Peshawar city. This also created an awareness among the Hindko speaking people about the promotion and preservation of their own language and culture. Thus it led to the rising of many movements for the preservation of language and culture. Hindko literary circles and societies were established. Critical sessions started and mushairas were held. These movements gained momentum during the last decade of the 20th century.

Afghan Pashto also influenced Hindko language and culture and vice versa. Even before the arrival of Afghan refugees to Peshawar, traders and business men regularly used to go to Afghanistan. Similarly, the Afghan traders also used to visit Peshawar. In this way contacts and friendships existed between the Peshawari and Afghan traders. The cultural and linguistic impact of both the cultures and languages on each other were expedited with the arrival of refugees, which is part of the natural process of how cultures and languages impact on another.

Afghan tragedy, their culture and language impacted Pashtun poets and writers in Pakistan and the term Lar aw Bar has been mostly used by the Pashtun writers and poets of Pakistan. The names of villages and cities of Afghanistan have also been used by Pashtun poets and writers of Pakistan in their writings with an empathetic touch. A poet from Swat Muhammad Imran, in his book Chapirchal (The Surrounding) (1995, p.54), in a poem 'Afghan' writes about the Afghan tragedy

in a deeply sad and melancholic tone. Imran (1995, 54), mentions the destruction and devastation in different places and cities like Herat, Logar, Koh Daman, Kela Gai, Zinjan, Tashqarghan, Panj Sher and Helmand. The distress and lament over the Afghan tragedy fills one gloom and at the same time is reminded of the different places famous for the best fruit in the world. There has been one major native literary impact of the local on Afghan poetry. The Afghan poets adopted the literary genre Haiko from Pashto poetry. Haiko is a poetic composition of three lines and is open to the expression of numerous subjects and themes. Afghan poets utilized this genre for the expression of various themes and subjects.

DATA ANALYSIS ABOUT THE INFLUENCE OF LINGUISTIC, LITERARY AND CULTURAL IMPACT

Afghan refugees fled to different countries after the Soviet invasion. The refugees took shelter in different countries but the larger number of them came to the nearer border country, Pakistan for sharing a longest border with each other.

Pakistan and Afghanistan are separated by the Durand Line stretched over 2679 km. Ten provinces of Afghanistan namely: Badakhshan, Kunar, Nooristan, Ningarhar, Khost, Paktia, Paktika, Zabol, Helmand and Qandhar face this border around 1229 km shared with Khyber Pakhtunkhwa and 1450 km shared with Balochistan. Twelve districts of Khyber Pakhtunkhwa Province bordering Afghanistan, Upper and Lower Disticts of Chitral face: 493 km of Badakhshan, Nooristan and Kunar provinces of Afghanistan. Upper, Middle and Lower Districts of Dir, share 39 km with Kunar and Nooristan provinces of Afghanistan. District Bajuar shares 50km border with Ningarhar province of Afghanistan. District Mohmand shares 69 km border with Ningarhar and Kunar provinces. District Khyber shares 111km with Ningarhar province. District North Waziristan shares 183km with Khost and Paktia provinces. Upper and Lower Districts of South Waziristan face 94 km with the provinces of Paktika and Zabol. District Kurram shares 191km with three Afghan provinces of Paktia, Khost and Ningarhar. In the province of Balochistan in Pakistan, districts of Zhob, Qila Saifulla, Qila Abdulla and Chaghi face Afghan provinces of Helmand, Qandahar and Zabol (Amin, 2023: 18-19).

Most of the Afghan refugees were accommodated around the refugee camps near Peshawar and others made private arrangement for themselves. According to certain critics (Laraw Bar Web

Panrra, 2023; 1), the outflow of Afghan refugees to Peshawar added to the ugliness of the city. Critics are of the view that only the negative aspect of the refugee influx to Peshawar should not be highlighted. It has a positive aspect as well and that is the promotion of Pashto language and literature. According to Rahi (2023) the claim that Afghan refugees had been an utter burden on the economy of Pakistan is not completely true. Afghans are hard working people and had been involved in different kinds of labour, even the petty works. They had been successful businessmen and traders. They have rather made contribution to the economy of Pakistan and have also added to the richness of Pashto language and literature.

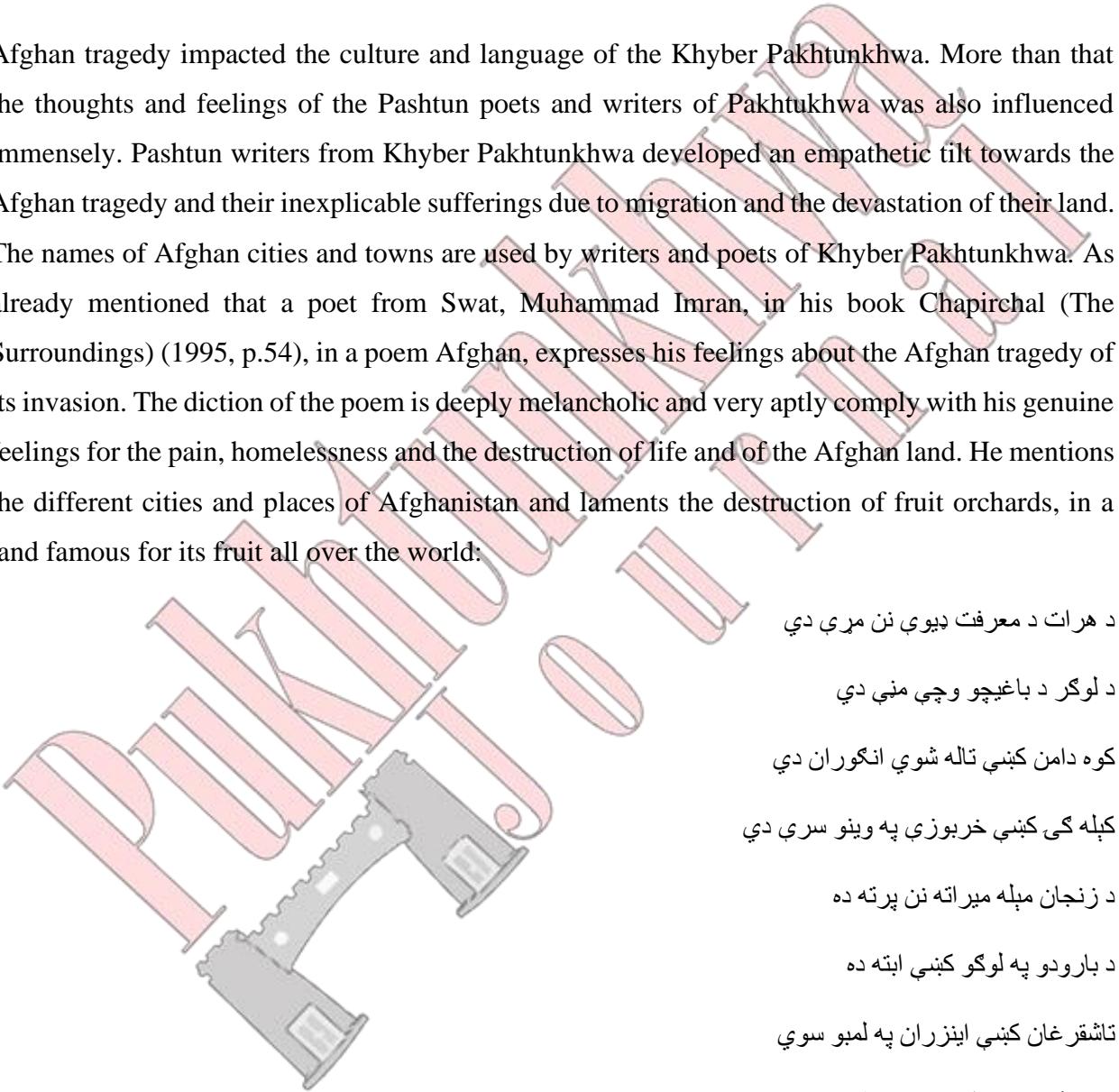
When Afghan refugees migrated to other countries including Pakistan, which brought them into contact with other foreign cultures and different styles and genres of writings of the writers of those lands. This contact definitely broadened their vision and outlook. A literature was produced which was of good quality and was also appreciated by the readers. So, the quality as well as quantity of Pashto literature increased. According to Amanullah Sahoo, a poet and novelist, the Afghans have produced the best literature in Peshawar as far as quality and quantity is concerned. He stresses the need for writing more literature about the tragedy of Afghanistan as the western writers are still writing about the World War. According to Sahoo, the Afghan invasion by the Soviets and their "muhajirat" is not an ordinary tragedy. According to Wazir (2023) many newspapers and magazines were published during the early period of the Afghan refugee influx to Peshawar. The newspapers and magazines provided a platform to Afghan writers, in which they published their writings. The Pashto newspaper Wahdat played an immense role in this regard. The popular magazines of those times, which were regularly published from Peshawar were Supedey and other journals and magazines under WUFA (Writer's Union of Free Afghanistan). WUFA had been founded by Rasul Amin and the union had been supported by the Asia Foundation (USA), Konrad Adenauer Foundation of Germany and by the Royal Ministry of Foreign Affairs Denmark (Dinakhel et al, 2020; 32). The magazines and journals published by the WUFA foundation, provided writers of the then times an opportunity for the publication of their writings. The magazines and newspapers increased the publication of poetry, short stories and articles on religious subjects as all these were published in them. All these works, on the one side added to

the treasure of Pashto language and literature, on the other side added to the promotion of pure Afghani Pashto and the improvement of Pakistani Pashto in terms of vocabulary and new terms.

Prominent writers of the early period after the Soviet invasion, who settled in Peshawar, were Zalmay Hewadmal, Habibullah Rafi, Asif Samim, Sadiqullah Rishtin, Rasul Amin and Sulaiman Laiq. Rishtin, who was a writer and an intellectual, had also remained the director of Pashto Academy, Kabul. Besides their own writings, the writers of the first phase who came as refugees to Peshawar, tried their level best for the promotion of Pashto language and literature. Translations of important works from other languages into Pashto is an important contribution of the Afghan refugees. These translations took place with the support of literary organizations, formed by the Afghan refugee writers and intellectuals. Different journals and magazines were published under the supervision of the then Afghan intellectuals and writers (Wazir, 2023), in which different translations from Arabic, Persian and English were published. The translations into Pashto by the Afghan scholars provided the locals an opportunity to read and learn Afghan Pashto in pure form compared to their own Pashto. Translations provide information and knowledge to those local readers, who do not know the foreign languages and also contribute to the treasure of a language. The lap of local Pashto widened for new terms and vocabulary. According to Hakimzai (2023), words like Charwaki, Pohantun, Tolana, Maraka, Pohaan and so many other words were never in use in Pakistani Pashto before the arrival of Afghan refugees into Pakistan after the Soviet invasion. Hakimzai, further adds that people borrowed metaphors and also terms related to war from Afghan Pashto through the refugees. Names of Afghan areas and villages were also introduced in literature, like Lar aw Bar, Kabalai Peghla, Khudkash, zaan marghi, Halle zalle and so on. Hakimzai says that in his own short story Durand Line was strongly criticized with the title *Daa Maze Ghwasawal Ghwari*. Another short story of the writer *Da Nangoono Janaza* is about the incident of the sword of Ahmad Shah Abdali, presented to an outsider. This book is written in Afghan dialect and style. Another novel of Badrul Hakim *Torona Sazakhtona* is also written in Afghan dialect and style. Painda Muhammad Khan wrote a novel *Shpol Da Azgho*, in the setting and background of Afghan tragedy. Khairul Hakim's book *Da Mego Kotagai* has themes about Afghanistan. The Afghan terms and vocabulary has always been appealing to the local Pashtuns. The local Peshawari language, Hindko, and specifically slang has influenced Afghan language

slightly. In this connection Hakimzai relates an incident of a bus conductor in Kunar. The bus conductor had stayed for long in Pakistan, so, when the passengers mounted the bus, he used the slang 'chalo,' meaning to go ahead, for which he was beaten by the people as they did not like the idea of using Punjabi language.

Afghan tragedy impacted the culture and language of the Khyber Pakhtunkhwa. More than that the thoughts and feelings of the Pashtun poets and writers of Pakhtunkhwa was also influenced immensely. Pashtun writers from Khyber Pakhtunkhwa developed an empathetic tilt towards the Afghan tragedy and their inexplicable sufferings due to migration and the devastation of their land. The names of Afghan cities and towns are used by writers and poets of Khyber Pakhtunkhwa. As already mentioned that a poet from Swat, Muhammad Imran, in his book Chapirchal (The Surroundings) (1995, p.54), in a poem Afghan, expresses his feelings about the Afghan tragedy of its invasion. The diction of the poem is deeply melancholic and very aptly comply with his genuine feelings for the pain, homelessness and the destruction of life and of the Afghan land. He mentions the different cities and places of Afghanistan and laments the destruction of fruit orchards, in a land famous for its fruit all over the world:



TRANSLATION: There is sheer darkness in Herat as there once used to be the rule of lights. All apples in the orchards of Loogar have dried as one cannot go outside to pluck these from the branches. The orchards of grapes have turned into deserted places. In Kela Ghai melons are

bleeding instead of juice. Fairs used to be held at Zinjaan but no one is seen there now. Tashqar Ghaan was known for its sweet figs, which have been burnt by gun powder. The green fields of Panj Sher have now turned into graveyards.

According to Rohullah (2023), Dr. Mujawar Ahmad Ziyar, Dr. Zarghoona Zewar and others were the scholars, who migrated to Peshawar during the earlier phase of the Afghan invasion by the Soviets. Prof. Abdul Jabbar Khalil was the chairman of the department of Pashto, in university of Peshawar, who started the Ph.D. in the department. In the Ph.D. many Afghan students were enrolled, rather they were welcomed and encouraged. Those scholars, who completed their doctorate degrees from Peshawar university, included Dr. Muhammada Jan Haqpal, Dr. Syed Mahyuddin Hashmi, Dr. Azizullah Jabbar Khel, Dr. Abdul Zahir Shakib, Dr. Rafiullah Niazi, Dr. Baitur Rahman Rodwal, Dr. Dawud Arabzai, Dr. Abdul Ahad Mengal, Dr. Babrak Mian Khel, Dr. Noor Ul Habib Nisar, Dr. Subhanullah Shahab, Dr. Daud Wafa and Dr. Masood Pashtun and others. This interaction of the local Pashtun scholars with Afghan scholars, provided the local scholars an opportunity to get benefitted from the scholarship of the Afghan scholars and vice versa. Exchange of books and magazines also took place from both sides. According to Rohullah (2023), the formal institutions in Peshawar, working under the supervision of experts in the subject, produced small number of researches. Compared to the environment of formal research in Pashto literature and language in Peshawar and other parts of the province, the Afghans have produced more research due to the open environment and lack of restrictions and unnecessary formalities. Dr. Rohullah (2023) believes that the quality of researches has been better than the researches of Afghans produced in our province. Those topics among the local scholars were also encouraged, which developed an understanding about Afghanistan and also provided information to the locals, a proof to the fact that an urge among the native Pashtuns rose in knowing more about the neighboring country. Afghan students and researchers are more zealous about research and have an insatiable quest for learning, compared to students and scholars and researchers from Khyber Pakhtunkhwa.

The coming together of the two cultures, its language and literature impacted both the Afghan and also the local literature, language and culture and vice versa, although it may be admitted that Pakistani Pashtuns' impact on Afghan culture and language was a minor one, compared to the

major impact of Afghan language and culture on Pakistanis. The migration of Afghan refugees into Pakistan brought an awareness amongst the native Pashtuns an awareness about the purity of Pashto language. Before this Afghan Pashto was more influenced by Persian and Arabic language, while our Pashto was influenced by English and Urdu (Rohullah, 2023). According to Prof. Khalid Sohail Malik (2023), majority of the residents of the walled city of Peshawar were Hindko speaking. In the outskirts of Peshawar city and villages both Khalsa and Hindko language were spoken. Even people from different parts of the province, who were settled in Peshawar for business or other purposes, would learn Hindko language. In the past, Persian and Hindko were the two dominant languages of Peshawar city, followed by Pashto. When the Afghans emigrants came to Peshawar, they were more involved in the business of the city and the larger number of them were Pashto speaking. Even the local Hindko speaking started speaking Pashto with the Afghan and this led to the increase in the number of Pashto speaking people in Peshawar city. The Hindko speaking Peshawaris felt it a threat to the identity of their language. Hindko speaking Peshawaris are smaller in number, compared to the larger number of Pashtuns in the province of Khyber Pakhtunkhwa, so the urge in them for the identity of language and culture was even more, compared to the Pashtuns. This also created an awareness among the Hindko speaking people for the preservation of their own language and culture. Thus it led to the rise of many movements for the preservation of Hindko language and literature. Hindko literary circles and societies were established. Critical sessions started and mushairas were held. These movements gained momentum during the last decade of the 20th century.

Afghan Pashto also influenced Hindko language and culture and vice versa but the influence of the later on the former was lesser. Trade and business links between Peshawar and Kabul are older, which existed even the influx of refugees to the Khyber Pakhtunkhwa province. Even before the arrival of Afghan refugees to Peshawar, traders and business men regularly used to go to Afghanistan and the Afghans used to come to the province, specifically Peshawar. So, the Afghan traders also used to visit Peshawar frequently. In this way, contacts and friendships existed between the Peshawari and Afghan traders. The cultural impact of both the cultures and languages on each other were expedited with arrival of refugees, which is part of the natural process of how cultures and languages impact one another. According to Wazir (2023), during the period, when

Afghan refugees fled to Peshawar, they included different classes of people. Afghan singers and musicians also came here and influenced Pakistani Pashtun's music. Afghan singers were heard here and very much liked. This created an awareness and motivation in local Pashtuns about their songs and music. The young musicians and singers as a consequence revived their old songs and an urge in them developed for the preservation of their old and historical songs. Afghan dishes like Mantoo and Kabuli Pulawo became the favorite dishes not only in Peshawar but throughout Pakistan. Kabuli Pulawo is a common dish in the homes of Peshawar and is cooked at homes and is also available in restaurants.

CONCLUSION

To conclude the study, it can be aptly said that the influence of Afghan culture, language and culture, during their stay in Khyber Pakhtunkhwa, on the local literature, language and culture has been enormous and is of immense significance. This is similar to the impact which refugees leave native literature, culture and language of the natives all over the globe. Refugees influence local cultures, languages and literature and in return are influenced by theirs. An interesting aspect about the linguistic, literary and cultural impact of Afghan refugees on the local one has a different dimension as well. That unique dimension is that refugees have extensively influenced the local one but the local impact on them is a minor one. In the first decade, when the Afghan migrants came to Peshawar, their scholars were admitted into Peshawar university and Academy and completed doctorates. With them the quality of local Pashto research improved and an urge in the local researchers developed for acquiring higher qualification and genuine research. Before the coming of Afghan migrants to Khyber Pakhtunkhwa, there was no intense awareness in the local Pashtuns about the identity of their language and culture, which developed due to their close contact with Afghan Pashtuns. Their touch and contact with the Afghani Pashto and culture created an awareness in the native Pashtuns about the identity and preservation of their local Pashtun culture. The local Pashtuns adopted many terms and vocabulary under the influence of Afghan Pashtun migrants, which was previously unknown to them. Besides these factors, due to the strong Afghan influence in the trade and business in the interior of Peshawar city, Pashto became a dominant language, compared to the previous powerful influence of Hindko language. The Hindko speaking Peshawaris felt threatened by the overpowering influence of Pashto language in the

interior of Peshawar city, and as a consequence started movements for the preservation of their language and culture. The strong urge in the local Pashtuns about the identity and preservation of their language and culture also led to an urge in them for the preservation of their art, folk poetry and music. Old folk songs were once again revived and efforts were made to preserve them. A liking also developed in the local Pashtuns about Afghan music and singers. Afghan dishes like Kabuli Pulao and Mantoo have become popular not only in Khyber Pakhtunkhwa but in all those places, where Afghan migrants have lived. Afghan poets adopted the very popular genre, Haikoo, which is open to expression for various feelings on different subjects and themes. Cultures, languages and literature leave lasting impact on one another due to closer connection in times of emergencies and crises. The impact of Afghan migrants, in this specific case, on the native Pashtun culture, language and literature may also have longer lasting imprints as their stay got longer in the Khyber Pakhtunkhwa province. During their longer stay a third generation of Afghan Pashtuns has been born, who have been influenced by the local culture and language and vice versa.

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