



COMMONALTIES BETWEEN PASHTUN VALUES AND ISLAMIC VALUES: A RESEARCH STUDY IN THE CONTEXT OF ISLAMIC HISTORY

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Abstract

This article investigates the commonalities between Pashtun values and Islamic values. The Pashtunwali code is an unwritten set of principles guiding the Pashtun society that play a vital and significant role in social gatherings. These values foster unity, resolving conflicts, fairness and justice. These values are deeply embedded in Pashtun culture and reflection of their identity and sense of honor and dignity. Among the most prominent is the Jirga system (tribal council) the cornerstone of Pashtunwali that provide a peaceful and fair platform for resolving disputes through mutual consultation. Similarly events like weddings, funerals, and festival gatherings not only strengthen family and tribal bonds but also shared cultural norms. Despite this, the alignment of many Pashtunwali traditions with Islamic teachings such as hospitality, peacebuilding, and collective consultation highlights their spiritual and moral relevance. This paper examines the commonalities between Pashtun values and Islamic values according to an Islamic perspective.

Keywords: Quran, Hadith, Islamic History, Pashtun culture

Introduction to Values: are the basic principles and guidelines that guide a person morally as well as various aspects of life. They are usually based on their thinking, belief, and experience as an individual or collective. These are the basic elements which are intended to improve life and promote social harmony. Following are the main types of values.

1: Moral values:

Moral values refer to the principles, standards and traditions that are established to determine what is good and bad, right and wrong in an individual, society or culture. These values guide human behavior, character, and interactions, such as respecting, understanding and helping others. Demonstrate impartiality, responsibility for our actions, accepting differences and being tolerant. Being honest, loyal with others, to treat others with sincerity and love hard work and perseverance. In short moral values are helpful to establishing social harmony, peace, character, provide justice, equality and peace, and promote trust and confidence. Moral values are indispensable for the development and prosperity of any society. It gives a person the distinction between good and bad and makes communal life balanced and peaceful.

2: Social values:

Social values mean the norms, customs, traditions, and moral standards that emphasize the interpersonal relationships and behaviors of individuals within a society. These values reflect the collective thinking, attitudes, integrity, truth, and fairness and lifestyle of a nation, culture or community. Respect for elders, love and compassion, understanding the pain and suffering of others and helping them. These values promote social stability and harmony. It helps people to strengthen their relationships with each other. Social values are the hallmark of any



society. These values not only play an important role in social development but also help in making individuals better citizens and human beings.

3: Spiritual values:

Spiritual values are principles and ideas that emphasize the spiritual, moral, and inner development of man. These values are based on religious, moral and philosophical foundations and provide guidance in an individual's life. Spiritual values provide inner peace to a person, create social harmony and make an individual a high character. These values are the means of leading a balanced and dignified life. Spiritual values are essential for both the individual and society as they promote moral excellence and positive attitudes, leading to success in both this world and the hereafter.

4: Cultural values:

Cultural values are the traditions, beliefs, principles, and moral standards of any society or nation that define the collective identity and lifestyle of its people. These values are passed down from generation to generation and form the basic identity of a society. These are based on past traditions and beliefs, which are respected. Cultural values are the soul of any nation. It is a source of social harmony, morality, and development. In modern times, it is important to preserve and moderate cultural values so that new generations can continue on the path of development while maintaining their identity.

The comparison between Islamic values and Pashtun values:

The comparison between Islamic values and Pashtun values is a sensitive and scholarly topic because both value systems have a deep cultural and historical background. Islamic values are based on the teachings of Islam such as the Holy Quran, Sunnah and jurisprudence, while Pashtun values are rooted in the tradition and culture of the traditional lifestyle of the "Pashtunwali". Following are the similarities between the two.

1: Honor and Respect:

Islamic values are highly evaluating and gather great importance, such as respecting parents and other peoples if they are relatives or not but treating them with kindness and great honor. Honor and respect are highly valued regarding Islamic principles. There is clear guidance regarding Quran and Hadith. Honor and respect refers to a person's self-respect, social dignity, and respectful attitude towards others.

The Holy Quran describe that:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا¹

And we have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things preferred them over much of what we have created, with definite preference.

This verse makes it clear that Allah has made every human being worthy of honor and respect, regardless of their race, color, nation and religion. The Holy Prophet Hazrat Muhammad says:

عن عبادة بن الصامت قال: سمعت رسول الله صلى الله عليه وسلم يقول: ليس من أمتي من لم يحل كبيرنا، ويرحم صغيرنا²

He who does not show mercy to children, nor respect the elders and Ulama is not amongst us.

i: Prohibition of attacking the honor of others:

Allah Almighty says:



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِفَسِّ الْأَسْمَاءِ الْقُسُوفِ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾³

O you who have believed, let not a people ridicule another people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after one's faith. And whoever does not repent - then it is those who are the wrongdoers. This verse prohibits respecting the honor and dignity of others and attacking them through speech or action. The Messenger of Allah (ﷺ) said:

من ستر مسلما ستره الله يوم القيامة⁴

Whoever conceals a Muslim, Allah will conceal him on the Day of Judgment. Therefore, concealing is the valuable characteristic of prophetic guidance, because it preserves the faults and secrecy of Muslims, and refrains from what they upset them. So with that brotherhood, love and loyalty is preserved between them. The believer conceals and advises and does not to expose or to reveal the secret and disgrace. Islamic teachings consider honor and dignity as a fundamental value in society. Hurting, backbiting and slandering someone is strictly prohibited and severe punishment in this world and the Hereafter. On the other hand, those who protect the honor of others will be rewarded such Jannah and a good news of Allah's pleasure.

ii: Prohibition of backbiting:

Allah Almighty said:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ⁵

And let not one of you backbite another, would any of you like to eat the flesh of his dead brother? So you detest it. Be wary of Allah; indeed Allah is all-clement, all-merciful. This verse ensures the protection of human honor and sanctity by prohibiting backbiting. The Holy Prophet Hazrat Muhammad (ﷺ) :

لا تحاسدوا ، ولا تناجشوا ، ولا تباغضوا ولا تدابروا ، ولا يبيع بعضكم على بيع بعض ، وكونوا عباد الله إخوانا ، المسلم أخو المسلم ، لا يظلمه ولا يخذله ، ولا يحقره ، التقوى ههنا وأشار إلى صدره بحسب امرئ من الشر أن يحقر أخاه المسلم ، كل المسلم على المسلم حرام ، دمه ، وماله ، وعرضه⁶

Do not be jealous of one another, do not outbid one another, do not hate one another, do not turn your backs on one another, and do not undercut one another. Be, O servants of Allah, brothers. A Muslim is a brother to another Muslim. He does not wrong him, nor does he abandon him, nor does he look down on him. Piety is here. And he pointed to his chest three times. It is enough evil for a man to look down on his Muslim brother. Everything of a Muslim is sacred to another Muslim his blood, wealth, and honor.

iii: Reward of Jannah (paradise) in exchange for protecting honor:

The Messenger of Allah (ﷺ) said:

من رد عن عرض أخيه ، رد الله عن وجهه النار يوم القيامة⁷

Whoever rejects the offer of his brother, Allah will protect him from the fire of Hell on the Day of Resurrection.

IV: Respect for honor and sanctity:

The Messenger of Allah (ﷺ) said in the last Sermon:



وعَنْ أَبِي بَكْرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي خُطْبَتِهِ يَوْمَ التَّحْرِيمِ فِي حَجَّةِ الْوَدَاعِ: إِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا⁸

Hazrat Abu Bakar (R.A) narrated that the Prophet Muhammad ﷺ said during his last sermon and last Pilgrimage, your blood, your wealth, and your honor are sacred upon each other as like this day, this month and this city is sacred.

According to Pashtunwali respect (پټ pat) and pride ويار wyār. A Pashtun man's pride must be respected, and he must respect himself and others, especially the strangers. Respect begins at home among family members and relatives. A man without respect is unworthy of being a Pashtun. In the poetry of Khushal Khattak, "The loss of life and wealth should not matter but pat. Pashtunwali also considers respect and honor and family prestige (ناموس) is highly valued⁹.

2: Hospitality:

According to Islamic perspective hospitality is considered a great moral virtue. It is not only a human value but also associated with Faith. In the Quran and Hadith, it is emphasized to treat the guests with great honor and respect. Hospitality is an important part of Islamic teachings and is highly emphasized by the Holy Quran and Hadith. Honoring and serving a guest is not only a human value but also a great moral virtue. The Holy Quran greatly emphasized hospitality and provide numerous information on the importance hospitality to being generous and polite with guests. The Holy Quran emphasized that treat your guests with kindness and affection and welcome him with great honor and respect. Following are the stories of Prophets who are famous for their exceptional hospitality which is mentioned by the Holy Quran. According to Quran the hospitality of Hazrat Ibrahim (A.S) is the superb example for the people.

i: The hospitality of Prophet Abraham (A.S):

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامٌ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ فَرَأَى إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ¹⁰

Has the story reached you, of the guests honored by Hazrat Abraham (A.S)? When they came in to him, and said, "Salam, (peace be upon you). He answered; "Salam, (peace be upon you)," and said: you are strangers" Then they turned to his household, so brought out a roasted calf.

These verses shows the hospitality and good treatment of Prophet Abraham (A.S).

ii: Kindness with needy, orphans, and prisoners:

The Holy Quran strongly condemned ill treatment with needy and orphans. And emphasize kindness, compassion, and good treatment with needy and orphans. There are a bundle of verses from the Holy Quran that highlight the importance and caring for those who are need and warn against neglecting or mistreating them. Here are few examples:

iii: Encouragement and Support Orphans:

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا¹¹

And they give food, for the sake of Almighty Allah in spite of their love for it, to the poor, the orphan and the captive,

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ¹²



"So do not oppress the orphan"

According to Hadith hospitality is the symbol of Faith:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقِمْ خَيْرًا أَوْ لِيَصْمُتْ¹³

He who believes in Allah and the Last day should respect his guest, and he who believes in Allah and the last Day of Judgment should speak well or remain silent.

IV: Right of Guest:

According to Islamic perspective the right of guests are emphasized strongly and considered as the valuable virtue and characteristic and a part of Islam. According to Hadith the right of guests are highly valued the Prophet Muhammad ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتُهُ. قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: يَوْمٌ وَلَيْلَةٌ، وَالضَّيْفَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ¹⁴

He who believes in Allah and the Last Day should give his guest his right. The Companions asked: O Messenger of Allah, ﷺ what is the right of a guest? The Prophet (ﷺ) said The special honor and treatment for single day and night, hospitality is about three days, after three days it is charity.

V: Those who treat guest will reward by Jannah (Paradise):

إِنَّ فِي الْجَنَّةِ غُرَفًا، تُرَى ظَوَاهِرُهَا مِنْ بَوَاطِينِهَا، وَبَوَاطِينُهَا مِنْ ظَوَاهِرِهَا، أَعَدَّهَا اللَّهُ لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَلَانَ الْكَلَامَ، وَتَابَعَ الصَّيَّامَ، وَأَفْشَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسِ نِيَامًا¹⁵

There are rooms in Paradise whose inner part is visible from the outside and the outer part is visible from the inside. These are prepared by Allah for those who feed, speak politely, spread Salam, fast and pray their prayers day and night when people sleeping.

VI: The Sunnah of Prophet Abraham (A.S):

The Messenger of Allah (A.S) said:

إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ كَانَ أَوَّلَ النَّاسِ ضَيْفَاءً¹⁶

Indeed Abraham (A.S) was the first of mankind to serve and show hospitality.

According to Islamic teachings, hospitality is not only the social and cultural value but it is also a symbol of faith and a mean of righteousness. Serving and respecting guest is an important part of morality in Islam, which mentioned several times in the Quran and Hadith. This act not only pleased Allah but also strengthens social ties and relations. Hospitality is the corner stone in Pashtun culture and considered as the foremost duty an obligation.

Hospitality according to Pashtunwali:

Hospitality (Pashto: میلنه پالنه) is considered a sacred and foremost duty and a great value and importance in Pashtunwali. The status of a guest in Pashtun society is very high, whether he is a friend, a stranger, or even an enemy. It is a moral and cultural responsibility for Pashtuns to honor, serve, and take care of the guest's comfort. This value is one of the basic pillar of Pashtunwali.

Importance of Hospitality in Pashtun culture:

1: The guest is considered a blessing of Almighty Allah:

The guest is considered a blessing of Almighty Allah. Pashtuns believe that a guest brings blessings from Allah, and serving him is a means of righteousness and gaining Allah's pleasure. According to Pashtun culture a well-known saying that: "میلنه د خدای دوست دی" means guest is the friend of Allah.



2: Warm welcome and open door for guests:

According to the basic principles of Pashtunwali any guest if he is your relative or not will be warm welcomed without any discrimination.

3: Provide shelter and protection:

Pashtunwali also highly emphasize the protection of life and property of the guest. It is the responsibility and foremost duty of the host to provide shelter. If the guest is in any dispute or danger, the host provide every possible comfort and support. In Pashtunwali it is mandatory for the host to treat him with good manners and with great honor and respect. The host arrange the food and accommodation for the guest and provide him all possible facilities. The host sacrifice his own needs and give preference to the needs of the guest instead of himself. If a person is in danger and seeks shelter, then according to Pashtunwali, it is the duty of the host to provide shelter and protect him. There is a well-known Pashto saying:

"د میلمه خدمت د پښتون ننگ دی"

Serving a guest is a Pashtun pride, dignity and honor

In Pashtunwali, even the enemy is accepted as a guest and treat him with great honor and respect. It is considered an obligation and foremost duty to provide shelter and full security to enemy. There is a well-known Pashto saying:

"دښمن مې په کور کې میلمه دی، دښمن نه دی"

Enemy in my home is my guest not enemy.

According to Pashtunwali, hospitality is considered a great moral and cultural value, which is in line with Islamic teachings. However, while Islam teaches balance and moderation in hospitality, in Pashtunwali this responsibility is sometimes exaggerated due to emotional or tribal traditions. The similarity between Islam and Pashtunwali reflects a social system which is based on honor, service, mutual respect and collaboration and cohesion.

3: Justice and fairness:

Islam emphasizes justice and considers social justice as one of the foundations and basic pillar of religion Islam. Justice and fairness have great importance in teachings of Quran and Sunnah. Islam not only considered justice a part of the life but also considered the basic principle in all social, economic, political, and judiciary. According to the Holy Quran and Sunnah Justice is highly valued and greatly emphasized and is considered a moral and religious duty of every Muslim to abide himself with justice and fairness.

Allah Almighty says in the Holy Quran:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ¹⁷

Indeed, Allah commands you to render back trusts (property) to the owners

Allah Almighty says:

وَقُولُوا لِلنَّاسِ حُسْنًا ۚ وَإِنَّ اللَّهَ يَأْمُرُكُمْ بِالْقِسْطِ¹⁸

And speak to people with kindness, and Allah commands you to be just.

In the Quran, Allah Almighty has explained the importance and significance of justice that the commandment of justice is mandatory for all walk of life.

وَإِذَا قُلْتُمْ فَاعْدِلُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ¹⁹

And when you speak, speak with justice, even if it is close to you means if it is dear and near to you.

In this verse, Allah Almighty has made justice essential in all situations, whether the matter is with your close relatives or not be justice



Justice and fairness according to Hadith:

Hazrat Abu Hurairah (R.A) narrated that the Messenger of Allah ﷺ said:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "سبعة يظلهم الله في ظله، يوم لا ظل إلا ظله، إمام عادل،²⁰

Hazrat Abu Hurairah (RA) narrated that the Holy Prophet ﷺ said: There are seven people whom Allah will protect him and blessed him by His shade (mercy) on the Day of Judgment when there will be no shade except Allah shade (mercy) among them one is just and fair king. Islam teaches us to follow justice in every walk of life, such as social relations, business and in politics. Being as a Muslim it is the duty of everyone to act justly in every matter and not to oppress anyone.

Justice and equality:

In Islam, all human beings are given equal rights under justice and fairness. No person is inferior to another person because of color, race, or caste.

Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ²¹

O mankind, indeed we have created you from male and female and made you tribes that you may know one another. Indeed, the most noble amongst you in the eye of Allah is the most righteous of you. Indeed, Allah is all aware of what you do. Islam highly emphasized the enforcement of Justice the rights of every person are protected, and these rights are defended through justice and fairness. The Messenger of Allah (ﷺ) said: "The best amongst you is the one who treat his family with kindness and justice. Justice placed great value and importance in Islam. According to Holy Quran and Sunnah it is the foremost duty of every Muslim to follow. Justice is not only important in the life of an individual, but it is also a guarantee of social peace, brotherhood. Without Justice and fairness no society can develop and the protection of human rights is not possible.

Definition of Justice in Pashtunwali:

In Pashtunwali the meaning of justice is support for truth instead of anger. Here the aim of justice is not just personal or tribal fame and dignity but the overall well beings. The implementation of justice in Jirga ensures that there is no injustice or abuse by any party. Jirga decisions are generally made in accordance with Islamic principles and traditional Pashtunwali principles. It is decided on the basis of rights and justice, and the goal is always to resolve the dispute between the parties. There is a famous saying in Pashtun wali: عدل د زړه خوینی دی Justice is the joy of the heart. This saying means that when decisions are made according to the principles of justice, the heart feels peace and satisfaction. In Pashtunwali, fairness and justice with every person without any discrimination is very important. Protecting the rights of the family members, especially the women and children is highly emphasized.

Importance of Justice according to Pashtunwali:

Justice gather high importance in Pashtunwali and important principle, which is the basis of the entire Pashtun social system. There are various ways of Justice Implementation in Pashtunwali especially the Jirga system (the traditional judicial system of the Pashtuns). Justice in Pashtunwali placed high weightage and considered the basic principle and value. Through this system people's rights are protected and conflicts are resolved.

Implementation of Justice in Pashtunwali through Jirga system:

Jirga is the most important and significant part of the traditional judicial system of Pashtuns, in which wise elders transparently resolve the disputes and conflicts. It is a community based



decision-making system, which usually resolves disputes between families, tribes or individuals. Among Pashtuns justice is considered honor (ننگ) and dignity. The person who firm for justice then he is respected in the tribe and his decision is also accepted by everyone. In Jirga system there is no room for any party or anyone to suppress and pave a way for injustice. All the decisions will be transparent and based on Justice.

Commonality between Pashtunwali and Islam regarding Justice and Fairness:

The value of Justice and fairness between Pashtunwali and Islam are often same. Both strongly emphasize on Justice and condemned oppression. The basic principles of justice and fairness are similar no one is allowed to oppress and injustice. Both strongly in favor of equality, fairness and Justice. In Pashtunwali the application of justice is an important pillar in society that ensures justice in all walk of life. In Pashtunwali the principle of justice is according to the teaching of Islam.

4: War and Peace:

Islam strongly condemned war and prefers peace and tranquility. In Pashtunwali war is also considered the last option and strongly emphasized peace, progress and prosperity. The Principles of War in Pashtun culture, influenced by the tribal code of conduct known as Pashtunwali are deeply rooted in values of honor, justice, and community protection.

i: Badal (Revenge)

Islamic values prefer forgiveness instead of revenge which is mentioned in the Quran:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ²²

And the recompense of an evil deed is the like thereof, but whoever pardons and makes amends his reward is with Allah. Indeed, Allah does not love the wrongdoers.

This verse permits taking revenge but forgiveness is considered more desirable. Revenge is a key element of Pashtunwali and central to war in tribal conflicts. If honor or a tribe is wronged, it becomes a duty to seek retribution. However, revenge must be proportional and justified. In Islamic values, revenge is based on justice and is limited, so that peace and Justice prevails. However, Islam places a high value on forgiveness, patience, and forbearance and encourages them at the individual and collective levels. Although the right to take revenge exists, it must be exercised within the limits and commands of Allah. Revenge (badla) is a fundamental principle among Pashtun Wali and is considered essential for the restoration of peace. The principle of revenge encourages Pashtunwali to establish justice and stand against injustice. An attempt is made to resolve the problem peacefully through Nanawati and Jirga.

ii: Nanawatai (Sanctuary)

Sanctuary is also the basic pillar of Pashtun. If a rival seeks refuge or surrenders, the Pashtun tradition accepted the protection at all costs even if he is his enemy.

5: Women's rights freedom of Education, Property Marriage Equality:

According to Islamic perspective women have equal rights in education, in heritance, freedom and placed a high position in society. Islam ensure their honor and, dignity, protection and well defined principles for Justice. The Holy Quran says about the rights of women and bound every Muslim to accept the responsibility to being fair. Women are given immense respect and reverence in Islam.

Allah Almighty says in the Holy Quran:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ²³

And we have honored the children of Adam



This honor and respect is same for both men and women. The Messenger of Allah (ﷺ) said:

²⁴ الجنة تحت أقدام الأمهات : Paradise lies at the feet of mother.

The mother is given the greatest honor in Islam, and her service is made obligatory upon the children.

The Quran commands the husband to treat his wife with kindness and affection.

²⁵ "وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ" And live with kindness.

The Messenger of Allah (ﷺ) said that daughter is the mercy of Almighty Allah:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكُونُ لِأَحَدٍ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَيَتَّقِيَ اللَّهُ فِيهِنَّ
وَيُحْسِنَ إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ²⁶

Hazrat Abu Saeed Khudri (R.A) reported that the Prophet Muhammad (ﷺ) said: Whoever raises three daughters or sisters and treat them in best manner will enter Jannah. Islam Strongly emphasized the women education without any discrimination both have equal opportunities to get education. That's why the Prophet Muhammad (ﷺ) said: Seeking knowledge is obligatory upon every Muslim man and woman. Islam has given women the right of inheritance. Allah Almighty says in the Quran:

²⁷ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

A man's share is equal to two women.

This right was given by Islam at a time when women were deprived of inheritance in the pre-Islamic Makkah. Freedom of Marriage is also the basic pillar of Islam and give the right to marry as she wish the Quran says:

²⁸ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ

Do not prevent woman from marrying her husband.

In Islam women are given the right to own their property and run businesses. Hazrat Khadija (R.A) the first wife of Prophet Muhammad ﷺ was a successful businesswoman. Islam provides comprehensive system for women that ensures their honor, rights, and protection. Islam has given women social, spiritual, and economic rights that are not provided to this extent in any other system in the world. Islamic values grant women the right to live with equality and dignity and make it obligatory for every Muslim to protect their rights. In Pashtunwali the honor and dignity of woman is so importance and considered the symbol of honor and the responsibility of man. A well-known Pashtun saying: "بنخه د کور ګل دی" A woman is the beauty of home. According to Pashtunwali any kind of physical violence or abuse of women is considered against the honor of the tribe. Protecting the honor and dignity of women is the basic principle of Pashtunwali. Pashtun men are always ready to provide social security to women.

From the above commonalities between Islamic values and Pashtun values it is concluded that Islamic values are based on the religion Islam which is the complete code of conduct. Islam is guarantor of equality, and justice for all humanity, while Pashtun values are the identity of a specific nation and civilization that is largely influenced by social, cultural, and geographical factors. Similarities between the two is possible, but in case of any conflict Islamic teachings should be given priority because it provide guidance in all aspects of life. Such as spiritual, moral, social and practical. Rooted in the Quran and the teachings of Prophet Muhammad ﷺ.



Conclusion:

From the above article it is concluded that Pashtun culture and Islamic culture are closely similar to each other in some extent. Pashtun culture is deeply structured by Islamic teachings such as hospitality, honor, simplicity and justice. These values creating a strong framework that reflects the commonalities between the two. With that both thoughts give preference to family bonds, social interaction and cohesion.

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