

The Study of Pashto Theosophy and Mysticism in the Mogul Age

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ABSTRACT

The Moguls conquered Khorasan and ruled there for many years. In this situation, enlightened people (Olama), spirituals, mystics, and Sufis recognized that war causes destruction and damage. Therefore, they turned to seclusion. This event increased the aspect of mystical and theosophical literature and created more and more mystical and theosophical phenomena. With respect to the Pashtu language, Theosophy and mysticism were added to its literature in the 7th century and remained till the 12th century. The Indian king, Babur, was well represented in Pashto theosophy and mysticism during the Mogul period. At the time, theosophy and mysticism had social, even religious, aspects that any ordinary person looking for a better sheikh or guru could easily identify. At this time, mysticism found its way and acceptability among Pashtuns, which caused them to create more mystic poems. Among the Cheshtia, Qadiria, Naqshbandia, Kebroia, and Roshania sects, there were considerable gurus (sheikhs) of Pashtuns who rewarded the valuable pieces of mysticism that contained distinct introspection and special attention to the inside of discipleship. Having a sheikh (guru) and using poetic language for declaring sensations and telling stories, standing against cruelty, humanitarianism, and pure and real love, mystics are very popular in Pashtu literature.

Key words: Mogul, Theosophy, Pashto, Pashtuns, Mysticism, literature

Introduction

The Pashto language is one of the two formal languages (Persian and Pashto) in Afghanistan. It also has millions of speakers in Pakistan. This language is related to Avesta, old Persian, Vedic, and the language of Pashtuns, which is a tribe of Arians who lived in Afghanistan (former Khorasan and earlier Aryana).

When the Moguls came to Khorasan and took control of this area, the Pashtuns tried to defeat the Moguls, but they failed. In this situation, the mystics tried to guide the people through

mystical poems. They wrote mystical books and poems, so they made mystical groups and ways.

Mysticism and Sufism are parts of Islamic culture. And the Pashtuns were Muslims, and they accepted mysticism as a part of Islam. The Pashtuns' mystics and their theosophies created the best parts of Pashto literature. Pashto literature is now filled with mysticism, demonstrating the greatness of Pashtun theosophies such as Bayzid Roshan, Rahman Ba Ba, Abdul Qadir Khan, Hamza Shinwaray, Kazim Khan Shaida, Abdul Ghani Khan, and others.

This essay tried to explain the particularities of Pashto mystical literature, such as love, unity, using poetry, opposition to force, and humanity.

Statement of the problem

With the arrival of Islam in Khorasan's territory, an enormous religious change occurred among the people. People's attitudes towards religious morals and social issues increased and expressed the religious, noetic, romantic, and philosophical issues in the poems. Noetic, self-analysis, reaching for inner relaxation, and moral counting are part of Pashtun culture. Later, by rushing the Mogul (Genghis Khan), Khorasan's Pashtuns, like other tribes raised against Mogul attacks, were finally defeated and Khorasan was dominated by the Mogul (Genghis Khan).

The Sufis, Olama, and spirituals who were unable to fight went into seclusion or hermitage, giving rise to the Sophia and Theosophy monitions in poetry and literature. After the victory of Zahir-ud-din Mohammad Babur that formed a widespread government in India, the Olama and spirituals immigrated more and more from Iran and Mawara-al-Nahr to India, into which Pashtun's theosophical and Sheikhs were also incorporated. They tried to spread Islam in India and were involved with other Olama and Sheiks in the proselytism of Islam in India.

This article attempted to explain and highlight the role of Pashtuns' Sheikhs and theosophies in Mogul-era of Pashto literature and poeties.

Importance of the Issue

While there has not been enough research done on this topic so far, this article discusses the ascendant evolution of theosophy and mysticism in the Pashto language in the Mogul's age and studies the specifications and characteristics of Pashto theosophical literature.

Aims and Objects

Because theosophy and mysticism have a significant derivation and place in Islamic and Eastern culture, the Pashto language and literature are not immune to this phenomenon, with theosophy serving as the main thematic component of the poetry. The Pashto language expresses theosophical topics like love, humanitarianism, worship, etc. The main goal of this research is to study the above issues in Pashto theosophical literature in the Mogul era.

Research Questions

Main question: What are the characteristics of theosophical literature in the Pashto language in the Mogul's age?

Sub- questions:

- 1- who were Moguls?
- 2-The ways of the formation of the Indian Mogul's government and how to explain its effect on Pashto theosophical literature?

Literature Review

So far, no single study has been published in this field, but some resources have acknowledged some issues related to the historical literature of the Pashtuns, which will be mentioned in this article.

Dr. Ziwari-din Ziwari's book (the History of Pashto Literature, Middle Period) provides a brief overview of the Moguls and their impact on Pashto literature. With the study of Pashtun history, we understand that the Pashtuns stood up against force and iniquity throughout their time, but they failed against the Moguls. Zahirud-din Mohammad Babur's government consolidation caused a revolution in Pashtunistan. He selected the theosophical and literary agents for their proselytism. (Ziwari, 2007).

In the time of the Moguls, one of the Pashtun mystics, Shaikh Bayzid Roshan, sent his delegate to the Indian Mogul emperor Jalalud-din Mohammad Akbar. He accepted this man and gave him gifts and sent them back to Bayzid Roshan. (Nagar, 2011)

In other resources like Afghanistan's brief history, written by Ansari, and other books, we can find the same issues. This research focuses more on the Mogul's government identification of Pashto's theosophical literature, concentrating on the theosophical and mysticisms of Pashto language development.

Data collection Method

In this research an explanatory method has been used to explain topics. The data which is used in this research is the secondary data collected through reviewing different historical and literary resources.

Moguls

Researchers and historians paid more attention to the Moguls which were tribes of the Mongolian desert. These tribes selected Timochin (Genghis) as their leader and gave him the title of (Khan) in 1206 AD.

In the Moguls' culture, the title of Khan was given to those who were very brave and thoughtful about their followers' interests. Khan had to protect the property and people of his tribe. (Ansari, 1393, p. 68). Mogul's life was spent wandering through Mongolia, which was divided into many tribes, and Genghis Khan was a member of the Borchaqin tribe. Genghis Khan was a strong commander, wise, potentate, and familiar with tactics. He soon thought to expand his territory. At that time, a wide China territory was the next-door neighbour of Mongolia, which was suffering from non-cooperation and there was no centrally powerful government. This helped Genghis Khan to occupy the wide land of China. Following that campaign, he travelled to Iran, Mawara-al Nahar, Khorasan, and other neighbour states. He conquered the aforesaid cities and lands where he established the wide Mogul's empire.

Genghis Khan's army faced serious resistance by native people in Khorasan, Takharistan, Parwan, Bamyan, Ghazi, Balkh and Nangarhar. Pashtun tribes from Khorasan were able to participate in this resistance, and their lives were also severely harmed financially. Especially when Genghis Khan followed Jalal-ud Din up to Sindh. Genghis Khan, after this trip, passed away at the age of 72 in Mongolia in 1226 AD.

The region which is now called Afghanistan was ruled by Genghis Khan's sons which ended by Amir Timor in (1251 AD). He occupied Kish and Samar Qand cities and defeated his brother-in-law, Amir Hossain, in Balkh, then attacked Khorasan, Eastern Turkistan, and after eight years of war

fully occupied the mentioned territories. After that he conquered Ray, Esfahan, Mazandaran, Azerbaijan, Gaillan, Gurjistan, Iraq, Arabia, Turkey, and then India. (Ansari, 2013, p. 76).

Amir Timor was a wise and political person. He used different ways to fulfil and achieve worldwide goals. He paid special attention to religious olamas, and he used more mysticism and Shaikh's power, which were much effective at that time.

By the Timorian era, especially during the reigns of Shahrokh Mirza and Sultan Hossain Baieqra, industry, literature, architecture, trades, as well as theosophy and mysticism, had become common among Pashtuns. Timor's son, Gorgonian or Babur, is well known in India, specially recognized as Indian Moguls in the Pashto literature. In addition to India, Afghanistan was also under his jurisdiction that formed a bright part of Afghanistan's history as well. The important parts of Afghanistan were under the dominance of them for years. The leader of this Mogul empire was Zahir-ud-din Mohammad Babur, son of Shaikh Omar Mirza, grandson of Timor. He was born in Herat in 1483AD and appointed as Fergana government at the age of 12. He first occupied Samar Qand, but was defeated by Shaibani and fled to Kabul. After several years of ruling in Kabul, the government campaigned to conquer India and defeated Ibrahim Lodi in Pani Pat in (1526 AD), which resulted in establishment of the Indian Mogul government. (Ziwar, 2007, p. 9).

Reflexing Thoughts of Theosophy in LANDAY (a folklore poetry format specific to the Pashto language).

The folkloric poetry, [landay], form was just in the Pashto language, and researchers acknowledged its history before Islam. This form of poetry addresses different issues and belongs to native Pashtuns. This poem has two verses. The first verse is short, which has nine syllables, and the second verse is long, which consists of twelve syllables. These two verses express various issues such as philosophy, love, critical, theosophy, and mysticism, which provide complete meaning and concept and do not require further explanation. The best characteristic of this form of poem is its shortness and beauty.

As it is mentioned before, Pashtuns resisted against Moguls' attacks, which was the result of poets, speakers, and announcers that invited people against the Moguls through language of poetry. This kind of poetry encouraged people. The [Landay] include theosophy contents and expresses the existence of mysticism among Pashtuns. following poem is the example of LANDAY:

Translation

Placed in my eyes means you are in my sight when I see everywhere.

The above poetry states witness, unity of thought, and its beauty by theosophical philosophy and clarity. (Omid, 2020, 132).

From the seventh century to the twelve Hegiras, Pashto characteristics of theosophy and mysticism

In the Mogul's period, hundreds of ways of mysticism flourished in the vast land of India. Many Sufis tried to expand Islamic theosophy and mysticism in India that several Pashtun Sufis including the big Sheikhs such as Sheikh Essa Mashwanay, Sheikh Boostan Brees, and Bayazid were included. Roshan was the founder of Roshania and Arzanay was the one who tried to proselytize Indians that later on was known as (Arzanshahi) in India, which considered as

Pashto's theosophy. The valuable theosophical books in Pashto language that reveal mysticism are as follows:

1- Introspection

Introspection is one of the clear characteristics of the mysticism school of Khorasan that pays more attention on cleanliness, self-culture, self-importance, and introspection. Theosophies didn't accept external, self-improvement, and internal, or inside, as the first condition for stepping on a path. We can find the first step of Allah's path and many examples in Ali Sarwar Lodi, Shaikh Boostan Brees, Bayazid Roshan, Rahman Baba, Abdul Qader Khan, and others.

2- Shaikh and Guru's centrality

Shaikh and Guru's centrality are inclusive activities, theosophical protocol, and behaviour depended on Sheikhs and sages. Among the sage's followers, orders and mentions are deemed as obligatory. Among the Pashtun Sufis, like other Muslim Sufis, the existence of Sheikh and sage are considered as mysticism's system needs.

3- Using poetry as a language

Using Poetry as a language are of the many similarities between Eastern literature, poetry and theosophy. Pashtun poetries primarily focused on theosophical issues and concentration on behaviour was an important aspect of Pashto poetry during the Mogul's reign.

Shaikh Mati, Ali Sarwar Lodi, Roshania, Abdul Qader Khan, and Rahman Baba's poems are totally steeped in theosophical issues.

4- Opposition of force and iniquity

Opposition of force and iniquity is one of the best characteristics of the Khorasan Sheikhs. Pashto Sufis like Roshan and Sage stood against iniquity, even with the cost of losing their lives.

5- Humanitarianism

Through the vision of the Theosophists and Sufis, is the symbol and character of the divine. If human being looks at his/her intimates, they can see the entire world. Rahman Baba is one of the best poets of the Pashto language, which clearly expresses this concept.

It's obvious from my white clothes that I am like a cloud. I am like a river and jewel too. (Rahman Baba, 1947, 87) Hamza Shinwaray, the other poet of the Pashto language, declares this issue like this:

Hamza! There are lots of people in the world who are Muslim and infidel. I am a friend of those who have human ways. (Omid, 2020, 229).

6- Love

The main goal of Islamic theosophy and mysticism is unconditional love of Allah. The Theosophists and Sufis know that love and kindness are the causes of the world's existence.

Theosophists like Saadi Shirazi, Hafiz, Mawlawi, Sheikh Mati Ghuriakhel, and Rahman Baba mentioned have love as the main element of theosophy and mysticism. The followings are the examples of such poems.

Hamza Shinwaray:

Happy love that gave me the mirror.

Now why are you surprised that I can't see myself on that (Nagar, 2009, 135)?

Rahman Baba:

Allah created the world through love.

Father of all creatures and best works is love indeed. (Rahman Baba, 1947.75)

Conclusion/deduction

Theosophy and mysticism were part of Islamic culture in the 7-8 centuries and entered Pashtun society with Islamic culture. The first signs of theosophical poetry can be seen in Shaikh Mati Ghuriakhel's poems which is one of the outstanding theosophical and mystic traditions in the Helmand area. By studying these mystic poetries, we can come to realize that mysticism had been part of Pashtun's poems before arrival of Islam in seventh century during the Mogul era (5th to 6th century).

Despite the fact that the word "Mogul" is not gracious in Pashto and always implies war, force, and cruelty, but we should remember that theosophical literature in Pashto-language is owing to this period.

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