

The Roshani Movement and Literary School Exhibit these Characteristics

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www.ijrah.com || Vol. 2 No. 6 (2022): November Issue

Date of Submission: 09-11-2022

Date of Acceptance: 27-11-2022

Date of Publication: 09-12-2022

ABSTRACT

The purpose of this study is to investigate the various viewpoints held by academics and researchers regarding the nature of the Roshàni movement. These viewpoints are then divided into three categories: national, mystical, and common. The characteristics of the Roshàni movement and its effects on Pashtu literature are also covered in this article. Mixed methods (observation and the library) are applied in this article. The article's introduction, main topic, conclusion, and references are presented in that order, starting with the abstract.

Keywords- Religious, Politics, Literature, Mystics, Movement.

I. INTRODUCTION

The Roshànyan and Roshàni movement is the illustrious and proud movement that fought against the Mughal empire for almost a century. Ultimately, plotting and the use of weapons crushed and failed the movement, but it still had a significant influence on Pashtun movements and continues to inspire future generations and movements.

Along with armed conflict, Roshàni's political and literary movement greatly benefited Pashtu language and culture, and they were given great work. The characteristics of the movement and literary school, as well as the various viewpoints on it and its effects on Pashtu literature, are discussed in this study.

II. CHARACTERISTICS OF THE LITERARY SCHOOL AND THE ROSHÀNI MOVEMENT

The history of Ba Yazyed Roshni, Roshnyan, and the Roshni movement is undeniably significant. Our political and cultural history might not be perfect

without studying the movement. The most notable and significant period in Pashtun history was the Roshnyan era. It changed Pashtu literature and introduced fresh perspectives. He not only engaged in political resistance to the tyrannical Mughals, but also made every effort to advance Pashtu literature. The army's commander was Ba Yazyed Roshan.

On the one hand, he accepted the sword of honour because of his bravery and understanding of the country. On the other hand, he left a proud legacy as a writer and true preacher that was recorded in golden lines, entered Pashtuns' political and literary history, and is regarded as a light in the darkness. The Pashtuns' political consciousness was revived by the Roshàni movement, preparing them to fight against the feudal Mughal and free their nation. This is a defining and significant characteristic of the movement. He gave Pashtu literature a contribution that is very beneficial to spirituality. Scholars and experts expressed a variety of opinions regarding the movement, which are highlighted as follows:

According to some researchers, the Roshàni movement was purely mystical and corrective. It should

not be compared to any political movement because it was never one. (33:4)

Some other academics contend that it emerged following the downfall of the Lodin regime in India in order to preserve national freedom and historical splendour. It conveyed a message about social justice and the general populace. Since Roshan was not the tribal chief, his people did not band together as he had desired. So he first attained spirituality through virtue before instructing others. When he realised that he had developed self-confidence and that the path was clear for the sword, he picked up the sword and started a political movement. Gorgon's assault and aggression were fought back by him. Therefore, the Rohani movement had political, economic, and social concepts in addition to being a religious movement and a conflict between Islamic religious groups. (5:284-284)

According to some academics, the Rohani movement has a clear and powerful affectionate component. Due to the fact that during the Middle Ages, large agricultural festivals were held not only in the West but also in Asia and the developed Feudal regime. (34:4)

According to Professor Aslanov, the Pashtun national movement, which Rohanyan led from the sixteenth to the seventeenth centuries, was a social movement. The movement's focus was on fighting to get rid of oppressive feudalists, particularly the Mughals. If the Rohani movement is viewed as an agricultural movement, the Tajik tribe's absence from it begs the question of why, he claims. because they lived a nomadic lifestyle and weren't particularly interested in dividing up the land. Since the majority of the tribes were feudalists, the Yusufzai tribe's lack of stability was expressed in a variety of ways. (3:37)

Others claim that as politics took over, the rulers of the day forced them into a war, and Ba Yazayid Roshan was prevented from preaching peace to his people. Khadim, however, asserts that it was a political movement, and Akhund Derwiza wrote numerous books specifically to dissuade people from following his path and incite them to rebel against him. (2:194)

The three types of opinions mentioned above are:

Mystical and religious opinion: After the invasion and aggression of Timor, the execution and oppression of Azad Qabayal, and Genghis Khan. Mystics therefore emerged as a response to oppression and aggression. Ba Yazayid Roshan and his followers were the movement's pioneers. (2:37)

Because Ba Yazayid Roshan wrote books for his supporters and followers and discussed Sharia-related topics there, the Roshani movement is regarded as mystical. (171: 3)

National opinion: Buhlol Lodi wanted more Pashtuns to settle in India during the Lodi era in order to preserve the grandeur and greatness of India, but Ibrahim Lodi was unable to bring the Pashtuns together as his father

had wished. Pashtun then turned to Babar for assistance. Babar regarded the Pashtun as his adversaries and wished to undermine them, even making them forget about ruling. Some Pashtuns received lands from him, while others were killed by other Pashtuns and involved in civil war. However, Roshan, Khushal Khatak, and Shir Shah worked hard to preserve Lodi's legendary status. He attempted to unite Pashtun through virtue because Lodi was supported by a small tribe. According to Akhund Derwiza, Roshan considered becoming king and wanted to conquer India. Because of this, it qualifies as a political and national movement. (173:3)

According to popular belief, the Roshani movement was an agricultural movement led by common people; they were not joined by Mullans, the wealthy, or members of the clergy. We can refer to it as a public movement because of this. (37:2)

We can conclude that this movement was a national movement based on its content and that it was a mystical movement based on its form. Along with his sword, he left behind great writing about mystics and literature that are treasured in his country and culture. It was the first movement to create books that improved the Pashtu language and added new letters to the Pashtu alphabet. A mystical school was founded by the Roshani movement, but it only represented one perspective for a short period of time before Pashtun poets adopted other hues. The poets from the Rohani nation made a good-faith effort to blend mystics with nationality. He referred to them as Pashtun and Afghan more than one hundred times in his court and was extremely proud of Pashtu speech; other Pashtu poets also followed the subject of Mirza Ansari's joy over the Khyber connection and the escorting of Roshani poets. The literary school founded by the Roshani literary movement still bears the influence of the national conscious movement. A prominent author named Bayazid Rohkan founded this literary school in the second half of the tenth century (985–926). He began by experimenting with mystics and Sufism. He developed a particular writing style, attracted more followers who adopted his principles, and founded the Roshani Mystic School. Mulla Arzani, Ali Muhammad Mukhlis, Dawlat Lawani, Abubakar Kandahari, Mirzakhon Ansari, and Qadir Dad are some of the school's writers and poets.

III. CHARACTERISTICS OF ROHANI LITERARY SCHOOL

- 1- To put it another way, mystics who practised Sufism and used their intricate words and expressions found their way into Pashtu literature.
- 2- The most beautiful types of Arabic and Persian poetry, like the ode, stanza, and acrostic, were translated into the Pashtu language by poets who also created line courts.

3- Masij (kind of prose) became a tradition in writing prose,

4- Poetry and literature focus more on moral and religious issues, while national and epic themes are less prevalent.

At that time, poets and writers either resided in India or visited the country before returning. They clearly show how Indian culture has influenced them.

Pashtu literature has been greatly influenced by Arabic and Persian literature.

Poets and authors of that time translated from Arabic and wrote in it. (232:23)

The Rohani movement rendered immeasurable services for Islam. He introduced and applied the complex Wahadtul Wajud philosophy to Pashtuns, which improved their language, literature, and culture. He also described law and other Islam-related topics in his own language for the first time. The writing of the Alfnama began in Pashtu with regard to mystic's issues and values. (108:6)

The tribal consciousness of Mullah Arzani and Mirza's educational and artistic experiences had a significant impact on Pashtu literature, making it a competitive language. Later, it was used to great artistic advantage by people like Khushal Baba, Abdul Rahman Baba, Abdul Hamid Mohmand, and many others. Its hue, adaptability, and response appear to be Akhund Derwiza and his adherents. Pashtu received the great expression, prose, and deep concept awards from Rohanyan. As a result, Pashtu literature and language discovered a strong connection to Islamic tradition, with what we have today deriving from that literary work and century.

IV. RESULT

The Rohani movement was a potent force in Pashtun history that used pen and sword to fight for Pashtun freedom from the tyrannical feudal Mughals; he prepared the Pashtuns to face the Mughals. A segment of the movement emerged that gave politics and religion equal attention. With the support of the movement, the Pashtun developed a political consciousness, became

aware of their internal and external enemies, and engaged in combat with them. Regarding the nature of movement, various viewpoints are presented. The theories include common, national, and mystic characteristics. In addition to fighting, the Rohani Movement also promoted literature and language. He founded a mystic academy and wrote a Musaja prose (a kind of pose). Peer Roshan produced plays and books that improved Pashtu.

SUGGESTION

Seminars to be held in the ministry of Information and Culture

- 1- A subject about Peer Roshan to be taught in the faculty of Pashtu literature of the country's universities
- 2- The work of Ba Yazyid Roshan to be republished by the universities and educational academies for the benefit of literature and culture's fans.

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