



The Roshani Movement literary services and the contribution of this Movement in the development of Pashto Literature

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Abstract

Literature is the mirror of society. The purpose of this article was to review the achievements and literary services of the Roshani Movement, in order to use their positive points in the development of Pashto language and literature. The roshani Movement, which was created based on the needs of the region and time, is called a political, social, religious, mystical, cultural, literary and etc multifaceted Movement, which has new concepts, new forums and new topics. He started a new era in the history of Pashto literature and He has given so much to Pashto literature that Pashto literature will be proud of him for the rest of his life. This research, which is an analytical and research, has been used for the analysis of the subject from various books and the poetry books of the Roshini Movement. Roshan created a distinct literary style, for the first time he wrote regular poetry books and diwans, created new and distinct poetry forums, and inscribed a broad and complex Sufi concept into Pashto poetry and literature. And he gave a new form in Pashto poetry and literature in terms of form and thought.

Keywords: the Alphabet, Dewan, Irfan, Muslim prose, Roshani Movement.

Introduction

The emergence of the Roshini Movement was a demand of the time and circumstances, so Bayezid Roshan first studied his society and his region as a philosopher and then laid the foundation of the Movement according to their demands and needs. It is known that every Movement has its supporters and opponents, so Roshan's Movement also met with the warm welcome of the people and many Pashtons supported it. But along with it, opponents also came who attacked this Movement and used the same weapons that they used to gather the people. This series continued and continued for many years, during which he contributed a lot to Pashto poetry and literature, besides creating disunity in the Pashton community. Here in this article, the positive points which this Movement has given to Pashto language, poetry and Pashto literature are mentioned. Here, looking at the volume of the article, only a few points have been pointed out in short words, for clarification and

detail, readers should refer to large books and other extensive researches, but still this short article is about the Pashto language and especially The type of medieval and Roshani literary style of Pashto literature is useful for researchers, students and lovers and they can use it in their studies.

Material and Method

This is an analytical Descriptive research, and in this research, the services rendered by Roshan to Pashto language and literature have been investigated, also, we have collected information from relevant books and articles and analyzed it according to our knowledge and information.

Background

First of all, Abdul Hai Habibi started writing and researching about the literary services of the Roshans, and since then, many of books and articles have been written about them, Fazl Wali Nagar's Bayezid Roshan Mystical and Sufi School, Seyyed Muhyiddin Hashmi, Roshan Yad (who has collected several articles about Roshan), Kargar Muhammad Akbar, Bayezid Roshan and Ishraqi Marafat and other writings are worth mentioning, But in all of these, comprehensive information about Bazid Roshan and his Movement has been brought, but here in this article, we have only researched and explored the services rendered by the Roshan Movement to Pashto literature from various reliable sources.

The Roshani Movement and the Literary services of this Movement

The name of the Roshani Movement is attributed to the great national fighter, historical, Sufi and mystic figure, independence leader Bayazid Roshan; His name is Bayezid, whose supporters also called him Miyaroshan, Pirroshan, Bayezidansari, Bayezidmiskin, and his political opponents called him Pirtarek because of his stubbornness. He belonged to the Pashton tribe and was born in 1524 in Jalandhar, Punjab. His mother was Amna and his father was Abdullah, who was a judge of his time (Zewar 1389 p. 20). Scholars disagree about the date of birth of Bayazid Roshan. Qalandar Momand says that Bayazid Roshan was born in 925 AH or 1519 (Momand, p. 11).

Bayazid started his studies in his childhood from his father and then he did further studies from Mulla Payanda, Mulla Sulaiman Kalanjri and Khawaja Ismail. Due to family problems, Bayezid traveled from his region in his youth and traveled to Kandahar, India, Mawral Nahr and other cities. Along with trade and tourism, he also gained intellectual, religious and philosophical education in these trips. Roshan's family was a religious and spiritual family, so he had a special interest in Sufism from his childhood.

Everyone has analyzed the Roshani Movement from their own point of view.

Fazal Wali Nagar, who is also a mystical poet himself, called; the Roshan Movement a mystical literary Movement, saying, "Since the foundation of Roshan literature is mysticism and many complex aspects, complex discourses such as Wahdat-ul-Wujud and Wahdat-ul-Shudah, are written in Roshan literature." have been researched in, so it is necessary to collect Roshan's works under the name of mystical literary Movement (Nagar 1390: AD). Professor Aslanov, a socialist Russian researcher, looks at the Roshan Movement from a socialist point of view and says: This national Movement of the Pashtons, which continued under the leadership of Roshan from the second half of the 16th century until the 11th

century, has the best social characteristics. Had done the value of this Movement was in the fact that they strongly fought to end the feudal, khan and oppressive class, especially the Gorgani Mughal feudal period. be considered (Rohi 1386: 38). Some others believe that the Roshani Movement in India after the fall of the Ludhian dynasty is a struggle of Pashtons to protect their independence and historical illusion, to enlighten the minds of their people and spread social justice. Take a message with yourself. (Hashimi 2009: 285). Some researchers say that this Movement was a mystical and reformist Movement in its time; it had nothing to do with politics, so it should not be called any kind of political Movement (Zewar 1386: 33). According to Qiamuddin Khadim, Roshan's struggle was political, and his opponent's akhund -darweza wrote all the books only to divert the people from his path and to incite people against him.

(Khoishki 1392: 194

Despite the fact that Bayezid Roshan has passed a busy life full of controversies and problems, but still, whenever he found time, he wrote something to guide his people and develop his ideas. If we pay attention to the books written by Bayazid Roshan, it will be known that he had good and complete information on the Qur'an, hadiths, feqha and besides, he also had good and complete information in the field of Sufism. He has written books in Arabic, Persian, Pashto and Punjabi languages, so it can be said that he was well versed in these four languages, so far his books have been received by researchers: 1- Khair al-Bayan 2- Sarat al-Tawheed 3- Maqsood al-Mominin 4- Fakhr al-Talibeen 5- Halnameh 6- Letters 7- Wajid the Shlok 8- Pashto script 9- It is said in Dabestan al-Mahabh that Bayezid Roshan also had another book called (Rushni Nameh) (Qasmi: 85). But Abdul Khaliq Rasheed in an article has also talked about a newly found book (Arian al-Ghaib) by Bayezidroshan. He says that he has read this book from beginning to end in India, Aryan al-Gheeb, which is written in Persian, has 282 pages.

Bayezid Roshan's opponents called him Pir Tarik, (dark pir) a bad name, but their naming of him is not based on any accepted evidence. He was only called Pir Tarik, an atheist, and a heretic at the request of the Mongol rulers and due to his own personal animosity and stubbornness. If not, he was a Sufi, scholar, and politician. Pershan Khattak says, "Bayazid was a good preacher, politician, and literary man. Akhund Darwaza was called an atheist and infidel due to personal interests and religious prejudice" (Khattak 202, p. 145).

The emergence of the Roshini Movement was the demand of the time, therefore, looking at the political, economic, social, literary and other situations of the time, this Movement was created; But because the people of the region, according to their tradition, gathered well on a religious and Sufi person, so Bayazidroshan also made himself a good scholar and Sufi and accepted his knowledge, method and piety among the people and then his field of action. To Rawdangal (baryaly 2009 : 33). But in spite of all this, Bayezid Roshan and his followers never lost their pen along with their political, social, religious and military struggle, and all the scholars agree that the Roshan Movement contributed to literature and especially Pashto literature. He has done many services and has written more important books for Pashto literature than other Movements. The purpose of this article is to bring out the services of the Roshini Movement in the field of Pashto literature: this Movement has done such great and special services to the Pashton people and Pashto literature that as long as this language and this people are alive, then He always remembers them with good name, these were works that no one in Pashto language and literature had done before them; Therefore, the members of the Roshini Movement made the Pashto language and literature

competitive in the region and even at the international level. Here we will explore some of these services in a little more detail:

He created a special style in Pashto literature

Even before Bayazid Roshan, Pashton writers have been written in Pashto language in prose and poetry. Bayezidroshan laid the foundations of a Pashto political, religious, social, cultural, national, mystical and literary Movement that had not been seen in the Pashton community until then.

Roshan's political, religious, mystical and other services are in their place, but in the literary field, he created a separate literary style, which brought about a great change in the development of Pashto literature.

He created much of poets, created dozens of poetry divans, created new frameworks of poetry, expanded the concept of poetry and literature, and opened the way to literature on various topics. According to Halnama, "Bayazid Roshan put Pashto literature on solid foundations" (Hashmi 2009: 138). Bayazid Roshan founded a special school of Pashto literature, which had its own characteristics, and dozens of poets from India, Amu and Bukhara followed them.

Writing Khair al Bayan and other books

As we have already mentioned that Bayezidroshan has written more than ten books and each book has a great value in its own place, but Khair al-Bayan is the best and special book among all of them: First, according to the value of the content and secondly, according to the historical and literary value.

Content according to the content: Khair al-Bayan is a Sufism and religious book, most of this book is devoted to the statement and explanation of the principles of the Roshini Movement, in addition to this, jurisprudence issues, moral guidelines and the words of Sufism are brought into it. Before this, such talks were not brought in such a wide and special form in Pashto language.

Historical and literary value: This book was written in 1061 AH-Q, in four languages (Arabic, Persian, Pashto and Punjabi). The first manuscript of this book, which is written in Nastaliq script; In the library of the University of Tübingen, Germany, it was found by Maulana Abdul Qadir in 1959 together with several other Pashto manuscripts (Maulana Abdul Qadir 1967, Khairul Bayan Introduction, p. 25). Khair al-Bayan is written in Masja prose, no sample of Masja prose has been found in Pashto language before this book, so Bayezidroshan Khair Al Bayan is the first example of Pashto Masja prose.

Another literary value of Khair al-Bayan is that it is the only book that Roshan's opponents (Darweza and his supporters) have criticized. It is Khairalbayan who named them (Sharalbayan) and like Khairalbayan they wrote their books in Muslim prose.

In Pashto literature, he laid the foundation of hard prose

Before the Roshans, Pashto prose was simple, easy and in accordance with the spoken language, But Roshan's supporters made Pashto prose complicated by imitating Persian prose and called sajjah necessary for prose. After them, the followers of Akhund Darweza also followed the path of Masja's prose and wrote Masja's prose. Akhund Darweza called this type of prose poetry and said, "Roshan wrote poems in Pashto, so I also wrote the poems of Makhzan al-Islam in response to him" (Hasrat 2005: 256).

Most of the writings of the Roshan period were written under the influence of Persian writings. Writers used long sentences, repeated synonyms and similes and lost that old simplicity. Abdul Hayi Habibi says about the value of this prose: "This prose, which changed the way of expression of the language, not so useful for language; But many books were written on this prose in Pashto language, that is why this prose (Roshani prose) is called useful prose and And we appreciate the work of the writers of these proeses, because if they had not written this, then Pashto and Pashton would be more They were devoid of historical and religious monuments" (Habibi 2005: 654).

According to the demand of time and circumstances, he wrote Sufism and mysticism, Pashto poetry and literature.

The Roshni period was the period when Sufism and mystical themes were brought to a high level in Persian poetry and it became a tradition to recite Sufism poems, but unfortunately, the Sufism part in Pashto poetry was very little and only a handful. There were some Pashto poems which had a mystical aspect. Bayezidroshan himself and the founders of his Movement were attracted to this gap and started to fill this gap. The aim of the poets of the roshan Movement was to convey their ideas to the Pashtons through poetry and literature, that is why they wrote Sufi concepts and Sufi terms in Pashto poetry and in this way they informed the people of their ideas on the one hand and on the other hand in this way, he developed Pashto poetry and literature and made Pashto language competitive with other languages.

In the Roshan Movement, Bayezdaroshan, Mullah Arzani, Ali Muhammad Makhals, Mirza Khan Ansari, Daulat Lawani, Wasil Roshan, Khawaja Mohammad Roshan, Karimdad, Malamudoud and other followers tried in their works to express mystical and Sufism thoughts in the framework of poetry. stated in their literary writings, they investigated the Sufism and mysticism of their ancestors and used all their works to propagate this idea (Kargar 1398: 123).

Bayezid Roshan's followers and students wrote Pashto poetry diwans for the first time

Bayezidroshan and then the Roshan Movement laid the foundation of regular poetry in Pashto language in the history of Pashto literature. The poets of this Movement wrote poems in different forms of poetry and arranged diwans, which before them no poet in the history of Pashto poetry and literature had written a regular diwan. Some researchers have claimed that Bayezidroshan also had a collection of poems, but this has not been fully proven yet. Among the members, supporters and students of Roshan's family, we can mention the names of these poets who had regular divans: Mullah Arzani son of Burhan, the most important supporter of Bayezidroshan, Mirza Khan son of Nuruddin and grandson of Bayezidroshan, Dawlat Luwani son of Dadullah, Ali Muhammad Mukhals is the son of Abab Bakr, Karimdad... But another person who has been mentioned by Zalmay Hewadmal is called Khawaja Mohammad Roshani. Hewadmal says: The diwan of Khawaja Mohammad Roshani has not been found yet, but two of his poems have been copied. (Hewadmal 2017: 199), Wasil Roshni, Qadirdad son of Muhammad Zaman and Roshan's descendants, Abab Bakr and other Roshans who wrote diwans in Pashto poetry.

Corrected the alphabets and Pashto letters

Even before Bayezidroshan, Pashto had a written tradition, and before him there are written Pashto texts written in Arabic script. But from Roshan's written texts, it seems that he also created script for Pashto language by the order of God. It is said in Khair al-Bayan that a message was sent to me: O Bayezida! Writing the letters is your duty, writing them is your job and giving them to the people is my job. Choose letters like the letters of the Qur'an, put dots and other signs on some letters, so that people can understand them better (Qasmi: 132).

According to the above inspiration or message, Bayezidroshan wrote a small pamphlet to correct the Pashto script, when the name is (Pashto script), in this pamphlet, for the sounds of the Pashto language that were not pronounced according to the letters of the Arabic script. In order to pronounce such letters, he put some signs and dots on some Arabic letters and thus selected them for some sounds of the Pashto language. which are as follows: For the sounds (T, Ç, D, Ş, Ş, Ş) the same letters that are still used in the traditional Pashto script (T, Ç, D, Ş, Ş, Ş) were selected, but He placed a dot under the letter (D) for the sound (J), for the letter (Z) he chose the letter (ژ), for (ژ) he placed a dot in the middle of the letter (D). Most of the letters of the alphabet are still used in the same form in Pashto writing. This great service of Roshan, on the one hand, freed Pashto writing from confusion, on the other hand, for his followers and students and other writers who wrote dozens of books in Pashto language at that time, the way of writing was clear and free from confusing writing traditions. Collected on a specific and accepted script.

Daulat Luwani (980 AH) also accepted the fact that Bayezidroshan made letters for the Pashto language, as he says: The word Afghani was hard to read and it was thirteen letters (Rashad 2012: 61). From Luwani's speech, it is known that Bayezidroshan has created (13) special new alphabets for Pashto, while in addition, only (12) special sounds have increased in Pashto compared to Arabic. In my opinion, the thirteenth letter is a sound between (ژ) and (ځ) that exists only in the Kanigrami and Ormarai dialects, which Roshan also wrote in the same dialect. All the letters are written once in Khair al-Bayan, but (g-g) is repeated twice, so I believe that the repetition of (g-g) is because it is not one letter but two letters.

The strategy of the Roshani Movement was followed by both its supporters and its opponents, and dozens of books were written in this way.

By writing Khair al-Bayan and other books, Bayezid Roshan created a new way of writing books in the Pashto language, which not only enriched his library with the works and writings of his followers and students, but also his opponents in addition to his supporters. He directly performed great services in the development of this Movement and wrote dozens of books in Pashto language. Roshan's biggest opponent, Akhund Darweza, who wrote a valuable book in Pashto called Makhzan al-Islam, describes his reason for writing this book as follows: The reason for writing this book is that in our time there was an unbeliever in Yusufzai, who sometimes calls himself God and sometimes he calls himself a prophet, He calls his name Pirroshan, and I named him Pir Tarik, He used to write poems in Pashto language, then I also started poetry against him... and named the book Makhzan al-Islam (Hasrat 2014, : 16). It is clear from this that Akhund Darweza, Makhzan al-Islam, was also written in opposition to Roshan's Khairul Bayan.

In addition to this, he wrote dozens of scientific and literary books and poems in support of the Roshan Movement and the development of this Movement, their work was called a great service in the development and enrichment of Pashto literature. In addition to the supporters of the Roshan Movement, other opponents of Roshan, such as Akhund Darweza, also wrote books against Roshan, although these books have flaws in terms of form and content, still these books have a big hand in the development of Pashto literature.

Writing and inventing al-Fanamas

One of the achievements of the Roshini Movement is the creation of al-Fanama in Pashto poetry, al-Fanama is a type of religious poetry in which the poet recites one or more stanzas of the poem in the order of each letter of the alphabet according to his knowledge and preference, and thus describes each letter from (A) to (Z) respectively in a verse or a stanza (Hewadmal 2017: 255). Fans of the Roshini Movement, such as Wasil Roshini, Daulat Luwani, and others, have written al-Fanamas. In addition, among the followers of Akhund Darweza, the opponents of the Roshanites, Karimdad, Mustafa, Muhammad, Abdul Halim and others have also said in imitation of the Roshanites, after them, many Pashton poets wrote al-Fanama. But the privilege of creating alphabets in Pashto poetry belongs to the Roshini Movement and this is another service of this Movement that it has done for Pashto literature.

Defining the Ghazal Forum

In the ancient period of Pashto literature, most Pashto poems were sung in public forums, and in this entire period, the only poet who chose a special forum for Pashto Ghazal and wrote Pashto Ghazal on the lines of Persian Ghazal and established the foundations of Pashto Ghazal. After Zamindavari, the Roshan movement, along with other literary services, paid special attention to Pashto Ghazal in terms of both form and content; In terms of content, they placed various moral, mystical, romantic and other themes within the framework of ghazal, and in terms of form, they wrote more poems in the ghazal format than in all other poetic frameworks. The majority of the poetic diwans written by the followers of this movement were ghazals. Although their ghazals had some shortcomings, they laid a foundation for ghazal for future generations, which they would continue to write after them Later, powerful poets like Rahman, Hamid, Mirza and others took inspiration from the ghazals of enlightened poets like Arzani, Dawlat, Mukhlis and others and took firm and decisive steps in this direction and brought Pashto ghazal to the highest levels of development. According to researchers, Khushal Khan Khattak seems to be influenced by the ideas of the leading poet of the enlightened poets, Mullah Arzani, and this influence is also seen in the poems of Rahman and Mirza (Masood 1377, p. 65).

Discussion

Bayezid Roshan's dynamic and enlightened thinking, who had the idea of positive change of Pashto language and Pashton people, the efforts and activities of this Movement led to Pashtons being great in terms of language and literature, along with other aspects of life. Make great strides, in addition, the opposition of the opponents of this Movement, especially the family and followers of the Akhund Darweza, caused them to create books and works in opposition to the Roshini Movement. It was directly beneficial in the

enrichment of Pashto language and literature, On the other hand, at that time Pashto language and literature were lagging behind other languages and literature of the region, and it was necessary to take steps to enrich Pashto language and literature.

Conclusion

Despite the fact that the roshani Movement was not only a literary Movement but also a multifaceted, political, social, military, religious and mystical Movement, which, in addition to other different aspects, has also done great services to the Pashto language and literature, He reformed the script of Pashto language and solved the problems of Pashto calligraphy. His reforms are still used in Pashto script, He created new and special forums in the field of Pashto poetry, introduced new topics to Pashto literature in terms of content, the concepts of Sufism and mysticism, which were rarely used in Pashto poetry and literature until this time, were widely introduced into Pashto literature. Another great service was the writing of Masja's prose in Pashto language, which was done by this Movement. Besides all this, they tried to increase the vocabulary of Pashto language and added new words and phrases in Pashto language.

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Data Availability Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Conflicts of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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