

- Ruzeniyge
- Bayezid Ansari

LEYDEN, J. On the Rosheniah [Rawshanīyah] sect, and its founder Bayezid Ansari [Bāyezīd Ansari.] Asiatic researches 11 (1810), 363-428. *Ruzeniyge / Bayezid Ansari*

5

962 AHMED, Tariq. *Religio-political ferment in the N.W. Frontier during the Mughal period: the Raushaniya movement.* Delhi: Idarah-i Adabiyat-i Delli, 1982 (IAD Oriental (Original) Series, 24). 137pp.

Ruzeniyge

124 AGUSTOS 1992

102 NISAN 1992

1888 ASLANOV, M. The popular movement. "Roshani" and its reflection in the Afghan literature of the 16th-17th centuries. *Afghanistan: past and present.* Moscow: Social Sciences Today, 1981 (Oriental Studies in USSR, 3) pp.28-44.

Ruzeniyge

Ruzeniyge

- Ruzeniyge

1 AGUSTOS 1992

3748 AHMED, Tariq. *Religio-political ferment in the N.W. Frontier during the Mughal period: the Raushaniya movement.* Delhi: Idarah-i Adabiyat-i Delli, 1982. 137pp.

Ruzeniyge

کینخرو اسفندیار

دبستان مذاهب

ادبیات داستانی

۱۱

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Cilt 10	
Kayıt No. :	12650-1
Tashih No. :	2007/6 10000

(مجلد اول)

مش

باید شتر رجم ضلوه ک

علماء و اولیاء را که معاصر شخص واحد بوده اند یا بعد از او ظهور کرده اند، همه را پیرو و تابع او دانند.

تعلیم نهم در بیان حال روشنیان

مشمول بر سه نظر:

- نظر اول در ظهور میان بایزید و بعضی از سخنان او.
- نظر دوم در لختی از احوال میان بایزید.
- نظر سوم در احوال فرزندان میان بایزید.

نظر اول در ظهور حضرت میان بایزید

در حالنامه، که نگاشته قلم تحقیق او است، مسطور است که حضرت میان بایزید انصاری، خلف شیخ عبدالله است که به هفت پشت به شیخ سراج الدین انصاری میرسد و در ایام اواخر حکومت افغان در شهر جلندهر پنجاب متولد گشت و بعد از سالی از این واقعه حضرت فردوس مکانی ظهیرالدین بابر پادشاه، بر افاغنه مسلط شده، تسخیر هند نمود و در تاریخ مغول آمده که در نهصد و سی و دوم هجری حضرت فردوس مکانی بابر پادشاه بر ابراهیمخان افغان فیروزی یافت و در حالنامه مذکور است که مادر میان بایزید بنین نام داشت و پدر بنین وجد عبدالله برادران بودند و در شهر جلندهر سکونت داشتند و میان بایزید در آن مکان متولد گشت و پدر عبدالله، بنین، بنت محمد امین نام را برای عبدالله خواست و پدر بایزید، عبدالله، در کانی کرم که از کوهستان افغان است، میبود. چون تسلط مغول زیاده شد، بنین نیز با بایزید به کانی کرم آمد. عبدالله را با بنین میل نبود، لاجرم او را مطلقه ساخت، و میان بایزید، به دشمنی زن دیگر عبدالله و پسر آن زن، یعقوب، و بیروایی عبدالله، آزارها کشید.

A GLOSSARY

OF THE

TRIBES AND CASTES

OF THE

Punjab and North-West Frontier Province.

Based on the Census Report for the Punjab, 1883, by the late Sir DENZIL IBBETSON, K.C.S.I., and the Census Report for the Punjab, 1892, by the Hon. Sir E. D. MACLAGAN, K.C.I.E., C.S.I., and compiled by H. A. ROSE.

VOL. III.

L.—Z.

WITH

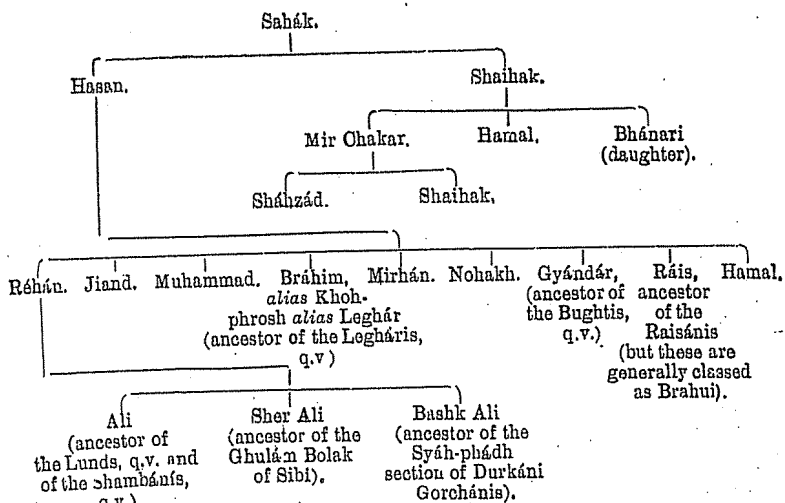
Appendices A.—L

Türkiye Devleti Yaka İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	132172
Tas. No:	954 188.6

Aziz Publishers

LAHORE (PAKISTAN)

Rindowáná—Ror.



The Rinds of Shorán, whose chief is Sardár Khán, are generally recognized as the purest in descent by Baloch everywhere. The wars between the Rinds and the Lasháris and the invasion of the Indus valley form the subject of numerous heroic ballads, and have a historical foundation.

- RINDOWÁNÁ, an agricultural clan found in Sháhpur.
- ROPA, Roppá, shaven, entirely shaved as to the head. Rodá sádhá a faqír who has his head entirely shaved.—*Panjábi Dicty.*, p. 990.
- RODE, an Aráín clan (agricultural) found in Montgomery.
- ROGHAN-GAR, -KASE.—A magniloquent synonym for Cháki, *i. q.* Teli, in Dera Gházi Khán.
- ROHÁWE, an agricultural clan found in Sháhpur.
- ROELLA, RAHOLA, of a, belonging to a hill (Multáni, Potohári).
- RUHELLA, a Rohilla, Khaibarí.—*Panjábi Dicty.*, pp. 970, 975.
- ROKHE, a Ját clan (agricultural) found in Amritsar.
- RONGÁ, a Ját clan (agricultural) found in Multán.
- RONGAR, a Ját clan (agricultural) found in Multán.
- ROPÁL, an Aráín clan (agricultural) found in Amritsar.

ROR.—The real seat of the Punjab Rors, wrote Ibbetson, is in the great *dháls* jungles south of Thánesar in Karnál where they hold a *chaurási* nominally consisting of 84 villages, of which the village of Amin, where the Pándavas arrayed their forces before their last fight with the Kauravas, is the *tika* or head village. But the Rors have spread down the Western Jumna Canal into the lower parts of Karnál and into Jind in considerable numbers. There is a Ror *bára* or group of 12 villages, south of Kaithal, whose *got* is Túran. They are said also to hold 12 villages beyond the Ganges. They are

Rora—Roshania.

fine stalwart men, of very much the same type as the Játs, whom they almost equal as husbandmen, their women also working in the fields. They are more peaceful and less grasping in their habits than the Játs, and are consequently readily admitted as tenants where the latter would be kept at arm's length. Of their origin I can say nothing certain. They have the same story as the Aroras, of their having been Rájputs who escaped the fury of Paras Rám by stating that their caste was *aur* or "another." The Aroras are often called Roras in the east of the Punjab; yet I can hardly believe that the frank and stalwart Ror is of the same origin as the Arora. The Amin men (who are Chauhári Baohchhas by *got*) say that they came from Sambhal in Murádábád; but this may only be in order to connect themselves with their neighbours the Chauhári Rájputs, who certainly came from there. But almost all the Rors alike seem to point to Bádlí in the Jhajjar *tahsil* of Rohtak as their immediate place of origin, though some of them say they came from Rájputána. Their social status is identical with that of Játs; and they practise *karwa* or widow-marriage, though only, they say, within the caste. Their subdivisions seem to be exceedingly numerous. A few of the largest are the Sagwál, Maipla, Khichi and Jográn. The Ambála Rors would appear to be mostly Sagwál. The Rors of Pipli (Thánesar) are described by Mr. Kensington as having a modified custom of *chúndavand*. This appears to be really a system by which brothers succeed their father equally, but only uterine brothers inherit from a deceased brother, the whole blood excluding the half.

RORA, see ARORA.—The *Panjábi Dicty.* (p. 973) gives the meanings, 'a hard clod, a fragment of stone, a lump of *gur*, the name of a caste.'

ROSHANIA.—From the earliest times of Islam there have existed sects professing doctrines not inculcated in the Qurán, or even condemned by it. These doctrines appear to have been from time to time revived in Persia, and in Khorassán, which from the very first age of Islam had been the fruitful parent of heresies: there appeared the Ravendis, who taught the doctrines of the transmigration of souls and the successive incarnations of the Deity. With these were associated social doctrines advocating community of women and the equal distribution of property: In the middle of the 16th century there was in the Punjab a revival of these doctrines, headed by Báyzid, an Ansári Shaikh, who was born at Jullundur where descendants of his family still live.

* The Chauhári legend admits the descent of the Ror of Amin, etc., from Rána Har Rai. The Rájputs, however, say that they were originally Ods who dug the tanks at Thánesar. Originally in many cases, if not in all, they held their lands as dependants of the Rájputs, without much doubt.

† Sir J. M. Douie says they rank below Játs and that their caste organisation is stronger than that of the higher agricultural tribes, the *panchayat* being still powerful.

‡ Bazid or Báyzid was born about a year before Bábar overthrew the Afghan dynasty at Pánipt in 1526. His father Abdulla lived in Kaniguram in Waziristán, and his mother's family in Jullundur, but the families were related, Báyzid's maternal grandfather and his paternal great-grandfather being brothers. The rise of the Mughal power drove his parents to seek refuge in Kaniguram. Eventually Abdulla divorced his mother and the boy was neglected by his father and ill-treated by his step-mother. Thus he was driven to seek instruction of an obscure kinsman, Shaikh Ismaíl, thereby deeply offending his father, a relative of descendants and namesakes of Shaikh Bahá-ud-dín Zakaría. Báyzid then became an itinerant horse-dealer, and at Kálmár became a disciple of Mulla Sulaimán, a *malhid* or Ismailian of ultra-Shí'a tendencies upon whose teaching he based the essential doctrines of the sect he was destined to found.

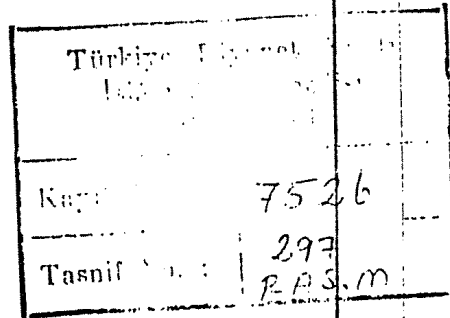
MUSLIM WORLD

ISLAM BREAKS FRESH GROUND

Revised by ~~*Ruseniyfe*~~



TARA CHARAN RASTOGI



ASHISH PUBLISHING HOUSE

8/81, Punjabi Bagh
New Delhi-110026

of the new moon) or occasional (as the rites of birth, marriage, burial, etc.)⁵

The Punjabis (Pakistan) Khojas, the smaller party, do not recognise the Agha Khan as their spiritual leader ; they turn instead to the pirs of the Chisti and Qadiri orders and consequently these now have Sunni persuasion.

The Roshanyah Sect

One Bayazid, styling himself as Pir Roshan, founded the sect ; he was born in Jullunder in 1526. It is said, he came under the influence of an Isma'ili heretic and he began to claim receiving direct revelations from God claiming that Gabriel descended to him as he used to do to Prophet Muhammad. His followers revolted at Kabul ; the uprising was crushed by Emperor Akbar in 1611. An outline of their beliefs may be looked at :

- (a) Allah is all in all ; the existing forms are his manifestations.
- (b) Bayazad is reported to have said : "I am your Pir and your God. Pirs are thus the highest manifestation of God. Disobedience to the Pir is thus the greatest sin.
- (c) They believe in the transmigration of souls ; the terms like 'paradise', the Hell, and 'Day of Judgment' and such others are merely metaphors.
- (d) The Qur'an and the Aadiths should be understood in the esoteric sense.
- (e) Mystic interpretations can be known only through the Pirs.

To all intents and purposes, the Roshania sect has ceased to exist. However, the persons belonging to the Afridi jirga still believe in the sect. Descendants of Bayazid still reside in Jullunder. Besides, there are quite a good number of religious songs sung by faqirs in Punjab ; these melodies refer to Bayazid, and other pirs of his sect.

Mahdawi Doctrines

The word al-Mahdi literally means 'the directed one', that

5. Encyclopaedia of Islam Vol. II, 961.

THE HERITAGE OF SUFISM

Volume I, *Classical Persian Sufism from its Origins to Rumi (700–1300)*,

ISBN 1-85168-188-4

Volume II, *The Legacy of Medieval Persian Sufism (1150–1500)*,

ISBN 1-85168-189-2

Volume III, *Late Classical Persianate Sufism (1501–1750)*,

ISBN 1-85168-193-0

RELATED TITLES PUBLISHED BY ONEWORLD:

City of Wrong: A Friday in Jerusalem, M. Kamel Hussein (trans. Kenneth Cragg),

ISBN 1-85168-072-1

Common Prayer: A Muslim-Christian Spiritual Anthology, Cragg (ed.),

ISBN 1-85168-181-7

Companion to the Qur'an, Watt, ISBN 1-85168-036-5

Defenders of Reason in Islam: Mu'tazilism from Medieval School to Modern Symbol,

Martin, Woodward and Atmaja, ISBN 1-85168-147-7

The Event of the Qur'an: Islam in its Scripture, Cragg, ISBN 1-85168-067-5

The Faith and Practice of Al-Ghazali, Watt, ISBN 1-85168-062-4

The Formative Period of Islamic Thought, Watt, ISBN 1-85168-152-3

Islam: A Short History, Watt, ISBN 1-85168-152-3

Islam: A Short Introduction, Tayob, ISBN 1-85168-192-2

Islam and the West, Daniel, ISBN 1-85168-129-9

Jesus and the Muslim, Cragg, ISBN 1-85168-180-9

Jesus in the Qur'an, Parrinder, ISBN 1-85168-094-2

Muhammad: A Short Biography, Forward, ISBN 1-85168-131-0

Muhammad and the Christian, Cragg, ISBN 1-85168-179-5

Muslims and Christians Face to Face, Zebiri, ISBN 1-85168-133-7

Muslim Devotions, Padwick, ISBN 1-85168-115-9

On Being a Muslim, Esack, ISBN 1-85168-146-9

The Qur'an and its Exegesis, Gätje, ISBN 1-85168-118-3

Qur'an, Liberation and Pluralism, Esack, ISBN 1-85168-121-3

Rabi'a, Smith, ISBN 1-85168-085-3

Revival and Reform in Islam: A Study of Islamic Fundamentalism, Rahman,

ISBN 1-85168-204-X

Rumi: Past and Present, East and West, Lewis, ISBN 1-85168-167-1

Rumi: Poet and Mystic, Nicholson, ISBN 1-85168-096-9

A Short Introduction to Islamic Philosophy, Theology and Mysticism, Fakhry,

ISBN 1-85168-134-5

Tales of Mystic Meaning, Nicholson, ISBN 1-85168-097-7

What Muslims Believe, Bowker, ISBN 1-85168-169-8

The Rawshaniyya

A Sufi Movement on the Mughal Tribal Periphery

SERGEI ANDREYEV

INTRODUCTION

This study attempts to answer two questions posed by the history of the Rawshani movement.¹ The first is how and why a Sufi circle that originated in a remote area of the Mughal imperial frontier turned into a militant religio-political movement. The second is how this movement collapsed despite its initial success and a genuine religious appeal. The drama of the Rawshani movement unfolded against the background of Pashtun tribal frontier society that differed significantly from neighbouring India. Therefore, in order to understand the peculiarities of this predominantly Pashtun movement it will be essential to consider the main traits of Pashtun society.

In the country of the Pashtuns an individual outside tribal structure is absolutely defenceless. A Pashtun's inherited plot of land or share in a communal land property is the basis for his political and social participation in his kinship or alliance-based group. Since acquired property or residence rights cannot give an individual full tribal membership, migration from the ancestral land in effect signifies an important loss of social and political status and threatens personal security. Outside his own clan, a Pashtun or a non-Pashtun migrant can survive only as a client of a powerful patron, whether individual or collective, who provides him with protection and defence of his honour. Thus, the idea of clan and tribe symbolizes unity defined by descent. At the same time, individual political interests find their expression in the concept of politically corporate factions or blocs.² The breakdown into these factions or blocs can occur at any level, both individual and collective (i.e. clan-based). Under normal circumstances these blocs are headed by chiefs

¹ This is *rawshānī* in Persian and *rawēānī* in Pashto. Given this discrepancy between Persian and Pashto renditions of the name of the movement, as well as my use of both Persian and Pashto materials, I shall always give this word as 'Rawshani' or 'Rawshaniyya'.

² *Gund* in Pashto, literally 'party'.

88186

THE HERITAGE OF SUFISM

VOLUME III

Late Classical Persianate Sufism (1501–1750)
The Safavid & Mughal Period

EDITED BY LEONARD LEWISOHN & DAVID MORGAN

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	88186
Tas. No:	297.79 HER.S



ONEWORLD
OXFORD

S. Andreyev *The Rawshaniyya* 291

who, by increasing the number of their supporters and/or clients, boost their social and political status.

Pashtuns have no memory of a pre-Islamic past, asserting that they always were Muslims and that therefore all their customs are Islamic, even if these sometimes contradict the Koran. This attitude generates a low regard for the Muslim teachers among them, both mystical and non-mystical. Besides, Sufi guides as well as mullās and 'ulamā are not usually a part of the native kinship structures, and thus do not qualify for the same high status as Pashtuns. Even the most prominent of them enjoy only the status of alien 'guests of honour' living in a tribal environment and serving a Muslim community.

In times of peace the Sufi guides mainly attract disciples from poor backgrounds, while men with claims to secular power or to any degree of religious piety and learning never take an active part in Sufi ceremonies.³ The Sufi guide exercises his influence outside tribal organization and established patterns of social behaviour. Because of this, sociologically, not only genealogically, he is not a part of the tribal system. On the contrary, by the nature of his activity he constantly challenges this system. However, this paradigm of the troublesome, but nevertheless possible, coexistence of the Sufi guides and tribesmen cannot be applied to all tribes. Thus, the Mohmands do not follow any Sufi brotherhood, perceiving Sufism not as an acceptable alternative or supplement to traditional normative Islam but as a surrogate for it.⁴

If left unchecked by secular tribal authorities, whenever the religious leaders assume authority over large groups of people who are normally subject to another, the bonds between the guide and his individual followers have a latent tendency to evolve into the bloc-type relationships, challenging the regular system of authority based on a tribal lineage. As often happens in Pashtun society, individual relationships resembling the organization of a traditional Sufi brotherhood turn into a new kind of institution, usually identified as 'marabbutic Sufism'.⁵ In this case, affiliation to the spiritual guide is based on the collective adherence of a clan or tribe to the *pīr*'s family. Otherwise, the number of a guide's individual followers is usually very low.

In times of political trouble, the main religio-political role of the *pīrs* is to reassert the unity and integrity of Islam when it is being challenged by tribal factionalism often combined with the threat of non-Muslim outsiders. This kind of political unification can be conditionally called 'supra-tribal' since the

³ Richard Tapper, "Holier than Thou: Islam in Three Tribal Societies," in *Islam in Tribal Societies: From the Atlas to the Indus*, ed. Akbar S. Ahmed and David M. Hart (London: Routledge & Kegan Paul 1984), pp. 261–3.

⁴ A. Ahmed, "Religious Presence and Symbolism in Pushtun Society," in Ahmed and Hart, *Islam in Tribal Society*, pp. 318–9.

⁵ Olivier Roy, *Afghanistan: Islam et modernité politique* (Paris: Éditions du Seuil 1985), pp. 56–8.

S. 290 - 318

1 AGUSTOS 2003

pletely new military system; it was closely linked to the introduction of the *iktā'* system. The assessed *kharaḡj* yield of 3,670,500 *dīnārs* was split into *iktā'*s for 111 officers (*amīr*), 6976 heavily-armed horsemen (*jawāshī*) and 1,553 light cavalymen (*karā-ghulām*) (al-Makrīzī, *op. cit.*, ii, 16-17). Ibn Mammātī in his book on the rules of administration (*Kitāb Kawānīn al-dawāwīn*) has preserved the complete list of all places of Egypt surveyed in the Ṣalāhī *rawk* (ed. A. S. Atiya, Cairo 1943, 84-200).

The *rawk al-Ḥusāmī* was initiated by the Mamlūk sultan Ḥusām al-Dīn Lādīn in 697/1298 in order to curtail the power of the great *amīrs* and to strengthen that of the sultan, but it completely failed, and the sultan was murdered by his officers (al-Makrīzī, *op. cit.*, ii, 21; idem, *Sulūk*, ed. Ziyāda, Cairo 1934-58, i/3, 841-4; Ibn Taghribirdī, *Nudjūm*, ed. Cairo, viii, 90-5; Ibn Iyās, *Badā'ī'*, ed. M. Moṣṭafā, Wiesbaden 1975, i/1, 396-7). The list of place names surveyed by the Ḥusāmī *rawk* seems to be preserved in the anonymous *Tuhfat al-irshād*, discovered by M. Ramzī in the library of the Azhar in 1932.

The last *rawk* was carried out by order of sultan al-Nāṣir Muḥammad b. Qalāwūn during his third reign. The Nāṣirī *rawk*, which combined a survey of some regions of Syria in 713/1313-14 with one of all Egypt in 715/1315, was a repetition of the failed Ḥusāmī *rawk*, and this time the sultan was successful in depriving the great *amīrs* of their power. The Nāṣirī *rawk* can be considered as a kind of coup d'état: the crown land (*khāṣṣ al-sultān*) was considerably increased; the whole province of al-Djīza was transformed into *khāṣṣ* land (al-Makrīzī, *Khīṭat*, ii, 22-32; idem, *Sulūk*, ii/1, 146-57; *Tübinger Atlas des Vorderen Orients*, map B VIII 13). The registers set up in the Nāṣirī *rawk* have been copied by Ibn Duḡmāk, *K. al-Intiṣār* (ed. Vollers, Cairo 1893) and Ibn al-Djīrān, *al-Tuhfa al-saniyya* (ed. B. Moritz, Cairo 1898, repr. Cairo 1974).

Bibliography: C.H. Becker, *Beiträge zur Geschichte Ägyptens unter dem Islam*, Straßburg 1913, ii, 107-10, 140-8; H. Rabie, *The financial system of Egypt*, London 1972, 50-6; H. Halm, *Ägypten nach den mamlukischen Lebensregistern*, Wiesbaden 1979-82, i, 8-56. (H. HALM)

RAWSHANIYYA, a mystical and gnostic Islamic sect founded amongst the Afghāns of the North-West Frontier region, with centres at e.g. Kānīgūrām and Tirāh in Wazīrīstān, by Bāyazīd b. 'Abd Allāh Anṣārī of Kānīgūrām (ca. 931-80/ca. 1525-73). He claimed to be, if not actually a Mahdī, at least a *hādī* or guide towards *tawḥīd*, the Divine Unity, for his followers. He styled himself *pir-i rawshan* "the divinely-illuminated *pir* [q.v.]", although his orthodox enemies called him *pir-i tārikī* "the *pir* of darkness" and his adherents *Tārikīyān* "devotees of darkness". The movement had distinct elements of Afghān national consciousness within it, reacting against Mughal expansionism in the Frontier region and against Kābul, as well as a religious significance.

1. Bāyazīd Anṣārī's career. For this, the last years of which were spent in the warfare against the Mughals in which he eventually was killed, see the article s.v.

2. Later history of the movement. Bāyazīd's activities were resumed by the eldest of his five sons, 'Umar, who attacked the Yūsufzāi, a tribe which had followed Bāyazīd but had reverted to orthodox Islam; in the battle which ensued 'Umar was killed, as was also his brother Khayr al-Dīn; another brother, Nūr al-Dīn, was put to death by the Guḡjars. The youngest son, Djalāl al-Dīn, was captured by the Yūsufzāi, who surrendered him to Akbar in 989/1581.

Escaping from Akbar's court he returned to Tirāh, where he assumed the role of sovereign of Afghānistān, and Akbar found it necessary to send an army against him in Ṣafar 994/January-February 1586. This army met with a serious defeat, which was repaired by a later expedition (995/1587). The numbers of the Rawshanīs are given on this occasion as 20,000 foot and 5,000 horse. A further expedition was sent in 1000/1591 (or 1001) which captured some 14,000 men (according to Badā'ūnī) with Djalāl al-Dīn's wives and children, but not apparently himself, since in 1007/1598-9 he took Ghaznī, but was unable to maintain himself there, and on retiring was attacked by the Hazāras [q.v. in Suppl.], wounded and put to death. This last affair is by some assigned to a son of his bearing the same name.

The next head of the community was Djalāl al-Dīn's son Iḥdād, who figures in the history of Djahāngīr. In 1020/1611 he surprised Kābul in the absence of its governor Khān Dawrān. The attack was beaten off with great loss to the raiders, yet in 1023/1614 Iḥdād was again in the field, but sustained a serious defeat at Pīsh Bulāgh. After a series of enterprises with varied success he was besieged in the fortress of Nuaghār, and killed by a musket-shot.

The historian of Shāh Djahān, Muḥammad Ṣāliḥ Kanbo, asserts that in the second year of his reign (1038/1628-9) that monarch took effective steps to suppress the heresy started by Bāyazīd; nevertheless, in the following year he records how the Afghān Kamāl al-Dīn was joined in the attack on Peshāwar by 'Abd al-Kādir, son of Iḥdād, and Karīmdād, son of Djalāla (Djalāl al-Dīn). The place was relieved by Ṣa'īd Khān, and 'Abd al-Kādir induced to submit; in 1043/1633-4 he was recommended by Ṣa'īd Khān, "who had caused him to repent of his evil deeds" to Shāh Djahān, who gave him a command of 1,600 horse. Other members of Iḥdād's family received honours and rewards in 1047/1637-8. In the same year, Karīmdād, who had taken refuge in the Mohmand country, but had been recalled by the tribes of Bangash, was attacked, captured and executed by Ṣa'īd Khān. It is asserted that some relics of the community still exist in this region. A branch of the sect, called 'Isawī, was founded at Swat by one Sayyid 'Isā of Peshāwar (T.C. Plowden, translation of the *Kalīd-i Afghānī*, Lahore 1875).

3. Doctrines of the sect. According to the *Dabīstān*, which is friendly to the sect, Bāyazīd's doctrine was extreme pantheism; "If I pray" he said, "I am a *mushrik*; if I pray not, I am a *kāfir*." He marked eight stages (*makām*) in religious progress: *sharī'a*, *ṭarīka*, *ḥaqīka*, *ma'rifa*, *ḥurba*, *wuṣṭa*, *waḥda*, *sukūn*; the four last are said to be technicalities of his system. The explanation of these stages, quoted from Bāyazīd's *Ḥāl-nāma*, inculcates lofty morality, e.g. to hurt no creature of God. The account which follows is inconsistent with this, as noxious persons were to be killed because they resembled wild creatures, and harmless persons who did not possess self-knowledge might be killed, because they resembled domestic animals. They might be regarded as dead, and their property might be seized by the "living". Further, he abrogated the direction of prayer and the preliminary ablution. Other details are furnished by a hostile writer, the historian of Shāh Djahān quoted above, copied in Khāfī Khān's *Muntakhab al-tubāb*. Marriage, he says, is without a contract, there being merely a feast at which a cow is slaughtered. Divorce is ratified by placing some pebbles in the wife's hand. The widow is deprived of inheritance, and indeed is at the disposal of the heirs, who may marry her themselves

RAWSHANĪYYA MOVEMENT *

BY

S. A. A. RIZVI

II

TEACHINGS OF BĀYAZĪD

An exaggerated notion of the importance of *Pir-i-Kāmil* (Perfect Religious Guide) was the hub of Bāyazīd's teachings. Righteousness and Divine worship were of no avail unless Gnosis of God (*ma'rifat*) was acquired. Thus it was imperative on the part of the true believer that he should seek for a perfect guide and reach the secrets of Gnosis of God under his guidance. He is said to have caused two signets to be formed, which he had assumed. On the first was following inscription:

Glory to Thee, the King, the Creator,
Who hath distinguished the world of light from that of fire,
Bāyazīd Anṣārī.

On the other signet ran the following inscription:

The humble Bāyazīd,
The guide of those who err.¹

According to Ākhund Darwīza, Bāyazīd used the first in his Divine capacity and the second in the capacity of a prophet. The pressure of his adversaries compelled Bāyazīd to make changes and modifications in his claims from time to time, but it appears that he was regarded as nothing short of a Prophet or a *Mahdī* by his credulous followers. He considered that the character of a *Shaikh* was no inheritance and lineage or riches did not influence him at all. God made him a perfect guide and inspired into his heart the esoteric knowledge possessed by the apostles and saints of eminence.

The claim of bringing the neophytes from darkness to light or a belief that God Himself is light² and reveals Himself as such in the world is not foreign to the *ṣūfīs*. The light belongs to the Invisible and the darkness to the phenomenal world, the two indistinguishably blended together. The neophytes are required to separate the light

* Part I is to be found in *Abr-Nabrain* Vol. VI pp. 63-91.

from the darkness. This can be achieved only under the guidance of a perfect *pīr* who is an embodiment of Divine attributes. Bāyazīd had not studied *ṣūfism* systematically. He selected parables from elementary works on *taṣawwuf* and from his own environment and based his teachings on Divine inspiration. The hearts of the saints are invariably purified and receptive to the flashing out of the Divine Light on the soul.³ In claiming himself as a Pir-i-Rawṣhan or the director of those who brought others from darkness to light, he was neither original nor can he be condemned as a heretic. Ākhund Darwīza could also not help raising the slogan of the inevitability of a perfect *pīr* and a true guide who could lead the people of the mountainous regions to the right path. As a matter of fact, the religious life without the assistance of a *pīr* was unthinkable in those days in that region. Ākhund Darwīza and Bāyazīd both condemned the ignorance of the contemporary *ʿālims* and *ṣūfīs* who resided in the locality and sang the glories of their own righteousness and perfection. The unassuming and simple-hearted Afghāns were unable to find out the truth of the claims of different factions. They flocked to the ranks of Bāyazīd in greater numbers, for he catered to their spiritual needs in a most straightforward manner and sought to uphold their national pride. In the initial stages he tried to arouse men to the observance of the ordinances of *sharīʿat* earnestly and preached the Wrath to come on the Day of Judgment with strong warmth of feeling. *Tawba* (repentance) was regarded as the starting point of the orientation of the neophyte and he was required to turn wholly towards God, expelling all the wayward impulses of his heart. He had to observe a very high ethical standard. God's attributes of 'very forgiving and merciful' were brought home to his mind and a *chilla* or forty days of Lent was prescribed. They had to shut themselves in their cells, perform assiduous repetition of the name of God silently (*ḡikr-i-khāfī*) and devote themselves to fasting and penitence. Assemblies of music and dance, which they were required to attend, provoked among them a sort of artificial ecstasy and at the end of the stipulated period they realised that they were submerged in the attributes of the Divine Essence. Throughout their life, they were required to believe that their heart was confronted by that of the *Pir-i-Kāmil* and all the spiritual benefits were acquired by them through his blessing.

The different stages of *sulūk* or mystical journey are known by well defined terms and the sole object of *ṣūfism* is to lead the wandering soul onward with conscious endeavour until it reaches the desired

- Dev ṣenīḡe (Ṭarīkat)
Bāyazīd Anṣārī (v. 493/158)

RAWSHANIYYA MOVEMENT

BY

S. A. A. RIZVI

Rawshaniyya or Rawshānī movement which started as a pantheistic Sufic movement among the restless Afghān tribes, known as Pakhtūns in the modern political jargon and inhabiting the areas lying in between the political Durand Line and river Indus, subsequently took a militant form and assumed the role of a movement for the liberation of Afghān tribes against the rule of the Mughals even under its founder, Bāyazīd Rawshanā'ī. It gained adherents in the sixteenth and seventeenth centuries on account of religious as also for political reasons. Due to fulminations of the orthodox Sunnis that thundered against them and the Mughal forces seeking to extend their control over the plains and passages through the mountains leading to Kābul, they were never able to lead a peaceful life but the trials and tribulations only sharpened their power of resistance. Bāyazīd united tribal sentiments in a surge of enthusiasm that carried all before it. Internal jealousies and mutual dissensions spelt failure and the movement came to a macabre end but a strange mingling of pride and lamentation always dominated the minds of the Afghāns. The author of *Dabistān-i-Maṣāhib*, compiled in Shāh Jahān's reign (1628-1658), himself heard Pērī Sulṭān, who later on received the title of Zū'lfaqār Khān say: "When by order of Sa'īd Khān, I visited the family of 'Abdul Qādir (to obtain their surrender) I took with me large variety of victuals and drinks so that they might be seduced through their effect. One day an aged Afghān, after having tasted sweetmeats, rose on his legs and said, 'O 'Abdul Qādir! From the time of your honoured ancestors, never the foot of a Mughal reached this place; the gentleman who has now come intends to seduce you with garments red and yellow, and with victuals pleasing and sweet, which are coveted by those who are slaves of their belly, but which are abhorrent to the rule of *darvīshes*; the best measure therefore is to put him to death, as an example to terrify others from coming here'. But 'Abdul Qādir and his mother Bībi 'Alā'ī, the daughter of Miyān Jalāl-ud-Dīn, did not agree to it. On the day when 'Abdul Qādir entered the camp of Sa'īd Khān, his horse was frightened at the noise of kettle drums and

daughter at Jallandhar.⁶ Two daughters were born to him but after some time Muḥammad died. Subsequently 'Abdullāh reached Jallandhar and married his brother's widow Aymana. Bāyazīd was born at Jallandhar. It is probably on account of his birth there that he was known as a Hindustānī⁷ (Indian).

Bāyazīd was barely forty days old when 'Abdullāh left for his homeland leaving his wife and son at Jallandhar due to Aymana's refusal to accompany him in the mountainous regions. 'Abdullāh had another wife Fātima in his homeland. A son and three daughters were born to him from his first wife. However, he used to send provisions and other necessities of life to Bāyazīd's mother in Jallandhar.⁸

During Bābur's invasion of Bhīra in February 1519, some of the Bhīra people were molested by the Mughal soldiers.⁹ Bābur's efforts to restore confidence among the Afghāns seems to have made little headway and his hold over the territory was strongly resisted by them. Khudādād also appears to have suffered some loss during one of the Mughal raids and he left Bhīra for Jallandhar with his family in about 1525. Bāyazīd's mother extended a warm welcome to them. Khudādād had three daughters. He betrothed one of them to Bāyazīd who seems to have been born shortly before the emigration of Khudādād.¹⁰ The Afghān rule of India came to an end after the defeat of Ibrāhīm Lōdī at the battlefield of Pānīpat (20 April 1526). Their leaders shifted to the eastern part of India and Bihār became one of their strongholds under Sulṭān Maḥmūd Lōdī son of Sulṭān Sikandar Lōdī. Khudādād also left for Bihār. Bāyazīd's mother stayed at Jallandhar for some time but subsequently she had also to migrate to Bihār.¹¹ After some time 'Abdullāh deputed one Maḥmūd to bring the mother of Bāyazīd and the family of Khudādād to Kānīgurām. When Maḥmūd reached Khudādād, he informed him that the Mughals had established their outposts at different places and it was not possible for them to reach Kānīgurām safely. They could later on accompany some caravan going to the mountainous region. Meanwhile the Afghāns were attacked by the Mughals. The Afghān families scattered to different directions to find refuge. A large number of them lost their life on account of hunger and thirst during their hazardous trekking. The remaining ones wended their way towards Tirhut where a large number of them fell ill. A few of them met their death. These calamities engendered a desperate mood in the Afghāns and they resolved upon launching a united attack on the Mughals rather than to thin their own ranks under miserable conditions. About

235; ayn. mll., *Tuĥfa-i ĥaĥĥâtin* (İstanbul, 1928), s. 560 v.d.; Mehmed Süreyyâ, *Sicill-i osmânî* (İstanbul, 1308), II, 420; Ş. Sâmî, *Ķâmûs al-a'lâm* (İstanbul, 1308), III, 2306; Gibb, *HOP*, II, 317 v. dd.; Bursalı Tâhir, *Osmanlı müellifleri* (İstanbul, 1333), III, 180; W. Björkman, *El*, mad. REWÂNÎ; Nâil Tuman, *Şuarâ tezkireleri fihristi* (Üniv. kütüp., yazm.); *İstanbul kitaplıkları türkçe yazma divanlar kataloĝu* (İstanbul, 1947), I, 96 v.d.; Ali Nihad Tarlan, *Şiir mecmualarında XVI. ve XVII. asır divan şiri* (İstanbul, 1949), fas. 4, s. 5 v. dd.; Sâmîye İnceoĝlu, *Revânî divânının edisyon kritik ve transkripsiyonu* (tez, İstanbul, 1961).

(ABDÜLKADİR KARAHAN.)

REVŞENİYE. RAVŞANİYA. Pîr-i Ravşan unvânını alan Bâyezîd b. 'Abd Allâh'ın kurmuş olduĝu efgan tarîkati olup, düşmanları tarafından *Târîķiyan* diye adlandırılmıştır.

1. Tarîkatin kurucusunun hayâtı. Bâyezîd, Pencâb'da Jullindur'da 931 (1525) 'e doğru doğdu. Babasının doğum yeri bir Efganistan şehri olan Kaniguram idi; akrabaları sonra buraya geri gelmişlerdir. Annesi Banin, babası 'Abd Allâh'tan boşanınca, Bâyezîd münâsebette bulunduĝu orta hâlli, münzevî İsmâ'îl'in yanında dinî meselelerin hallini araştırmasını tasvip etmeyen babası için, bir yabancı hâline geldi. Bâyezîd, Semerkand'dan Hindistan'a türk atları ile ticâret eşyası taşıyarak, hayâtını kazanmaĝa koyuldu. Allâhâbâd'in cenûb-i garbisinde bulunan Kalincâr şehrinde Mullâ Sulaymân adında biri ile tanıştı. Onun te'siri ile, İsmâ'îlî akidesini kabûl etti. Kaniguram'a dönüp, orada, bir mağarada münzevîyâne hayat sürdü ve müridlerine faydalı olmak maksadı ile, sekiz kaide vaz'etti. Bu, kendisinin babasının hücumuna uğrayıp, yaralanmasını intaç etti. Oradan Ningrahar'a kaçtı. Burada bir Mohmand reisi olan Sultan Ahmed onu himâyesine aldı ve Peşâver civârında, Gorîa Khel'de, bir az önce Peşâver ovasını istilâ eden Ĥalîller ve Maĥmûdzâylar arasında taraftarlar edindi. 'Umarzâyların arâzisi üzerinde bulunan Kalidhar'a yerleşti. Aynı zamanda, baskınlar yapmak üzere, adamlarını etrâfa gönderdi. Tam bu sıradadır ki, Âĥûnd Dervezeh (tercûme-i hâline dâir bilgi verenlerden biri) 'den yardım görmüş olan Sayyid 'Alî Tirmizî kendisi ile mübâhaseye girişti. Sayyid 'Alî Tirmizî mübâhaseyi kaybetti. O sırada Pîr-i Ravşan („aydın şeyh“; bu unvân kendisini tahkir için düşmanları tarafından Pîr-i Târîķ „karanlık şeyh“ şekline sokulmuştur) Ekber imparatorluĝunu bile ilhâk fikrini ortaya attı;

onun hazînesi üzerinden havâlenâmeler çıkarttı. Kabul vâlisi Muĥsin Han Gâzî tarafından yakalanıp, tevkif edildi. Burada ulemânın önünde dalâletle ithâm edildi. Bununla berâber, bâzi sebepler ile, ulemâ kendisini berâat ettirdi. Önce Totey'e, sonra da Tîrâh'a çekildi. Burada islâmîyet yerine yeni bir din te'sisine karar verdi. Bir müddet sonra, müridlerinden çoĝu tekrar islâmîyete döndü ve Bâyezîd tarafından sürüldü. Bunlar Ningrahar'a kaçtılar ve Bâyezîd'in hücumuna uğradılar; fakat Bâyezîd Muĥsin Han tarafından kanlı bir şekilde bozguna uğratıldı. O zaman Bâyezîd Kalapani'de bir köye kaçtı ve orada öldü (993=1585).

2. Cemâatin sonraki tarihi. Bâyezîd'in faâliyeti beş oĝlunun büyüĝü olan 'Omar tarafından yeniden ele alındı. 'Omar babasına katılan, fakat tekrar müslümanlığa dönen Yûsufzây kabilesine hücum etti. Cereyân eden savařta 'Omar ve kardeři Ĥayr al-Dîn öldürüldü; diĝer kardeři Nûr al-Dîn de Gucarlar tarafından öldürüldü. En küçük oĝlu olan Calâl al-Dîn, Yûsufzâylar tarafından esir edilip, 989'da Ekber'e teslim edildi. Calâl al-Dîn Ekber'in sarayından kaçıp, Tîrâh'a döndü. Orada Efganistan hükümdarı rolünü oynadı ve Ekber, 994 saferinde, ona karřı bir ordu göndermeĝi zarûri gördü. Bu ordu ciddî bir bozguna uğradı. Bu savařın neticeleri, yeni bir sefer (995) sâyesinde, telâfi edildi. Bu vesîle ile Ravşanîlerin sayısının 20.000 piyâde ve 5.000 suvâriden ibâret olduĝu anlaşıldı. Yeni bir sefer, 1000 h. (veya 1001)'de yapıldı. Bu seferde 14.000 esir (Badâ'ünî'ye göre) alındı. Bunların arasında, zannedildiĝine göre, Calâl al-Dîn'in zevceleri ve çocukları da var idi. Calâl al-Dîn, bundan sonra, Gazne'yi aldı ise de, orada tutunamadı. Ric'ati sırasında, Hazâralerin hücumuna uğradı ve ağır bir şekilde yaralanarak, öldürüldü. Bâzi kaynaklar bu son işi aynı adı taşıyan oĝluna atfediler.

Cemâatin müteâkıp reisi Calâl al-Dîn'in Cihângîr tarihinde zikri geçen Aĥdâd adındaki oĝlu oldu. Aĥdâd, 1020 (h.) de Kâbul'ü, vâlisi Ĥan Davrân'ın gaybûbetinden faydalanarak, baskınla ele geçirdi. Bu hücum istilâcılara büyük kayıplar verdirilerek kırıldı. Aĥdâd 1023'te mücâdeleye hâlâ devâm ediyordu; fakat Piř Bulaĝ'da ağır bir maĝlûbiyete uğradı. Bir çok muvaffakiyetli veya muvaffakiyetsiz teşebbüslerden sonra, Nuaghar kalesinde muhâsara edildi ve bir kurşun ile öldürüldü.

Şâh Cihân'ın tarihçisi Muĥammed Şâlih Kambo, bu hükümdarın, saltanatının ikinci yılında (1038), Bâyezîd'in eseri olan dalâletin kökünü kazımak için esâslı tedbirler aldığını

?
— Aĥdâd dâir

02 NISAN 1992

1888 ASLANOV, M. The popular movement.
"Roshani" and its reflection in
the Afghan literature of the 16th-
17th centuries. *Afghanistan: past and
present*. Moscow: Social Sciences
Today, 1981 (Oriental Studies in
USSR, 3) pp.28-44.

~~Review~~

Ruzemiy