



Poetry of Ahmed Shah Abdali and His Literary Style

Saeyd Aref Arefi; Abdulmajed Pardes

Pashtu Language and Literature Department, Kunduz University Afghanistan, Afghanistan

E-mail: arefarefi001@gmail.com

<http://dx.doi.org/10.47814/ijssrr.v6i10.1625>

Abstract

Ahmad Shah Abdali was not only a political person who conquered countries and ran his government on a large land in the region bordering India; But besides the sword and politics, he was also a great poet and a writer with a powerful pen, who wrote fluent poems in Pashto and Persian languages and was not a poet of poetry. He is called a famous poet of the classical period. In this article, I have researched the style of Abdali's poetry and explored and investigated various aspects of his poetic style. My research is bibliographic and analytical, and for research, I have researched Ahmad Shah Abdali's Divan of Pashto poems as well as his Persian poems and compared his style with other styles of Pashto poetry according to other books on literature and style. I have come to the conclusion that he is a poet with a unique style in Pashto poetry. All researchers of Pashto classical literature, teachers and students of Pashto literature and lovers of Pashto poetry and literature can benefit from this research.

Keywords: *Inspiration; Similes; Style; Metaphors; Mysticism; Tone*

Introduction

Compared to other great poets, scholars have spoken relatively little about Ahmed Shah Abdali's poetry, so it was a difficult task to find and explore theories about it.

About Ahmadshah Abdali's poems, the most readable thing that has come to us is the collection of Muhammad Hamid Durrani's poems (Ahmedshah Baba Abdali's Poems) whose manuscript was found by Abdul Shakur Rashad in Tashkent and a copy of it. Tarina brought it to the International Center for Pashto Studies and published it here

Another work is Ahmad Shah Abdali's Pashto Diwan, which was published in 1319 by Abdul Hai (Habibi) in Ziyar Kabul and then in Peshawar.

After this, a number of scholars have written short and long articles about the poetry and literary activities of Ahmad Shah Abdali and have made this aspect of the sage's life a little more familiar, such as (The Great Ahmad Shah Baba and the Fourteenth) which is the scientific articles of four scholars. There is a collection, Habibullah Rafi's Preface to Ahmad Shah Baba Diwan, Ghulam Mohammad Ghbar also wrote a reliable historical book about Ahmad Shah Baba under the title of "Ahmad Shah Baba Afghan" and other such scholars have written long and short articles about Ahmad Shah Abdali. But I have tried my best to extract the essence of these writings, besides this, I have added more information about Ahmad Shah Abdali's style and his poems.

Research Methodology

This topic of my research is applied research, my goal is to explore Ahmad Shah Abdali's poetry and literary ability.

For research, used the descriptive method and in the descriptive method the case study method, and I have only researched the poetry of Ahmad Shah Abdali and his style of poetry.

Discussion

Ahmadshah Abdali started poetry in his youth, composed Diwan in the first years of his reign and wrote poems until the last years of his life.

In poetry and literature, he is not a student of any particular person, nor did he support a particular style.

In his poetry, he collected real Sufism, thought and pure love, advice and advice, social guidelines and other mature topics.

Despite the fact that Ahmad Shah Abdali wrote mature and full-length poetry, he still has a small number of defects in terms of weight and rhyme, which are found in the poems of great and mature poets.

All the poetry of Ahmad Shah Abdali is divine poetry and he never wrote first poetry.

But then he explained the same words and concepts in simple and flowing words that every literate or illiterate person can understand his poems and get the meaning from them.

Introduction

The great Ahmad Shah (Abdala) is one of the few leaders in the world who, along with swords, conquests, sacrifices and battles, kept the fields of swords (letters) pen, literature and culture alive.

But his swords and conquests have spread their shadow on the field of his swords and literature, and people do not pay much attention, and when the name of Ahmad Shah Abdali is mentioned, the audience's attention is drawn to his sword, great empire, victories and conquests. There is little mention of his knowledge, literature, pen power, poetry and literature, that's why I asked to reveal this great asset of the life of this great conqueror so that people can know that he is not only a war hero. And politics was the hero of the field, but in the fields of science, literature and culture, he was ahead and stronger than his relatives.

Poetry of Ahmed Shah Abdali and His Literary Style

Historians have written different theories about Ahmad Shah Baba's lineage, but the most popular theory accepted by most scholars is that he is the son of Zaman Khan, the grandson of Daulat Khan, from the tribe of Pashtuns, born in Herat in 1135. He was born in (Hamkar, 1388h, p. 1).

Ahmad Shah Abdali raised both the sword and the pen at the same time. There, he takes a pen on the battle Ahmad Shah Abdali wrote poetry from his youth and composed his diwan in the first years of his reign when he was still young. write it

field and describes his victories with the pen and in the language of poetry.

Manuscripts of Ahmad Shah Abdali's Diwan

Rashad, a well-known scholar of Ahmed Shah's Pashto Diwan, has described it as follows:

1st edition: preserved in the British Museum, London, O. R. 4495, copied by Ali Muhammad Charyari.

The second edition: 20 copies are preserved in the India Office Library in London, without head and end.

The third and fourth editions were in the library of the Pashtun Nawabs of Tong in India, and this edition is now preserved in the Peshawar Academy.

6th version: Kabul, people's house, is safe in the library.

6th and 7th editions: Kandahar (Salimi Muhammad Halim) is safe in the private library.

Eighth version: It is preserved in Kandahar museum.

Ninth edition: It is preserved in the library of Professor Abdul Hai Habibi.

The tenth edition: This is the edition on which this lawsuit is written (Rashad, 1358, p. 29).

Apart from Pashto poetry, Ahmad Shah Abdali also wrote poetry in Arabic and Persian languages and it is said that he had a Diwan of Persian poetry along with Pashto Diwan, but now only six songs of Persian language have been brought in his Diwan. It is a proof of his poetic power in the Persian language, because his three poems can be called first-class poems in terms of poetry and artistry (they are mature and full of poetry).

Mr. Muhammad Ibrahim Atayi has written in the name of Al-Finstan (in the chapter of Kabul Kingdom) that "Ahmed Shah also has poems in Dari language".

Abd al-Rahman Khan Shakir has also published a Persian rubai named Ahmad Shah Durrani in (Gulistan Musrat). Some say that Ahmad Shah also had a Diwan of Persian poetry. This matter was written in the preface to the Diwan of Grand Ahmad Shah Baba and in the fourth issue of the second year of the Kabul magazine.

There are also some Arabic poems from Ahmad Shah Abdali, which were translated and explained in Persian by the scholar of that time, Mullah Muhammad Ghos (Rashad, 1358, p. 26).

There are no specific examples of Arabic poems, but according to the researchers, he also had Arabic poems. He was called.

In Persian poetry, Ahmad Shah, like other Persian poets of the time, used a lot of imagination, brought many ironies and symbols, which not everyone can easily understand.

Ahmad Shah Abdali wrote most of his Sufi poems in the style of the Roshanites. The language of expression, the use of words, and a large part of Sufi concepts are similar to Roshini Sufism, and the same terms and ideas of Roshini Sufism can be seen in his poems. becomes

The second most important theme in Ahmad Shah Abdali's Persian poems is love. Ahmad Shah Abdali loved both types of love (both real and virtual), but like the Sufis, he used virtual love as a means to reach real love. He sought the truth in the imaginary and his heart is not attached to imaginary love.

Ahmad Shah Abdali's Style of Poetry

There is a difference between style and school, style is a special attribute and school is collective (Shenwari, 1393, p. 95).

Mr. Iqbal Waziri says about style in his book, "The style of every writer and poet has a number of characteristics that are different from the style of other poets and writers, therefore it is said that every writer and poet has a special style and We are talking about a number of styles, but in the style of this writer and poet, there are signs that it is also present in the style of a number of other writers and poets. (Waziri, 1391, p. 94).

Ahmad Shah Abdali has written poems in the field of poetry and literature in a sweet and flowing Pashto language and in a different style. Scholars have different opinions about his style:

Scholar Abdul Hai (Habibi) in his book (The Great Ahmad Shah Baba) Ahmed Shah Abdali followed Khushal Khan Khattak's school of literature and showed some characteristics of Khushha Khan's school of literature as follows:

In this school, in addition to ghazal, different types of poetry have been introduced and some innovations have been made in the types of poetry. there is also the training of enthusiasm and Pashtun characters and national feelings. Based on this, all these features are clearly visible in the poems of Ahmad Shah Abdali, but in addition to the mentioned points, other features are also seen in his poems.

Habibi goes beyond his initial theory and Ahmad Shah (Abdale) follows the school of Rahman Baba, who describes some of the characteristics of Rahman Baba's school as follows:

The poet of this school accepts the inspiration of the soul, uses little material things, brings smooth and simple images, does not bring vague and unknown things, his words are simple and beautiful, speaks more about love and morality, but goes towards reality in the world of love. And he uses little imagination, considers love and inspiration as the basis of life.

Abdul Bari (Jahani) says, "In my opinion, Ahmad Shah Baba did not follow either of these two great poets and has his own style, and his poetry is different from the above both in terms of form and meaning, and we do not need Ahmad Shah Abdali. " To tie it to one or the other style by force" (Various Authors, 2003, p. 297).

But Mr. Habibullah (Rafi) has an intermediate opinion between the views of Mr. Habibi and Mr. (Jahani) and he says in the introduction to Ahmad Shah Baba's Diwan, "However, in my opinion, Ahmad Shah Baba's poetry has a special style, which is less than the style of Khushal Khattak. There are a few signs, and it has some features of Rahman Baba's style, and the style of the Roshans, and even the style of his contemporary and the court poet Pir Mohammad Karr, is also far away and his influence is also known.

I am not going to examine all these styles here, but in summary I will say that in the Sufi aspect of Ahmad Shah Baba's poetry, in addition to the style of Rahman Baba, it also has the colors of Roshan Sufism. To a large extent, the poetry is less than the flow of Rahman Baba's poetry and the precision of Khushal's poetry, and sometimes it is incomplete due to some technical disturbances, many rhyme defects, and due to seas and floods.

Nawa Ahmad Shah (Abdali) also used similar words, terms, similes and forms with other poets of his language, but his style of expression of thoughts is different from other poets, which we can call Ahmad Shah's (Abdali) special style. So it is said that Ahmad Shah (Abdali) is a poet with a special style in Pashto literature, which is a natural and optional work.

Ahmad Shah Baba used the Kandahari dialect of Pashto in his poems, one because it was his native language, another because it was the dialect of the region that was the capital of his government (Kandahar), and another because at that time Pashto was spoken. This language was the language of poetry and writing, and Pashto poets and writers used this language, because Baba also used this language.

The Beauty of Ahmad Shah Abdali's Poetry

If we look at the life of Ahmad Shah Baba, then from his childhood until his death, his life was full of problems, migrations, imprisonment, wars, conquests, administrative and military arrangements and dozens of other engagements inside and outside the country, but with all these activities, he was still a scholar. He did not leave knowledge, poetry and literature, even if he had a little opportunity, he took the pen and wrote something that suits the style and style of a king like him to satisfy the knowledge, scientific enrichment and literary thirst of his people.

Ahmad Shah Abdali Diwan, which is now in our hands, is a good example of his academic thoughts and high talent. His idea of love can be seen in most of the poems of the Diwan. In this way, he is more vocal than other poets.

Ahmad Shah Abdali, on the one hand, as a victorious general, instructs the sword and headship, on the other hand, as a kind father and kind-hearted leader, he does not leave the duty of local guidance to his people and children, and always teaches loyalty, unity, justice, and truth to his children, takes the poor and calls them to compassion and sympathy.

Ahmad Shah Abdali's poetry is full of all kinds of literary beauty. Literary scholars divide literary beauty into two groups: verbal beauty and spiritual beauty (Hamkar, 2008, p. 38).

Spiritual beauty is also called original beauty, and scholars define innovation as follows: innovation is the type of knowledge that is related to the meaning of the beauty of words (Hamkar, 1388, p. 109). For fear of prolonging the topic, I will skip the research and exploration of these beauties in Ahmad Shah Abdali's poems, but I will say that his poems are full of all kinds of literary beauties.

Ahmad Shah Baba's speech is devoid of abstruseness and ambiguity, he expresses his lofty thoughts and the sound of his heart in simple and sweet words, there are no harsh similes, the smell of Pashtunism comes from his speech, he also praises his lover in the Pashtun tradition and Imagination does not leave the boundaries of enthusiasm and loyalty.

The Shortcomings of Ahmad Shah Abdali's Poetry

If you look at Ahmad Shah Abdali Diwan, sometimes the assonance is wrong in some places, which means that one side of the verse is different from the other side according to the (tone and number

of waves). There is no defect in poetry and Pashto folk poetry has many different types of poetry, a good example of which is Pashtolanday, but in prosaic and civil poetry, this work is called a defect.

From the point of view of rhyme, there are poems in Abdali's Diwan that do not follow certain rules for rhyme, but there are some free poems and folk forum poems that do not consider rhyme as part of the structure. It is counted, it is clear that the poetry of Ahmad Shah Baba is a dewani poetry, so the observance of rhyme is considered essential in diwani poetry.

Another problem of Ahmad Shah Abdali's poems is that sometimes he has used very heavy words and words that are hard on the language, for example: tuturaq, bačawən, bazatbasat... (Afghanistan Academy of Sciences, 1389, various pages).

But I say, the biggest shortcoming of Ahmad Shah Abdali's poetry is that, he has said all his poems in dewane form and they have ignored the sweet olasy forums of the Pashto language, despite the fact that Ahmad Shah's time is a golden time of folk poetry in Pashto language, There were more poets who had written most of their poems in Pashto folk forums at the same time as him.

Conclusions

In this topic I study poetic abilities of Ahmad Shah Abdali, and we explored his poetic virtue, how many poems he recited, how he was able to write a big poetry collection in addition of his military and political engagements and in addition to Pashto poem he wrote Persian poem too and His Persian poems have also been reviewed. We have also studied his style of poetry to find out which style of poetry he has followed and if he has his own style.

We have also looked at the artistic beauty of poetry, which has recited poems in simple and easy words and has kept the poems free from harsh words, allusions and harsh metaphors.

Example of Poem by Ahmad Shah Abdali

Sta da eŝq læ weno dak so zegaroonā
Sta pə lara ke baeli zalmi saroonā
Kə har so me da dunya məlkoona der see
Zəma ba her nəsi da sta khkuly bağoonā
Da dehli takht herawəma če rayad krəm
Zəma da khkuly pakhtoon khwa da ġro saroonā
ahmadŝah ba dağā sta qadər her na kaa
ka wə nesi da təmam jahan məlkoona s ⁽¹⁾

¹ Ahmadŝah. (1382 h). **da ahmadŝah baba dewan**. Peshawar: danesh press. pp192-193

References

- Abdali, ahmadšah. (1382 h). **da ahmadšah baba dewan**. Peshawar: danesh press.
- Abdali, ahmadšah. (1382 h). **da ahmadšah baba dewan sareeza**. Peshawar: danesh press.
- Deferent authors. (1383 h). **loy ahmadšah baba aw salor anda**. kandahar: benawa press.
- Deferent authors, (1361h). **pakhto pakhto tašrehi qamus**, Kabul: academy of sciences of afghani...
- Farukh, saeyd Mahdi. (1369h). **tareekh seasi afğanestan**. Tehran: amen books.
- Ĝobar, mer ĝulam Muhammad. (1377h). **ahmad Šah baba afğan**. pešawar: danesh press.
- Ĝobar, mer ĝulam Muhammad. (1368h). **afĝanesan dar masir tarekh (1)**. Eran: inqelab press centre.
- Hamkar, m ibraheem. (1388h). **da bade fan aw pakhto Šaerey**. Peshawar: danesh press.
- Rašad, Abdulšakur. (1391h), **pokhtana Šuara**. kandahar: alame rašad academy.
- Rašad Abdulšakur-, (1357h). **da ahmadšah baba dewan ghur shan**. Kabul: Pashto research centre
- Šenwaray Dost, (1393h). **the adab theory asasone**. Jalalabad: yaar press.
- Wazeri, m Iqbal. (1399h). **da adabyato theory**. Peshwar, pashtonkhwa press.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).