

# Chivalry and Generosity in Mysticism

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**Abstract:** Many people have a wrong perception and notion about mystics and Sophies people that they are secluded and like to live apart from the community and only worship and meditate of God. However, Sophie's are insisting on assistance to people based on social system framework and theosophical principals. Rahman Baba says, in a poem, in this regard: That heart will be safe from the storm and torture; In which carry people cargos, helping people (5: 212). The lexical meaning of chivalry is bounty, generosity, and magnanimity. It should be remembered that generosity is pointed out and also mentioned in some of the verses from Holy Quran as well as Hadiths from messenger/prophet.

**Keywords:** Generosity, Male Traits, and Liberality.

## 1. INTRODUCTION:

In social life human being are tied to each other's, community development related to unity and assistance to each other, as the famous Pashtun contemporary poet and writer, Gul Pacha Ulfat, had said in a poem:

It is not an actual nightingale, which is not twitting on the seeing of flowers;  
Do not call a heart which is not sufferings by seeing the needy and distressed;  
Indeed, it's like a black stone of wilderness (13: 242).

Mysticism and Sophism are always focusing on God knowing, purification, honesty, devotee, love and in spite of social insist on assistance to the needy people.

Likewise, Prophet Mohammad (peace by upon him) had said: generous people are close to both the God and the heaven and far from the devastating fire of hell, and stingy is far from both Allah and heaven, but close to hell (8: 463). Besides that, Rahman Baba said:

Generous people make profit in the loss and damage;  
As if cut branches of tree, then it became more fruitful (5: 212).

Wealth increases by generosity; if you are generous your wealth will increase. When out more water from well, the water is increasing.

Messenger of Allah said: on behalf of generous people two angels always pray to God and say: Allah give more profit and wealth to the generous people and do not devastate their bodies (6: 114).

In addition, mystical literature came to society as one of the knowledge which has its own terminology, which generosity is one of them.

This subject is mentioned in the mystic literature. But, unfortunately in Pashto literature have not found any reach papers. May be other languages have complete information about this topic. However, I have developed this easy from various Pashto references, I hope to extend other researchers as a thesis.

## 2. RESEARCH OBJECTIVES:

To create and promote brotherhood, corporation and coordination among people. To promote assistance with oppressed and needy people, also promote good human ethics instead of envy and exportites.

## 3. RESEARCH STATEMENT:

Human being is a social creature in all aspects of life, and they need each other. Generosity and chivalry are one of the good and important quality, which is required in social life that cause society unity and poverty reduction. Additionally, this is call important principal of divine religions, human rights, and philanthropy.

#### 4. Chivalry and Generosity in Mysticism:

Before discussing about chivalry in mysticism it is required to focus on the meaning of chivalrous: anyone who is generous, loyal and support poor people. Also, the chivalrous is called a generous (2: 902). Generous means valiant, manful, brave, charitable, and who is giving foods (1: 561).

In addition, a group of generous people from the public who had various jobs and were too strong; utilized their strength in assistance to poor (4: 146).

It should be remembered that in some of the hadiths and verses from holy Quran pointed out the generosity, as Abraham, Joseph and the Companions of the cave are popular in society and monuments due to their generosity.

Generous people had a special care to ethical issues in the time of need for believe and take arms for defense of country and fighting against enemies. For instance, we can remember in the era of the first Khalifa of Islam (Abu-Bakr Sadiq) that he was fighting and spent his wealth. As per discussion Abu Waqaf remember the prophet Mohammad will say, in the resurrection day nation, nation but all other people will say myself.

Hares Mahaseb said: generous is who gives to others and does not want for himself (3: 92-93).

However, while someone not become a generous, indeed, he cannot do generosity as Khosal Baba attributed some titles to generous people, we will discuss below briefly:

(1)- Self-esteem, (2)- modesty and stigma, (3)- long efforts, manhood and 4) – bravery, 5) generosity and hospitality, 6) patience and independence, and 7) counselling in good deeds virtue, 8) and do not assist each other in sin guilty. (9: 210). Also, prophet (PBUH) said: believers are like part of a building that supports the other part of the building (7: 76).

Generosity is Arabic language mean giving and forgiveness synonyms are good, lavish and liberality. The wrong perception from generosity is only expenses of wealth, in fact this not aligned with generosity principals. Also, in many Quranic verses also hadiths ordered to cloth by these principals. Some people thing that if somebody is poor there is no need for these generosity principals. Indeed, all human being are required for generosity, whether it is wealth, good words, also good behavior (12: 143).

As Khoshal Baba said in this regard:

Who has good ethics, they will enter to paradise;  
Who are saying bad words they will enter to hell.  
Who has a great intention/objective, God will great them;  
In this greatness they have everything, no need for everything's (10: 255).

Chivalry and generosity words are popular in our society since long time, many people translating wrongly in their own minds and have wrong perception about this word but later scholars introduce the rights meaning that chivalry and generosity in not only expenses of wealth. Besides, this word is part of mystical literature, which has a comprehensive meaning which is also has Islamic and traditional roots that attributed to messengers/prophets of God and Muslims due to that Sophie's, mystics and literature researchers respect to this word as a result generosity has a special place in the society.

Rahman Baba said:

Every generous is a friend of God;  
In spite of who is the lecher;  
Every curmudgeon is the enemy of God  
In spite of his ascetic and devotion (5: 38)

Abdul Qader Khan Khatak attributed grant and forgiveness to generous people and said:

Devotee will respect to ascetic;  
Assist and grant the ascetic;  
If he is not generous in his deeds;  
You will treat him by generous (11: 206).

He continues:

Who should contest of strength;  
Only think about his hunger;  
Who grant to somebody, he is generous  
Who hit somebody, he is only boxer not generous (11: 209)

As we already discussed the generous people are granted and serve the poor and needy people, as Khushal Baba explain this word very well as bellow:

People performing their own duties;  
Generous people assist others in their duty's performance;  
Who is perform their jobs honestly and earn wealth;  
They always treat the broken and injured hearts means assist and help to needy (10: 112)

There are many Islamic reasons that encourage people to assist and help to each other's as God said in surah Maieda: assist to each other in the good deeds and do not assist each other in the bad deeds.

## 5. CONCLUSION:

In summary, as a result of this research, we must assist and help needy and poor people who need assistance. As a result, the provision of God and his messenger would be implemented.

In addition, our humanity task is to reduce poverty and crimes in the society. So, due to these performances we will increase the sense of kindness and sympathy; and also solve the problems of poor people. Thus, by performance of these generosity deeds God and his slaves will be pleased.

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