

Literature of Enlightenment and Modernity

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Abstract: *The contemporary period of Pashto literature begins in the second decade of the twentieth century with the publication of the news Paper Seraj al-Akhbar in 1911 and continues in three phases (enlightenment, awakening and evolution).*

In the phase of enlightenment, new topics are introduced in poetry, in the phase of awakening, new genres arise and new works are written in different parts of literature.

In the evolutionary phase, alongside critical realism, there is a great tendency for socialist realism to increase and literature to a large extent takes the form of a slogan. But in recent years, the phase of evolution with the emergence of political changes, a relative atmosphere of freedom has emerged and for this purpose, literature has progressed from slogans to art.

Key Words: *Enlightenment, Awakening, Evolution, Short Story, Novel, Epic, Free verse, Blank Verse, Literary prose.*

1. INTRODUCTION:

The beginning and development of the contemporary period of Pashto literature is studied in three phases (enlightenment, awakening and evolution). Contemporary Pashto literature has evolved from one phase to another, embracing new ideas, responding to the demands of the time, embracing new genres, breaking old frames and forms and creating new forms. It has evolved in form and content. It has been done communications with Western literature through the translation. All these changes and renewals will be explained in these three phases. It should be noted that this development is investigated in relation to the political conditions under investigation.

2. Research value:

The subject of the beginning, historical evolution and development of contemporary Pashto literature is very important for those who are interested in literature and especially for students of these field.

3. Research questions:

- At what time and under what conditions did the contemporary period of Pashto literature begin?
- In which literary phases has it changed which ones?
- Which genres did the Pashto language acquire?
- What effects did contemporary literature have on the awakening of the people?

4. Research Methods:

The research method of this article is descriptive, but in addition to this method, historical and literary methods have also been used. Because this topic is related to the history of literature and also the type of research of this article is bibliographic.

5. Text:

At the beginning of the twentieth century, objective and mental conditions were prepared for the beginning of the contemporary period of Pashto literature. At the time of the rule of Amir Habibullah, the signs of progress and civilization were evident in the country. For example, the construction of roads, the establishment of some factories, the construction of hospitals, the construction of civil and military schools, especially the construction of the Habibiya school, which later became the center of intellectuals. Publication of Seraj al-Akhbar newspaper in 1911, which paved the way for contemporary Pashto literature. The return of those fugitives who were exiled to India, Iran and Turkey during the reign of Amir Abdul Rahman Khan and returned to the country again under the amnesty of Amir Habibullah Khan.

These fugitives came to the country with new political ideas and sciences and these factors also played a significant role in the beginning of the contemporary Pashto period.

Modern industrial, political, cultural and social phenomena were depicted in the literature in the light of the demand for time. We call the first phase of the contemporary literature period the phase of enlightenment or modernity.

On the subject of literature at this phase, Mohammad Siddiq Rohi says: "The demands of the time are to provoke the people against absolutism, the awakening of Muslims, especially in the eastern countries against colonialism, as well as other national, Islamic and human values and ideals. (Rohi, 1999)

Constitutionalists also played an important role in creating the beginning of the contemporary Pashto period or in the emergence of Enlightenment literature. This movement arose under the leadership of Mawlawi Mohammad Sarwar Wasif, whose activities were largely hidden. The number of members of this party reached three hundred and the party's program also had ten articles, the most important articles of which were the establishment of the constitutional system, the attainment of freedom, the generalization of education, reforms in the government and so on. The party had ten-member groups, each with its own leader, but its general leader was Mawlawi Wasif.

Abdul Hai Habibi writes about this: "In every section of this party, people who knew each other well gathered. He chose a secretary and a chairman from among himself. These groups had nothing to do with each other, but its general leader was Mawlawi Sarwar Wasif Khan. Wasif was also the leader of a group of ten people, most of whom were his classmates." (Habibi, 2003)

This movement, which was first established under the name of Seraj al-Akhbar Union, received the order to publish Seraj al-Akhbar newspaper from Amir Habibullah Khan. And when the first newspaper of Seraj al-Akhbar was published in 1906 under the leadership of Mawlawi Abdul Rauf Khaki and the deputy of Malawi Sarwar Wasif, it was stopped by the British.

After the newspaper was stopped, the movement started its activities again. According to Sayed Masood Pohanyar in 1909 under the leadership of Mohammad Sarwar Wasif the members of this movement held a meeting in a large room of the Chehelsoton garden in Kabul. Habibiyah High School was also there at the time.

This meeting was attended by all members who wanted constitutionalism. At this meeting, it was decided not to petition for the time being, which in some countries forces the people to force their governments to build according to the will of the people and take the legal form of the constitution. In some countries, the Pacha (Monarch) implements the laws and principles of the constitution on its own initiative, so you, who wants a progressive, we want our government to be based on the constitutional laws. (2000, Pohanyar)

The letter was sent by Ghulam Mohammad Khan Maimanagi to Jalalabad province, where Pacha was at the time.

Pacha did not react at first, but later provoked some of Pacha's spies, some of whom were later executed in Jalalabad. Other party members, including Mohammad Sarwar Wasif and members of his family were blown up by rockets in Kabul. Some of them were also sent to prisons.

This movement was silenced and two years later Ghulam Mohamood Tarzi received the order to publish Seraj al-Akhbar from Amir and Seraj al-Akhbar began publishing and distributing it again under the leadership of Mahmood Tarzi.

All these factors were influential in the emergence of modern literature and the enlightenment phase of Pashto literature begins and develops with this journal.

At this phase, literature is limited to poetry and poets are trying to present their new ideas in poetry to people.

They emphasize in the message and awakens the people through his message. The first poet of this time to change the subject of poetry was Ghulam Mohai-u-Din Afghan (1900-1960). For more than a thousand years, the subjects of Pashto poetry have been religious, moral, advice, love, affection, etc. but Afghans, in spite of all these issues, include patriotism in Pashto poetry. In 1915 a poem by Seraj al-Akhbar was published in the newspaper, which described the country until the end of this poem. The meaning of his poem is as follows: "My heart is full of love and affection for the homeland, the flower of this homeland and country are far better to me than Paris, Kashmir and London. My life is sacrificed to my dear homeland and I am like Farhad Kohkan. Sacrifices are inevitable on the way home and those who do not love the country can be beheaded." (Hewadmal -1981)

Abdul Hai Habibi says about this poem: "This poem was completely new at that time and it is possible that the poet denounced the followers of the old and old school for turning Rahman Baba's lustful thought." (Habibi, 2004)

Although this is old, repetitive and common to us, it was new at the time and we can consider it an Afghan initiative.

The second poet at this phase is Saleh Mohammad Hotak, who has given poetry a great deal of political impetus. One of his poems is about the World War1 and his second poem is about freedom.

Saleh Mohammad's first poem about the World War1 was published in 1916 in Seraj al-Akhbar. In his poetry, he depicts the devastation of the World War1 and continues to support the Osmands in his poetry. This poem by Saleh Mohammad shocked and surprised the British. This issue of the newspaper was collected again. The British sent a letter

of warning to Amir Habibullah and a commission was set up to investigate the matter. For this reason, Mawlawi Mohammad Saleh's writings and poems stopped in Seraj al-Akhbar for a year.

Another political poem by Mawlawi Mohammad Saleh Hotak is called "Bird in a Cage", which symbolically depicts the captivity of Afghans. A bird that, after screaming and moaning a lot, thinks it is better to live in captivity and bangs its head on the cage windows until the whole window is filled with the bird's blood and the bird's life ends there.

In this poem, Saleh Mohammad conveys to the people in a symbolic language that freedom is achieved through sacrifice.

Habibi comments on the poem as follows: "The news was severely censored by the government. No one could openly raise the voice of independence. Rumi Saleh Mohammad has expressed his heart's desire through the symbolic language in the form of order, which has expressed a bird in the cage of his heart's words." (Habibi, 2010)

The literature of the Enlightenment phase is limited to poetry, and in prose we have no works of art that can be accounted for. Therefore, Saleh Mohammad has mentioned some prose stories and tales in his textbooks, but they have a folkloric form.

At the same time, his prose, which has the form of a dialogue and its subject is educational, can be considered an attempt to write humor, because this piece of prose was allegorized in Istiqlal school by two students of this school and it is said that Amir Amanullah Khan Was also present in the courtyard of this performance.

It is a dialogue between two children that one of them says that we are going to entertain tomorrow, the other child says that if we go to entertain, we will be absent and we will miss school. Finally, tomorrow one of them goes to school and the other goes to entertain. A child who has gone to entertain will be tired and will have anxiety tomorrow. Tomorrow he will be punished by his teacher and he will regret his actions. This prose of Saleh Mohammad is called "One Day Absence". Innocent Hotak says in this regard: "All the characteristics of an artistic prose can be seen in this prose" (Hotak - 1397)

Sayed Mohia-u-Din Hashemi believes that humorous works and signs can be seen in Saleh Mohammad's prose.

He says: "In 1921 there were limited dialogues written by Mawlawi Saleh Mohammad and performed by two students of the school in the presence of Ghazi Amanullah Khan on phase. One of these jokes is called (One Day Absence)." (Hashemi- 2010)

During the second period of the constitutional movement, which continued under the leadership of Mahmood Tarzi, literature was strengthened and the major issues of life were incorporated into the poetry of that time.

Literature served the living and the community and at the end of these efforts, the people of Afghanistan gained their independence.

Mohammad Siddiq Rohi writes: "In the early twentieth century in Afghanistan, the discussion of modernization was widely reflected in the literature. At this point in time, literary creators consciously sought to use literature as an important tool for achieving national and democratic goals." (Rohi - 2011)

Contemporary Pashto literature undergoes two phases of development (awakening and evolution). The awakening phase, which began in 1947 with the Awakened Youth Movement, is discussed in the literature as a reason for the movement's poets and members to demand reform.

It was at this time that literature developed, and for the first time in Pashto literature, Short Story, novel, humor, and literary fabric emerged. At this time, special attention is paid to the art of art literature and translation continues from Western literature. Regular research work begins in literature, books are written in the field of linguistics, literary memoirs are produced, and classical textual research begins.

We can say that the golden and rich phase of contemporary Pashto literature is the phase of awakening. The first signs of the evolution phase appear in the awakening phase. The literary method was the phase of awakening in critical realism, but there were also some leftist writers and poets who used socialist realism.

The literature of the evolution phase in 1978 when the left party came to power, took on an official form. promotes the slogan (house, clothes, bread) and continues to speak of social equality and the preservation of the benefits of the revolution.

Literature takes on a completely class form and speaks of the contradictions of the upper and lower classes, namely the feudal, the peasant, the capitalist and the worker. Therefore, literature takes the form of slogans and their quality decreases.

After 1986, when the leadership of the Soviet Union changed, the political situation in Afghanistan also changed and the people gained relative freedom. Literature is also freed from that bound slogan, writers and poets again express their thoughts freely in their works. More attention is paid to the field of literary art, symbolic novels appear and epic is not written for the first time. The technical part of poetry is restored and developed, Free verse reaches its peak and Blank Verse is promoted for the first time. This literary current continues until 1371 and in the same year that the Mujahidin came to power, it destroyed this literary current.

6. CONCLUSION:

Contemporary Pashto literature begins in the second decade of the twentieth century with the republishing of the Siraj al-Akhbar newspaper and continues in three phases (enlightenment, awakening and evolution), each of which has its own characteristics.

In literature, the phase of enlightenment changes the theme of the poem and presents the message of independence. The most famous poets of this phase are Mawlawi Saleh Mohammad Hotak, Ghulam Mohia-u-Din Afghan, Mullah Abdul Baqi Kakar, Mawlawi Abdul Wasi, Abdul Hadi Davi, Abdul Ali Mostaghani, Mullah Mohammad Khan Ard Begi and others.

In the awakening phase, new literary genres such as Short Story, Novel, comedy, literary fabric, free poetry, travelogue, etc. appear in Pashto literature. There are also many gaps in the fields of literary creation and research. Linguistic works emerge and translation from Western literature continues.

In the evolutionary phase of literature, it faces a recession and various slogans, but in recent years it has gone back to the standard. Short story and Novell go to the standard technically and thematically and epics continue to be written and literature peaks technically and thematically. But with the advent of jihadi rule, this literary current disappears.

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