

Badakhshani educated mystics and Sufis in India

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Abstract: *Badakhshan, which is a part of Afghanistan, like its natural beauties, its people have always played a worthy role in strengthening the political, socio- cultural and economic relations of their land with other countries, including the Indian subcontinent along history. Through the historical passage of the Silk Road, they have engaged in economic, cultural and political exchanges. As a result of these close economic and civil relations of Badakhshan with India, in the Pamiri languages of Badakhshan, words and names of objects appear to be derived from Indian languages. Such as the words: Bat - Betinke, Petlon - Shim, Vasket - Kolteche, Kurti - Pidchek and ... Moreover, as a result of the spread of the sweet Dari Persian language in India, a large number of Badakhshani poets, mystics and orators from different parts of Badakhshan during the (17th-19th) centuries migrated to India in the cultural centers and Sufi circles and methods of that land. With their worthy literary and mystical works, they had a great impact on the cultural society of India at that time. In this research, the mystics of Badakhshan who have studied and practiced Sufism in India have been introduced. The names of these great thinkers as follow : Mir Ghias-ud-Din Ghiasi is Mullah Shah Ghaderi Badakhshani and Sheikh Nizamuddin Badakhshi, Maulana Mirza Shah Akhgar Jarmi, Sheikh Taher Badakhshi, Mohammad Ali Kamel Baharestani, Mirza Abdul Ghani Qabul, Khalifa Ibrahim Farkhari, Shah Khalil Binawi Badakhshi which Regarding the methods of some of these mystics, due to the lack of sufficient sources and information, less contact has been made and it is enough to briefly identify them.*

Key Words: *mystics, migration, impact, Sufis and relation.*

1. INTRODUCTION:

With the spread of Dari Persian in the Indian subcontinent by the Khorasan conquerors and later the Mongol kings, the ground was prepared for cultural interactions and influences in both countries (Afghanistan and India). The kings and princes, who ruled one after the other in the cities and parts of the beautiful land of India, were so fascinated by the passion and eloquence of the Dari Persian language that many of them wrote poetry as evidenced by history. And poetry divans have survived from them, or poets have been praised with best rewards. For example, when Zohuri presented a letter to the Burhan Nizam Shah, he received an elephant in return. Similarly, when Sultan Zayn al-'Abuddin Ludi (827 AH) came to power in Kashmir, he made Dari Persian the official language. Because literary centers were established in different cities of India when the reign of Khwarezm Shah collapsed in Khorasan against the invasion of the Mongol armies and because of this cultural centers were taken from Khorasan to India and Lahore according to these cultural and linguistically commonalities, and they have said Little Ghazna. Thus, according to Abolghasem Radfar, the active presence of the Persian language in the Indian subcontinent for more than eight hundred years has had a profound effect on more than eight hundred languages and dialects common in India - including 4,500 common languages in the world. It is noteworthy that the Islamic sultans of India from the fifth to the thirteenth century AH for more than seven hundred years have been supporters of Khorasanian culture and literature and the Dari Persian language. Also, with their influence, the Maharajas of India have paid enough attention to the publication and strengthening of Persian poetry and literature, Khorasan art and craft. That is, in this period of seven centuries, the body of Khorasan culture, mixed with Indian culture in the guise of Dari Persian language and literature, has reached the peak of growth and perfection. (Yamin, 1396: 170).

In addition to the spread of the language and culture of Khorasan in the Indian subcontinent, mysticism and Sufism have not lagged behind in growth and perfection, but Sufi methods and dynasties in this land, by mystics and followers of the path, most of whom came from Afghanistan, it was glorious. These great mystics can be named: Sheikh Moinuddin Cheshti, Sheikh Mir Hosseini Suhrawardi, Sheikh Nizamuddin Badakhshi, Sheikh Nizamuddin Balkhi Tahanisari, Sheikh Shah Mohammad Qaderi Badakhshani, Sheikh Ahmad Kabul Sarhandi etc.

In this research, the author of eight mystics of Badakhshan who have studied Sufism in India and have been educated by the famous guides of that land and some of them have reached the stage of guidance; At first the social, cultural and political relations of both lands, then the effects of cultural and literary relations of Badakhshan with the Indian subcontinent, then the reasons for the migration of poets and mystics to that land and the third Badakhshan mystics who were raised in that land, Paying attention to the available sources and information that the author had access

to; Has been introduced. At the end, a conclusion, pointing to the references and footnotes that have been cited and used in this article.

2. Purpose of the research: It is worth noting that this research will be conducted in a library manner, pursues the following objectives:

- The image of Badakhshan mystics should be introduced in the axis of cultural and social relations between Afghanistan and India, in order to strengthen and continue the good and praiseworthy relations of these two great nations, no matter how small.
- understanding of the ups and downs of the transfer and spread of the sweet Persian language from the cultural centers of Khorasan to India and its interactions on the active and living languages and dialects of that land.
- Opening the door to research in this field and providing a research reference for future researchers.

3. Literature Review: It is noteworthy that no direct articles or treatises have been written under the title "Educated Mystics of Badakhshan in India" but under the title "Afghan Mystics in India" a book has been published by Mohammadullah Afzali in which he introduces more than fifty The mystic of Afghanistan has mentioned that among the mystics introduced, three of them were from Badakhshan. Another treatise in this regard is entitled "From the History of Badakhshan Literary Relations with India" written by Amir Beg Habibov, in which the author examines the cultural, social and economic relations of Badakhshan with the Indian subcontinent and provides useful information that the author quotes And citing these two works and other relevant historical and literary sources has done the current research and may have shortcomings, which, by taking the corrective views of the readers, God willing, will work to eliminate them in the future.

3.1. Badakhshan socio-cultural and political relations with the India subcontinent

Before analyzing the social and cultural relations of Badakhshan with the Indian subcontinent, it is necessary to firstly mention the proposal of this connection according to the general contexts of both countries (Afghanistan and the Indian subcontinent), then the role of Badakhshan and the people of knowledge in this cultural field. Consolidate and analyze it based on existing sources and research. It is worth mentioning that the names of India and Ariana have been known to everyone for a long time. These two words, which refer to the most ancient lands of the Orient, in the first place, linguistic commonality, followed by cultural harmony, evokes the long-standing traditions and beliefs of peoples who had the basis of a single civilization. In various historical studies, the words Indo-Ariana were considered belonging to the Aryan race, most of which migrated along the Caspian Sea to the Trans-Euphrates and were replaced around the Amu Darya River in "northern Afghanistan". Some stayed there and some flocked to what is now India. In India, they established a new civilization, including the Sanskrit language and the preparation of sacred religious texts (Afzali, 1393: 79). It goes back a long way and has a long history. Exactly if the history of relations between the two countries is studied carefully, India and Afghanistan have many cultural, social and political commonalities. India was transferred and according to Professor Mohammad Hussein Yamin, Persian has been the official language of India for eight hundred years. In this regard, Yamin writes: When Sultan Mahmud of Ghaznavid conquered the northern part of the Indian subcontinent, along with it, as a new and worthy phenomenon of Khorasanian language and civilization, it penetrated a lot and the honorable people of India They became acquainted with Persian language and literature, so much so that after a century poets arose from among them and wrote poetry in Dari Persian, with the same influence and interest, Dari Persian language and literature spread in that land; Moreover, all the local languages of the India, numbering about a hundred, were over time strongly influenced by the Dari Persian language and literature, especially its famous languages such as Bengali, Gujarati, Bahari, Dekni, Sandi, Kashmiri and some others ... (Yamin, 1396: 161) With this approach, Afghanistan, with its historical antiquity, has always been a neighbor of India and has close relations with each other. The territory of Afghanistan has been called Ariana, Khorasan and Afghanistan throughout its history. (Afzali, 1393: 81) Dr. Afzali has quoted Professor Khalilullah Khalili as saying: "Once upon a time, Mahmud, the powerful and great emperor of Afghanistan, who came to power in (388 AH / 998 AD), wanted to expand the scope of his conquests to the vast land of India, with this view, he launched a series of campaigns. And this means that if one day the Indian Ashoka (273 BC) ruled over Kabul and its environs and popularized Buddhism in this land, and vice versa another time when Mahmud Ghaznavi ruled over Delhi and its environs, the religion of Islam and He also gave Persian language to the people of India. But one thing from Dr. Hesarian's words is that Sultan Mahmud of Ghazni treated the Hindus and the followers of other religions with care and forgiveness. He had settled in Ghazni with the Hindus who lived under his leadership, and they were allowed to practice their religion freely. (Hesarian, 1392: 55) After this dynasty of Ghaznavid kings, Ghori sultans from the center of Afghanistan went to India one after another, after many conquests in 590 AH / 1149 AD, conquered all of northern India.

After the sultans of Afghanistan, Sultan Mahmud of Ghazni and Sultan Shahabuddin Ghori, Ghulam Shahan, Khalajis, Tughlaqs, Sadats, Lodis and Babris ruled in India one after another with the Islamic system and Persian

language. Simultaneously with these rulers, other prestigious families such as the "Afghan" Syrians, etc., established independent Islamic governments in different parts of India and conducted all their conversations and correspondence in Persian. The religion of Islam and the Persian language by the same rulers, most of them came to India from Afghanistan, has been the official religion and language of this country for almost eight hundred years. "(Afzali, 1393: 81-83) It is worth mentioning that in many times The rise of the Muslim sultans of India paved the way for the cultivation of noble talents and the masterpieces of the Persian language were translated into Dari. Dozens of scholars, elders, poets and writers came to India from Balkh, Herat, Badakhshan, Ghazni, Kabul and Kandahar. And they remembered the expensive works. The writing of dozens of copies of history and memoirs, the culture of language, the poetry collection, the rewriting of ancient Persian texts to an astonishing extent, is the reciprocal service that the land and people of India have rendered to Islam and the Persian language. If Hojviri Ghaznavi wrote "Kashf al-Mahjoub" in Lahore yesterday, in modern times, it was Iqbal Lahore who came to Kabul to draft the Afghan curriculum. This deep relationship between the two nations has never diminished but has continued with full force. (Afzali, 1393: 84) According to Professor Hesarian, the people of Khorasan (Afghanistan) have various political, economic, social and cultural relations with the Indian subcontinent. Both ancient Iranian and Indian nations reach a common origin in the context of history. (Hesarian, 2001: 28) Accordingly, the doors of the Indian kings were always open to receive Iranian poets (Persian language field) and these poets were caressed and visited. The great poets of that time came to India more than other fields. (Razavi, 1389: 13) Why poets, poets and mystics migrated to India from different places, especially Badakhshan, this question has many reasons that will be addressed under the heading of the effects of cultural, social and economic relations of Badakhshan.

3.2. The effects of Badakhshani cultural in India (mystics and Sufis)

First of all, it is worth mentioning that with the formation of the centralized government of the Mughal of in India, the situation of Persian literature in that land changed completely. Persian literature of the mid-16th and 17th centuries of the Hindus developed to the point that it attracted the attention of poets and mystics of Iran, Iraq, Transoxiana, and various parts of Afghanistan, including Badakhshan. They went that the reasons for their turning will be mentioned later. (Habibov, 1397: 12) Dr. Assadullah Habib, one of Afghanistan's leading scholars on the subject, wrote: ... When the feudal period began in Iran and Afghanistan in the seventeenth century, north and northwest India became the cultural center of Persian-speaking Muslims.

During the reign of Akbar, Shah Jahan and even Aurangzeb, a special cultural leap was observed due to the arrival of new cultural forces from outside India. (Habib, 1988: 37-38) In fact, the arrival and presence of poets and mystics from different lands in the land of India and addressing various political, social and mystical issues through their re-creations and artistic productions led to the emergence of Indian style, memoir writing, the emergence of heartwarming stories, tales and anecdotes. The deceptive delights, sweet lyric poems and passionate poems, as a result, had caused the expansion and exaltation of the literary environment of that land. Badakhshan, which is an azure and pearly part of the country, has undoubtedly played a significant role in strengthening Afghanistan's relations with the Indian subcontinent in different historical periods, considering its geographical location, having Crimean mines and stones, the existence of its cultural figures, writers and scientists. Important points in connecting Badakhshan with India is the famous "Silk Road". In this regard, Mir Ghulam Mohammad Ghobar, author of "Historical Geography of Afghanistan" wrote: "The Silk Road shows the very important geographical and economic situation of our country, which is of great importance in the prosperity of trade and the spread of ancient culture and civilization. The land of Khorasan throughout the medieval period and before that during the Roman Empire, in many ways, has been the mediator between the Greek and Latin civilizations on the one hand and the civilizations of East Asia and India and China on the other. (Ghobar, 2007: 178) Similarly, Dr. Moradi, the author of "Badakhshan in history", wrote under the title "Badakhshan, the important crossing of the Silk Road in the ancient world: "The Great Silk Road is the first caravan highway in the land of Badakhshan and West, so that it has been active in the geophysical nature of the Pamirs and neighboring areas since ancient times and until the Middle Ages. This great road connected the mountainous lands of Badakhshan to India, China, Egypt, Babylon, Assyria, Rome, Greece, and the lands of the Medes and Persians and other areas of the Mediterranean basin in the far west and east. Bakhtar, Takharistan-Badakhshan and Sogdianeh were located on the Silk Road. »(Moradi, 1390: 75) Through this great highway which can be called the intersection of civilizations; Badakhshan rubies and azure were sold in the world market. As mentioned, the famous Badakhshan rubies were sold in the markets of India and other countries in the 15th-18th centuries. On the other hand, the trade route from Badakhshan to India was closer to other provinces. This proximity has become one of the causes of economic and civil relations between Badakhshan and India. According to the author of "From the History of Afghanistan's Literary Relations with India", Badakhshan has been a food market for many years in the city of Chitral (now a part of Pakistan). And the names of the objects seem to be derived from the Indo-European languages. Like words: Idol - Betinke, Petlon - Shim, Vasket - Kolte Che, Kerti - Pidchek, etc. The people of Badakhshan took raw materials such as wool, leather, chekman and the like to the Chitral market and brought gooseberries from there. These economic relations have been a good basis for

providing literary and civil relations between India and Badakhshan ... Accordingly, in the sixteenth century, not only the people of Badakhshan but also many scholars and poets of other countries went to the vast land of India. (Habibov, 1397 : 12-13) Therefore, it is necessary to mention that the Timurids of India started their government from Badakhshan and reached India. Babar Mirza came to power in Badakhshan and then invaded Kabul. He captured Kabul and then marched on India. Babar himself and sometimes his son Homayoun were also the rulers of Badakhshan. But after the conquest of Kabul and India, they went to India and reconciled themselves and their relatives to the rule of Badakhshan and had close relations with them. In the 16th century, Suleiman Mirza (Khan Mirza) ruled in Badakhshan and Mohammad Hakim Mirza ruled in Kabul on the advice and order of Babur. From this we come to the conclusion that in the 16th century Badakhshan had not only economic but also political relations with India, which in turn led many people, including poets of that time, to India. (Habibov, 1397: 14 -15)

4. Reasons for migration of poets and mystics to India :

4.1. Political and economic turmoil and lack of incentive center:

One of the main reasons for the turning of poets, mystics and scientists to the Indian subcontinent can be the lack of central government, political turmoil and lack of incentive center and lack of attention to the literary works and recreates of orators and mystics in the land of Khorasan (Afghanistan).) As stated. In connection with this issue, I would like to quote a part of Dr. Assadollah Habib's point of view, which is entitled "The Consequences of Biddleism on Afghan Literature" in a conversational approach with Khalilullah Afzali, published in the Dari quarterly. Is: ... According to a number of chroniclers, during the tenth and eleventh centuries, as many as two hundred speakers from Kabul, Badakhshan, Herat, Balkh, Jawzjan and Faryab left for India. For some time, Kabul and Badakhshan were considered Indian cities. At the same time, the Safavids and Sheibanids also controlled parts of this land. The continuation of wars and years of fire and blood, the word in the eloquent mind, and. The imagination of creation had dried up in the minds of calligraphers and painters and the voice in the larynx of the cannibals so much that it did not sprout for several centuries. However, in most schools, learning the lyric poems of Hafez and Bustan and Golestan Saadi for a long time was a condition for becoming literate; But on the one hand, the situation, and on the other hand, the connections and travels and business relations, facilitated the transmission of Indian culture and paved the way for the minds to flow into the Indian style. (Habib, 1393: 29) It is clear from the words of Dr. Assadollah Habib that by changing the situation and providing grounds for the return of poets, cultural figures and mystics from India to Khorasan and from Khorasan to India, the bed of cultural interactions has been facilitated. Dari Persian poetry is an Indian style and the sweet language of Dari Persian is in the land of India. Dr. Seyyed Ikramuddin Hesarian also wrote in a part of his article "Biddle Studies in Afghanistan" in this regard: "... The cultural and literary history of India shows that even after the conquest of India by Sultan Mahmud of Ghazni and The rule of the Ghorian, Qutbuddin Shahian, Khalaji, Mongol and Saddu dynasties in India, the people of Khorasan (Afghanistan) with the Indian subcontinent, has various political, economic, social and cultural ties and both the ancient Iranian and Indian nations in the context of history They reach a single mass. (Hesarian, 2001: 30) In this context, the famous chronicler of the country Gholam Mohammad Ghoobar, the author of "Afghanistan on the path of history" also wrote under the title (Social situation of Afghanistan in the period of disintegration) from the early sixteenth to mid-eighteenth century Is: Afghanistan lost its central government and national freedom during this period. Afghanistan's economic and cultural centers had collapsed and the cities were degenerating and declining. Afghanistan's industries suffered severe blows, Afghanistan's nationwide trade ceased to exist, heavy and tripartite customs impositions eased domestic markets, and revenues from transit trade were poured even more into the Safavid government's pockets. Its endowments and charities had been destroyed, because it had no incentive and existence center. Bayazid Pourani Heravi, Sultan Ali Obehi, Aref Kaboli, Abdolsamad Badakhshi, Mohammad Saleh Badakhshi, Yari Heravi and Yektai Balkhi in Bukhara, Atashi Kandahari, Arzani, Amani Kaboli, Allah Yar Balkhi, Baghi Ba'allah Kaboli, Banai Kaboli, Bixi Ghaznavi, Jahangir , Tash Mohammad Kundazi, Hesamuddin Badakhshi, Khajeh Hassan Ostad Faizi, Saghari Heravi, Kahi Kaboli, Bixi Ghaznavi, Mullah Shah Badakhshi, Sheidai Balkhi, Saboohi Badakhshi, Saboohi Kaboli, Niazi Badakhshi, Abdolraziq Modares Kaboli, Ezzat Heravi, Eshghi Kaboli, Awad Mohammad Balkhi, Ayani Kaboli, Ghayuri Kaboli, Fazel Kaboli, Fakhri Heravi, Mirfakhruddin Maimanegi, Fasiha Heravi, Fayyaz Heravi, Faizi Balkhi, Kamel Badakhshi, Kamal Sheberghani, Lali Badakhshi, Claimant Badakhshi, Mir Kalan Heravi, Mirmat Allah Heravi Heravi, Hedayat Badakhshi, etc. (Ghoobar, 1346: 303) The author of Afghanistan on the history of the difference between the times of India and Iran and the reason for the return of poets and writers to India has stated: "The difference between the times of India and Iran scientists and artists Afghanistan attracted a lot of people in India, because India was an impartial buyer and a master of knowledge and art, so that Judge Mahmoud Aslam Herati was honored and appointed a judge when he went to India, and Shah Jahan equated this genius man with a weight of six thousand. He gave five hundred gold coins. While the ruler of Iran, Amir Khan, was in Herat, take the poet Heravi's advertisement because of his criticism and satire. The agents of the Iranian government also exiled the poet Abdolrahim's poet in Iran "(Ghoobar, 1396: 304). Al-Din Akbar in India, based on the writings of Dr. Razavi in his time, the land of India, had entered various centers of poetry and knowledge, and in the time of Akbar, in the time of Abdul Rahim Khan Khanan,

Faizi (Deccan) and Mirza Jani Bey. In addition to northern India, the ruler of the Deccan was also fond of poetry and literature, and visited and caressed poets and orators. For example, when Zohuri presented a letter to the Shah's argument, he received a chain of elephants in return. In that day, paying attention to poetry and caressing poets had become one of the necessities of the court, and even the rulers who did not have a special interest in poetry; Consoling and visiting poets was considered as a glorious part of their burden. (Razavi, 1389: 13)

4.2. Economic and social factors: The second factor in the turn of poets, scientists and mystics from Badakhshan and other literary fields of Khorasan to India can be considered as an economic factor and the lack of living facilities as well as the lack of job opportunities in Badakhshan. In this regard, the author of "History of Badakhshan Literary Relations with India" writes: "... Here, first of all, economic and social motivation is necessary to mention. Because the people of Badakhshan considered India a fertile, prosperous and prosperous land, they went there to meet their needs. The words of two Badakhshani poets can testify to this claim. Dosti Badakhshi, a Badakhshani poet who himself went to India in the 16th century, explained why he left:

*When a friend went to India, he followed Mal
It is not uncommon for pain and despair to occur
He has not yet tasted the pleasure of drinking
A thousand bites came to him from the day
Give a youthful critique of the string of losses
Who came to his property old and poor
Chu took the white gold to the black earth
He turned black but his beard turned white*

Arez Badakhshi, another poet from that country, expresses this theme as follows:

*Areza, don't go somewhere else after a day
The god who is to India is also to Badakhshan*

The above arguments show that one of the clear reasons for bringing poets to India from all over Afghanistan, including Badakhshan, is the lack of facilities, poverty and economic challenges. (Habibov, 1397: 14)

4.3. attraction of Hindu culture: The third factor is the turn of Afghan poets and scientists, especially Badakhshan, to India, the provision of appropriate cultural contexts such as the existence of scientific centers, the spirit of encouraging rulers, active Sufi methods and famous mystics such as Shah Nemat Allah Wali Murshid Mirghiasuddin Ghiasi Badakhshani, Sheikh Moinuddin Cheshti, Mirza Abdul Qadir Bidel Dehlavi, Amir Khosrow Balkhi Dehlavi and hundreds of other mystics, scientists and orators have been in that land, which unfortunately in the literary fields of Khorasan (Afghanistan) as previously mentioned, according to According to Assadollah Habib Khayal, the absence of a central government and political and economic turmoil did not allow for the formation of the poet and artist in the mind, and the resources remain dry in the mind. Accordingly, the cultural centers had stagnated, and according to Mohammad Haidar Jubal, another glorious period of the Timurids of Herat, known as the Renaissance of Afghanistan, coincided with the European Renaissance and the great Abbasid government or during the reign of Sultan Mahmud of Ghazni. Unfortunately, with the fall of Badi-ol-Zaman, it became extinct and suddenly the atmosphere of art culture became dark and blurred (Jubal, 1382: 220). Persian language was Dari. Dozens of scholars, elders, poets and writers from Balkh, Herat, Badakhshan, Ghazni, Kabul and Kandahar came to India and left behind valuable works. (Afzali, 1393: 84) As mentioned, Persian literature during the Mongol kings in India had a special glory and splendor because they loved this language and wrote poetry. Homayoun, for example, is one of these commanders, and he is left with a poetic divan. He asked Shah Tahmasb for help in a poem, saying: Has done "(Razavi, 1389: 14)

5. Badakhshani mystics in India:

5.1 Sheikh Shah Mohammad Ghaderi Badakhshani

Sheikh Shah Mohammad, known as Mullah Shah Ghaderi, is one of the famous caliphs and close companions of Mir Lahori from the Qaderieh dynasty, who died in 1045 AH / 1635 AD. He was born in Arkasa district of Rustaq district of Badakhshan province. He said in a regard: "My king came from the kingdoms of Badakhshan // from Balad, from the village and from the village, from Arksa" and he also wrote about his father's name: "My father is Abdi Ahmad named // Ahmad The owner is the slave of the slave "(Afzali, 1393: 286) It is known that Mullah Shah Ghaderi, in addition to having a high position in mysticism and Sufism; He also had a great hand in composing pure mystical poems. About this mystic Rabbani Rumi Gholam Sarvar writes in his book that his name was "Shah Mohammad", his nickname was "Akhund" and his title was "Language of God" and his father's name was Mullah Abdi (Abdi Ahmad) or Abdul Ahmad which was very common. Sheikh Mullah Shah had special status and authorities, left his homeland as a child

and arrived in Kashmir. He stayed there for three years and then left for India. Sheikh Mullah Shah passed through Lahore and reached Agra. And there he heard the description and definition of Mir and wanted to return to Lahore; But his companions did not let him, until one day he intended to go to Lahore and was honored with allegiance to Mir. In austerity and struggle, he surpassed all the allies of Mir. He did not have any slaves or servants with him, and there was no flame in his house. It had been like this for seven years. He was constantly reciting dhikr and performing morning prayers in the ablution of Isha. (Afzali, 2014: 286) It was pressed that Sheikh Mullah Shah returned to Kashmir after completing the necessary steps by taking the caliphate cloak and people from different parts of the country He rushed. It is said that Prince Jahan Ara Begum and Prince Dara were glorious special followers of Hazrat Mullah Shah. Chouhdari writes that for the first time, because one night Prince Dara Shokouh went to serve him, they told someone to bring a light and they told Dara Shokouh that I have turned on this light for you, otherwise I will always sit in the dark.

No, there is a light in this ruined house of ours, lit by the fire of your love, our house ... (Afzali, 1393: 287) Dr. Dr. Zabihullah Safa has the following view about Mullah Shah and his poems:

"... He was hated by the religious scholars of his time because of his mystical writings and Sufi guidance, and he tasted takfir and death threats several times. Its generalities include many mystical poems, lyric poems, Masnavi and quatrains. And all of it, with its various quatrains, is available in many copies in Indian and foreign libraries. His poetry is mediocre and sometimes loose. Hedayat has said in Riyadh Al-Arefin: "It has fifty thousand verses. There are many Masnavi and countless lyric poems, but he has not observed the rules and rhymes as he should." And perhaps he did not mean to say that he sometimes forgot to observe the word. Nevertheless, he is a prominent figure in Indian mystical literature and among Persian scholars, and says:

*O unaware of a moment of our mercy
How much is our hostility and trouble
You have seen the result of talking for a while
See the result of our conversation once*

(Safa, 1386: 1234-1235) Hazrat Shah Mohammad Ghaderi Badakhshani said goodbye to the mortal world in 1069 AH / 1659 AD and was buried near the tomb of his mentor Mian Mir Sahib in Lahore. (Safa, 1386: 288)

5.2 Maulana Mir Ghiasuddin Ghiasi

Mir Ghias-ud-Din Ghiasi, a great mentor and teacher of Islamic and mystical sciences, during his short but fruitful lives, in addition to placing valuable poetic and prose works in the field of culture and Sufism, students. He has trained many disciples in the comprehensive field of religious and mystical sciences and dedicated them to the society. (Hesarian, 1380: 33) Ghiasi is from Sadat Jalil al-Qadr in Badakhshan. "Glan" opened his eyes to the world and spent his childhood in his hometown and during these days he learned basic knowledge from the scholars of the time. (Zakeri, 1394: 27) Gained grace. (Zakeri, 1394: 27) Ustad Qayyim wrote: "He lived in Handmi during the reign of Mohammad Shah Gorgani and became the disciple of Shah Gholam Mohammad Masoom known as Masoom Thani in Sarhand. After spending some time, he returned to his homeland and lived in Badakhshan in 1182 AH. This is the same year that the blessed cloak was transferred from Badakhshan to Kandahar." (Qayyim, 1391: 131) Mir Sultan Shah and the people of this land were warmly welcomed. The shrine of this great mystic man is located in the city of Feyzabad, the shrine of his friends There are valuable works left by Ghiasi Rah and the Divan of the above poems is currently available (Zakeri, 1394: 27). In a pure sonnet, he has expressed his connection to the world of mysticism as follows:

*The essence of my love is the mountain of mysticism
For the sake of God, I live in Badakhshan
On the floor of Sanjan, my precious gem
I am selling rand in the cup
(Qawim, 131 : 1391)*

Or:

I have a fire in my chest, there is no need to speak My eyes are wide open, but it is not a leave to visit Do not reveal your secret with an ascetic Because every obedience sale does not deserve secrets (Mobasher, 1390: 94)

5.3 Maulana Mirza Shah Akhgar

One of the most shining stars in the sky of science, literature and mysticism of Badakhshan is Maulana Mirza Shah Akhgar Jermi. This beautiful scholar and mystic was born in the village of "Crime School" in Badakhshan in 1262 A.D. According to 1914 AD, he was born in a family of scholars and literary figures. After completing his studies, he worked as a teacher for some time in the school of Div Band in Delhi and returned to his hometown again in 1301 AH and until 1328 he was busy teaching and educating the children of the homeland. Maulana Akhgar, like Aref Rabbani "Maulana Masra", in addition to his high position in the field of religious sciences, has a high hand in poetry and

literature and has written weighty and valuable poems and a number of his literary creations have been published in newspapers and press of the time. Currently, the complementary works of this great mystic and poet are available to his survivors. The poems of Mola Nakhgar are mostly composed in the style of Mirza Abdul Qadir Biddle and therefore the author of these lines in his master thesis has introduced "Badakhshan Biddle poets" as one of the poets following Biddle style (Pamir Magazine: 52) in Here is a verse from his makhmas on a Biddle sonnet as an example:

*It is difficult to understand the meaning of high and low
There was nothing to do until you went around
You will not get any results from Akhgar running
"Bidel grass saddle neither surveyed nor boxwood grown" (Zakeri, 2016: 53)*

5.4 Sheikh Nizamuddin Badakhsh

Sheikh Mir Nizamuddin Ahmad, known as Ghazi Khan Badakhshi, was one of the scientists and scholars who spent his early life in Afghanistan and his late life in India. The exact time of his birth is not known, but the date of death of this great mystic is considered to be Bedouin (992 AH / 1584 AD) and he has pointed out that Nizamuddin Badakhshi has said goodbye to the mortal world after 72 years of age. (Afzali, 2014: 245) The criminal city of Badakhshan province and its ancestral lineage goes back to Sheikh Hassan Basri. The author of "Afghan Mystics in India" writes from the quote of Abdul Qadir Badayouni who called him a judge:

"Judge Nezam Badakhshi is nicknamed Qazi Khan from Badakhshan province, near the mountain that has Kan Lal and is a student of Mullah Issamuddin Ibrahim in school sciences. Azam is Sheikh Hussein Kharazmi and he had obtained formal prestige from him, in the parable of the people of meaning. He was eloquent and well-mannered to the rank of emperor in Badakhshan, and when India came to the service of the monarchy, he was over-respected and was called Ghazi Khani after Ghazi Khani. It has authoritative compositions, including a treatise "In Sufism, he also wrote and wrote numerous treatises in Sufism." (Afzali, 1393: 242) Sheikh Nizamuddin Badakhshi in the days of travel and behavior has understood the words of many saints and mystics and has obtained blessings from each of them. For example, from the elders of the Naqshbandiyya sect, Hazrat Khajeh Khavand Mahmoud and Khajeh Abdolshahid have spoken, and from the "Kabruyeh" dynasty, Sheikh Hossein Kharazmi, and from the Cheshtiyeh dynasty, he has served Sheikh Jalaluddin Tahanisari and Sheikh Narnoli.

In the same way, he continued his travels to different countries, met with the mystics and literature of Samar Ghand and Transoxiana, and made good use of their service and companionship, and laid the foundation for his scientific and mystical thinking and discoveries during his treatises and Tasnifat has brought to the lovers of science and knowledge that we count the mentioned works as follows:

- 1) Interpretation of Surah Al-Dhahahi and Al-Nashr;
 - 2) Margin of description of Nasfi beliefs;
 - 3) Margin of the commentary of Maulana Jalaluddin Davani;
 - 4) Homayounieh's observations in the levels of intellects, populations and senses;
 - 5) Description of the treatise on monotheism of Maulana Jalaluddin;
 - 6) treatise on the discussion of faith;
 - 7) Thesis Discussion;
 - 8) Dissertation on not studying imagination;
 - 9) Words Discourse Treatise, Answers Treatise.
- (Afzali, 1393: 253)

5.5 Sheikh Tahir Badakhshi

Another mystic of Badakhshan who lived in India and mentioned among others is Sheikh Tahir Badakhshi. There is no complete information about this man from Tariqah, only his nickname is considered "Badakhshi", which is from the land of pearls and azure. The author of "Afghan Mystics in India" writes about its situation: "At the beginning, he was among the troops. One night he saw the Prophet (PBUH) in a dream that he was with Hazrat Abu Bakr Siddiq (RA) and they addressed Sheikh Tahir that after the expiration of the journey, you should leave the army and take poverty and abstraction. Two nobles covered him with a cloak. When he woke up, he was determined until the army reached Abadi, and he disembarked from the compound and separated from the army. His servant did not return, although he waited.

When the army left, he went to a peasant and took off his clothes and wrapped himself in a blanket, and first came to his wife and declared himself a part of the world. His wife rode with him and they went to a sheikh in that land.

The sheikh said that the elders of Naqshbandiyyah should be in the vicinity of Delhi and Lahore, and that Sheikh Tahir arrived when Sheikh Baqi Ballah had passed away. Sheikh then served Sheikh Ahmad Sarhandi and continued his journey. "It is noteworthy that nothing was written about the date of his birth and the date of his death." (Afzali, 1393: 326)

5.6 Mohammad Ali Kamel

Another great mystic who is less written about is Mohammad Ali Kamel (1131 AH / 1752). The birthplace of this great mystic man is Baharak Badakhshan. It is said that his ancestors came to Badakhshan from Tashkent. As a young man, he went to Kashmir and served Shah Jalal al-Din Akbar, with his good manners and radiant appearance; Khajeh was meant for Khajeh Habibullah Attar and left the world to worship and austerity in the manner of the followers of the path and became one of the staunch spiritual followers of Sheikh Farid al-Din Attar Neyshapuri and Maulana Jalaluddin Balkhi. He has a valuable composition under the title "Bahr al-Zaman" in four volumes. But a critique and look at the theme and structure of this work from that point of view, as it should be, has not been recognized among the famous mystics. (Zakeri, 1394: 28)

5.7 Mirza Abdul Ghani Qabol

Acceptance known as Ghani Kashmiri (1760 AD / 1139), who was born in Rustaq at all and lived in Kashmir like Mohammad Ali Kamel. As the author of the memoir "Sarv Azad" has written about him: And Rashid Mirza Darab's student is a Kashmiri seeker. It is emanating from his nature:

*Not in the mind of one day the owner of the sword
Be the key to livelihood, on the nail of the lion
Saghar is my favorite character
A pear makes my unobtrusive flower*
(Moradi, 1390: 957)

5.8 Caliph Ibrahim Farkhari

According to Abdul Hakim Valwalji, the author of the book "The Light of the Association" and according to the author of Riyad Al-Arefin, the father of Caliph Ibrahim had gone to India from Badakhshan. It is worth mentioning that in the past, Farkhar was considered as a subset of Badakhshan and now it is one of the cities of Takhar province. Caliph Ibrahim was born in Delhi.

First, he entered the service of Shah Alamgir and then Mir Jalaluddin Hussein Badakhshi, who was one of the elders of that time, went and joined his circle of devotion.

Vale Daghestani was also a follower of the Caliph.

It is said that although he had not learned the sciences of appearance, he had several compositions and a Masnavi of hymns that had six thousand verses. He died in 1160 AH. It is said that he had written a commentary on the "points" of Shah Nematullah Vali. He lived in Lucknow for twenty-five years. The son of Caliph Ibrahim, of whom we shall speak later; His name was Shah Khalilullah, he learned the mysteries of Sufism from his father and composed poems along the way. Caliph Abar Ahim, like Sanai and Mawla Na, was also familiar with the reed and its instrument. He has said the same thing in verses from his Masnavi:

*Ask me and you to tell me
Where is our power so much?
My soul is with my soul and soul inside my body
Everything I say is not what I said
He said that there should be fidelity in the world
No one is better than a straw with a secret
Everyone told an empty secret when he turned around
A person should be aware that the tail of the tail is in the absence of the unseen
The great world which is the light of Ahmadi
Those are the truths of Noor Ahmadi*
(Qawem, 1391: 130)

5.9 Benawa Badakhshi

As mentioned before, the name of the poor man in Badakhshi is Shah Khalil or Khalilullah, the son of Caliph Ibrahim Badakhshi. According to the author of "Riyadh al-Sho'ra", he went through the stages of conduct and austerity with his father and sometimes depicted Sufi content in the form of quatrains. From the writing of "Valeh" it is clear that "Binawa" rode on Samand Hayat in 1160. It is known that he is one of the mystics and poets of the twelfth century AH and in composing poetry he often chose the form of a quatrain and his thoughts and thoughts. He has composed his mind in the form of a poem. This quatrain of his is included in Golzar Mareft:

*The ascetic who is in this situation
He thinks of tomorrow
Go happy goat that is ascetic and wicked*

Wherever it is blue, it faces the sea
(Kahdavi, 1384: 29)

6. CONCLUSION:

The subject was chosen by the author under the title: "Educated mystics of Badakhshan in India"; In the light of historical and literary texts and sources, it was analyzed and analyzed, and after delving into the various dimensions of the subject, we finally reached this clear and concise conclusion:

- 1) The social, cultural and political relations of Afghanistan and India, after the conquests of Mahmud Ghaznavi in that land, were provided by the spread of Dari Persian language and became stronger in the continuation of later dynasties and dynasties.
- 2) Literature is in good condition, the strong presence of countless poets and mystics in the cultural spheres of India and the encouragement of poets, the poetry of the Mongol kings and their attention to Dari Persian poetry and literature is proof of this claim.
- 3) Mysticism and Sufism have also enjoyed a special popularity and prosperity in this land, as the activism of Sufi methods and the existence of great and famous mystics has provided the ground for attracting many followers from other regions, including Badakhshan. Like Mir Ghiasuddin Ghiasi Badakhshani who was a disciple of Shah Masoom Vali in India.
- 4) The fact that poets and mystics migrated to India from Khorasan had several factors: 1) political and social turmoil and lack of incentive center, 2) provision of grounds for growth and prosperity in cultural and educational centers of India, 3) economic problem and lack of Employment for poets and speakers.
- 5) The Persian language is not limited to Khorasan but has spread to the land of India and beyond and has affected more than eight hundred living and active languages and dialects of the land of India.
- 6) As the conquerors of Khorasan conquered India; Once upon a time, the Mongol kings of India ruled parts of Khorasan, and Kabul, Badakhshan, and Kandahar were considered parts of India.

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