

## **Religio-Political Movements in the Pashtun Belt-The Roshnites**

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### **Abstract**

The Pashtun belt, encompassing chiefly Eastern Afghanistan and North Western Pakistan, has been, and continues to be, the center of religio-political activity. This article aims at examining these activities in its historical perspectives and has focused on one of the earliest known Movements that sprouted in the region. The first known indigenous religio-political movement of high magnitude started in the area was the Roshnite struggle against 16<sup>th</sup> century Mughal India. The Movement originated in Mehsud Waziristan (forming part of contemporary tribal areas of Pakistan) and spread into the whole Pashtun regions. Initially aimed at doctrinal reformation, the Movement finally assumed a political character. The leader proclaimed his followers as rightly guided and the non-conformist as outcasts. This resulted in a controversy of high order. The Pashtun society was rent apart and daggers drawn. Hostile Pashtun factions first engaged in acrimony and polemics and eventually began killing in battle-fields. The story of the feuds of this period spreads over more or less a century. The leader of the movement, a religious and mystical practitioner, had a great charm to attract and transform people, but the movement at present times has little tracing. Besides the leader, the chief proponents of the movement were men endowed with literary and intellectual acumen. The combined efforts of the leader and his followers and also the forceful counter-reactionary movement, have enriched Pashtun language and lore. The literature produced during this period presents an interesting reading of the Pashtun history of this time.

**Key Words:** Religion, Mysticism, Preaching, Politics, Debates, Fighting, Literature

### **Introduction**

Islam, the religion of the Pashtun, plays a pivotal role in their lives. It affects their habits and directs their conduct. In fact all the activities of

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the Pashtun-social, political and economic- revolve around their religion and deviations are neither encouraged nor condoned. Mulla, the religious teacher, wields tremendous influence on their thought and is held in high esteem. As politics is intrinsic to Islam, therefore every Mulla is a political leader whose prime responsibility is to impart religious consciousness, promote general welfare, guide and direct the masses in state matters and this political activity is considered as religious duty.

Islam, besides enshrining political guidelines, is a set of well defined beliefs and rituals and save some differences in trivialities, the same holds good throughout Islamic world. In medieval India, particularly during the Mughal period, new dogmas, compromising fundamentals, were introduced into the Islamic belief system which among some circles of Muslims gained popularity while others considered it as contradictory to pristine Islamic teachings. The dogma called Wahdatul Wajud (Pantheism) was owned by the Roshnites, led by Bayazid Ansari, but like other parts of India, it was opposed by the Pashtun Ulema as well. This led to religious acrimony and polemical debates and the same used to culminate in war and fighting. The Roshnites, besides preaching pantheism, sought uncompromising allegiance of all Muslims irrespective of their religious, social and political status in society. The leader was successful in some respects when he won over some diehard followers, but this led to a rift in the society. Religious groups belonging to the Roshnite cult and their opponents led by Akhund Darveza were dagger drawn. The Roshnite zealots, in the course of time, also offered tough resistance to the Mughal monarchs. The Movement and also their opponents, both having literary figures among their ranks, driven by their religious zeal, contributed useful literature for the benefit of the society and the same has enriched Pashtun language and lore.

### **Origins of the Movement**

The founder of the Roshnite Movement was Sirajuddin (Shinwari, 2007:1) , alias Bayazid Ansari, popularly known as Pir Roshan or Pir Rokhan according to varying dialects in Pashto language , also dubbed by opponents as Pir Tareek (the darkened saint). Bayazid preferred to call himself Ansari (Helper), a name used in Madina for Helpers of Prophet Muhammad (SM) and his companions. Born in Jalandhar (East Punjab) in 1525 AD in the house of Abdullah, a religious scholar and a Qazi (judge), Bayazid's family originally

belonged to Kaniguram, a town situated in the heart of Mehsud Waziristan in the upper Badar valley at an elevation of about 7000 feet (Cairo, 1958:200). Abdullah, shortly after the birth of his child, moved to his native town where the child was brought up among the Barki Urmars, a tribe with its origin in the Black Sea region (Khan, 2010: interview) . According to Olaf Cairo, “Bazid (Bayazid) was certainly an Umar by background, if not by descent”, further saying, “I think it probable he called himself Ansari merely to increase his own religious value and appeal” (Cairo, 1958:201).

Bayazid did not pass his childhood in an environment of parental affection. His father had two wives, Fatima and Bibi Amina, the latter being Bayazid's mother. While the two ladies were not on friendly terms, the mother of Bayazid left her home and went back to Jallandhar, leaving the child in the care of his father. The child thus passed his days with his step mother who did not treat him well like her own children (Qasmi, 1967:5).

To educate his child, Qazi Abdullah gave Bayazid under the care of one local Mullah called Pinda to teach him initial books on Shariah, but Bayazid did not feel convenient with him. Instead he liked the company of mystics. He remained awakened for whole nights and got himself engaged in God's remembrance. Although his father did not like Bayazid for his non-conformist views, he granted him assets to enable him to live independently. He then married Bibi Shamsu, daughter of his paternal uncle Sheikh Hassan and began an independent living.

### **Bayazid's Mysticism**

In Waziristan, like other Pashtun areas, the custom of finding a Pir (spiritual guide) to become his disciple was common. Arabic proverbs such as ‘those who do not own a spiritual guide have no religion at all and those who do not have a spiritual guide are guided by Satan’ were in circulation. In tune with the wind that blew, Bayazid also began search for a perfect spiritual guide. There were a number of guides but Bayazid did not like traditional methods. He was in search of an innovative Pir, which he found in the person of Sheikh Ismael, the son of his paternal uncle Sheikh Khudadad. Sheikh Ismael himself was an innovative Pir who followed a method recorded in a manuscripts shown to him by his father in a dream (Qasmi, 1967:8).

The father and the son developed sharp difference of opinion when the former emphasized the discipleship of a traditional Pir, preferably the line of Sheikh Bahauddin Zikria Mulatani and the latter sticking to the line of Sheikh Ismael, the innovative Pir. In order to move forward in the spiritual domain, Bayazid began to live the life of a hermit, diminishing his food and sleep. With the march of time, he realized that he was touching spiritual heights and that his soul was being purified day by day. In another development, Bayazid was asked by Khwaja Khizer in a dream to follow the latter's direction in the line of mysticism which the former willingly accepted. Thereafter Bayazid passed through newer stages of mysticism. He did not perform worldly affairs; instead kept himself engaged in God's remembrance days and nights, until he passed through the Eight Stages of mysticism which no other Sufi has ever described in his mystical discourse. He then assumed the title of Bayazid Miskeen, the stable, humble and contented (Qasmi, 1967:9). Subsequent to this event Bayazid intensified his mystical experimentation till he sensed he was perfect spiritual guide and was able to lead others.

### **Bayazid' Preaching**

Bayazid, first of all concentrated on his own wife and made her to sit in meditation in order to acquaint her with the way of mysticism. Then he won over a number of other disciples and made them sit in meditation. Meditation was practiced at his home and his wife used to prepare meal for them. His father did not approve of such practices but Bayazid maintained his independence to the displeasure of his father. Bayazid's disciples multiplied. During these days, one of the most displeasing practice which evoked scathing criticism from the local Mullahs was that he allowed both men and women to sit together and meditate jointly. Another practice that evoked criticism from the local Mullahs was that he harped upon musical instruments, and this he said he was doing according to instructions issued to him in revelation. Music to Bayazid was of three types: Haram (forbidden) Mubah (tolerable) and Halal (permissible). According to him, music listened to for worldly joy was forbidden while music listened to in love of paradise was tolerable but music listened to in love of the Lord was permissible and as such desirable. In addition to this, Bayazid claimed that his followers and disciples were on the right path while those following other lines were a strayed and bogged down in the dirt of polytheism

(Qasmi, 1967:12) . His disciples, meanwhile, heard an unseen voice bidding to call Bayazid "Pir Rokhan" (the enlightened spiritual guide) and from thence onward he was called by the same title.

A noticeable thing that was in departure from the practices of other Sufis was that Bayazid regarded his discipleship as mandatory. He categorized people as of three types: Sincere, faithful; the infidels and the hypocrites just as happened in Prophet Muhammad's time. Those who followed him were on the right path, those who disobeyed were misguided and those who vacillated were hypocrites. The Ulema were critical of Bayazid's assertions and engaged him in polemic debates, but Bayazid always pointed to their weak points and as such no body could silence him. And when the Ulema and their followers turned violent, Bayazid's faithful disciple stood by his side, creating a state of high social tension and stalemate. An admirable aspect of Bayazid's character, however, was that he lived an austere life. He did not accept charity from his disciples nor he accepted any remuneration for leading congregational prayers (Qasmi, 1967:19).

### **Bayazid Bids Farewell to His Native Town**

The more Bayazid gained strength, the more his father grew annoyed. Extremely dismayed at the ideas and deeds of his son, Qazi Abdullah decided to leave Kaniguram himself. But when the son came to know about his father's intentions, he decided to leave Kaniguram before his father acted and as such moved to the Dawar area. According to Olaf Cairo, Bazid's (Bayazid) new doctrines were not looked on kindly by his father Abdullah. The two quarreled violently and came actually to blows. Bazid (Bayazid) received a serious wound, and went off to live as a hermit in a cave in a cliff above Kaniguram" (Cairo, 1958:203).

In Dawar area, however, the preaching of Bayazid proved more fruitful and the circle of his disciples flattened. In comparison to other Pirs (spiritual guides) the force of Bayazid mysticism was acknowledged. Here, Bayazid was instructed in a dream to leave Dawar for Sarban. One of his lieutenants, also named Bayazid was sent to Tirah to ascertain the situation, if he can find a place for settlement. In Tirah, Khalifa Bayazid was a welcome guest and here too his message had impact on the local population. Khalifa Bayazid however was murdered mistakenly but prior to his death, he informed Bayazid that the land was fertile for the spread of the Roshnite message.

Accordingly, Bayazid left Dawar for Tirah via the Bangash area where he also won some converts. In Tirah, as expected, Bayazid was accorded an unprecedented welcome. "Often the people came forward and, expressing joy and Jubilation lay at the foot of Bayazid Roshan. In every village, women came forward and offered songs in his praise" (Qasmi, 1967:22).

Having passed some days in Tirah, Bayazid left for Khalil area, in vicinity of Peshawar, where he stayed in the house of Malik Shani, a local Khan, whose family members were amongst Bayazid's disciples. Being in the Khalil area, the fame of Bayazid as a spiritual guide spread among the Muhammadzais, Daudzais, Gugyanis, Yousafzais and Safi tribes. The local Pirs, possibly for doctrinal clashes or alarmed at his growing influence, complained to Malik Habib, another local chief of the Khalils. Malik Habib's sympathy was enlisted on the ground that the new Pir claimed to be Mehdi ( the final Savior), a false assertion, and that if the evil was not nipped in the bud, it could spread disturbance in the whole area. Moreover, if the people rallied around him, his followers may pick up swords and suppressing them would become impossible.

Malik Habib thus approached Janis Khan, Subedar of Peshawar, offering him Rs.12000 as bribe to eliminate Bayazid, but Janis Khan, fearing Hakim Muhammad Mirza, the ruler of Kabul, refused to accept the bribe, and do the Job. Malik Habib then approached Muhammad Hakim Mirza with a similar offer of bribe through his courtiers but he too could not be persuaded to fulfill the wishes of the former. Instead he ordered to bring Bayazid to Kabul to ascertain his condition.

Thus, Bayazid, accompanied by his four trained lieutenants, left for Kabul spreading his message in the way. On the way, Sardar Abdul Karim of Toi tribe along with a number of his followers, accepted his discipleship and converted into his fold. Here he left one of his lieutenants and himself proceeded to Kabul.

In Kabul Muhammad Hakim Mirza received Bayazid well and asked him to meet Qazi Khan, the grand Qazi (Judge) for a scholarly religious discourse and that whatever decision was made by the Qazi, the same will be acceptable to Muhammad Hakim Mirza. Qazi Khan then questioned Bayazid about his religious views and having been

satisfied exonerated him from all charges. Bayazid returned to Peshawar victorious but decided to leave the Khalil area for Hashtnagar (Charsadda area) where he settled among the Muhammadzais.

In Charsadda area Bayazid won over a local Pir called Taani and thus his fame spread far and wide. Among the Muhammadzais of Charsadda, Bayazid entered into matrimonial alliances, giving his daughter Kamal Khatoon in marriage to Ali khan, son of Painda khan, a local lord. He also arranged marriages of his two sons namely Sheikh Omar and Jalaluddin with the daughters of Bahadur khan, and Mama Khan respectively. Bayazid himself married a lady called Dani who was his disciple.

### **Bayazid's Messages to Influential Chiefs**

Having established himself in Hashtnagar (Charsadda district), Bayazid sent his lieutenants to spread his message in the surrounding areas, to win people into his fold and to make them repent from all sins. One of his lieutenants, Mawdood was sent to Qandahar where he was able to win some disciples for Bayazid. From Qandahar Mawdood preceded to Sindh via Baluchistan and settled at Said Pur, winning converts for Bayazid' fold. Dawlat, another lieutenant, was sent to the court of Akbar, the Mughal Emperor with Bayazid's book *Siratut Tawheed*. Akbar reportedly acknowledged Bayazid as his Pir (Qasmi, 1967:25), conveying message for Bayazid that whatever service he could render, he would not hesitate to perform. Some gifts were also sent for Bayazid. Another lieutenant, named Yousuf, was sent to Mirza Suleman in Badakhshan with a pamphlet of Bayazid called *Fakhrut Talibeen*. The Mirza summoned to his court a few scholars to argue with the lieutenant of Bayazid. Having been satisfied by the lieutenant with his replies, the Mirza gifted a horse for Bayazid and sent a letter pledging submission to the Pir (Qasmi, 1967:26). Arzani khweshk, a renowned poet, sharp and intelligent well versed in Arabic, Persian, Pashto and Hindi languages, was also one of the eminent lieutenants of Bayazid. Arzani was sent to India to persuade the people to join the fold of his Pir. The same days, Bayazid also issued a message to Pir Baba, a leading and influential Sufi in Buner area, inviting him to join his fold.

Because of doctrinal disagreement or possibly because of his own paramount position in the area, Pir Baba, rejected Bayazid' offer. He then led a few of his disciples including Akhund Darveza, a notable religious scholar and mystical practitioner, and went to Hashtnagar to have a polemic debate with Bayazid over certain mystical and theological questions. The debate however bore little fruit, every side sticking to its own point of view. Akhund Darveza later visited Bayazid again with a view to silence him but to no avail. On this occasion, Mullah Muhammad, called Mullah Zangi Papini, the teacher of Akhund Darveza gave Bayazid the degrading title of Pir-e Tareek (the guide to Darkness) (Qasmi, 1967:27).

### **Bayazid and Armed Encounters**

When the influence of Bayazid spread among the Toi tribe of the Afghans, the people of a village in the same area gathered and announced that this mundane world is ephemeral and that the Dooms day is fast approaching, reciting a Khairul Bayan's opt repeated Pashto verse. These people abandoned worldly business, binding themselves by regular fasting. Mean while a caravan passed through their village carrying merchandize. The people of the village asked "where do you carry the merchandize", "to Kabul", members of the caravan replied. "What then", asked the villagers. "We will load other material from there", was the reply of the owners. The villagers remarked "you are so much committed to this world whereas this world is ephemeral". "Get lost", they were ordered, taking possession of their merchandize, and allowing their horses to trample it underneath their feet so that it is rendered useless. The caravan complained to the rulers in Kabul. This prompted the government to take action. Forces as such were moved and attacked the village. The villagers put up a small battle but were overpowered. Thereafter, adult members of the village were killed and their dependents were taken to Kabul as prisoners (Qasmi, 1967:28).

Knowing about the incident, Bayazid wrote to Mirza Hakim, the ruler of Kabul, pleading innocence and good intentions of the villagers, asking him to release the prisoners. At this Mirza Hakim infuriated and ordered Maasoom khan, Subedar of Peshawar, to arrest Bayazid. Bayazid's well wishers in Peshawar including Painda Khan and Bahar Khan of Hashtnagar, the in laws of Bayazid's children, clandestinely informed Bayazid of the intentions of the Government. Bayazid, as



soon as he got the news, left Muhammadzai area for that of the Yousufzais and got settled at a place near Kalpani in Shahbazgara, modern Mardan. Masoom Khan chased him up to his hiding place and when Bayazid moved to the top of the nearby hill, siege was laid to force him to surrender. Bayazid was left with no choice but to fight. The number of Bayazid's followers present on the occasion was three hundred and thirteen (Qasmi,1967:29) . Before start of the fight, Bayazid made ablution and prayed for success. He then confronted the Mughal army and in a fierce battle that ensued his men were able to inflict heavy losses on the enemy. Some of the armed men were killed and the rest made good their escape. The site of the battle was named as Aghazpur (the place where they had started encounters). Bayazid, however, anticipated another attack and thus he moved to Tirah valley. In Tirah he passed some days but the local people gave trouble to the Mughal army. He then decided to move back to the Yousufzai area, his former abode. Here, he died in 1581AD, two and a half years after the battle of Aghazpur.

### **Descendents of Bayazid**

Bayazid had three wives, Bibi Shamsu, lady Torei Addi and lady Dani. By Bibi Shamsu Bayazid had five sons and one daughter namely Sheikh Omar, Khairuddin, Nooruddin, Kamaluddin, Jalaluddin and Kamal Khatun; by Lady Torei Addi one son called Dawlat and by Lady Dani one son Allah Dad. Bayazid thus was the father of seven sons and one daughter.

Sheikh Omar had established his authority among the Yousufzais who willingly paid land revenue and agricultural tax. Hamza Khan Akozai, (probably a Khan of Thana in Malakand Agency) was deadly opposed to Skeikh Omar' authority. It is conjectured that he was under the influence of Akhund Darveza, the famous saint of Buner. One night a few men affiliated to Hamza Khan Akozai, came and dug out the corpse of Bayazid from his grave and tried to take it away. Knowing about the incident, Skeikh Omar promptly moved his forces and arrested the culprits. Hamza Khan then mobilized a force from among the Yousufzais to secure the release of his men. This resulted in an armed encounter. Skeikh Omar defeated his opponents but, expecting a second attack from the enemy, he, along with his men, moved to Menai, a town in modern Swabi. The men of Hamza Khan Akozi, as expected, conducted a second attack and were again defeated. A final

battle between the forces of Sheikh Omar and Hamza Khan Akozai took place on the bank of river Indus near Tarbella. This time the Yousufzai, Dalazaks and a nearby hill tribe formed a league to resist the Roshnites jointly. The forces of Sheikh Omar were thus encircled. A fierce battle took place in which five of Bayazid's sons namely Sheikh Omar, Khairuddin, Nuruddin, Allah Dad and Dawlat were murdered. Bayazid's youngest son Jalaluddin fought bravely but in the thick of battle plunged into the river and through swimming was able to come out and seek refuge in a nearby house. The Roshnites later recovered him and took him to the Muhammazai area. Kamaluddin at that time was in Tirah and thus saved. Bibi Shamso, the wife of Bayazid was in the custody of the Yousufzais. The beheaded corpses of her sons were presented before her who instead of weeping praised the role of the slain.

Like Bayazid's widow, Bibi Shamso, some of the Roshnites were in the custody of the enemy. On information about the Yousufzai's treatment with the descendents of Bayazid, Akbar, the Mughal monarch, grieved and immediately rushed to Attock to arrive at the Roshnite's rescue. He issued an edict ordering that all the Roshnites be released. All of them as such were set free (Qasmi, 1967:33-36).

Jallauddin, Bayazid's youngest son, aged sixteen, was taken by the emperor to his court but later he was stealthily brought back by the Roshnites to the Pukhtunkhwa region. In latter days when the Pushtuns were at war with the Mughals, Jalaluddin alias Jalala fought Raja Bir Birbal, a close aide of Akbar and killed him near Jamrud in what is now the Khyber agency in 1587 (Pir Roshan, Wikipedia:4).

After Jalaluddin's death, his nephew Ahdad, son of Sheikh Omar, took charge of the struggle against many of the famous Mughal commanders such as Raja Man Singh, Zain Khan, Mahabat Khan, Ghairat Khan and Muzafar Khan.

Later in the days of emperor Shah Jehan(1628-1658), the grandson of emperor Akbar, his commander, Mahabat khan, treacherously massacred 300 Daulatzai Orakzais in Tirah who were Roshnite members. The Roshnite followers, subsequent to this event, engaged Ghairat Khan in a battle near Kohat. Six years latter, Muzafar Khan, then Sobedar of Kabul marched against Ahdad in the Gardez area. After five or six months of intense fighting, Ahdad khan was killed in a

battle. After Ahdad's death, his son Abdul Qadir , along with his mother, Bibi Alayee returned to the Triah to take revenge. Thus under Abdul Qadir's command the Roshnites defeated the forces of Muzafar Khan. Muzafar Khan himself was killed near Peshawar. The whole of Peshawar now lay at the feet of Abdul Qadir (Pir Roshan Wikipedia:4). Abdul Qadir later signed a truce with Emperor Shah Jehan, brokered through his commander Said Khan.

The descendents of Bayazid, in the days of Akbar (1542-1605), had purchased land in Jalandhar (East Punjab) from local land owners and established Basti Danishmadan and Basti Sheikh Darvesh and later Basti Baba Khel. The Baba Khel branch of the Barki lived in Jalandhar area in fortress like compounds fighting off the Sikhs who surrounded their lands until the early 20<sup>th</sup> century. With the partition of India in 1947, the descendents of Bayazid who then served in British Indian Army and Navy, left their homes in Jalandhar and moved to the new state of Pakistan (Pir Roshan, wikipedia:5).

### **Impact of the Roshnites**

The founder of the Roshnite Movement, Bayazid Ansari, intrinsically had intense "fire" burning in his mind. Unlike the prevailing trends, even in the early years of his life, he demonstrated non-conformist independent outlook. He possessed a sense of unsatisfying curiosity and critical observation. Using the force of his own intellect, he rejected the traditional theological approaches to religion and was able to pass through newer stages of mystical experience. In mysticism, he followed, Sheikh Ismael, the non-traditional Sufi, to the dismay of his father. Also he followed Khwaja Khizer, s mystical guidance shown to him in a dream, again a non-traditional method. In mystical line, he experienced eight stages which no other Sufi had ever described before him.

Equipped with experiential religious knowledge with a firm belief in God's existence and mission of Prophet Muhammad, Bayazid bore the burden of social reformation. Devoted to his mission, he was able to win into his fold converts from a variety of people ranging from ordinary ones to the intellectual and mystical elite of his time. He had in his discipleship men like Arzani Khweshki and Ali Muhammad Mukhlis Qandahari, men of great wisdom and literary contribution.

Issueing from the mountains of Waziristan, Bayazid mobilized the tribes of Orakzai, Afridi, Khalil, Mohammadzai and Yousufzai in the north. He issued messages to the influential elite of his time including Akbar the Great and the Pir Baba in Buner area. The former agreed to accept Bayazid as his Pir but the latter refused to submit to him. Pir Baba himself wielded a great influence in the area. A storm of opposition arose as a result of Bayazid,s message to Pir Baba which did not have a healthy impact upon the society. Doctrinal recrimination ensued and the society was poles apart. In spite of firm opposition Bayazid had the following of significant number of devotees ready to lay their lives for the cause of their Pir.

Bayazid had polemical debates with his doctrinal opponents and often humbled them with his force of reasoning. His charming personality was thus the focus of attention of many which added strength to his influence. Though his evangelical methods were disliked by many, he posed to follow the prophetic methods in demanding undiluted loyalty from his followers.

Any way, he had a deep passion to transform humanity on religious lines and eradicate social evils. His main source of guidance was the holy Quran and the Sunnah of Prophet Muhammad as interpreted in the light of his mystical experiences. The unique aspect of his preaching however was that he sought complete and unquestioned submission to his own doctrines under his own guidance .To him discipleship of a Pir-e-Kamil (perfect spiritual guide) which according to his own estimation was he himself, was mandatory. Those who obeyed him were rightly guided, and those who disobeyed were strayed. Though he did not claim to be a prophet himself yet to many he seemed to pose as a prophet.

Bayazid has authored several books such as Khairul Bayan, Siratut Tawheed, Maqsoodul Momineen, Farhatut Talibeen,, Haal Nama, Maktubat wajeed de Shuluk (poetry in Punjabi) and Roshni Nama. Recently, Habibullah Rafi, (Shinwari, 2007:2), 'a Canada based Afghan researcher, has disclosed that he has discovered a new booklet titled Darveshnama which has been authored by Pir Roshan. According to him the manuscript was lying in the Afghanistan National Archives Library. The discoverer claims that the manuscript was without a name and that he gave it the name of Darveshnama because it addresses the Darveshan or saints and includes matter on how to

adopt the Sufi discipline.

Just as shown by the recent discovery, some of Bayazid's books are traceable others are extinct. Those that are available furnish testimony to Bayazid's passion and appeal. Of his books, *Khairul Bayan*, discovered by Maulana Abdul Qadir, former Director of Pashto Academy, University of Peshawar, in the library of Tubengin University Germany in 1967 AD, is considered the most famous and a true representative of Bayazid's thought. *Khairul Bayan* is written in four languages (Pashto, Arabic, Persian and a little Hindi) and its tone and tenor is emphatic and persuasive. Its content is deemed to have been revealed to Bayazid. Its style of writing evinces a discourse between Bayazid and the unseen Divine Being.

As a result of evangelical zest, Bayazid and his leading disciples, have enriched Pashto language and literature. Bayazid himself is regarded to be the architect of Pashto alphabets, distinguishing Pashto script that from of the Arabic in vogue at that time.

A purely religious personality with a strong religious passion and appeal, Bayazid's conduct was made controversial and interpreted as an aspirant of political power because of his organizational tactics. His claim of leadership and a demand of undiluted following was seen a political role but to portray him more as a political than a religious leader will perhaps be an incorrect reading of his conduct. He was undoubtedly one of the most controversial figures in Pashtun's religious and political history. His admirers called him the enlightened and illuminated spiritual guide (*Pir Roshan*), while his opponents condemned him as the darkened and misguided spiritual guide (*Pir Tareek*). Without a doubt, however, his personality had a charm and an extraordinary emotional appeal with a mesmerizing effect.

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