



## **Philosophical Study of Figures in Mirza Khan's Poems**

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### **Author's contribution**

*The sole author designed, analysed, interpreted and prepared the manuscript.*

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### **ABSTRACT**

Pashtu Language poet, Mirza Khan's poetry like the poetry of other poets of the world has a mention of figures. The mention of figures in his thoughts has relation with heavenly books, religions and philosophy school of Pythagoras. Most countries of the world have the same culture and many other things in common. For example, one of them is the mention of figures in poetry by the poets of the world. Every figure has its own meaning in various cultures. Similarly, figures have been mentioned in Mirza Khan's Poetry for a specific meaning.

This research has two parts. The first part is about theories and the second major part is about the mention of figures in Mirza Khan's poetry and their meanings. Different figures and their meanings have been shown in his poetry along with the meaning of his poems.

The orders of materials, proper use of references in different parts of this research and ways of adoption have been properly used. The goal of this research is to write a new and scientific research article and to make it clear to the poets of other languages that Pashtu poets have also mentioned figures in their poems, some of which have common moral characteristics.

This is a library research meaning the materials have been taken from different books. After analysis and interpretation, the opinions of the author have been specified and the materials taken from

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other books have also been clarified and cited. The method of this research is explanatory and descriptive. The research findings and achievements help us conclude that figures have been mentioned in Mirza Khan's Poetry and the research work is important because no-one has ever worked in this area of Pashtu Language. This is the first research work which is a short research of its kind.

*Keywords: Figures; philosophy; Sufism; Pythagoras; figure seven; figure four and figure three.*

## 1. INTRODUCTION

Pashto Language will rarely have poets like Mirza Khan who has expressed mathematical and philosophical research of Pythagoras in his thoughts. The historical background of figures is very old and can be seen in Heaven scrolls, heaven books, Philosophy of Pythagoras, Aristotle, New Platonism, and the movement of Ikhwan-e-Safa. However, discussion of figures in Mirza Khan's Poetry is considerable from different aspects.

Regarding figures, somewhat differences can be noticed in different nations and people of the world. One of its best examples is the similarities of figures in epics. Figure seven is seen in all the epics of the world.

Regarding the research, materials have been chosen from first hand references and I have tried to show the references in all parts of the article. The goal of this research is to write a new academic article in an academic field. I have tried hard to mention figures in the poems of a poet whose work has never been discussed.

## 2. RESEARCH METHODS

This research has been conducted based on library, descriptive and explanatory methods. Books have been studied for it, and the contents picked up from the books were interpreted and analyzed first and then presented.

In library research methods, materials are taken from various books and the books are mentioned as references in different parts of the research article. After that, adoptions are used in a systematic way. To strengthen my statement, adoptions are used and after the explanation and clarifications, we reach a conclusion.

## 3. DISCUSSION

### 3.1 Figures and Philosophy of Pythagoras

Hundred years ago, before Christ, the innovations of Pythagoras were all about the nature of figures [1].

But not about the introduction of figures. Following his idea, every figure has a meaning. For proving everything including the whole universe of the world, death and life, creation and elimination of the world, he used figures.

Pythagoras studied the relations between mathematics and philosophy. And on the other hand, the relations between music and philosophy in China and some corners of the world were being discussed, too. His idea was not only scientific and philosophical, but also it had some religious, political, and moral purposes. He symbolically discussed figures and showed every figure as a symbol, which is a good example in Pashto literature and is currently the symbolism school in world-historical epics, prose and poems. In Pashto literature, this idea is presented in Mirza Khan's poems which will be discussed later. (akwan \_ u \_ safa, (.), p 170).

The meaning of figure seven "7" is to provide opportunity, four "4" means justice, six "6" means six dimensions or sides. After Pythagoras, some other Greek scholars especially Aristotle followed his way and paid attention to the philosophical study of figures. (akwan \_ u \_ safa, (.), p 277)

The philosophical idea of Pythagoras was discussed by other scholars after him. The one among these scholars was Aristotle. Over time, some other scholars like Avicenna, Ibn-e-Roshd, Farabi, and some other scholars studied Greek thoughts in Islam. It is also important to mention that there was a secret group of people by the name of "Ekhwan-u-safa". Scholars do not have a single idea about them, but it is said that they were writing books secretly. They were publishing books by the name of fake writers. This group had published almost 50 books. They were symbolically utilizing figures, and the influences of Pythagoras philosophy could be seen in their work as well. It is also said about this group that they published plenty of booklets, and one portion of their booklets was mathematical.

The contents of these booklets were pretty close to Pythagoras thoughts. They believe and focus that the facts of things rooted in figures. The only purpose of their struggles was to explain that there is no conflict between Greek philosophy and Islamic Sharia, but we can use both of them as a guide. Following the school of Pythagoras and Socrates, Ekhawan-u-safa were thinking and focusing on purifying sensuality and moral of human. Subsequently, the relationship between philosophy and ritual decrees tells that Ekhawans were the inheritors of Hermes and Pythagorean. Without a doubt, it is clear that the Ekhwn-u-safa group was impressed in most of the matters by Greek philosophy, Flotin ideas, and especially by Pythagorean beliefs. Ekhwans were appreciating the philosophical thoughts of Plato and Aristotle, and about figures, they were insisting on Pythagoras ideas. They were explaining that the universe and all the things within the universe are based on figures. In addition to it, they claim if someone understands figures and the nature of things, he/she can understand the quantity and types of things very easily.

### 3.1.1 They are talking about even, triple and four numbers as follow

Even like, psychical and mental, light and dark, moving and motionless, high and low, hot and chill, wet and dry, light and heavy, good and bad, and male and female.

Triple, such as: length, width, and depth.

Triple measures, such as: line, surface, and body.

Triple tenses, such as: present, past, and future.  
Four, such as: fire, water, air, and land.

Four seasons: spring, summer, fall, and winter.

Four directions: east, west, north, and south [1].

### 3.2 Figures in Persian Literature

As we can see figures in epics and poems in Pashto literature, similarly, in Persian literature, Rostam faces troubles seven times in one epic\_ Rostam Epic.

Figure seven "7" has existed in various tales and legends in Persian literature. Different tales and legends were ended in seven days. Heroes have seven siblings in several films.

Herudit says: Pars (a place in Iran) was formed of seven tribes in the time of Khahamenshian.

### 3.2.1 Studying figures in Mirza Khan's poems

In middle Asia, a tribe came to existence which was called by the name of (Horopia Ghorzang). This philosophy-following band believes that the phenomenon of the word is sacred. The Government of Timore was doubtful about the secret, symbolism, and the creation of alphabets. Therefore, they harassed the followers of this belief. The background of this movement (band) is historical even it reaches to Pythagoras. After Pythagoras, his idea was followed by Aristotle. On the other hand, the followers of Platonism worked remarkably to this idea.

A band by the name of Ekwan-u-safa [2] came into existence. They were writing symbolically and mysteriously. The belief of these thoughtful people on figures was a struggle in a way to explain and describe matters. They confessed figures as their spiritual value. Those schools and groups impressed by Greek and Platonic were also impressed by the Pythagorean idea. [1].

It was said that the one among Islamic philosophers who was discussing a lot about the value and importance of the figures and who was familiar with Greek philosophy as well, was Avicenna. Based on knowledge about Greek sciences and philosophy by Avicenna and his colleagues, Farabi, Ibn-e-Roshd, and others, they examined Greek sciences and philosophy in Islam, and they were working on relations between Islam and Greek sciences as well [1].

In Pashto literature, Mirza Khan is the spiritual poet in whose thoughts and poems you can see figures [3].

Mysticism and Sufism which are very complicated matters explained them in figures and symbolically presented his aim. He had been in India for a long, and Indian ideas can be seen in his speeches. He has some similarities of thoughts with Persian poets as well. In Mirza's times, "Char Ansur" by Bedil is also mentionable, and Char Ansur is also stated in Mirza's poems.

In Dewan of Mirza Khan, figures like: "2, 4, 5, 6, and 7" are mentioned. This single figure has a special value in Pythagorean philosophy and mathematical discussion [3].

In these figures and numbers, some are more valuable because they are mentioned frequently

in world literature. Seven “7” is one from among them. Having seven Gods of Sumerian tribes, seven positions in religious and mystic epic\_ “Mantiq-u-twair, seven souls of cats, and naming baby on the seventh day all indicate that figure of seven “7” is a lucky number. The nature and meanings of figure seven “7” in the philosophy of Pythagoras and according to the mathematical numeric are spirituality, sensitivity, sympathy, irony, symbol, and mystery. Seven stars had a significant value in former people of Kinan, and these seven stars are the background of their seven Gods. They used to affiliate their fates with the sun, moon, Venus, Mercury, Mars, Saturn, and Jupiter, and these seven were causing to create day and night. Over time, the eight planets were discovered; therefore the digit of eight is a horrible and bad figure. They believe that digit “7” is very sacred, and they had their logic. Furthermore, it was said that digit “12” was a good figure, because we have 12 months in a year. A year is divided into four seasons, each season has four months, each month consists of four weeks, and then finally each week has seven days. In the compilation of the Bible, 12 bridges were shown; therefore “12” was a good figure for them. “13” was said to be the worst number, because months are 12.

According to the Bible, the Storm of Noah happened on the 13th. Adam ate the seed of the wheat on the 13th as well. Considering all these facts, digit 13 is not a good figure. Considering the sounds and figures, values and quantities of alphabets and words, language is the shared discussion of philosophy and Sufism. This discussion was started by priests (Rohanian). But in Islamic culture, this discussion has already existed [4].

In Mirza Khan’s poems and thoughts, there are plenty of philosophical and mystic examples of figures. Here I am going to bring some examples. For a better description, it is better to enlighten the philosophical and mystic value of figures in Mirza’s poems.

### 3.2.1.1 The figures of 1 and 2 are mentioned in the following two couplets

په وحدت کي د دويم حاڪمي نه وي  
پيدائش دواړو خلقو له خلاقه  
د يوه تر يوه زياته شماره نشته  
[5]دی فقير ميرزا حساب يي کړ بي باقه

Concept of translation

Mirza Khan Ansari says, Allah is one and adding figure “two” with “one” is wrong. There is no

better figure than one and the reason is the relation of this figure with God. There is no greater figure than one. Mirza Khan counts everything and only one has a value for him and sees no greater figure than one.

In Islamic Sufism and the world vision of the mystic, believing in God is obligatory, and the emanations of him are clear in everything. The purpose of figure “1” is the unity of God. Pythagoreans are considering the digit “2” figure as two oppositions and believe that the whole world is made up of these two oppositions, and they are useful for humans. For example, endless and non-endless, odd and even, single and plural, male and female, left and right, light and dark, square and rectangular, and best and worst.

In the philosophy of oppositions, life and death can be a good example of oppositions, which in Sumerian epic, the close friend of Gilgamesh, Bahlool, and a warrior Ankido went to die, and no power could rescue them. Despite the countless struggles of Gilgamesh, his friend dies. Here a question arises to Gilgamesh that he cannot live for long as well, so he would die one day. This topic is the discussion of “Life and death philosophy”, which in Pythagoras philosophy, digit of “2” is the figure of opposition. So the same, life and death are two oppositions.

Firdausi got a result of the disloyalty of life. It says: “If there was no death, then it was hard to adjust all these humans in this world.” There would be plenty of environmental and labor problems.

According to the reincarnation belief of Hinduism, death only eliminates the body of a human, but the soul remains still alive and comes in another body back to the world. A body is given to the soul based on deeds. If a soul had done good deeds before, for the next time, it comes again to a good body. Similarly, if a soul had done bad actions, it comes back to a bad body. In the sect of Hinduism, death is not considered as the elimination of humans [3].

With death, only the body is eliminated, but both the soul and deeds are remaining. There is an idea that these two old archetypes, “life and death” are remained from social unconsciousness to the humans [6].

A tribe of Jews puts candies with the dead body in the graves. They believe that they are asleep,

and after they get up, they would be hungry, so they would eat these candies.

دغه زره په مثال تخت دی  
پري دوه څيزه عداوت کا  
دا يو گروه دی د نېک بختو  
[5] بل فرمان د شقاوت کا

Concept of translation

He says, heart in the body is like a throne and there are parts of goodness and badness or angels and animals. Human beings spend their time with these two (goodness and badness) and encounters lots of problems. One groups is a proponent of goodness and another one is a seeker of badness. The mention of goodness and badness has been made here using figure “2”.

In the above poem, the figure of “2” is mentioned. In the world of epic, there is always a conflict between good and bad, in which good always overwhelms over bad. God is helping a group of champions, the champions are willing for good actions, but another God is helping the oppositions who are against the champions and looking for bad. In this fight between Demiurge and Ahura Mazda, everything comes in the favor of Ahura Mazda, but sometimes Demiurge also reaches his targets.

In the discussion of egoism in psychology, human troubles are made by humans by themselves. There is always a conflict between confidence and self-control. For example, there is a couplet:

جهنم نه چپرته لري دی نه پټ په بل جهان کی  
[7] جهنم د هر انسان دی هر انسان ته په خپل خان کی

In old myths, the great God of the Greek language is Zeus. He creates other Gods and then examines his power with them. He showed his mighty to different things and proved that is the most powerful ever. He was creating his enemies by himself and then annoying and killing them to frighten them.

From the actions of Zeus, it seems that they were also engaged in the conflict of good and bad. Gods are also split into two groups. One group is in the favor of good which is the group of Ahura Mazda. The other group is in the favor of bad which the group of Demiurge [8].

There is a big conflict of confidence and self-control inside the human. These two things are directed by heart, and the relation of unconsciousness plays a major role in it. It

means that all relations of the heart are connected directly and indirectly to the unconsciousness.

In his books *Ahya-ul-Olom* and *Kimya-e-Saadat*, Imam Ghazali states, that the place of good and bad is the heart. He resembles the whole body of a human with a kingdom and calls the heart as its king. Similarly, Mirza Khan also considers the heart as the place of good and bad, and the one who is close to God will pass this exam. At the time of Gushtasib, Zoroastrianism became formal. In this religion, whoever doing good was called the follower of Ahura Mazda, and whoever doing bad was called the follower of Demiurge [3].

The following couplet of Mirza Khan is talking about the Figure “4” as bellow

د بېنا په حضور چاري څه پټ نه شي  
[5] لاس او پښي يې دي څلور عدل گویا

Concept of translation

Mirza Khan advises people that it is not hidden from anyone who can see that the Creator has created everything in a balanced way. He has given every human the same two hands and two legs which are equal to four. Almighty Allah did it with justice and has given all the humans the same and equal body parts.

Confirming the philosophy of Pythagoras, Mirza Khan is considering “4” as the figure of justice. Pythagoras says: “2+2 is equal to 4”. Here, justice is implemented, and the two digits which are side to side are the same. Therefore, it does not cause any damage [9].

3.2.2 In his prose works, Ustad Ulfat says

“If we add two numbers in the way in which one is above and the other one is below it, for example like  $(\frac{2}{2})$ , so they become 4. But if we write them side to side, like 22, it becomes “22” twenty-two. (20). Here, Ustad Ulfat talks about equality, justice, and unity [10].

Here, this also talks about number “4”

يو څلور عنصر مي واغوست  
د اسمان پر مخ اوره يم  
له وحدته په کثرت شوم  
هغه نشته، چي زه نه يم  
حياتي مي له حياتو  
او گویا په هره خوله يم  
زه شنوا په کل غورونو  
[5] بېنايي د هر لېمه يم

### Mirza's poem concept

Four elements have been mentioned in the above poem and it says that humans have four parts (soil, fire, water and air) in themselves. Mirza Khan is Sufi and theosophical poet and the mention of four elements like figure 4 is very common in Islamic Sufism.

Bedil had written a book in India by the name of "Char Ansur" which means four elements. Mirza Khan also stayed in India, and he has brought up these four elements in his book. Four elements are consisting of water, wind, fire, and earth, of which all the things in the universe are made up of these four elements.

Water is the second vital thing among these four elements, which is used as a symbol of "Abbe Hayat" water of life, in world epics. The start of the world has begun from water. Quran says that the creation of every matter was because of water. Mentioning water and passing through water can be seen in the world epics and myths. Old myths tell us that when a person would charge with a crime, he/she would be thrown into the water. If he/she was a criminal, then he/she would be drowned in the bottom of the water, but if he/she was sinless then would remain on the top of the water.

In epics and myths, water is used with different meanings and mysteries. Water is the mystery of entity and is a symbol of life. There is water in the womb, and the womb is the first place for the baby to be created. Water is the symbol of unity and separation. Boarding on the ship and getting apart from family and joining others can be done only via water. A ship is going from one place to another through the water. Water is giving life to both bushes and trees and feed them as well. The history of priests affiliates the life of trees, freshness of trees, and the merits of trees with water.

In the myths of Mesopotamia and the first Sumerian epic, water was very valuable. When Ankido is cutting the trees of the Sader jungle, the gods get angry at him and sentence him with death. In Pashto literature and other literature of the world, water is considered the basic element of life. It is said that Khezhar has tasted water in which there is endless life.

### 3.2.3 Couplets about figure "5" in Mirza Khan's poems

عارفان دي پنځه لونه  
چي ميرزا يې عبارت کا  
او واجد سامع واصل دی  
[5] موحد، چي مسکنت کا

The Concept of Translation: In this poem, Mirza Khan has mentioned five positions which are consisting of "Wajid, Samigh, Wasil, Moahed and Maskanat", in which each position has its meaning. Seven other essays of "Sair and Slook".

In a book by the name of "Mantiq-ut-twair" are also mentionable as he explains them better in a couplet.

طلب و معرفت و فقر و استغنا  
بعد توحيد، حيرت است و فنا

Mirza Khan has talked about six sides in his book. His aim in the world of Sufism was to tell that God is everywhere in the east, west, south, north, and up and down. Seeing God in all these directions and thinking about his entity, needs the eyes of the heart. This idea is somehow in relation with Pythagoras philosophy and says:

نابيننا به يې د سر په سترگو گوري  
د معنی ديدن باريک دی پر بل پير شي  
يو ځينتن له شش جهته منز ه دی  
[5] بيگانه دلي خپلپيري دشمن مير شي

The translation concept of the above Poem

The delicacy of seeing is needed and Almighty Allah is free of six characteristics. Six characteristics are (North, South, east, west, up and down). Here the mention of figure "6" has been made.

There are plenty of discussions about the number "7". At the time of the People of "Kinan", they believed in seven stars as their Gods. They were considering number "8" as the worst figure. Mirza also has mentioned seven heavens and earth in his poems as follow:

دا بي مثله زره مي جام لکه د جم شه  
پکي وينم اووه ځمکي سماواته  
دگومان دويي م ليري کره له ميانه  
[5] له فاني منزله را علم وبقا ته

## The Concept of the Poem

The poet says that my heart is the cup of squall and in which I see seven earths (planets) and skies. "Seven earths and skies" has been mentioned in different heavenly books and cultures.

The figure of "7" found its permanent place in Sufism and Mysticism. Sheik Farid-ul-din Atar "Nishafori" has talked about seven positions in his book, Mantiq-ut-twair. And on the other hand, Jalaluddin Muhammad Balkhi considers these seven positions as the seven capitals of love in his book, Masnwi-e-Malawi. These seven positions can be seen in the speeches of followers of Sufism and Mysticism. All the figures that we talked about from the beginning to the end of this research have resembled the philosophy of Pythagoras and Mathematical theories.

## 4. RESULTS

The result of this research is that figures are mentioned in several other kinds of literature of the world besides Pashto literature, and there are different co-relations between different literary figures of the world in this section. In Pashto literature, figures are also mentioned in the poems of other poets apart from Mirza Khan Ansari. In the thoughts, poems, and ideas of Mirza Khan, figures were brought up from the view of philosophy, religion, and sect.

The goal of this research is to write a new article to Pashto Language and to prove that Mirza Khan like other poets of the world has mentioned figures in his poetry as cultural, academic common similarities of figures which can be noticed in his thoughts.

## 5. CONCLUSION

The achievement of this research is that it tells that there are figures in Mirza Khan's poems, and these figures are the figures which were used by Pythagoras and his followers. Besides that, the influences of Indian literature can be seen in his poems, thoughts, and ideas, especially of Bedil.

You can notice the figures of "1, 2, 4, 5, 6, 7" in Mirza Khan's poems. He used the figure of "1" by mean of monotheism of God. "2" was used to describe the conflict between confidence and self-control, and "4" has been picked up as a symbol to represent justice. He used the figure of "5" to stand for five positions, and "6" to show six directions\_ north, south, east, west, up, and down. Besides all these, Mirza has used the figure of "7" as a symbol for the seven heavens and earth and considers it as a sacred figure.

## COMPETING INTERESTS

Author has declared that no competing interests exist.

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