

Rahman Baba's Concept of God

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Abstract:

Rahman Baba has been one of the greatest mystical poets of Pashto literature. He was the lover of God and often used to weep for union with Him. This article is aimed at finding out Rahman's approach to God. Our findings are that Baba is well aware of the status of God. He is a true believer and his approach to God is totally in accordance with Islam. At this point he looks like a religious scholar. And on the other hand, after studying his diwan (The collection of Baba's poetry), he seems to be a great Sufi and an ardent lover of God, who holds: "If someone were to offer me both this world and the next; I would not give away your love for this and that". It was found that Baba has no other desire except the vision of God used to weep all the time due to separation from Him. He used to say, "At last Rahman will find You [God] after the sacrifice of his life."

This article is concerned with Rahman Baba's approach to God. But before we come to discuss Rahman Baba's (approach to God) it is necessary to define the term 'God' in the light of various religions of the world including Islam. As Rahman Baba is a Sufi it is necessary to study Sufis' approach to God in general and then we would move on to see as to what Rahman Baba says about God.

Major themes included in this article are:

- Various Concepts of God. This part is introductory. Here we will discuss very briefly the concept of God in the light of Semitic and Non- Semitic religions of the world, that is, Hinduism, Judaism and Christianity.
- Islamic Concept of God. In this part we will see what Islam says about God.

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- Mystics' (Sufis'), Approach to God. In this part the ideas of some of the eminent mystics of Islam about God will be discussed
- Rahman Baba's approach to God.

Various Concepts of God:

Fasus-ul-Hikm, the book of Ibnul Arabi, has discussed various concepts of God number wise and briefly. Here are some samples, taken from the said book in order to make the concept intelligible.

1. Some people say that there is no super natural being and the system of the universe runs automatically. Nothing is known about any real and clear system in the universe.
2. Some people say that there are male gods and female gods and there is separate god for each and every work. These gods also have conjugal relations and give birth to children. They mostly fight with each other and every new task and development take place when the god or goddess of the first task is defeated. They try to prove this world as a jungle of ferocious beings. But in reality they are not aware of the true meaning of God. In 'Surah Al Ikhlas' God has defined Himself in the most simple and comprehensive terms.
3. Some people say that God blesses them with knowledge but they do not know the relationship of man and God and have no awareness of their own selves.
4. Some people are of the opinion that there is a matter, and that matter is eternal. But according to physics, matter cannot change its place until any external force disturbs it. It means that matter has no power of decision. Actually

these people are not alive but we are alive and are aware of the reality of God.

5. Some people say that God is the sum total of the Universe.

Now the question arises if some thing vanishes from the Universe can it cause the power of God to decline. But we know that God is perfect and nothing can affect His dignity.

6. Some people say that God is separate from His creatures.

He is seated on Arsh (The Throne of God) and sees everything from there. But God Himself says, "I am nearer to man than his jugular vein."

7. Some people think that God created this universe by His Will.

8. Some people think that the Attributes of God are physical and existent apart from His nature. Every attribute has its opposite for example, life and death, knowledge and ignorance, strong and weak, seen and unseen etc. But they do not believe the unseen and the realities of life.¹

Hinduism is commonly perceived as a polytheistic religion. Indeed, most Hindus would attest to this, by professing belief in multiple Gods. While some Hindus believe in the existence of three gods, some believe in thousands of gods, and some others in thirty-three crore i.e. 330 million Gods. However, learned Hindus, who are well versed in their scriptures, insist that a Hindu should believe in and worship only one God.

The major difference between the Hindu and the Muslim perception of God is the common Hindus' belief in the philosophy of Pantheism. Pantheism considers everything, living and non-living, to be Divine and Sacred. The common Hindu, therefore, considers everything

as God. He considers the trees as God, the sun as God, the moon as God, the monkey as God, the snake as God and even human beings as manifestations of God!

Islam, on the contrary, exhorts man to consider himself and his surroundings as examples of Divine Creation rather than as divinity itself. The Muslim says everything is God's. In other words the Muslims believe that everything belongs to God.² Pantheism holds that God is in everything while Monotheism holds that God is with everything. Islam in particular, is committed to Monotheism where as Hinduism seems to be inclined towards pantheism.

Judaism maintains that we are all God's children. A well-known piece of Jewish liturgy repeatedly describes God as "Avinu Malkeinu," our Father, our King. The Talmud teaches that there are three participants in the formation of every human being: the mother and father, who provide the physical form, and God, who provides the soul, the personality, and the intelligence. It is said that one of God's greatest gifts to humanity is the knowledge that we are His children and created in His image.³

The Christians believe that Prophet Christ (PBUH) is the Son of God. Muslims believe that Jesus was a Prophet and a human being; they reject the Christian doctrine of the Trinity, comparing it to polytheism.

Islamic Concept of God:

Islam's fundamental theological concept is Tawhid, the belief that there is only one God. The first of the Five Pillars of Islam, Tawhid is expressed in the 'Shahadah' (testification), which declares that there is no god but God, and that Muhammad is God's messenger. In traditional Islamic theology, God is beyond all comprehension. Muslims are not expected to visualize God but to worship and adore Him as a Protector.⁴

The existence of God, Allah, as the Creator and Sustainer of the universe and of man, and particularly as the giver of guidance for man, and he who judges man, individually and collectively and metes out to him merciful justice, is the most important and fundamental message of the Quran, which is called “guidance for mankind” (Hudan Lil Nas). The Quran gives the attributes of Allah as infinitely merciful, and stresses His infinite majesty. Reference to Allah occurs “well over 2,500 times in the Holy Quran. The main points to be drawn from these numerous references to Allah are that:

- Everything except Allah is contingent on Allah, including the entirety of nature.
- Allah with all His might and glory, is essentially the all merciful.
- Both these aspects necessarily entail a proper relationship between Allah and man.

The Quran again and again points out that Allah gives meaning and life to everything. “He is all enveloping, literally infinite and He alone is infinite.” The Quran lays down:

He is God other than whom there is none. He is the knower the unseen and seen, the most merciful, and the most compassionate. He is the God other than whom there is none, the sovereign, the Holy, the one with peace and integrity, the keeper of the faith, the protector, the mighty, the one whose will is power, the most supreme, glory to Him... He is the creator; the maker, the fashioner, to whom belongs beautiful names; whatever is in the heavens and the earth sings His glories. He is the mighty one, the wise one.⁵

The Quran further lays down

And who other than Him made the earth a firm abode (for you) and set rivers traversing through it and put firm mountains therein and sealed off one sea from the other? Is there then a God beside God?

And who other than Him responds to the distressed one when he calls Him and He relieves of the distress and who has made you (mankind) His vicegerents on earth? Is there then a God beside God?

And who other than Him guides you in darkness of the land and sea? And who sends forth winds heralding his mercy (rain)? Is there God besides God . . .?''⁶

These verses from the Qur'an stress Allah's supreme power and lordship over mankind and the universe; they equally emphasize Allah's mercy and forgiveness. In the Holy Qur'an it is repeatedly stressed that Allah is merciful and forgiving. It is emphasized: "He has imposed the law of mercy upon Himself"⁷ and "My mercy comprehends all." "For those who genuinely repent, God transmutes their lapses into goodness" (25:70).⁸

The holy Qur'an mentions that it is He Who created the heavens and the earth in true (proportions): The day He saith, "Be," behold! It is. His Word is the Truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the wise, well acquainted (with all things). The Prophet Ibrahim (a.s) said to his father Azar: "Takest thou idols for Gods? For I see thee and thy people in manifest error." So also did We show Ibrahim the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. When the night covered him over, he saw a star: he said: "This is my Lord." But when it set, he said: "I love not those that set." When he saw the moon rising in splendour, He said: "This is my Lord." But when the moon set, he said: "Unless my Lord guide me, I shall

surely be among those who go astray." When he saw the sun rising in splendour, he said: "This is my Lord; This is the greatest (of all). But when the sun set, he said : "O my people! I am indeed free from your (guilt) of giving partner to Allah." "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partner to Allah." (6: 73-79)⁹.

In traditional Islamic theology, God is beyond all comprehension; Muslims are not expected to visualize God but to worship and adore him as a protector. Although Muslims believe that Jesus was a prophet, they reject the Christian doctrine of the Trinity, comparing it to polytheism. Jesus was created without a father just as Adam was created without a father and a mother. Both these creations were the manifestations of the power of God, the Almighty. Neither of the two could be assumed to hold any share in His Godhood. In Islamic theology, Jesus is just a man though His chosen Prophet; but not the son of God; God is described in a chapter (*Surah Al Ikhlas*) of the Qur'an as "...God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."

This is perfect definition of God and is sufficient for the rejection of all the false conception made by various sects of the community. Dr. Zakir Naik rightly says that a person who has the four qualities explained in Surah Al Ikhlas, we the Muslims will accept that person as God.¹⁰

Mystics' (Sufis') Approach to God:

It's only to comfort my self that I call him my beloved; What relationship is possible between weak and strong? P-131

In the human breast, there is love; the love of one Supreme Beauty. It is in this aspect of human aspiration that the thought of India

and Iran, of the East and the West, meet on common ground, works on the one fundamental and common principle of love. The peculiar features of the East and the West, of Muslim and non Muslim, vanish in the admiration of one Supreme Beauty. All mystics, whether in Iran or in India, Arabia or China, Europe or Asia, sing the same song of longing for the beloved. There may be differences in detail, in language, in expression, in description, but in the main principle, all are united as drops of one ocean. All are seekers of God and the ways leading to Him are many, but He is one. Therefore according to Rumi, if one is sincere in his intention, he will find Him.

The Sufis are friends of God. They consider God as a friend of them. They take God not as a 'Qahhar' but as extremely Kind, Compassionate and Merciful. They are devoted to God. God Almighty has illuminated their souls with the light of His Beauty and saved them from limitations of cause and effect, and has bestowed upon them the robe of honour and Divine nearness (Qurb) to be able to behold His Beauty and enjoy the state of unity with him. Sufis are literally God intoxicated individuals. They think of nothing, feel of nothing, and dream of nothing but God. He is the main focus of their being.

Dhu'l- Nun says, "The Sufis are the folk who have preferred God to everything, so that God has preferred them to everything." He further says, "The Supreme Being creates everything from nothing. No cause can be given for creation. There is no other ruler in the heaven or earth but God."

Khawaja Hassan Basri says, "A person is sincere in his love to God, when his patience and piety are for God and not for the fear of hell or for the prize of Paradise." He is also reported to have said that *the real Sufis are true lovers of God, devoted to His worship day and night, and*

*are far from hypocrisy, falsehood and lust. Their speech is for God, their hearing is for God, their love is for God, their action is for God and their efforts are concentrated to achieve God's nearness and God's vision.*¹¹

Syed Ali bin Uthman al-Hujweri says, “*When misfortunes come, the negligent say, “Thank God we are safe,” and the friends of God say, “Thank God our faith is safe.*” So the contentment of His friends with their Master is superior to the contentment of the negligent with wealth or other than God. He further says that once when Hadhrat Saeed bin Mussayyib was in Makkah, a person came to him and said, “Let me know of that halal (lawful) which has no haram (unlawful) in it, and that haram which has no halal in it.” He said, “*Remembrance of God is the halal in which there is no haram, and remembrance of anything other than God is the haram in which there is no halal.*” For, your emancipation lies in former and your destruction in the latter. And the power to act lies with God alone.¹²

It is reported by Umar bin Uthman that once Abu Hazim al – Madni was asked, “what is your property? He said, “*Pleasure of God and non dependence upon others.*”

It is quite natural that he, who is satisfied with God, need not depend on others. God's pleasure is the greatest treasure for him, that is to say that he is rich because of his reliance on God, the most exalted. He who is dependent on God (rich with God) is independent of all others. He is fully devoted to God and wants nothing but God in private and public.¹³

Muhammad bin Wasai says, “I do not see anything without seeing Allah in It.” This is known as the state of mushahidah (vision). This is like the saying of Prophet Ibrahim (a.s.) who looked at the sun and stars and said, “This is my Lord.”{6:76-78}. This is because, in the

state of overwhelming love for God, he could behold the Creator in the creation. When the lovers of God look at the universe, they find it completely overpowered by the force of Divine Power and subjugated by His Majesty and therefore they see the Creator instead of the creation, for the creation disappears in their eyes and only the Creator predominates.¹⁴ Fuzail, bin Ayaz, says, “I love God and hence I worship Him. There is safety in solitude. All things fear him who fears God.”¹⁵

Ahmad, bin Khazruvaih says, “ Kill thy soul so that you may give it life. God is clearly visible but if you fail to see Him, you are blind.”¹⁶ Rahman Baba says,

*The marifat of God is evident in everything;
May the one without this insight lose his eyes.*

Maruf Karkhi says, “ A Sufi is a guest of God in this world and he must behave as is becomming of a guest. He has a right to be served but no right to demand. Love is a gift from God. Sufism means striving to know the real and neglecting the non real.”¹⁷

Abul Hassan Nuri of Khurassan says, “You will know God through God Himself. Intellect is a guide but helpless in guiding man towards the truth. I looked on His light and kept on looking till I became light myself. Sufis are those whose souls have been purified of all human impurities. A Sufi is neither a master of worldly riches nor its slave, neither attached to anything nor is anything attaching to him. *Sufism is neither performing religious rituals, nor is it knowledge of science and philosophy. It means moral perfection and purification. It means freedom, manliness, non-attachment (to worldly desires) and generosity (self-sacrifice). Sufism means enmity to world and friendship of God.*”¹⁸ Bashar – e – Hafi says, “it is terrible for him who does not know God. A Sufi is one whose heart is clear (vibrant) with his God.”¹⁹.

Yahya, bin Ma'az says, "A sincere lover does what is desired by the beloved. Ascetics renounce the pleasure of this world but *a Sufi renounces those of next life also*. Ascetics are stranger to the pleasures of this life, excepting as reward the pleasures of paradise, but a Sufi is a stranger even to paradise." Whoever sees anything beside his Beloved cannot see his Beloved. True love cannot be increased or decreased by the Beloved's kindness or cruelty.²⁰ Rahman Baba says,

*All the pain of love is a relief for the lover;
There is no need of a remedy for such a disease.
Love is a rare experience in the world;
There is no need of love for any other than God. P-505*

Bayazid Bistami was a theologian, philosopher, poet and a Sufi. His famous saying is, "Beneath my cloak there is nothing but God. I am the cup bearer, the wine and the wine drinker. I went from God to God till I heard from within 'O thou I'. Pride of self, Virtue is the worst vice. Sufism means neglecting, comfort and accepting suffering. Lovers of God are generous, loving and humble."²¹ Baba says,

*Once I came to know of union and parting,
I became oblivious to heaven and hell. P-515.*

Shaikh Abu Saeed is reported to have said, "*Sufism is the name of direct vision of God.*"

(Some scholars contend that "direct vision of God" is not open to human mind especially in this earthly existence. In fact God's Noor (Light) stands in between God Almighty and His lover or the Sufi. That is the ultimate limit of human experience i.e., he can experience God's Noor; but can't go beyond that Noor. This contention, in their opinion, is testified by the Qur'anic narration of Prophet Moses' quest for a physical encounter with God Almighty; and God's response to Moses). This

refers to mushahidah (contemplation), which is the result of intense love for Divine Beauty, and detachment from human attributes and subsistence in God.” Baba says,

It is no surprise that the whole world becomes mine,

Since I have encountered the king of the entire world. P-387

Junaid says that a man who believes in unity must investigate the perfection of the idea of unity in one which neither begets nor is begotten, which is without parallel or opposite and he must serve Him, as one which has none similar in quality to Him. He is one without equal, peculiar to Himself, and there is nothing like Him.²²

All the mystics of Islam (Sufis) consider God, Creator of the universe. All the happiness and grief are from Him. He is the source of all the beauties and He Himself is the owner of the Supreme Beauty. Man is by nature His servant and lover. The Sufis desire is to meet this Supreme and Eternal Beauty as soon as possible.

Sayings of Some of the Eminent Personalities about Rahman Baba's Approach to God:

Rahman Baba is always in communion with God. God is in his heart and how can he vacate the place of God for others.

Rahman's approach of God is that of like a famous female Sufi Rabia's approach to God. It is said that Rabia was great lover of God and used to say, “My heart is full of God's love and there is no empty place in which I can keep hate for any body”. It is said that one day she was running with fire in one hand and water in other hand, when someone asked the reason. She replied, “I want to omit (burn) Paradise and cool down Hell so that people start to love God from the core of heart without greediness (without any considerations of reward and punishment)”. The

heart of Rahman Baba is a Sufi's heart and there is nothing in his heart except the love of God. If he loves this world, he considers it the source of reaching God. God is present in his heart all the time and this is the reason that he has called his heart Arsh, Ka'ba and Baitullah i.e. the home of Allah. Baba says, "God is with me in my home, why should I search Him elsewhere". Baba is of the opinion that a person can meet God any time when he wishes but for this purpose he will have to purify his heart in such a manner that God starts to live in it permanently. And Rahman Baba wants to see every man at that position where he is in contact with God all the time.²³

Rahman Baba is a complete Muslim and his approach to God is totally Islamic. He has love and respect for God in his heart and he has repeatedly said about this in his 'Diwan'

Professor Dr. Pervaiz Mahjur says that Rahman Baba's approach to God is according to Islamic shariah. He sees God not as Qahhar but as Beloved and Merciful.²⁴

Professor Taha Khan says that in Islamic Mysticism (Sufism) there are two approaches to God i.e. Wahdat ul Wajud and Wahdat ul Shahud. These two approaches go side by side and seem opposite to one another but target of both these approaches is one and the same that is to reach God. Rahman Baba is a Mystic (Sufi) and supports not any single approach but both of these approaches at the same time and appreciates God as his Lord and Beloved.²⁵

Once an old, aged man sitting in his private apartment (Khilwatgah), busy in dhiker (remembering God) with rosary (Tasbieh) when two ladies talking to each other, passing near his Khilwatgah. One asked the other about her earning and expenditure on that day. The second one told about her income and expenditure. The first one asked,

did you not give some money to your beloved? The second one answered, “*Hisaab-e-Doostan Der Dil*”. By hearing this, the old, aged man (*Khilwat Nasheen*) got up and said, “*Hisaab-e-Doostan Der Dil Nah Keh Der Tasbieh*”.²⁶ Rahman Baba says that it is impossible for the lovers to make worldly calculations with the beloved.

*When the lover's relationship becomes a worldly calculation,
He won't be counted at all amongst the lovers. P-358.*

Rahman Baba is highly qualified religious scholar and there is no doubt that he is a Mu'min that is a complete Muslim. As a religious scholar his approach to God is according to Islam and as a Sufi, he sees God as his Beloved.²⁷

Rahman Baba's Approach to God:

Look! My Lord is such a great doer of things, That my Lord commands full authority.

Rahman Baba has said a ‘Hamd’ in the start of his Diwan in which he has expressed God very simply and beautifully. Baba says that God is the creator of everything and commands full authority. He is not dependent on any one. He is the mason of every structure of this world and the next to come. He hears all speeches and knower of all the secrets. He is a king without a partner. He is one but infinite in his oneness. He is very near to man and a man who makes friendship with Him need no other friend. He is not transformed but always constant.

In another place of his diwan Baba has expressed the Essence, Attributes, and Deeds of God separately. God is the king of the kings and the emperor of the emperors. Everything in the earth and in the heavens are created by Him and are answerable to Him. No one has the ability to see Him but is still visible in this world. He is without copy and has no place. He is without loss, decline or harm. The entire creature

prays Him. He is side less, without any sides and yet He is present on every side. He is the maker of such scents that has no similarity.

Rahman Baba says that God is the Creator of all the beauties of this world and the next to come. God fashioned man very beautiful and for the happiness of man He made colourful stones like flowers of various colours. He created gardens, jungles from the earth with birds of various types and rivers with various types of creature inside for to increase its beauty. He made pearls from the stones and made high and beautiful mountains that cause beauty and strength to earth. Baba is the lover of God and wishes to see Him.

O beloved! In separation and terrible grief

A river of tears flows down my cheek. P- 445

The way of Rahman Baba is Ishq, which is called as 'Jazb', and the traveler of this way is called as 'Majzoob'. There are two types of people in Tassawwuf. Those who are selected by God and those who appeal to God. God says about the first type of people that these are the people who are selected by Me and are pulled towards Myself. These are the people who have no 'Pir' and no 'Tariqat' but God has selected them for the guidance of the people from time to time. They are messengers and prophets. The second types are those who appeal to Me. They remember and pray Me all the time. They have selected ways for reaching Me and I pave for them ways for reaching Me.²⁸

The first category plays the role of guide from God and the second category of people follow the first category in order to reach the destination i.e. God. Rahman Baba says,

I have not fallen for you of my own will;

The Summon have come to me from your side. (P-118).

Rahman Baba is great lover of God and says that he loves every person who brings the message of my beloved to me. He has great respect and love for the messenger that is Prophet (s.a.w.) and says,

I am not the only one to call you my beloved;

God has given you this title. (P-140)

The lovers claim that they reach God through the way of 'Ishq' (love). Rahman Baba says that everything is possible by the grace of God. A person getting knowledge, get right path and go through that path high and high to his real position, i.e. the true khalifa of God. Some people say that one cannot get knowledge without a teacher. But Rahman Baba says that God is the final source of doing every thing. When He wills of something to do, it is done automatically.

Those who have perfect intention of heart

Are guided without the pir's directives.

To those God has Himself taught;

What need do they have of the teaching of the teacher? (P-744)

Baba says that there is difference of abilities and all the peoples are not equal in abilities. The prophets are the chosen people but there is difference in the abilities and ranks of the prophets also. It all depends on God's grace.

God has made man to differ;

The entire world is not the same.

He made some saints, some prophets;

Not everyone is a saint or a prophet.

Whatever humbles himself before his beloved,

Is exalted like the sun in the sky.

Baba says, "I am bulbul (Nightingale) of the companionship of my beloved and not that of the flowers garden because flowers garden is

nothing as compared to his companionship. Those who become familiar with his house won't desire the garden of paradise. Whoever crush himself under his own feet, left the sky below and has stepped on God's throne". Baba says to his beloved, "You see me that I am not aware of my self in your remembrance, every thing is visible to you, why do you ask me my condition? What ever you say, Rahman Baba offers his neck to your rope because the weak cannot reason with the strong. Here Baba accepts that God is our Lord and we all are His poor servants.

*In awe of you I cannot praise you;
How should I praise you? What are you like?
That blessed him with such marifat;
This is the love of the Holy God for Rahman.
I Rahman live according to the will of my Lord;
A man should never live without his Lord's will. (P-459)*

Baba says, "What can I say if I am unaware of my self. I forgot my self and have no power to address my beloved. If I complain of separation what can I say of this anguish without remedy? If no one is aware of the hidden, how can I pick courage to ask about the hidden. The secret of love has not revealed to anyone, how can I talk of the undisclosed. The beloved ache completely overwhelmed me in tears, what can I say of such flood? I Rahman have no words to express Him. He is the best of all and there is nothing like Him. Only He is worth to my love and no one else. A person who loves anybody else except God is not aware of the fact. (P-498)

*How can you ask about separation and union
From one who are themselves lover and beloved? (P-147)*

Baba says, “It is not crime for anybody to be in love with God rather it will be unlawful if anybody love others except Him. The mirror of their heart is dirty who are searching others for love. One cannot hide love, it speaks by itself like that of the fragrance with closed mouth and the pain of love is such disease that needs no remedy. The lover weeps in His love but this weeping is actually laughter because God’s lover feels happy in His love and the tears he shedes are the tears of happiness”. (P-503)

Baba says to his beloved that he is your lover and feel proud of this. The time is gone when he would love in secret, now he is not ashamed or afraid of anyone by saying, “Even he were to find his beloved at the cost of his head, it is not cost at all for Rahman”. P-503

Heart is the first and last moving part of body. Changes occur inside human heart with every reflection of light from God. The hearts of angels and animals are in the same position the reflection of light from God is in the same position for them. They are of the opinion that the heart that is not changing with the reflection of light from God, is like animal. Human heart is at three positions. Qalb-e- Muneeb, Qalb-e-Saleem and Qalb-e-Shaheed.

Qalb-e-Muneeb is a heart that is depressed from the glory and dignity of Allah and afraid of Him. A person having this type of heart remembers God all the time due to which taqwa (piety) comes inside him and most of his time is spent in praying and remembrance of God.²⁹

Baba says,

The reason I am trembling from fear

Is because your fear is merit, not punishment. (P-478)

And on another occasion Baba has said that man remembers God when he is in grief and this type of remembrance is also not less than worship.

*When a man only remembers God in anguish,
His distress is no less than worship. (476)*

Qalb-e- Saleem : Such a heart is free from other than God and is always in search of knowledge and truth. Qalb-e- Shaheed: the heart, which is busy in the Shahud-e- Haq. Islam tells three stages of man's moral perfection:

Tazkiya (self purification): Purging of animal passions and purifying the heart. It is possible only when man acquires the knowledge of God and brings that knowledge into practice.

Taqwa (piety): Man becomes extremely careful in order to obey the commands of God through proper way that is the way told by God and preached by the Holy Prophet (s.a.w) and is always in search of truth. Taqwa has two dimensions; (i) purifying the self and (ii) purifying the society and to make both of them vibrant with the love of God.

Ihsan: At this stage, man becomes conscious of the presence of God and presumes that his thoughts and actions are supervised by God.³⁰ This is the third and final stage and in this stage heart is busy in Mushahida-e-Haq. The heart of Mu'min is very wide, more wide than this Universe. All the reflection from God can find place in such heart. Allah says, "I can not be contained by the earth and sky, but in the heart of Mu'min". A poet has said to God,

*You cannot be contained by the earth and sky;
But that is my heart that can accommodate you.*

A Mu'min has nothing in his heart except his Beloved i.e. Allah. How much he is thirsty, the light of God's reflection is at that size. And these reflections are of different types for different persons according to the status of his love for God. This shows that God is the Beloved of every individual.³¹

Ibnul Arabi says that there is relationship between God and man. As every devoted servant respects and loves his master, in the same way man respects and loves God. Every creator likes and loves his creation. God is real where as man is his creation, so God loves man.³²

Baba says,

*I have been loving from the outset;
It is not as if I have just started.
When martyred by the arrow of your love;
Only then will Rahman's duty be fulfilled. (P-118)*

One should keep in mind that every person does not have knowledge of himself, God and the reflection from God. Due to wrong thinking he makes the picture of God in his mind but in reality there is nothing like God. And on the Day of Judgment when veil is removed, his God will not be like that, sketched by him in his mind. This will be great loss for him and he will be the loser on that day.³³

Allah is one and no one is like Him. The Essence of God is hidden and no one can see Him, therefore no one should try to sketch Him. One can see only the Attributes of Him. For example God is our Rab and we are marboob, God is our Creator and we are creature, God is Ghani and we are faqir. From the Essence point of view, God is Ghani and Disdainful (lofty) of the whole Universe. But Rabobiat is attribute and Rab

*needs marboob, Creator needs creature, Master needs servant
because He wants to give whereas servant wants to take.³⁴*

Rahman Baba says to God that You are my Beloved and I am Your beloved. I need nothing except you.

You are my Beloved; I your seeker;

You are my doctor, and I your patient.

You are a fresh spring flower,

I am a bulbul in your garden of tulip³⁵. .

It has been proved from Sahih Hadis that God during reflection used to change in various shapes, and after coming inside heart, creatures are kicked out and find no place inside heart. God fills the heart of Arif from Himself and Arif sees nothing except Him.

Baba says that once I have seen you and now I wish to see you again and again.

Since I saw the image of your beauty in my heart,

My soul is bewildered like the mirror.

I am always looking to the garden of meeting,

In expectancy my entire soul has become eyes like dewdrops³⁶.

Bayazid Bastami says, “The heart of Arif has so much capacity that if Arsh and everything around Arsh is extended to 100 million time and kept in the heart of Arif, it will be so little as compared to the extent of heart that heart will not even feel its existence.”³⁷

Junaid Baghdadi says, “When Old is already there, new cannot take place”. It means that the heart of Arif is full of God’s love and there is no need for others to come inside heart. The reflection of God comes inside the heart of Arif in different shapes due to which heart extends and contracts full of light where darkness cannot find place.³⁸

Rahman Baba as a Lover of God:

Is this life, when I can't see the beloved?

Yet I, Rahman am still living in the world³⁹.

Rahman is one of the greatest lover of God and cannot think to be alive without his beloved. He says that I am unlucky creature of the world because I lost the friendship of my beloved due to the rival's cunningness. My friend closed the door on me and I wandered helplessly in search of satisfaction. But when I couldn't find satisfaction anywhere, I came back at the same door of my beloved and knocked at with the fear that my friend will curse and send me back because the crime I committed was not forgivable. After hearing my request, my beloved opened the door and not only forgave me but embraced me and said that you will enter this door and see me again after making yourself able of seeing me. He told me the way of meeting him again. Now I got the hope of union with the beloved and I am the happiest creature of the world because the pearl once comes out of the seashell cannot enter it again.

My beloved reopened the door

Which my rival had closed on me with a chain.

Be thankful for being in union, Rahman;

For the pearl cannot enter the seashell again⁴⁰.

Now Baba is happy with his beloved's door and prays God not to separate him from that door again.

From now on my God establish me

With in that door; whether I live or die⁴¹.

Rahman Baba is the lover of God i.e., the Eternal Beauty, and says that no one is like my Beloved.

Actually God has not created your likeness;

*So how can one ask a face like yours?
Compared to your face, other beauties
Are like a torch held up to the sun.⁴²*

Baba says that those who have thousand of friends everywhere have no concern for friend.

*Only that one is wounded for his friend,
Who keeps away from other friends.*

But Rahman has only one friend who has endless beauty and no rival. There is no need of life if there is no union because life is beautiful due to alliance with the Beloved He is of the view, “If the sufferings of the whole world are heaped on my head, it will all be easy if my friend is a friend to me”. Further he says, “I love Him so much that I would have sacrificed my body a thousand times for my Beloved If I had a thousand bodies like this one.”

*They cannot be called lovers,
Who are concerned with their life and honour.
Those girls will be famous like Leila,
Who have Rahman, like Majnun in their country.⁴³*

Baba says that how can I leave my beloved, and where can I go if He is my faith and religion. I cannot turn away from His love because I have found all the happiness in this way and love has put me in such a state that I am unaware of union or separation. Baba prays for union with his beloved.

*Beloveds are the lover's faith and religion;
I won't give anyone my faith and religion
Love has put me in such a state,
That I don't know if this is union or separation*

*I Rahman desire nothing except my beloved;
O that this prayer of mine is granted by God.⁴⁴*

Baba says, “Ever since I took the work of love in my hands, I have withdrawn my hands from all other works. Now my desire is to gaze at my beloved and nothing else. All other sorrows have left my heart after sowing the sorrows of my beloved in it. I Rahman have not desired sleep and laugh with out my beloved.”

*Other than a good gaze at the beloved,
May God not bring another desire into Rahman's heart⁴⁵*

*Ever since I took up the work of love in my hands,
I have withdrawn my hands from all other works.
Other sorrows have left my heart;
I have sowed your sorrows in it.
I Rahman do not sleep and laugh without my beloved;
I have not desired sleep or laughter without him⁴⁶.*

The adviser wasting his time by advising the lovers because the lovers will not accept his advise as the lovers of God are the travelers of a highway that has no reverse. And the people who advise me in love are like sons advising their father. Baba says,

*Advice has no effect on lovers;
This entire struggle is useless and misplaced.⁴⁷*

It would be like sealing the mouth of the ocean with wax
To ban me from the noise of love⁴⁸.

Those who advise me in love
Are like sons advising their fatrher⁴⁹.

Those who are in love with the world are not aware of the beauty of my beloved. Once they get aware of that immeasurable beauty, will not depart from that door. He who looks on the face of my Beloved will never look in any other direction. My Beloved is the One and only and there is none like Him. Baba says,

*No one knows the beauty of my beloved;
If they found out, none would depart from that door,
The one accepted at the beloved's door;
None will be a fortunate like he.
He who looks on the face of my beloved,
He will never look in any other direction.
No one has the power to look at him;
Who can gaze straight at the sun?
However many lovers there may be in the world,
There will never be one like my beloved.⁵⁰.*

Baba is a lover of God and has drowned in His love so deeply that he is not aware of himself and the world. He says,

*If anyone has love for anything but God,
All his affection is misplaced.
Any love other than with God, is a disease of the heart;
Like an attachment to flute and horn.⁵¹.
Don't give him the name of 'lover'
Until he becomes a qalandar in his love.⁵²
He sees separation with his own eyes and still falls in love;
There will be none as stupid as Rahman⁵³.*

Professor Taha Khan says that in the third stage of Sufism, the lover reaches the stage of fana-fi-Allah. That is where the lover

becomes one with God. Before reaching the third stage the lover is like dew drop and after reaching the third stage that is the stage of fana-fi-Allah, he grows into river⁵⁴. Rahman Baba is a Sufi lover and says:

*It's good that in love my body flows like liquid;
I was a dew drop that's grown into river.
I gaze at the beloved's face; the beloved look at me.
As I entered the scene, so I become the spectacle⁵⁵.*

In short Baba considers this world as a desert where there is no sign of life, if there is no union with the beloved.

*When I look at the world without my beloved;
I Rahman declare it desolate and uninhabited⁵⁶.*

Rahman Baba to his Beloved

*If the value of your love were revealed to them,
The angels would all wish to be human.⁵⁷*

Rahman Baba says that the status of the lover will raise higher than the heavens in Your remembrance. He will feel like a king when he becomes a beggar at your door. He turns his back on his kingdom and notices neither the earth nor the sky but your face. His love is only for your face and is prepared to sacrifice everything i.e. his family, his home, his religion, this world and that world in your love. He gives up his desires and surrenders to your will and turn his face to that side, whichever side you turn your face. Whoever you love, he loves them and whomever you dislike, he hates them too. If he ever laughs in his life, he only laughs with you and if he ever cries in his life, he only cries for you. If his aim is in meeting you, he is busy in your zikr (remembrance). If anyone wants

to love truly, this is the way of the true lovers. Rahman Baba claims that lovers do in love what I said.⁵⁸

*He will feel like a king
When made a beggar at your door.
His love is for your face,
Neither for religion, nor the world.
For your affection and love
He destroys himself and the whole world.*

In one of his poem Baba says to his Beloved, “In Your love, I forgot not only my self but the eternal life also. I am so happy to be lying in the dust of Your door that royalty do not have such luxury and pleasure. Your love makes me drunk without the help of wine and I am not aware of earth or sky. I am searching You day and night because I cannot pass even a single moment without You. Rahman is highly devoted to your face and now this is up to You to eject him from your door, or allow him to stay.”

This is not possible for anybody to change Baba’s mind and turn him away from his Beloved’s love. Rahman Baba himself says,

*It's lie to say that I could turn away from your love;
Even if I die on this path to you.
I have no other worry than separation from you.
What other worry could be worse for me?
Were the entire world to become Rahman's beloved;
There is no other beloved for me – except You.⁵⁹ .*

Rahman Baba says to his Beloved (to God), “I remembered the promise that I have made with You. I remembered You all the time and cannot escape from thoughts of You for a second. Whatever shrine I visit, I have You in mind. I am content with the black dust of Your door,

but unhappy to think of paradise without You. My heart is injured by Your wink and I wish You and only You and nothing else.”

*Ever since I have been able to see you
I have become oblivious to the sights of the world.
Besides your beautiful face, I seek no other;
Not so much as the eye of the needle.
I Rahman am weeping from the pain of separation;
It's a very bitter experience, that is no fault of mine⁶⁰.*

Baba is great admirer of the matchless beauty of his beloved and says, “I am not alone in this field, there are so many lovers of your immeasurable beauty but I want to prove my self as lover number one by sacrificing my self for you because I have been loving you since eternity and is not as if I have just started. So I am duty bound not to accept separation from you until soul leave my body”. Baba claims before his beloved, “ I have not fallen for you of my own will but summons has come to me from your side.

*Of those who confers their life on you,
None will give themselves in sacrifice like me.
I am not alone; for whether king or beggar,
The entire world is in love with you.
I have been loving you from the out set;
It is not as if I have just started.
When martyred by the arrow of your love;
Only then will Rahman's duty be fulfilled.⁶¹*

Rahman Baba is of the opinion that this is the duty of lover to sacrifice himself for his beloved. A person who cannot give sacrifice of his life in love is not a lover. Baba himself is prepared to sacrifice his life for his beloved again and again.

*After death I will sacrifice my self for you again;
If God recreates my body on resurrection day.⁶²*

Baba is very strict and is not prepared even to hear advise of friends and relatives in this regard.

O adviser, I know no other skill than love.

Excuse me if I am stupid or clever.

On another occasion Baba says that he is so busy in love that he has no time to hear the advise of the adviser. Once Rabia, a female Muslim mystic said that her heart is full of love for God and there is no empty place in her heart to keep hate for anybody. Baba says,

*Rahman is never released from love
To pay heed to the feckless advisor.⁶³*

Baba says that adviser is busy to stop me from loving my beloved but I have found this love with great efforts and he cannot block my way to my beloved. He says to the advisor, “Have you ever fallen in love or not? You are advising me in fierce anger but if you fall off to the cliff of love, you will lose your head.”

I repent of past times

Spent in ignorance without the beloved.

The promise of my beloved's love will not be broken;

Even if his love separates my head from my body.

From respect I can't look at his face;

God caused separation in union.

If asked what you wish on the Day of Judgment;

My wish is to be the dust of my beloved's street.

The attendants in his court are always happy;

Troubles do not interfere in heaven.

I am so happy in the dust of your door that

*Even kings will not be as happy in their kingdoms.
I am heedless of the wealth of the world,
I Rahman, am rich with the wealth of love⁶⁴.*

Rahman Baba wants to inform the adviser about the reality that man is naturally the lover of God. He says, “I cannot express my Beloved in words. How much I love Him, has no limits but my Beloved loves me hundred times more than I love Him”.

*As much I love my beloved;
He loves me a hundred times more⁶⁵.*

Baba is proud of his beloved and says that my beloved is one and the only in this universe. *I am great because I am the lover of that beloved who has no rival so my greatness is due to the greatness of my beloved and my beloved himself has called me superior to all the creatures of the universe.*

*Since my beloved is haughty in the universe,
Because of him I am exalted.
As my beloved is conspicuous in the universe,
So I too am eminent in this age.⁶⁶.*

Baba is accepting every command of his beloved without any reason because his beloved is the one and only. He is so happy with his beloved that he is not prepared for separation at any cost. Baba says,

*In this world none will sacrifice themselves like me;
Nor will another beloved be found like you.
I will never accept separation from you
Until my soul leaves my body.
As followers at prayer stand behind the imam;*

So I am following after you⁶⁷.

He says that this world is the world of action and every person has to do something. All the peoples are not doing one and the same job. What man should do? It depends on God's Will.

God has made everyone busy with some work;

God made me busy with the praise of the beautiful⁶⁸.

Rahman Baba is a beggar at the door of his beloved and says that the status of a person who is beggar of the street of the real, rises higher than the heavens. He feels like a king. He turns his back on his kingdom. He notices neither the earth nor the sky.⁶⁹ He says that *love is free from reward and punishment. I am ashamed of the beauty of the Beloved if I am not sacrificed for His beauty and elegance. There is no need of other kind of talk with me except that of the beauty of my beloved. He prays for meeting with beloved in this world and in the hereafter.*⁷⁰

A classic illustration of Rabia, a famous female mystic of Islam is found in the words of her famous prayer:

“O my Lord, if I worship thee from fear of Hell, burn me in Hell; and if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thy own sake, then withhold not from me Thy eternal Beauty.”⁷¹ Rahman Baba is real lover of God like that of Rabia Basri and prays,

If I expect flowers from my luck;

Poor me get a thorn instead of flowers.

Separation became God's trial for me. I have no strength;

My heart is crying pointlessly for a sighting⁷².

Rahman wants nothing else but you, O beloved;

*That is my wish – the rest is up to you.*⁷³

A person, whose attention is fixed on his beloved, does not notice silver and gold. He will never look at the roses in the flower's bed who sleeps in the ashes of his beloved. Separation is worse calamity and hurts a man badly. May no one be wounded by this Nashtar. For reaching his beloved one will have to put dust on his head. Baba says that in the company of my beloved, I would be someone otherwise, I Rahman, am not equal to anyone. For to reach beloved, one will have to follow the Holy Prophet (s.a.aw).

*There is no worse calamity than separation;
May no one be wounded by this Nashtar.
One cannot reach you easily,
Unless in yearning for you one puts dust on his head.
He doesn't notice silver and Gold,
Whose attention is fixed on his beloved.
He will never look at the roses in the flower's bed;
He who sleeps in the ashes of his beloved.
Walking at the path of love is hard with out a guide;
Rather one should find a guide here⁷⁴.
In the company of my beloved, I would be someone.
Otherwise, I Rahman, don't compare to anyone⁷⁵.*

Rahman Baba says to his beloved that I am drowned in your love so deep that there will be none like me in the whole of humanity. Due to your love I am different from the people of the world, like a dead body lying among the living. I am always thinking about your vision sitting with dry chest and teary eyes. I have no other desire except union with you. Majnun was exalted amongst the Arabs and non-Arabs when he lowered his head on Laila's feet. My condition is the same like Majnun, I

Rahman prefers to hide my love from the world but your eyes made me famous in the world.

*I am always sitting with a dry chest and teary eyes;
Love showed me wait and dry in its courtyard.
When Majnun lowerd his head on Laila's feet,
He was exalted among Arabs and non Arabs.
The strong are always dominant over weak;
Your misery overpowers my other sadness.
As deep as I am drowned in your love;
There will be none like me in all humanity.
Like a dead body lying among the living;
So am I different from the people of the world.
I can't be treated by the charmer's incantation,
Because my cure is from your charm alone.
Other than you, I have no other quest;
My desire is for you at every moment, every step.
I Rahman prefer to be withdrawn from the world;
But your eyes made me famous in the world⁷⁶.*

Baba is restless for union after seeing the image of his Beloved's beauty in his heart and says,

*Since I saw the image of your beauty in my heart,
My soul is bewildered like the mirror.
I am always looking forward to the garden of meeting;
In expectancy my entire soul has become eyes like dew drops⁷⁷*

Rahman Baba says that I have sacrificed everything in my possession for my beloved and my beloved wants me to be calm and

patient. But lovers have no patience and I have already given up my soul and wealth in his love.

*O friend, you who want me to be patient and composed;
Since when has love been patient and unperturbed?
Though my possessions are forfeit for your love,
I have already given up my soul and wealth in this affair⁷⁸. .*

The Prophet (s.a.w) has said that one cannot see God in this world with physical eyes. So he will have to die for seeing God.⁷⁹ This is why Rahman Baba says,

*The wine of your lips is forbidden for Rahman;
Until I give a bowl of my blood in exchange.*

Conclusion:

One of the aims of education should be to inculcate in the mind of the student that God is his Master and he is His humble slave. God is his Creator, Shaper and Sustainer and he should be thankful to Him. His every act i.e. love and hate should be only for the pleasure of God and no body else.

Rahman Baba is of the belief that man should only love God and nothing else because He is the main source of beauty and worth to be loved. How can we love God? By obeying His commands. How can we know about His commands? Through getting knowledge. Because knowledge with practice opens the eyes of man and introduces him with God. One of the very important flaws of our education system is that it does not try to give correct idea of God and to guide our youth in right direction. Muslims are of the belief that God is our Creator and our Sustainer, every success and failure is from Him. But still we trust the creatures and not the Creator. We are slaves of our desires because our

system of education is not capable of telling our youth the real position of man in this world. If we include the teachings of Rahman Baba about God in our curriculum, it will awaken our new generation; their thoughts will get strength, they will start to trust in the Creator instead of the creatures and we will be on the path of development.

End Notes

¹ Shaikh Al Arabi. *Fasus-ul-Hikm* Urdu translation, Nazir Publisher Lahore PP-46, 47

² Dr: Zakir Naik, www.irf.net. Dated 15 / 04 / 2007.

³ Webmaster@ Jew FAQ.Org. Dated 22 / 07 / 2007

⁴ WWW. Answer.com. Dated 28/ 07 / 2007

⁵ *The Holy Qur'an*, 50:22-24.

⁶ *The Holy Qur'an*, 27:60-64.

⁷ *The Holy Qur'an*, 6:12

⁸ G W Choudhury *Islam and The Contemporary World*..London.Indus Thames Publishers Ltd 1990 PP-22, 23.

⁹ Abdullah Yousaf Ali. *The Holy Qur'an*, (Text Translation and Commentary)

¹⁰ Dr: Zakir Naik <http://www.irf.net>

¹¹ Al-Hujweri Syed Ali bin Uthman, *The Kashful Mahjub*. Muslim cultural Society – Delhi (India). 1997 P-98

¹² Ibid; P-99,

¹³ Ibid;P- 103,

¹⁴ Al-Hujweri Syed Ali bin Uthman, *The Kashful Mahjub*. Muslim cultural Society – Delhi (India). 1997 P-104

¹⁵ A.M.A Shushtery *Outlines Of Islamic Culture*, Fine Art Printing Press Lahore 1976 P- 371

¹⁶ Ibid

¹⁷ A.M.A Shushtery *Outlines of Islamic Culture* Fine Art Printing Press Lahore 1976 P-372

¹⁸ Ibid

¹⁹ Ibid

²⁰Ibid; P-373

²¹ Ibid

²² Ibid; P-392.

²³ Dr Yar Muhammad Maghmoor recorded Interview at his residence Hayatabad Pesahwar dated: 24. 05. 2007,

²⁴ Professor Dr: Pervaiz Mahjur Recorded Interview at Pashto Acadamy University of Peshawar.

²⁵ Professor Taha Khan Recorded Interview at Islamia College Peshawar.

²⁶ Shaikh Al Arabi. *Fasus-ul-Hikm* P-17 Urdu translation, Nazir Publisher Lahore

²⁷ Saleem Raz Recorded Interview at his residence in Charsadda

²⁸ Prof: Dr: Pervaiz Mahjur Recorded Interview at Pashtu Academy University of Peshawar.

²⁹ Shaikh Al Arabi. *Fasus-ul-Hikm* Urdu Translation, Nazir Publisher Lahore P-200.

³⁰ Prof. Dr. Muhammad Saleem Class notes.

³¹ Shaikh Al Arabi. *Fasus-ul-Hikm* Urdu translation, Nazir Publisher Lahore PP-199-201.

³² Ibid; P-429

³³ Ibid;

³⁴ Ibid;

³⁵ Rabort Sampson Momin Khan *The Poetry of Rahman Baba* Master Printers Mohallah Jangi, Peshawar, 2005 P-453

³⁶ Ibid; P-486

³⁷ Shaikh Al Arabi. *Fasus-ul-Hikm* P-205Urdu translation, Nazir Publisher Lahore

³⁸ ibid

³⁹. Rabort Sampson Momin Khan *The Poetry of Rahman Baba* Master Printers Mohallah Jangi, Peshawar, 2005 P-659

⁴⁰ Ibid; P-125

⁴¹ Ibid; P-149

⁴² Ibid; P-291

⁴³ Ibid; P-837

⁴⁴ Ibid; P-127

⁴⁵ Ibid; P-131

⁴⁶ Ibid; P-139

⁴⁷ Ibid; P-229

⁴⁸ Ibid; P-191

⁴⁹ Ibid; P-171

⁵⁰ Ibid; P- 287

⁵¹ Ibid; P-283

⁵² Ibid; P-289

⁵³ Ibid; P- 289

⁵⁴ Prof. Taha Khan recorded Interview at Islamia College Peshawar.

⁵⁵ Rabort Sampson Momin Khan *The Poetry of Rahman Baba* Master Printers Mohallah Jangi, Peshawar, 2005 P-317

⁵⁶ Ibid;P-355

⁵⁷ Ibid; P- 727

⁵⁸ Ibid; PP-615 - 617

⁵⁹ Ibid; P- 441

⁶⁰ Ibid; P- 311

⁶¹ Ibid; P-119

⁶² Ibid; P-122

⁶³ Ibid; P- 475

⁶⁴ Ibid; P- 581

⁶⁵ Ibid; P-295

⁶⁶ Ibid; P- 169

⁶⁷ Ibid; P-119

⁶⁸ Ibid; P-131

⁶⁹ Ibid; P- 687

⁷⁰Ibid; P-631

⁷¹ Sidney Spencer, *Mysticism in World Religion* George Allen and Unwin Ltd. London 1966. P-303.

⁷² Rabort Sampson Momin Khan *The Poetry of Rahman Baba* Master Printers Mohallah Jangi, Peshawar, 2005 P-607

⁷³Ibid;P-435

⁷⁴ Ibid;P- 289

⁷⁵ Ibid; P- 305

⁷⁶ Ibid; P-583

⁷⁷ Ibid; P- 487

⁷⁸ Ibid; P-585

⁷⁹ Sahih Muslim Sharif

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