

Rahman Baba as a Proponent of Unity and Preacher of Peace

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Abstract:

Man is by nature good and wants peace. But in spite of all the efforts he has not been successful to establish peace in the world. The treaties made by him were not sufficient to bring peace and unity amongst the various nations of the world. To day we are busy to prove one another responsible for the creation of tense condition in the world. But to bring peace and unity in the world is collective responsibility of every individual and every nation of the world. This article is concerned with Rahman Baba as a proponent of unity and preacher of peace. Our findings are that it is justice that can bring unity amongst the people of the world. The treaties made for peace in the world failed badly due to lack of moral and spiritual force, necessary for the establishment of justice & comprehensive peace. The Qur'an identifies that evil spreads in the world when man neglects the guidance of God and the Sunnah of His Prophet (i.e. just socio moral order) and follows his own lust and compels others to surrender themselves to him and to his sinful and satanic designs. Rahman Baba is a Mystic (Sufi), and like all other Mystics he is one of the greatest supporter of unity & peace in the world.

Today every one in the world wants peace. But in spite of our deepest longings we find peace as the most evasive entity. After Second World War, the nations of the world came together and thought that the problems of the world could be resolved through negotiations, talks and arbitrations. But in spite of all these efforts peace is still missing while war and violence are on the rise and are threatening our very existence. Man is confronting this tragic situation solely because he has abandoned the guidance of God and started to follow the laws made by other fellow-beings; which are impure and imperfect. Man is the victim of his own

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misdeeds and has no way to escape the catastrophic end until he comes back to religion and higher values.

This article is focused on Rahman Baba's concept of unity and peace. In this regard we will see the relationship of man and man, the relationship of man with God. Ultimate objective is to examine as to how can we bring unity amongst the individuals and establish peace & harmony in this world.

- Concept of unity
- Concept of peace
- Rahman Baba as a Proponent of Unity and Preacher of Peace.
- Summary

Concept of Unity:

According to Oxford Advanced Learner Dictionary Unity means, “The state of being in agreement and working together.” Or “The state of being joined together to form one unit.” Generally unity means the relationship of kith and kin, the oneness of near relatives with which one has blood relations, the oneness of the people that have common tribe, common race, common language & common ways of life. This gives rise to nationalism. Nationalism is to think for the happiness of a particular race that has common language and common ways of life. But this concept of unity is very narrow. Islam has wide concept of unity as compared to the general concept of unity. Islam accepts no boundaries and the human being who accept the religion of Islam and say the Kalimah of Tauhid are all brothers. Islam does not stand for any territory, race or tribe. It refers to a mental attitude of submission to God & service to human kind. And whoso-ever shares this attitude becomes the member of a community that transcends all physical references.

This world has been divided into various zones but still Islam preaches human unity. This is possible if we carefully study human nature and history. The Muslims have firm faith in that:

1. “Humans are God’s vice gerents on earth.” (6-166)
2. “All human life is spiritual in its origin.” (15: 29)
3. “All human beings are created from a single soul.” (7:189, 39: 6)

If we think and study the above three facts carefully and deeply, and then follow the Divine Guidance as revealed in the Holy Qur’an, a worldwide homogeneity can be achieved which can lead the humanity to World-Peace.

Today our problem is the burning aspiration of human soul for truth, purity, justice and peace. Islam had achieved the unity in cultures where there had been ceaseless wrangling of creeds and sects.

The answer to this problem is possible with the use of Islamic wisdom. The most important factors, which were, and are, responsible for unified culture can be summed up as follows:

- i). Islamic culture finds its unity in the principle of Tauheed (Oneness of God): the essence of which is freedom, equality and solidarity.
- ii). Once we accept the principle of Tauheed, then Taqwa (righteousness) becomes the measure and yardstick of all the actions of man. It demolishes all the forces of hate, suspicion and resentment. God says that only His righteous bondsmen will inherit the earth.

“And verily We have written in the Scripture, after the reminder: My righteous slaves will inherit the earth.” (21-105)

Belief in the unity of human origin is the strongest factor for universal human unity.¹ Allah, the One, has created them all and He originated the existence of the human species on the earth through one original pair of man and woman. This gives the Qur'anic principle of the Unity of Mankind, in which all prejudices of race, colour, caste and sex are obliterated and the only principle of distinction in respect of status is achievement in terms of spiritual and moral character and knowledge. As regard respect for human dignity, it is, in the Qur'anic view, the birth right of every human being². *“He created you from one being, then from that (being) He made its mate...”* (39– 6)

Islam did not enforce or impose its own views of faith on others, but offered it only as a right path. It is repeatedly ordained in the Holy Qur'an that you can preach your faith, but cannot force anyone to accept it.

Islam prohibits any discrimination on the basis of nationality and race. You have seen the Qur'anic injunctions that in Islam, nationality, tribes and races are only for identification and do not create any social barrier. Allah says, *“O mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.”* (49– 13)

Islam obliterates totally any distinction on the basis of colour. Every human being is considered as having been created by God Almighty.

“(We take our) colour from Allah, and who is better than Allah at colouring and we are His worshipper.” Al-Qur'an (2: 138).

Allah says in the Holy Qur'an, *“Mankind was one single nation. And Allah sent Messengers with glad tidings and warnings, and with*

them He sent the Book of truth -. But the people of the Book - did not differ among themselves except through selfish contumacy... ” Al-Qur’an. (2: 213).

“And hold fast all together by the rope (which Allah stretches out for you) and be not divided among yourselves.” (3 : 103)

All the human beings are the same and are the children of Adam and Adam was created from mud. They are equal in all respects in this world and in the next world their ranks will be decided by TAQWA in them. So belief in the unity of human origin is the strongest factor for universal human unity (The oneness of being i.e., universal brotherhood.) Rahman Baba is strong supporter of human unity based on justice and says,

Human beings are all alike;

Those, who hurt others, hurt himself. [themselves]

Justice is must for unity and peace. If there is no justice, man will fight with each other, there will be no unity and peace. There will be war and violence everywhere in the world. Qur’anic concept of Universal Peace can be achieved only if we are just and make the mutually repellent races to join together without any discrimination of race, colour or national pride.

Concept of Peace:

Every normal individual wants peace. According to Oxford Advanced Learner Dictionary, “Peace is a situation or a period of time in which there is no war or violence in a country or an area.”

Man is born free. However there are some rules and regulations i.e., rights and duties which he is obliged to follow in order to live in peace with others.. If some one tries to interfere and disturb the freedom

of other, he is doing wrong and reaction against such a person becomes legal. So peace is to live in harmony with one self & in harmony with others in accordance with the law & to perform one's duties and get one's rights with out any difficulty and to give due respect to others and get due respect from others with out any fear or force.

Peace is the natural desire and need of mankind. For the establishment of peace, various treaties amongst the nations were made to declare war as illegal. But there have been wars and we have not seen the peace, which was intended and agreed by the nations of the world. The laws made by human beings for the establishment of peace, failed badly because all these laws lack that moral and spiritual force, which is essential for the achievement of comprehensive peace. Qur'an says, "*Allah created man in the best of moulds.*" (95: 4). But when he rejects the Divine truth and is not giving importance to good-deeds then, "*Man can degenerate to the lowest of the low.*" (95: 5) So without Divine guidance and revealed truth, eternal moral laws cannot be formulated and enforced; And only Divine moral law can lead to the Divine scheme of peace and mould human conduct for the realization of universal peace and unity. These laws must originate from the kingdom of God within us.³

The moral laws originated from the kingdom of God can be recognized by human minds only if their minds are clean from all types of arrogance and intolerance. These moral laws create righteousness that forms standard of all values and it destroys the myth of racial superiority, cultural vanity or national pride. Morality of righteousness, as preached by the Qur'an, will thus lead us to universal love, peace and unity.⁴ The age of Ignorance (*Daur-i-Jahiliya*) was known for two characteristics:

- Arabs of pre – Islamic era were given to love of this world & were oblivious of the world to come & a sense of accountability before God Almighty.
- Their second characteristic was their allegiance to their forefathers & their ancestors. They were disdainful of Truth even though it was revealed by God thro the agency of His chosen Prophet (s.a.w).

Their loyalty & solidarity was essentially for their tribes. They were ready to rush to war & violence to defend the honour of their tribes. They were given to perpetual war. There was no justice, no unity and no peace. Life was miserable, short and nasty. The Prophet of Islam transformed their minds & hearts. From loyalty to tribe – forefathers & ancestors – he cultivated in them the loyalty to God & his Prophet. From love of this world he cultivated in them the respect for the world to come. From war & violence, he transformed them to work for the establishment of justice, which could ensure both unity & peace.⁵

Islam means complete surrender to the will of God. It leads to the Divine scheme of laws for peace. Allah says, “*Whereby Allah guideth him who seeketh his good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.*” (5: 16)

Before the revelation of the Holy Qur’an, the word peace was considered as term cowardice but the emphasis laid down by the Holy Qur’an on peace made it clear that the Holy Qur’an represents a system named “The Peace.” It was so important for the Holy Prophet (s.a.w) that he ordained his followers to greet others by the expression “Peace be upon you” (Assalam-o-Alaikum) and the reply to this greeting was ordered by the Prophet to be “Upon you also Peace”, (Wa Alaikam

Assalam). The Prophet (s.a.w) ordained this so that the repetition of the expression and the word Peace would be ingrained in the minds of the people and they would endeavour to seek Universal Peace through following the injunctions of the Holy Qur'an. Allah says in the Holy Qur'an, "And Allah summoneth to the abode of peace and leadeth whom He will to a straight path." (10 : 25)⁶ (Iqbal says that Mu'min is very soft like that of silk (Baresham) in the assembly of friends but very hard, like that of steel against the evil forces.) Rahman Baba says that a Mu'min lives with peace in the society and the friends of Satan considers this peace-loving attitude of Mu'min as his cowardness. This attitude of a Mu'min is not actually his cowardness but his awareness of Qur'anic injunctions and the teachings of the Holy Prophet (s.a.w). He has love in his heart for humanity and wishes peace in the society at any cost. Baba says,

Don't look at my solitude;

*For God preserved me like a treasure in the desert.*⁷

Rahman Baba informs the people that a Mu'min (a friend of God) is like a treasure, that causes benefits to others He is very strong inside as he has full trust in God, very gentle out side because he loves the humanity and wants peace in the society as desired by God. Rahman Baba says,

In righteousness I am straight like Alif;

But I'm not made for violence like an arrow.

Islam aims to build a society where justice prevails and if there is justice, there will be peace. Higher human objectives cannot be achieved in the absence of peaceful circumstances. The spiritual as well as moral progress of the individual is possible only when there is peaceful

atmosphere. Hence the atmosphere of peace is essential for the building of good society. That is why one of the teachings of Islam is, 'reconciliation is the best' (4:128).

Rahman Baba is of the opinion that if someone pays you harm with his unjust behaviour, treat him with kindness & forgiveness & do not pay him harm. The person who is very near & dear to God is tested by Him thoroughly.

*If another does you harm, do him good;
For every tree that bears fruit is stoned.⁸*

To bring about an atmosphere of peace within the society Islam has given a number of commandments. For instance, the Prophet of Islam observed 'A believer is one from whom people feel secure as regards their lives and property (At-Tirmizi). Another hadith has this to say: By God, he is not a believer from whose nuisance his neighbor is not safe. (Al-Bukhari)

Islam aims at making all individuals peace-loving to the ultimate extent. That is why we are enjoined to greet one another by saying 'Assalam-o-Alaikum' that is, peace be upon you. According to another saying of the Prophet (S.A.W), the best Islam is to greet everyone you come across, whether or not you are acquainted with the person. (Fathul-Bari 1/103).

The frequent reiteration of this phrase 'peace be upon you' is in actual fact an external manifestation of the desire for peace within. Islam wishes to inculcate this feeling within every individual that he should become a true lover of peace, to the point that this feeling starts welling up in his heart, finding expression whenever he meets a person.

Islam is a religion engaged in perpetual struggle for the establishment of justice & peace. And it is but natural that it should be

so, as all the best results it aims to achieve, can be achieved only when an atmosphere of peace is maintained at both national and international level.

The entire universe follows this path of peace. It is known in science as the law of nature, which is imposed upon it by God. Whereas man has to adopt this path of peace of his own free will. This has been expressed in the Qur'an in these words: "*Are they seeking a religion other than God's, when every soul in heaven and earth has submitted to Him, willingly or by compulsion? To Him they shall all return*" (3:83). When peace is the religion of the entire universe, it should, therefore, be the religion of man too.

The Qur'an tells us that: "*The sun is not allowed to overtake the moon, nor does the night outpace the day. Each in its own orbit runs.*" (36:40)

When God created heaven and the earth, He so ordered things that each part might perform its function peacefully without clashing with any other part. For billions of years, therefore, the entire universe has been fulfilling its function in total harmony with His Divine plan. Peace is no external commodity to be artificially imposed upon man. Peace is inherent in nature itself. The system of nature set up by God already rests on the basis of peace. If this system is not disrupted, it will continue to stay the course set for it by the Almighty. It is true that the only condition to maintain the human system on the path of peace is to keep it free from the elements of corruption. That is why the Qur'an states:

"And do not corrupt the land after it has been set in order". (7:85)

In order to preserve the peace, established by nature, from disruption, Islam has laid down two important injunctions. One at the

individual level, stresses the exercise of patience, and the other, at the social level, forbids taking the offensive.

Negative reaction on the part of the individual is the greatest factor responsible for disrupting peace in daily life. It repeatedly happens that in social life man experiences bitterness on account of others. On such occasions, if one reacts negatively, the matter would escalate to the point of a head-on collision. That is why Islam repeatedly enjoins us to tread the path of patience. The Qur'an says: Surely the patient will be paid their wages in full without measure. (39:10)

The reason for the rewards for patience being so great is that patience is the key factor in maintaining the desired system of God. In the words of the Qur'an the patient man is the helper of God. (61:14)

The other injunction, designed to maintain peace in human society is to forbid the waging of an offensive war. No one in Islam enjoys the right to wage war against another. There are no grounds on which this could be considered justifiable. (2:190)

There is only one kind of war permitted in Islam and that is a defensive war. If a nation by deviating from the principles of nature wages war against another nation, then, a defensive war, with certain conditions, may be waged by the country under attack. To sum up, Islam is a religion of peace. The Arabic root of Islam is 'silm' which means peace. The Qur'an states: *'...and God calls to the home of peace'* (10:25). It is thus God's will that men and women should jointly establish a society of peace in His world. Peace, it may be emphasized, is a predicate of justice. We can't ensure peace without the prior establishment of justice. Islam is in fact a perpetual struggle for the establishment of peace via justice. Peace is basic to all religions. Let us

all strive then to establish peace in the world, for that is the bedrock on which all human progress rests.

All the Mystics (Sufis) were great lover of peace. They left behind very beautiful sayings in this regard. They consider that detachment from God is the mother of all evils and causes violence in the world. They are of the opinion that two opposite forces cannot unite to gather and one will have to leave. The people who are attached with God are detached from all else because detachment from all else is attachment with God. Detachment from the world does not mean physical detachment. It is only mental and spiritual detachment, which is desirable. Man should take part in worldly affairs but he should not lost in worldly affairs to the extent that he get detached from God, became unjust and causes discomfort for others. The Mystics (Sufis) detach themselves from the worldly affairs and after getting spiritual strength, begin to reform mankind and serve it in various capacities as the Vicegerent of God on earth. He who knows the things of the world through God, his inclination to things would really be inclination to God.⁹ Rahman Baba is of the opinion that real happiness and peace lies in attachment with the Creator and consider creation as means to an end, the end being God Himself. In this way man will find peace in everything of the world.

The pious enjoy looking at the world;

*Through the world he sees the Creator*¹⁰

George Bernard Shaw, one of the greatest thinkers has rightly said, “If leadership of the modern world were to be handed over to Muhammad, that is if Muhammad’s Islam is applied to the world he would have solved all his problems and bring about the much desired peace and happiness”. It means that the socio moral order of Islam, which is based on justice, can bring peace in the world.

Needs of Unity and Peace:

The world is full of peace talks; people talk about human brotherhood, equality of nations, welfare of all peoples and absence of all wars. People talk about the love of humanity, truth and justice. But on the other hand the powerful people of the world deliberately preach their children hate from others.¹¹ There are some requirements for the control of violence and bringing the entire humanity closer to each other. These requisites are: Justice, Education, Freedom, Tolerance, Trust in God, good Moral conduct and positive attitude towards other religions. Amongst all these requirements, justice is basic, because a person will be at peace with others if another person does not hurt his right. Those who are in authority and entrusted with the administration of justice are ordained to judge between the parties strictly in accordance with equity and justice in order to bring unity and peace in the community.

Education is the key to give knowledge about the human nature, its origin, its basic source of inspiration, importance of unity and peace. It develops all the aspects of man and brings positive changes in his attitude. Man gets awareness about this temporary life, the available resources and the ways to use these resources in order to get maximum satisfaction. He avoids war and violence and uses all his energy in order to establish justice, distribute love and bring unity and peace amongst human beings.

Freedom of man should not be disturbed. Man is born free and wants to be free. If someone tries to enslave him, he will not be prepared to accept it and will fight for his freedom till last. So to bring unity, it is necessary to respect the right of the freedom of others. If no one in the world tries to hurt the right of the freedom of others, there will be peace and prosperity in the world. It means that if we leave a man at that

position where he is happy and do not try to deviate him from that position, it will be justice with him and he will be at rest and peaceful.

Tolerance is another quality that is very important for the establishment of peace in the society. Every member of the society is respectable and has the right to live gracefully according to his own sources. If every member of the society accepts it open mindedly, there will be peace everywhere. Asoka says that he who reverences his own religion, and disparages others', destroys his own religion. By learning control of speech, contempt for others' and irrelevant talk, one contributes to the strengthening of all religions."¹² In all circumstances endurance, patience and perseverance is ordained. Almighty God, whether in distress or adversity, likes tolerance.¹³

Trust in God is necessary for the establishment of peace in the society. If a man becomes aware of the fact that every fortune and misfortune is from God, he will not try to snatch others fortunes. He will not hurt others due to the fear of death caused by them if man becomes able to know that it all depend on God's Will, he will not try to hurt any body and will start to live with peace and harmony with others.

Man is primarily governed by passion and instinct. The Qur'an, which creates a system aimed at universal brotherhood and through the universal peace, could not remain indifferent to mould individual character of human beings congenial for world peace. The purpose of the Qur'anic concept of universal peace can be achieved only if we can make the mutually repellent races to join together without any discrimination of race, colour or national pride. Keeping in view the limitation of our intellectual perception we must rely on Divine guidance for the laws of morality with out which universal peace is not possible.

Positive attitude towards other Religions is very important for peace and unity amongst various sects of the society. To establish peace in the world, the emphasis is on right conduct and not on any particular race or religion. If you are a believer, you must act in a manner ordained in the Holy Qur'an, you must not hurt anybody's feelings, and you must not cheat or harm anyone. If you violate any of those injunctions, you are not a believer though you may be claiming your self as a Muslim¹⁴. The Holy Qur'an deals with this subject as: *"Lo! Those who believe, and those who are Jews, and Sabaeans, and Christians whoso ever believeth in Allah and the Last Day and doth right there shall no fear come upon them neither shall they grieve."* (5: 69)

Places of worship of all religions should be respected and open for the worship of their followers. Allah says in the Holy Qur'an,

"Sanction is give unto those who fight because they have been wronged; and Allah is indeed able to give them victory; those who have been driven from their homes unjustly only because they said: Our Lord is Allah, for had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty." (22 – 39,40).

Both the Jews and the Christians are described in the Holy Qur'an as the people of the Scriptures, or People of the Book. According to Qur'an the message contained in the Old Testament and the New Testament is inspired by Allah:

"Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone."(2 – 39)

The message of all religions is substantially the same. It is for the reason that the Qur'an gives all religions the same name that of 'Islam' – submission to the Will and Word of God. "It (Islam) is the religion of your father Abraham. It is Allah who has named you Muslims both before and in this Revelation". (22: 78) Abraham here stands for all the messengers of Allah, starting from Adam down to Muhammad (s.a.w).

So all human beings are alike, created by the Almighty God from a single person and used to guide them through His messengers from time to time. There will be peace everywhere in the world if we apply the injunctions of the Holy Qur'an in our lives and give due respect to all the people of the world. But it is really unfortunate that today in this modern time of science and technology, man is facing violence and disunity. He is busy in subjugating others in order to get peace but he is creating problems for himself and for others instead of peace. This unjust act of men is very dangerous for peace and unity of the entire humanity. Rahman Baba says,

Don't dig a well in another's path;

You may come to the well's edge and fall in it

Importance of Peace and Unity:

Peace is considered to be so important that in Paradise man will be satisfied because all the needs and aspirations of man will be fulfilled. Man will be aware of himself and his Creator, and there will be peace but still the mutual greeting there will be 'PEACE' in Paradise. Allah says, "And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein PEACE!" (14: 23)

It is further said that when Allah meets with the righteous people in Paradise, they will be greeted by Allah as: “*The word from a merciful Lord for them will be ‘PEACE’*” (56: 58)

Islam is a way of peace based on creating equilibrium between human passions, tendencies and instinctive requirements. Muslims were able to create a unified civilization despite the diverse ethnic and cultural worlds into which the Islamic revelations landed. Islam transformed all such diversities and made these as its own. Muslims were able to create a unified world: wherein it preached the principles of unity.

The straight path according to the Holy Qur’an is the abode of Peace. The people who live with others, with peace are on right path and true human beings. As all the human beings are the children of Adam and brethren to each other so they should live with peace and unity with each other if they want to lead happy life. The importance of ‘Peace’ is reflected throughout the preaching of the Holy Qur’an. The human conduct ordained in the Holy Qur’an, the attitude toward the people belonging to other faiths and religions, and total negation of discrimination or distinction based on Clan, Creed, or Race, and respect for the Prophets of other religions, and inviolability of their places of worship, all these factors necessarily lead to World Peace.¹⁵

Arnold Toyanbee, while writing about Islamic civilization pays glowing tributes to it for completely obliterating the racial discrimination and hatred. He writes there was hardly any race in the world from which people did not embrace Islam and in the process became one “UMMAH” Toyanbee frankly admits that Christianity with all its preaching of Universal brotherhood lacked behind the Muslims in bringing about the intermingling and integration of different races, particularly “the White and the Black.”¹⁶

“Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and

guideth them unto a straight path.” (5: 16).¹⁷ We have seen that when Almighty God completed the system as incorporated in the Holy Qur’an, He named the system as “Peace”. There can be no doubt if we follow this system as ordained in the Holy Qur’an, we will definitely achieve our goal towards Peace. Because for the mankind to achieve an eternal Peace, the way is laid down by Almighty God. And God’s direction cannot have an error. The Ayiah of the Holy Qur’an make it clear that God guided everyone according to his nature and guided him aright.

“He (Moses) said, Our Lord is He who gave unto everything its nature, then guideth it aright.” (20: 50) Rahman Baba says,

Who is Rahman to advise others?

It is only God, who can guide a man.

Rahman as a Proponent of Unity and Preacher of Peace:

Rahman Baba is of the opinion that all the restlessness in the society is due to the unjust-moral behaviour of human kind. Man started to think for his own-self and not for the society as a whole and this is why there is violence & aggression everywhere in the society.

The patient lost their composure and became greedy;

*Neither having fair-play nor justice.*¹⁸

Baba gives importance to justice and is of the opinion that the greatness of man is not due to the achievement of wealth and power but actually it is justice that makes man great (true human being).

If anyone desires great prestige;

*Justice holds great eminence in this world.*¹⁹

Philosophers of history (from Plato to Ibn-Khaldun) have identified unity and justice as the main principles for the rise and fall of

civilization. Peace follows justice and it is justice that leads to peace and strengthens unity. If justice is gone, peace or unity can't stay in the society²⁰.

Shah Wali ullah says that to put things or subjects to its original place and try for its firmness is, justice. If we think about the universe, we will find natural justice everywhere. It is not permitted to the Sun to catch up with the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)'. (Sura Ya-sin, verse 40).²¹

Rahman Baba does not see unity and peace in his time. There is hatred everywhere. The Mughals are fighting against Pukhtuns, the rich against the poor, the landlords against the poor farmers and every tribe against every other tribe. There is no sign of justice anywhere in the society. Baba dislikes it and wants unity and peace but no one is prepared to accept his advice. He can do nothing except saying that:

*To the dim-witted and incapable,
There is no need of the instruction of the adviser.
The poetry of Rahman in ears of the ignorant
Is like a pearl debased in the hands of a child.*

There is no safety of wealth, life and honour to any body. There is no unity, every one is considering every other person as his enemy and according to Rahman Baba the rulers are responsible for this violence and disunity amongst the various sects of the community because they are cruel and unjust and are not doing good according to the teachings of the Holy Qur'an and Sunnah of the Holy Prophet (s.a.w)

*Because of the cruel rulers;
The grave, fire and Peshawar are all one and the same²².*

Professor Parishan Khattak says that look how beautifully Rahman Baba has expressed the situation, where from one side Afridies are fighting against the rulers and on the other side Khattaks are busy in fighting against the rulers. There is violence everywhere and Rahman Baba is worried and says,

*He carries off my heart by forceful attacks;
I don't know if that is Afridi or Khattak, alas!*²³

Rahman Baba strongly advocates 'Unity' and wants something good to be there in man. And to remove evils from inside man in order to make him true human being, living with others with peace and unity. The qualities, necessary for unity & peace are:

Justice, Control on Greed and Lust, Trust in God, Taqwa (Piety) Knowledge with practice, Morality, Generosity (sakhawat) Contentment and respect for humanity. Amongst all of these qualities justice is the most important

Justice:

It is a harmonious condition or a state of affairs whereby everything or being is in its right or proper place – such as the cosmos; or similarly, a state of equilibrium, whether it refers to things or human beings.²⁴ Justice is the most important element for peace because if justice is gone man turns into an armed animal.

Rahman Baba says:

*Judges should deal justly
And not to be swayed by greed and lust.*

According to Rahman Baba justice is,

- To save your self and
- To save others

This means that man has to perform two duties, the first is to himself and the second to others. Rahman Baba emphasizes on the control of nafs (lower self) as this is the base for all evils. It compels man for unlawful acts. And if a man is successful in controlling his lower self, and refrain from sins to better his position in the hereafter, he is supposed to have done his duty to his self. He saved himself and has done justice with himself. And when he saves mankind from the mischief of his lower self, he is considered to have done his duty to mankind.

Satan and lust tempt a man to heresy;

Have mercy on your self. Don't become a heathen

According to the Holy Qur'an, communities or nations are judged here, in this world through the process of history. Only individuals will be judged on the Day of Judgment. Nations are flushed up with one purpose and the purpose is to help realize the establishment of a just moral order in the world and eradicate corruption, evil and injustice. And so long as a nation remains committed to the realization of this end, she can find God on its side. And when it turns its back to this end, God Almighty turns His back to these nations and brings it to a condition where it forgets itself and suffers from disintegration and annihilation. Rahman Baba wants to remind all the peoples that there is no second chance, save your selves from destruction and follow the guidance revealed in the Holy Qur'an.

There is no second chance in this world, Rahman;

For anyone whose turn in life has passed²⁵

Rahman Baba invites us to take lesson from history and see the results of cruelties, injustice and disunities of man. He tells us about some of the innocent peoples killed by the cruel rulers ruthlessly and

feels sorry for that. History shows no respect for cruel people and curses them. Baba is ashamed of the cruelties of man and says that *there is no difference in the behaviour of man and animal if there is no justice*. Man killing each other on the earth as animal is busy in killing animal, fish is busy in eating fish in the water, bird is busy in eating bird in the air, all of the creatures of the world are in constant struggle against each other.

The reason for this uncertainty is injustice, greed and lust. Man should mind his position and think that he is a social being and should not behave like animal. In order to know his real position man will have to follow the guidance from God, which gives guarantee of unity amongst the human beings. Baba says that the frauds of the world are so many that cannot be explained in words yet we can say that the people, who have full trust in God and try to establish just moral order in the society, are the friends of God. They are peaceful and peace loving and are not involved in these cruelties of the world.

*See how the great Shah Alam littered
With murder, the whole country of Hindustan.
I am staggered by Dara and Aurangzeb;
At the awful thing that happened between them.
Who can contemplate the war of Hassan and Hussain,
Who were all martyred by the sword?
Their bodies floundered in blood and tears.
Countless others have been butchered like this.²⁶
Such is the fate of all who live on earth;
Whether human, jinn or animal.
Humans kill each other on the earth;
As fish eat each other's flesh in the sea.
As fish eat flesh in the sea,
Birds do the same in the air.
Both the creeping and flying things of the world;
All of them struggle against each other.
Such is the foul contamination of this world,
That dervishes do not associate with it.
So fraudulent are the times,
That Rahman couldn't describe them to anyone.²⁷*

In the above couplets Baba tells us that there is disunity and uncertainty everywhere and this all is due to the unjust behaviour of the powerful. It means that justice is necessary for unity in the society. So man should be capable to differentiate between the right and wrong. He should try to stop violence and fight against the evils of the society and not against the innocent of the society as the powerful people are doing today, if he really desires peace in the world.

Trust in God.

Rahman Baba is of the opinion that greed and lust can only be controlled through the weapon of contentment. He says to the greedy and cunning people that you are greedy for getting power and money but how much you want to get, you won't be satisfied even if the power and money of the whole world were given to you. The power of this world is temporary and will vanish one day. This life is uncertain and no one can claim that he will be alive forever. For the establishment of peace it is necessary to distribute love amongst your fellow beings and adopt contentment with what you have been given by the Almighty God. Contentment creates (in man) trust in God. When man is of the belief that God is the doer of every thing and no one has the power to change it, every fortune and misfortune is from His side, this is called trust in God. A man who has trust in God is satisfied with what he has in his hands. He will never hurt any body and there will be peace in the world. Rahman Baba is a practical Sufi and considers trust in God very vital for the establishment of peace in the world. Baba asks the greedy peoples,

*You tied your heart with other than God,
How do you know if it is proper or not?
If you live for a hundred years,
Tell me what will you do after that?*

*Your status will become that of fly and ant;
 O huma, don't long for oily meat! (huma is an imaginary bird
 flying very high)
 You won't be satisfied by greed, but by contentment;
 You beggar, sitting on the throne of Aurangzeb.²⁸*

Rahman Baba is of the opinion that the powerful has trust in the sources and power of this world. They are proud. Their knowledge is not perfect and tries to enslave the poor and confuse peace of the world. But the friends of God are not impressed by this temporary power and satisfied with the eternal power of God. They love and preach peace and have full trust in God. Qur'an indicates that "God is on the side of those who fear him and do good" (16:127). Rahman Baba says,

*Whoever has no companionship with God, O Rahman
 Even if he has armies, he is all alone²⁹.*

Taqwa (Piety)

Trust in God creates taqwa (piety) in man. Taqwa is of two types i.e., Self directed taqwa and other directed taqwa. Self directed taqwa is to correct yourself and other directed taqwa is to help others in guiding towards right direction. Self directed taqwa has been called 'Jihad-e-Akbar' by the Holy Prophet (s.a.w). This is very difficult job but trust in God makes it easy. Rahman Baba wants every one to be righteous and peaceful, which is the order of the day. He thinks that if a man corrects himself and starts to live with others with peace, he can bring positive changes in the society. Baba is practical man and guides others through actions. What he wants to teach to others', shows practically through his own actions.

*O Rahman, take advice your-self first,
 Then try to guide others*

Knowledge with practice:

Rahman Baba thinks that if man gets knowledge and apply that acquired knowledge in practical life, peace will be established in the world. Man is born by nature modest and innocent. He differentiates between vice and virtue as well and he gets directions from the knowledge he gets through experience or teaching. This peculiarity vested in man by Allah may be termed 'dignity of humanity.' The message of Islam is not confined to any one particular nation or region; rather it is delivered to the whole humanity. This shows that there is a sort of 'Unity in the humanity' in the universe, which means that all human beings are alike in their nature and origin, and all of them are equally entitled to receive benefit from knowledge and guidance. Man is to propagate knowledge, for the guidance of mankind in order to bring Unity and Peace amongst the human beings.

God has revealed in the Holy Qur'an that for each nation We have appointed a Divine Law and traced out way. They have to perform certain rites and rituals prescribed for them. These rites and rituals appear to them as fair and compulsory. That is why Muslims are ordained not to assault or speak ill of the Prophets of other religions or their teachings, even though these teachings may be diverse to the teachings of the Holy Qur'an. We can definitely achieve the universal love and world peace if we adopt Divine law as ordained by the Holy Qur'an. God says, "I made you as My vice-gerents on earth," There is no condition laid down that they should belong to a particular religion or faith, it is addressed to the entire mankind. And when it is said My righteous will inherit the earth, it is without any pre-condition of religion. The only condition is that they should be righteous Human beings. Righteous deeds, it may be

underscored, cannot be performed without a firm belief in God Almighty.

If our actions are prompted without this belief, we may assume that we are doing wonders while in fact, our actions would amount to nothing. They will be just a mirage.

“And verily We have written in the scripture, after the reminder: My righteous servant will inherit the earth.” (21: 105)³⁰

But today we see that there is no unity and peace amongst the human beings. Baba admits that man is getting knowledge but he also claims that man is not behaving according to the knowledge he acquired and this is why man is selfish and tries to overpower every other man without taking justice into consideration.

*You want kindness from God without obedience;
Hoping for reward in the place of punishment.
You gain knowledge that you don't abide by;
Like a child playing with a book.
You pursue the world the whole life,
Yet still you consider yourself a follower of God!*

Arrogance and Vanity are completely obliterated from the conduct of righteous people. Moral laws guide all the social obligation of the righteous people. Search for foundation of human unity is possible only if we accept the revealed moral law, which trains our minds for the criteria of the right and wrong. To follow the Qur'anic system, God says that He has not placed any burden in acting according to the system, which is within the scope of everyone. It is not necessary that to follow the system, you must be a Muslim. Even if you do not change your religion, you can follow the system without conversion as the system is created for the entire mankind. We will definitely succeed in achieving the Universal Peace if all of us follow this system that was revealed

centuries ago and named by Almighty God as “Al-Islam” (The Peace)³¹. Rahman Baba says that to take care of others is far better than to take care of the Ka’ba. Here Baba gives us the lesson of justice and unity.

*This Ka’ba is bigger than Abraham’s
If one rebuilds the destroyed home of the heart.
To whom should I go for balm, besides the Lord?
For doctors cannot treat my heart³².*

If we are to bring Peace and unity in the world, we should get knowledge in order to correct himself and practice it for the correction of others in order to establish peace in the world. Rahman Baba is of the opinion that evil man always thinks of his own benefits and usually violates moral laws of the society and this unjust behaviour of man causes disunity in the society. Baba forbids the friendship of fool or evil man and considers him more dangerous as compared to devil or dragon. Baba says,

*Better to meet a demon or devil
Than to come across an evil man.
The company of dragon would be better
Than companionship with a fool.³³*

Control of Greed and Lust:

*Judges should deal justly
And not to be swayed by greed and lust.*

Raman Baba wants all the aspects of life to be beautiful. He considers life a complete whole and all its particles to be developed equally. He rejects all the evils in the society including greed and lust. Greed and lust compels man for injustice and disunity. Baba curses Aurangzeb and other Mughal kings and says that they were unjust and their lust for power caused disunity in Indian sub continent. They killed

so many innocent peoples but they could not get contentment. Rahman Baba says,

*You are not in the slightest bit relaxed or patient;
Excessive greed and lust have driven you mad.*³⁴

Baba is of the opinion that man should not fight with each other for the achievement of ruler ship because everyone has no ability to become a king. Men are dissimilar in ability and this difference is natural. This life is very short and temporary and the temporary and uncertain power of this world is not power in reality, this is delusion and one cannot get that position for which he is struggling in life. If he wants real success, he should adopt humility and accept all the commands of his Lord without any hesitation. Allah says, “And verily We have written in the Scripture, after the reminder: My righteous slaves will inherit the earth.” (21:105) In another place in the Holy Qur’an, Allah says, “The word from a merciful Lord for them will be ‘PEACE’ ” (36:58). Man should be aware of the fact that he has no authority to overcome the world. There is only one being who has full control and authority to change the destiny of man. Man has no power to subjugate others. Rahman Baba wants everyone to be just and should accept others open heartedly and live with them with love and peace.

*It is useless to call oneself strong;
However powerful the worldly man may be.
Only one is the king, followed by an army;
It is not everyone who has an entourage of troops.
God has made men to differ;
All the world is not the same.
If one consider the speed of life;
He will consider it short, like the sun is about to set.
Whoever humbles himself before his beloved,
Is exalted like the sun in the sky.*

Peace can prevail in the society if man becomes aware of the importance of sacrifice and considers the needs of others more urgent as compared to his own needs. A man who helps the poor is the friend of God and the friends of God need nothing except His pleasure. He is contented with what he has in his hand and this is the real treasure. Baba says that it seems difficult to travel away from himself but for a man who is aware of its test, it is a source of pleasure and satisfaction. He further says that it is not an art to get something (from others) but to give something to others is really something. If this spirit is alive in any society, there will be love and mutual respect. Every member of the society will be satisfied and the ultimate result will be unity and peace in that society. Baba is a practical Sufi and likes practical works. He is of the opinion that man should advise others through practical actions and not through empty words or slogans. For this purpose he should adopt humility and step over himself. This step will not cause to disgrace him but he will be exalted like the sun in the sky.

*O Speaker – why deliver your sermon from the pulpit?
The pulpit is to subdue the self.
Pilgrimage to Makkah is easy. A man is he
Who travels away from himself – this is pilgrimage.
Every rich man who supports a beggar;
Becomes a qalandar in the place of the beggar.
To become wealthy with the treasure of contentment;
There is no other wealth in the world. This is it.
There is no art in turning dust to gold;
But it is really something O Rahman, to turn gold to dust³⁵.*

Rahman Baba feels sorry for the cruelty of man and thinks that in this advanced and educated era man's behaviour is like that of Namrud, who threw Prophet Ibrahim (s.a.w) into fire. This is really shameful that man is cruel to his own brother (human being is cruel to human being). Baba loses patience after seeing these cruelties but he is astonished at the

patience of the sky, the earth and the high mountains that sees all the cruelties but still they are unmoved. Baba is of the opinion that there is something in the background that does not want to leave us unite. So Baba advises the people to think about man's greatness and try for the removal of all the causes that are disturbing unity and peace amongst the human beings.

*Alas! Alas! Alas!
That man can be so cruel to man.
I saw the deed of Namrud with my own eyes;
He who threw prophets into the fire.
I am amazed at the earth and the sky,
That neither earth nor sky cried out.
I am also amazed at these great mountains,
That their peaks didn't topple to the ground.³⁶*

Rahman Baba thinks that man is not created to make violence in the world but to distribute love and live with peace to each other. Man is by nature good and wants peace. But those who are not living with peace as human being to one another are the prey of lust and Satan. Baba hates this character of man and considers it the quality of animal. He is of the opinion that such people should not live amongst the human beings.

*I despise my own dog like self;
That drinks water or eats food in the world.
Jesus and Jamal are sinless,
These are conspiracies of lust and Satan.³⁷*

Morality:

Rahman Baba uses the word morality in his diwan in a much wider sense as compared to the modern poets and philosophers. It includes all the activities of man, religious as well as social. There are many terms used in his diwan as parts of ethics, which we are not considering important for high morals but actually they are so important that it can bring positive changes in the society.

Morality plays vital role in the promotion of peace and unity in the world. Rahman Baba thinks that man is by nature good, if you do not try to hurt others, they will not hurt you. If man is leading peaceful life, he will be a source of pleasure for others. Every body will love and respect him.

*If you have no interest in others,
They will be not interested in you.
If the beggar doesn't use another's courtyard,
The dog won't fuss at the beggar.
No one's boat will sink on the shore
If no one goes on the river.³⁸*

Generosity:

Satan preaches to collect wealth in order to reduce the fear of poverty and makes us indifferent and blind to the needs of others. And we think that we will face loss if we fulfill the needs of others by giving them money. But the friends of Allah are aware of the fact that it is profitable business and will not cause loss at any cost. Baba says

*The generous have found profit in loss,
As a tree that is trimmed becomes fruitful.
Treasure is increased by generosity,
As water in a well increases with extraction*

God makes us generous and compassionate and wants us to be as kind to others as Allah has been kind to us. Rahman Baba is generous and advises the people to adopt generosity. Baba says that every generous person is God's friend and every miser is God's enemy.

*Every generous person is friend of God;
Even if he is a sinner*

Generous peoples are the leaders of those who want the welfare of the society. If all the rich people of the society become generous, the needs of the society will be fulfilled, people will start to live with love to

each other and as a result there will be peace and prosperity. Rahman Baba advises the people, “Why you are so proud, you consider yourself as the most powerful and honourable of the world without taking into consideration your Creator, the real Powerful of the world. You are committing injustice by forgetting your real position. This is the time to correct yourself, you will not stay for ever in this world, your final destination and real abode is inside the black soil.”

*At last you will enter the black soil;
For how long will you dust yourself off with a finger?*³⁹

Rahman Baba advises the powerful of the world to live with peace in this world and distribute love amongst themselves. This will bring peace and unity, which is must for successful life. This is of no use to consider yourself as the most powerful of the world. The most powerful of the world is God. He creates stronger for every strong one.

*It is useless to call oneself strong;
However powerful the worldly man may be.
Don't say it is only me in the world;
God has created a chief over every chieftain.*⁴⁰

Baba says to man, “I am well aware of your real position, you are the child of Adam and Adam was from dust. You are the same as others. Come down from the horse of arrogance and mind your position, this world is not yours, don't tie your heart with it at last you will have to leave it.”

*I know you are really from the earth;
For how long will you dust off your clothes with a finger.*⁴¹

The man who does not tie his heart with the world and is not proud, is successful. He lives in the society with love and peace in the society. But you have tied your heart with the world so firmly and you

think that the world belongs to your father or grandfather. Look what happened to your father and grandfather; you will also follow their journey though the same way. If you claim that you can do every thing, your claims are unfair. You are at the disposal of other and have no power and authority. This is not only you to whom I am speaking; hundreds of thousands like you have come and gone, and no one had the authority to stay.

All that's born will vanish;

*O Rahman, such is the world and its doings.*⁴²

Rahman Baba is aware of the duality and hypocrisy of the rich and powerful people and says that the powerful cannot become the friend of the poor. They use the poor for their own benefits. They will not consider them equal partner and will enforce their own polices on the poor. This type of behaviour is very dangerous for the establishment of peace. So the poor should mind his position and should not sit with the powerful until he is not equal with him in power. So Baba informs the poor and says, "Beware of the cunningness of the powerful, they are not your friends and if you want to remain with peace, save your self from the friendship of the powerful. If someone is of the opinion that the friendship of the powerful is wisdom, Baba curses such cleverness." It means that the rich are not fair with the poor

If the powerful to do someone a favour;

Count such favour as harm.

Do not be deceived by the friendship of the powerful

Unless you are stronger than him.

It is only when you are the winner and he the loser

That you can step on his head.

Or else you don't go to him;

Then consider yourself his father.

Those who think friendship with the powerful is clever;

*I Rahman urinate on their slickness.*⁴³

The Holy Qur'an says that:

- i) A Muslim can never be a terrorist.
- ii) A terrorist can never claim to be a Muslim.

In terrorism you never know your victims. Innocent persons, women and children may lose lives in your act of terrorism; such act is vehemently detested in the Holy Qur'an.⁴⁴ According to Rahman Baba the lover of peace are honourable peoples of the world. They try to fight against the evils and are heedless of the results. The people, greedy of power, hate them and want to remove them from their way. Rahman Baba likes such people, who are fair and strive for the establishment of moral order based on justice on the earth. Such people are really brave of the society according to Rahman Baba.

*Don't talk of honour with the dishonourable,
Or consider yourself killed by them.
When the brave set their mind to a task,
They don't notice well or ditch in their way.*⁴⁵

The brave man always tries to distribute love and happiness amongst the people and live in peace with them. He is not coward and stops the hands of the cruel to hurt others. Allah says, "And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed), men, women and children whose cry is: 'Our Lord: rescue us...' (4: 75). But the coward after finding chance, use to harm others and consider it bravery. Baba likes the brave and defines him as,

*The ones that should be called brave
Are those who don't trouble others heedlessly*⁴⁶

Baba says to man that you are human being and by birth you are good and brave. Why are you degenerating your self by adopting selfish

attitude like animal? You are social being and your job is to live with others with peace and unity.

*You are by birth a man, not an animal,
O biped. Don't do the deeds of the four-legged!*⁴⁷

As the Holy Qur'an says, "Lo! Allah wrongeth not mankind in aught but mankind wrong themselves." (10 : 44) Rahman Baba says to man that God has given you the status of angels, why are you behaving like animals by disturbing the peace of others. You are from one soul; your father is one, the first man in the earth (Adam). So live with others, with peace and unity.

God has promised that if you follow the system of the Holy Qur'an, you will achieve the Global Peace and the promise of God is always true. It is truth. If we all act according to the Divine system, He will reward us with Universal Peace, according to His promise as promise of God is always true.⁴⁸

Thus Divine laws revealed in the Holy Qur'an definitely lead us to Global Peace. Let us live together to perpetuate its beauty and depends on the guidance of Allah towards everlasting Global Peace.⁴⁹

Conclusion:

Rahman Baba is strong supporter of unity and has said that the Muslims are brothers of one another, they are one, and there is no difference amongst them. And the difference that we see has been created by us. Justice is necessary for unity and the job of education should be to inculcate the habit of justice in the minds of the students from the very beginning.

All the Mystics of Islam are Peace loving people. Rahman Baba is a Mystic of high class and wants every one to be in peace with others.

Peace is necessary for the uplift of the society and if the teachings of Rahman Baba are included in the curriculum we can get peace and development. We can come to know that we are one and the same i.e. the children of Adam, the first man in the earth. We all are from earth, our Creator is one i.e. God, our sustainer is the same, our source of guidance is one i.e. God. This life is temporary and we all will have to leave sooner or later. If it is so then why should we not unite and try to find the solution of the problems of man. Why we are using our energy for the destruction of man.

If we include the teachings of Rahman Baba in our educational curriculum, it will be helpful in bringing the desired peace and unity amongst the individuals and various sects of the society, which is necessary for the development and prosperity of the nations.

End Notes:

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- ² G. W Choudhury, *Islam and the Contemporary World* (London, Indus Thames Publishers Ltd 1990), P.7
- ³ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press 1999), PP-183-188
- ⁴ Ibid
- ⁵ Prof.Dr.Muhammad Saleem. Class Notes.
- ⁶ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press – 1999) PP- 195-198
- ⁷ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency 2005). P-641
- ⁸ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency 2005). P-780
- ⁹ Syed Ali bin Uthman Al-Hujwari, *The Kashful Mahjub* (India. Muslim cultural Society – Delhi. 1997), P-138.
- ¹⁰ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, Pakistan. University Book Agency 2005). P-757
- ¹¹ K. Satchidananda Murty, *The Quest For Peace*.(India Ajanta Publications Jawahar Nagar, Delhi. 1986), P-2.
- ¹² K. Satchidananda Murty., *The Quest For Peace* (India, Ajanta Publications Jawahar Nagar, Delhi. 1986), P-192.
- ¹³ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press –1999), P-73.
- ¹⁴ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press – 1999), P-163
- ¹⁵ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press.1999) P-188.
- ¹⁶ Ibid
- ¹⁷ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press.1999) P-198.
- ¹⁸ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency 2005). P-267
- ¹⁹ Ibid, P-95
- ²⁰ (Prof.Dr. Muhammad Saleem. Calss Notes)
- ²¹ S. Muhammad Naquib Al-Atas, *Aims And Objectives of Education*_(Jeddah, Hodder & Stoughton King Abdul Aziz University, 1979). P.56
- ²² Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency 2005), P. 721
- ²³ Ibid, P. 48
- ²⁴ S. Muhammad Naquib Al-Atas, *Islam & Secularism* (Lahore, Suhail Academy, 2nd edition, 1998) P.149

- ²⁵ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency, 2005). P.523
- ²⁶ Ibid P.333
- ²⁷ Ibid P.335
- ²⁸ Ibid, P-393
- ²⁹ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency, 2005). P-825
- ³⁰ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press, 1999) P-200.
- ³¹ Ibid
- ³² Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba*, (Peshawar, University Book Agency, 2005). P-237.
- ³³ Ibid, P-113
- ³⁴ Dost Muhammad Kamil, Momand & Qalalandar Momand. *Dah Rahman Baba Kulyiat* (Peshawar Aziz Khan Publisher, Publishing Center Kohat Road, 1984). P-19
- ³⁵ Sampson Rabort & Khan Momin, *The Poetry of Rahman Baba* (Peshawar, University Book Agency, 2005). P-369.
- ³⁶ Ibid, P.331
- ³⁷ Dost Muhammad Kamil Momand & Qalalandar Momand. *Dah Rahman Baba Kulyiat* (Peshawar, Aziz Khan Publisher, Publishing Center Kohat Road, 1984) P.161
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- ⁴⁰ Ibid, P.371
- ⁴¹ Ibid, P.145
- ⁴² Ibid, P.177
- ⁴³ Rabort Sampson & Momin, Khan *The Poetry of Rahman Baba* (Peshawar, University Book Agency, 2005), P.199.
- ⁴⁴ Abdul Rahman Barrister, *The Peace* (Sultanat of Oman, Batna Printing Press –1999) P-175.
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- ⁴⁶ Ibid, P-385
- ⁴⁷ Ibid, P-391
- ⁴⁸ Ibid, P-199
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