

Rahman Baba: A Citizen of Two Worlds

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Abstract

In This article we have examined 'Rahman Baba's Concept of two Worlds'. The author closely scanned through his Diwan (collection of the poetry) and reached at the conclusion that Rahman Baba both accepts and rejects this world. He accepts this world because success in the next world depends on the proper use of this world. He rejects this world because of its temporary, short, fleeting and uncertain nature. It was found that Baba advises man to use this world as desired by God and preached by the Holy Prophet (S.A.W). In Rahman Baba's opinion, the establishment of justice is the foundational principle of Islam. He contends that if we establish justice here, we will qualify for a merciful justice in the hereafter.

Keywords: Rahman Baba, Philosophy, Islam,

The duty of a servant is to obey and serve his master; abide by His instructions and not transgress the limits laid down for him. The mission is to obey our Lord, the Creator, the Sustainer and the Nourisher of the Worlds and to seek His Good Pleasure by obeying His Commands contained in the Holy Book sent through His Messenger who practiced the injunctions fully and completely and showed us the right path to serve the humanity.

Rahman Baba's philosophy of the World is in consonance with Islamic Shariah. He accepts this world as well as rejects this world. In various places of his Diwan, he accepts this world and considers it important for the next world. Every moment spent in the world is counted and a wise man passes it with great care and consideration. Rahman Baba uses this world according to the requirements of life in the

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light of Islamic Shariah. But he does not want anyone to tie his heart with this world. He is against the total rejection of this world because the next world is the replica of this world.

He rejects this world because this world is temporary, short, and uncertain and a trial for man. Rahman Baba invites all people of the world to use this temporary world in proper ways and with the help of this, qualify for the pleasures of the eternal world. But do not run madly after this world because had it been so important the Prophet (S.A.W) would have recommended this world for us. Rahman Baba underscores it in the following words:

*The Prophet would have had more wealth than any;
If the world were of any value.¹*

Rahman Baba uses world in various meanings, such as wealth, time, universe, population etc. He has used the word 'world' in the meanings of wealth in most of the places of his Diwan. He tells us that wealth itself is not good or bad but its use makes it good or bad. "Everything is dependent on a man's intention and there is no evil in the world if you are God fearing". So if we use it in the ways that has been underlined by God in the Holy Qur'an, and be beneficial to the human beings, it is good. But if we use it against the injunction of the Holy Qur'an, it is dangerous and harmful. The two poems of Rahman Baba, in which he advises us to accept as well as reject this world are very good explanation of Rahman Baba's concept of the world. In his Diwan the world has two aspects i.e., this world and that world.

Rahman Baba says that a wise man invest in this world in a manner that may bring him the best dividends in the next world. He is busy in this world but his eyes are fixed on the next world. He considers this world as temporary and very short. Ranks of man in the next world will

be determined and defined on the basis of this world. This is why Baba says,

*The wise go on ahead and then look back;
Making arrangements in this world for the next.*²

Rahman Baba Favours the World

Rahman Baba accepts this world and considers it necessary for the next world. He wants to inform the people that this world is the sowing field for the next world. Time does not wait for any body and is passing very quickly. This is the time to take advantage and use this world as desired by God. Every act that you have committed in this world will be counted and your rank in the next world will be decided accordingly. Rahman Baba says,

*This world is good, it is good;
It is an investment for the world to come.*³

Some people curse this world and say that this world is of no use but Rahman Baba wants to inform them that the ranks of men in the Hereafter will be decided according to his actions in this world. This world is like a bazaar and we all are buyer, all the things for the world to come are bought in this world. Al – Ghazzali holds that the moments of our life (the very breath) is the currency with which we are supposed to amass (or buy) goods (Hasanat) or evils (Sayyaat). And when we run out of money (i.e. the moments of our life are over) we are called back. Baba says that an ordinary man cannot understand the importance of the world but the learned people are well aware of this.

*Do not condemn the world;
Listen and absorb this advice.
It is in the Bazar of the world
That the things for that world can be bought.
There is much benefit in the world
Which only the learned know.*⁴

Rahman Baba contends that this world is a cultivating field for that world and all the decisions about man will be made on the basis of his performance in this world. But there are many people who are mad after this world and want to collect it by all means. This psycho-moral attitude is not correct. Man should be a source of help and happiness for others and there are very few people who are generous and pious and use this world for the happiness of the poor and needy people of the society.

*The world is a place of cultivation for the hereafter;
This saying is true.
There are many who hanker after the world;
If they could obtain it from someone.
But the men among them are those
Who are generous as well as pious.⁵*

Human life is a combination of body and soul and have both physical and spiritual needs. If he accepts one side of life and rejects the other side, the purpose of life will not be fulfilled. For successful life it is necessary to create a balance between these two sides. The physical needs of man compels him for selfishness and violence and make him worse than animals. Whereas the spiritual needs of man makes him pure as angel. But the balanced treatment of both these elements makes him true human being. This world is a place where at every step one finds two opposite choices. For example, light and darkness, good and evil, knowledge and ignorance, justice and injustice, bravery and cowardness, right and wrong, all these choices go side by side in this world and man will have to make choice in these options. If the selection of man is right according to Islamic Shariah, this world is good and if the selection of man is against the Islamic Shariah, it is bad. Rahman Baba is well aware of the fact that every thing depends on man's intention and says,

There is no evil in the world,

*If no evil comes from you.*⁶

Rahman Baba thinks that the world is like clean mirror and reflects the face of every one as he seems to be. In the hands of cruel and greedy man, it is bad and in the hands of generous man it is good and source of satisfaction. It itself is neither good nor bad but if it is used properly, it is priceless pearl and a source of faith for the faithful. But if it is used in Satanic ways, it becomes dangerous, virtually a source of destruction. So Rahman Baba thinks that nothing in the world is good or bad but its use makes it so.

*The world is a flowing ocean;
As clean as a mirror.
Everyone can see his own face in it;
Whether he is ugly or beautiful.
It is both a danger to life
And also priceless pearls.
It is faith for the faithful,
And savagery for the malicious*⁷.

Rahman Baba says that if the world is used in the Satanic ways, it is painful and brings destruction and if it is used in proper ways, it is a source of relief and pleasure. As already stated that for the proper use of the world man needs guidance from the supreme source that is the Holy Qur'an and Sunnah of the Holy Prophet (S.A.W), which ensures success here as well as in the hereafter.

*On the one hand it gives pain;
On the other relief.
Here it has the taste of poison;
Here the taste of halwa.(sweet dish)*⁸

The World (Money) is very good thing if it is used properly for the benefit of man. It can bridge the gap between the rich and the poor if offered in charity and can play a vital role in the removal of evils from the society and can bring the desired justice, peace and prosperity.

*If you offer it in charity,
It will ward off disaster.
If you give it to enemy,
It turns enemy to friend in no time.* ⁹

The generous peoples are dearer to every person of the society. Rahman Baba thinks that a generous person does not try to amass wealth. He distributes it amongst the poor and needy people of the society. It is far better to use money rather than holding it because proper use of money changes the deserts into gardens. It brings happiness and message of life.

*If you spill it in the desert,
It makes the desert beautiful.
If you offer it to a pir,
He leaves happy and smiling.
He will praise as one like Hatim,
And give you the title "generous."* ¹⁰

Man is the architect of his own destiny. He himself creates and writes history and he has the ability to change his future but with the consent of God. Rahman Baba is well aware religious man and dervish. He knows the reality of this short life and tells the people about both the aspects (right and wrong) of it as enjoined by God and preached by the Holy Prophet (s.a..w). Now this is up to man to use this world through legal ways and get success or through illegal ways and get failure. Rahman Baba says that a clever man understands the importance of this world and will use it as desired by God & exemplified by the Sunnah of Holy Prophet (S.A.W).

*Everything is dependent
On a man's intention.
Whatever they do they will get it;
This world is a place of reward.
As he is, so will he rise up;
Whether stupid or clever.
If you are clever, understand
What is lawful and unlawful.* ¹¹

To lead this life successfully, is very easy for man because revelational guidance of God helps man to perfect himself. It exalts him over all other creatures and confers upon him sublime glory, immortal existence, unlimited power, undying joy, unending, and penetrating vision. The conviction that the greatest happiness of man consists in the communion with God is easily borne out by a study of the respective function of each faculty with which man is endowed. So the sum total of the collective functioning of all the faculties constitutes the sum total of happiness. Baba tells us very easy way to save ourselves from sins and extend love to the community. He is of the opinion that good and evil go side by side in this world. If man rejects evil and decides that he will not do anything against the commands of God and Sunnah of the Holy Prophet (S.A.W), evil will automatically banish and only goodness will remain in this world. Then each and every action of man will be done according to the teachings of Islam.

*Keep the commandment in front of you;
Then be ready for self-denial.
Worldly affairs are all religion;
Except those that are forbidden.¹²*

Baba exhorts us to hurry up, life is uncertain. It has no guarantee and may come to an end anytime. Use these available moments for the benefits of the eternal life.

*Look to see that how long a bubble lasts;
If anyone is counting life, then this is its measure.¹³
In that world there is no chance for virtue and vice;
All the purpose of the seekers is in this serai (world).¹⁴*

Rahman Baba tells us how to use this world and tries to make it clear that this world, if properly used, is so important that it has no substitute. The people who are blessed by God always remain happy and content in it.

Just one moment of devotion in this world is better than the kingship of the whole world. There is no need of other work in the world except worship and remembrance of God because everything, besides God, is transient. The wise people work hard all the time and are anxious to make these available moments precious. They will not hurt any body and will be busy in distributing love all the time. Such people always remain ready for the sacrifice of their wealth and lives and are source of benefit for others.

*A thousand years of Solomon's kingdom
Is not equal to a single moment's of devotion in this
world.
One breath remembering God is better
Than all the world's wealth in this world.
If there is any blessing it is only in obedience and
worship;
There is no other blessing in the world.
If there is any toil or hard work; it is for the sake of
religion.
No other work is needed in this world.
Besides God, everything else is transient;
Whether sweetness or beauty in this world.
Even if he's king he must go into the ground;
Such is the honour and respect of this world.¹⁵*

Rahman Baba Rejects this World

One of the poems of Rahman Baba is against this world. Here Rahman Baba advises us to reject this world and do not tie your hearts with it because,

*This world is unfaithful; Unfaithful it is and short-lived.
It has neither face nor neck; Like a cloud in the desert.
In one moment it turns its face to you, - In another it turns its
back.
In one moment it is yours, - In another moment it is mine.
In one moment it has pain, - In another moment it has remedy.
In one moment it has fear, - In another moment it has hope.
In one moment it exists, - In another moment it is annihilated.*

*In one moment it is silent, - In another moment it is noisy.
 In one moment it has laughter, - In another moment it has tears.
 In one moment it has faithfulness, - In another moment it is
 faithless.
 In one moment it is poverty, - In another moment wealth.
 It has no form or shape; - Sometimes it is this, sometimes that.
 O Rahman, may God not bring anyone face to face
 With this kind of calamity.¹⁶*

God commands man not to keep tied his heart with this temporary world but Nafs dissuades man by saying that it will trouble and loss. God forbids man from a certain act of the world while Nafs instigates that it is highly delicious and of great benefit. One side is God's pleasure and pitted against it is a whole world of gratification. In short, man confronts at every step with two paths in life. One path is the path of Islam and the other of Kufr and hypocrisy. One who discards everything of this world and bows to the commandments of God is the person who has adopted the path of Islam. And one who sets aside God's commandments and fulfils the desires of his heart and temptations of the world is the person who has taken the path of Kufr or hypocrisy.¹⁷

*You will find life in the other world
 Only when you withdraw your hand from this life.¹⁸*

The condition of the people today is that they gladly accept whatever is convenient to them irrespective of right and wrong in this world. They do not take care of the result and forget that they are the servants of Allah and no one else. They are not prepared to use this world for that world rather they are using this world for the benefits of this temporary world. And this has been the main cause of violence and disunity among the Muslims¹⁹. Rahman Baba says:

*You want kindness from God without obedience;
 Hoping for reward in the place of punishment.
 You deliberately commit sin and repent of it;*

*Like a statue sleeping with eyes wide open.*²⁰

They claim to be a Muslim but when a real confrontation arises between Islam and Kufr, they quickly change their direction. This weakness is found even among some great claimants of Islam. They will take the name of Islam with their tongues but will not be prepared to apply Islam in their daily lives. They will also do some ostentatious (great) work for it, but if they are told: “Let us enforce on ourselves the law of Islam which you are praising so much,” they will at once say: “there is this difficulty and that obstruction in it; better leave it for the time being”. What they mean is that Islam is a beautiful toy, display it on the cupboard and sing its praises from a distance but avoid even its name about enforcing it as a law to govern ourselves, our family members and relatives and to regulate matters of business and other affairs of life. This is the condition of our religious people these days. The less we talk of the worldly people the better.²¹

*Placing hope in the buildings of this world
Is like drawing a line on the water.
A line on the surface of the water has no permanence;
He mistakenly takes the non-existent to be reality.
The foolish ones lost their religion for the world;
As a child exchanges a pearl for a piece of bread.
The world and religion have no connection;
For how can fire and water live together?
As the work of the ear is different from the eye;
So the rules of religion and the world are different.*²²

It is the result of such an attitude that neither *Salah* (prayer) is effectual nor fasting nor Qur’an recital nor the opt word adherence to Shariah. The reason is that when the spirit is gone, what miracle can a soulless body perform?²³. Rahman Baba is of the opinion that these people have knowledge but they do not act upon their knowledge. They are like donkeys loaded with books on their backs. They are drowned in the love

of the world so deeply that they have lost their thinking ability. They say with tongue that they will die one day and will be presented before God for accountability but they cannot think about the result.

*Despite passing over the dead with every step;
He doesn't take a single step to get on the right path.
The advice of the living has no effect on him;
Perhaps the dead should rise from the grave and talk.²⁴*

Rahman Baba is of the opinion that the people who are busy in the business of the world and do not take care of the next world, are fool. They are playing with the Book like children and are not able to get guidance from it. They will always remain stupid through out their lives because God does not guide such people. "But those who were blind in this world, will be blind in the Hereafter, and most astray from the path."²⁵

*Light is haram (forbidden) for those hearts
on whom the dust of the world has settled.
All of those that deals in the business of the world
Are playing like children in the dust.
All of them are nursing babies;
The experienced and seasoned of this world.²⁶*

Rahman Baba says that the people, who are drowned in the love of this world, have no sense to come back. Their intoxication increases with every moment and their love for this world covered him so tidily that nothing is seen by him. The prisoner of this world will remain forever in dark even though there may be light everywhere. Baba says that there is a remedy for every ailing person but love of the world is such a disease that cannot be treated.

*They will always remain stupid and senseless;
Those who are intoxicated with the excitement of this
world.
Even wine does not have as much intoxication
As the drinkers of this world get.*

*For every ailing person there is a remedy,
But there is no cure for those diseased by the world.
He will forever be lying in dark;
Who is imprisoned by the beloved of this world.²⁷*

The true Muslims use this world for their needs and do not tie their hearts with the world. They freed themselves from the shackles of this world and are busy in the remembrance of God and preparing for the next world. Owais Qarni, one of the well known saint of Allah was once stopped by the second Caliph of Islam, Hadhrat Umar Farooq and offered him some money but he refused and said, "I have two dhiram with me which was given to me by someone as a reward of my labour. If you can give guarantee that I will spend these two dhiram and I will be still alive then I will take it from you". True Muslims, so to say, are not lost unto this world. Their hearts are given to the remembrance of God even when they are engaged in the mundane affairs of this world. They are, in fact, citizens of the two worlds.

*They are real Muslims among Muslims;
Who have broken the shackles of this world.²⁸*

Every thing of this world including the near ones such as, father, mother, are faithless. They leave their children orphans. They will never be happy who take the responsibility of trading in this world. The bazaar of this world is full of cheaters they are not only cheating others but are cruel to themselves.

*Whether you buy or sell, all is sorrow;
There is nothing else in the bazaar of this world.
They are all cheats and swindlers;
Those who sell and buy in this world.²⁹*

The friendship of the world is hurtful and those who are aware of the fact that this world is very short, temporary and trial for us, he will never love

this world. They have firm faith and trust in God and the worldly desire have no importance in their eyes.

They will never love the world

*If they sense its malignancy.
Those who have their eye on their religion and faith
Won't look to this world.³⁰*

No one can trust on any body in the world. All the people who love the world (here world mean money and power) are deceiving and unfriendly. They claim to be your friends but in reality they are not friends of anybody. Their main purpose is to get money and power by any mean and for the achievement of this purpose they are not hesitating by taking the life of his own friend and brother. Rahman Baba prays, "If it distresses the heart of your brother or relative; may your goal not be reached".³¹

*Both young and old are deceitful;
How can you trust the cunning of this world?
The friends of the world are all enemies;
There is no friend in this wide world.³²*

The real life is the life-after-life, the eternal life, which is both better and enduring. Short is the enjoyment of this world; the Hereafter is the best for those who do right. And no person knows what delights of the eye are kept hidden in reserve for them as reward for their good deeds. Gardens with rivers flowing beneath, therein is the Eternal Home with companions, pure and holy, and the Good Pleasure of God. A home in Heaven, lofty mansions beneath which flow rivers, to dwell therein. Rahman Baba says that to get that world is only possible when we use this world with great care. What we do, God sees it and every moment we spent in this world is counted.

You will find life in the other world

*Only when you withdraw your hand from this life.*³³

What do we do for the real life, the Eternal life? Pretty little. I dare say. Almost 24 hours are devoted to the pursuits of life, which is nothing more than a Spider's Web, leaving hardly any room for a fruitful contribution to the Eternal Life. We seldom go beyond Rituals and conveniently ignore the Book altogether.

By and large, most of us don't seem to obey the commandments of the Lord Almighty, mainly because we are not quite clear about what these commandments are. We don't mean to be willfully and deliberately disobedient or ungrateful to the Lord of generosity and mercy but we are ignorant and don't bother to educate our selves in this important matter. We don't care to open the final Book of instructions conveyed by the Law Giver or the Words, through angel Gabriel, to His Messenger, who faithfully and obediently followed it all his life and left his life's Excellent Model for us to follow.

Rahman Baba says:

*I polluted my self with the filth of the world.
What a shame – I became neither learned nor
ignorant.*³⁴

Real guidance comes through the teachings of the Holy Qur'an and we should regulate our lives in accordance with the will of Allah to whom we all have to report back the activities of the mission entrusted to us. There is no escape from it, for anyone high or low, mighty or meek, rich or poor. Allah shows man the true light and open for him the Gates of Treasures of both the worlds. God has promised Guidance to all those who seek it and strive in His Cause. And He never fails His Work.

*They will rise as equals;
The princes and beggars of this world.
It will be a stain on the chest of the miser;*

*Every darham and dinar of this world.
The rich and the wealth of the world
Be sacrificed for the contentment of the content.
After death all will be helpless;
The cruel and the heartless of this world.³⁵*

Rahman Baba advises the people that this is the only and final chance for you and you will not come to this world again. Avail this chance and take more and more benefit from it. Don't be fooled by the apparent permanency of life. You are not a child that someone forces you to study; you are wise, intelligent and grown up. Your behaviour will not be judged by whose son or grand son you are. Help yourself; don't be fooled by reliance on your father or mother. *When your mouth is smashed in by the pistol of death; How will you offer praise with it.* So this is time to do something for that world before your departure from this world. If you are angry with me due to my advice, I have no concern with any other, in naming you and others, I am talking to myself. In fact I am giving advice to my own self, please! Don't be upset if I have addressed you.

*There is no coming back again;
Today is your chance to do right or wrong.
In naming you and another, I am talking to myself;
I have no business with any other.
Since you have to undergo the agonies of death;
O Rahman, why not die before your time?³⁶*

Finally every one in that world will feel sorry for that they should have extend love for others in this world. But they will get no chance to come back again and fulfill this desire.

*No regret can be carried from this world,
Except for love that was not extended to others.³⁷*

The real position of this world according to Rahman Baba is that

“Worldly business is like a dream; who can have confidence in such a dream and fancies? As one who dreams of wealth and property; but when awakened, finds neither wealth nor money. Like foam seen on the water’s surface; when you grab it, nothing is left in your hand. A smoke that seems like mountains, but is dispersed by the lightest breeze. As ice that hardens in the grip of cold, but has no resistance in the face of the sun. Made and broken in a moment; like clay in the hands of the potter”³⁸.

World is the collection of earth, water, fire and air. All the animate and inanimate collectively form the world. It is the collection of all the created things. Beyond the physical world there are worlds of ideas, worlds of beauty, religions, human sentiments, instincts and animals, natural and super natural elements.

Islamic Concept of the world

Man is the representative of God in this world. The status of man in this world is that of a slave of God. God created every thing of the world for man but man himself is for God. He will have to use this world according to the commands of God. Even he has no right to use his own organs against the Will of God.

According to Islam there are two types of world, this world and that world. “This world is the world of action and that world is the world of reward”. In this part of life man has to do something and that part of life he will get the reward for the work done by him in the first part of life. It means that the lives before death and after death are two parts of the same life. This world starts from the birth till death and that world starts after death and has no limit.

La Rahbaniah Fil Islam (No escapism or monasticism in Islam). This world is place of action. Islam considers this world as the first part

of life. All the activities and transactions of the world give the message of life. So this world has special importance for man. Man has been sent to this world with the allotted time to do the assigned job. He has been told the ways of using this allotted time. He has also been given all the tools required for the use of this world. So every action should be for God. The result of that action will be good, which is performed according to the commands of God.

The Holy Qur'an says:

*“O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an affirmed enemy. For he commands you what is evil and shameful, and that ye should [not] say of Allah that of which ye have no knowledge”.*³⁹

*“O ye who believe! Make not unlawful the good things, which Allah hath made lawful for you, but commit no excess; for Allah loveth not those given to excess. Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in whom ye believe”.*⁴⁰

*“Say: who hath forbidden the beautiful (gifts) of Allah, which he hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: they are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the Signs in detail for those who understand”.*⁴¹

*“It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)”*⁴²

*“But the Monasticism which they invented for themselves, We did not prescribe for them”.*⁴³

*“Many of the Jinns and men We have made for Hell: they have hearts where with they understand not, eyes wherewith they see not, and ears where with they hear not. They are like cattle – nay more misguided: for they are heedless (of warning)”*⁴⁴

All these verses show that this world is not for to be left completely or to accept completely, one should use it, and take benefit from it but should not be lost in it completely.

This world has been created for man and the job of man is to use it fully with the consideration of good or bad, pure and impure. God has given man various faculties with the command that he will use all these faculties according to the ways about which he has been told. If he failed in performing his duties, he will lose his original position and no difference will remain between him and animal.⁴⁵

The Wealth of the world

If a man is wrongdoer then wealth or high post of the world cannot save him from destruction. This is clear from the following verses of the Holy Qur'an:

“Verily, the promise of Allah is true: let not then this present life deceive you, nor let the Chief Deceiver deceive about Allah.”⁴⁶

“But the wrongdoers pursued the enjoyment of the good things of life which were given to them, and persisted in sin”.⁴⁷

“Set forth to them the similitude of the life of this world: it is like the rain which we send down from the skies: the earth vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things. Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundations for) hopes.”⁴⁸

“O ye who believe! Let not your riches or your children divert [you] from the remembrance of Allah. If any one act thus, the loss is their own.”⁴⁹

“it is not your nor your sons, that will bring you nearer to Us in degree; but only those who believe and work righteousness” ⁵⁰

“Know ye (all), that the life of this world is but plot and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away”.⁵¹

*“Do ye build a landmark on every high place to amuse yourselves?”*⁵²

*“Wherever ye are, death will find you out, even if you are in towers build up strong and high”*⁵³

*“Every soul shall have the taste of death: in the end to Us shall ye be brought back”*⁵⁴.

*“Did ye then think that we have created you in jest, and that ye would not be brought back to Us (for account)?”*⁵⁵

This world is for man to use it according to the commands of Allah. But he should not be lost in it. Because this life, its high posts and its wealth are all to be vanished and anything that has to stay is goodness i.e., the goodness of heart and soul, the goodness of actions and deeds.⁵⁶

Every Action is counted

Every action is counted and man is responsible for his own deeds and he will be asked about it. This is clear from the verses of the Holy Qur'an as:

*“Do ye receive a reward other than that which you have earned by your deeds?”*⁵⁷

“That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight; then will he be rewarded with a reward complete; that to thy Lord is the final goal”⁵⁸

“But those who were blind in this world, will be blind in the Hereafter, and most astray from the path.”⁵⁹

“And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.”⁶⁰

“On the Day when every soul will be confronted with all the good it has done, and all the evil it has done.”⁶¹

“The balance that they will be true (to a nicety): those who scale (of good) will be heavy, will prosper: those whose scale will be light, will find their souls in perdition, for that they wrongfully treated Our Signs”⁶²

“Then shall anyone who has done an atom’s weight of good, see it! And anyone who has done an atom’s weight of evil, shall see it.”⁶³

“And spend something (in charity) out of the substance which we have bestowed on you, before death should come to any of you and he should say, “O my Lord! Why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good”, But to no soul will Allah grant respite when the time appointed for it has come.”⁶⁴

“If thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) “Our Lord! We have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe.....Taste ye then – for ye forgot the meeting of this Day of your. And We too will forget you – taste ye the penalty of Eternity for your (evil) deeds!”⁶⁵

It has been emphasized that this world is the place of action and that world is the place of reward. Man has been given time for action from

birth to death. After death man will not be given even a single moment for action. So man should think that every action in this world is counted and he will be paid for it in the life after death.⁶⁶

Individual Responsibility

Every individual is responsible for his own deed. No one is partner with him in his responsibilities and nor can anybody save him from its results.

God says:

*“Guard your own souls: if ye follow (right) guidance, no hurt can come to you from those who astray”*⁶⁷

“Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burdens of another”.⁶⁸

“Of no profit to you will be your relatives and your children on the Day of Judgment: he will judge between you: for Allah sees well that ye do”.⁶⁹

“If ye did well, ye do it for yourselves; if ye did evil, (ye did it) against yourselves”.⁷⁰

“Nor can a bearer of burdens bear another’s burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though he be nearly related”.⁷¹

Rahman Baba says,

*Everyone is giving one another loans of money;
But no one has given another a loan of his luck.*⁷²

*“Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven)”*⁷³

Here it has been told that every person is responsible for his own deeds and actions. There is no room for anybody to pay for the misdeeds of

anybody else and nor can the recommendation of any person make high the status of any other person. It is only God that can save man and no one else can do this job.

Man should think that he himself is responsible if he is doing wrong, he himself will be punished and no other person will be punished in place of him. If he is doing right, he himself will get benefits and no one can share these benefits with him⁷⁴.

Ad-Dunya Mazra'atul Akhirah (The world is the cultivating ground of the Hereafter). This means that the world and the Hereafter are not two separate things but a continuous process whose beginning is the world and the end, Hereafter. The relation between the two is the same as between cultivation and crop. You will naturally reap whatever you have cultivated in the land. If you sow wheat, only wheat will grow. If thorns are sown, only thorns will be grown⁷⁵. As the holy Qur'an says,

*“And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees all that ye do”.*⁷⁶

Rahman Baba says,

*He who sows barley but expects wheat;
Should expel that idea from his heart.⁷⁷
That very thing will be harvested after death;
Whatever he has sown in this world.⁷⁸*

Whatever mistakes and errors are committed by you in the course of ploughing, sowing, irrigating and looking after the field, their cumulative effect will be noticed by you at the time of reaping the crop. This is exactly the position in respect of this world and the Hereafter. Man has been sent in this field for the purpose of raising a crop for himself with his own efforts and hard work. He has been allotted time to do this task from birth till death. Whatever type of crop he has grown during this

period, he will reap the same crop in his next life beyond the grave, and the produce will be his mainstay for his life in the Hereafter.⁷⁹

Rahman Baba says,

*All the dealings of that world are here,
If you are to do any business in the world.*⁸⁰

God says,

*“Will ye be left secure, in (the enjoyment of) all that ye have here? - Gardens and Springs, and cornfields and date palms with pathes near breaking (with the weight of fruit)? And you carve houses out of (rocky) mountains with great skill.”*⁸¹

If a man starts to live in this world according to the guidance provided by the holy Qur'an and Sunnah of the Holy Prophet (S.A.W) he will get good results in the Hereafter and the reward will be Paradise. There will be no need of hard work because that life is the life of reward. In case of doing opposite to the Holy Qur'an and Sunnah of the holy Prophet (S.A.W), he will be the loser. He will not get there a chance to compensate and do well in that world.⁸²

*There is no coming into the world a second time;
No second time – this is your [only] turn.*⁸³

This shows that failure or success of a man in the life after death and his ending being good or bad, are in fact the result of his knowledge and deeds being correct or incorrect in his worldly life.

*In that world there is no chance for virtue and vice;
All the purpose of the seekers is in this Serai (world).*⁸⁴

Islamic concept of the world provides man true guidance for the use of this world and get success in the next world. As this world is the only place, which provides an opportunity to man to equip himself for the next world. There will be no peace for the excessive lover of this world

and he will suffer more in that world. He will experience peace of mind if he has loved God. The more is one's attachment to God, the more will be one's happiness. The more is one's attachment to this world, the greater will be one's sufferings. He will be unsatisfied and will not be at rest.

*Pathetic are those who sell their faith for the world;
A clever man doesn't do such a thing.
If anyone asks who the wise ones are, tell them
"It is he who love no one but God."*⁸⁵

In one of the most famous traditions, the Holy Prophet is reported to have warned his daughter, Fatima that her kinship to the prophet would not profit her on The Day of Judgment. Her actions alone will count and qualify her for God's reward and punishment.

Rahman Baba says,

*A man should be pleased of his own good deeds,
And shouldn't be proud of his kingdom, or wealth.*⁸⁶

Baba believes in hard work and action. He sees freedom in hard work and says that a man, who wants leisure in this world, will be bound in the next world. He says that this world is a place of cultivation and everyone will get what he has sown in this world. According to him this world is the place of action and that world is the place of reward. Baba's philosophy of the world is totally according to the teachings of Islam. He himself says:

*There will not be another more stupid in the world
Than he who seeks leisure in the world.*⁸⁷

Baba further says:

*Consider it filled with dirt;
Even if his mouth is filled with sweets all his life.
Whoever enjoys liberty in this world;
They will all be bound after death.*

*Whoever has not bowed to truth
 Will always have a noose around their neck.
 What I say to you is with authority
 Found in the Qur'an and Hadis.
 If you don't have faith in the verses,
 Then how can my word be advice for you?
 Denial of the unbeliever will not make it disagreeable;
 Any words which are attractive and approved.
 O God, give Rahman the treasure of contentment;
 So he can be rich without land or servants.⁸⁸*

The real position of this world according to Rahman Baba is that “Worldly business is like a dream; who can have confidence in such dreams and fancies? As one who dreams of wealth and property; but when awakened, finds neither wealth nor money. Like foam seen on the water’s surface; when you grab it, nothing is left in your hand. A smoke that seems like mountains, but is dispersed by the lightest breeze. As ice that hardens in the grip of cold, but has no resistance in the face of the sun. Made and broken in a moment; like clay in the hands of the potter”.⁸⁹

Baba advises the people to come close to each other and live with peace like a true human being. This world is not permanent and will not stay at any cost. Try to distribute love amongst your fellow beings, as what you have today, will not be with you tomorrow and what you have been given in this world, you will have to give account for that after death.

*For a moment it is spring, then suddenly it's autumn;
 The spring of this world is not forever.
 Even if propped up with thousands of supports;
 The wall of this world is without foundation.
 If you cover yourself with a fort of steel;
 Consider the fort of this world as glass.
 After death account will be demanded from each;
 According to the style and size of his life in the world.⁹⁰*

Conclusion

Rahman Baba is of the firm belief that this is not correct to think that this world is every thing and he will stay forever in this world. One should see around and think about his father and grandfather where did they go? They all passed away and he himself will have to leave sooner or later. No one will stay in this world forever even the Holy Prophet (S.A.W) left this world.

*He who stepped in heaven for his love;
Such a darling is now buried underground.⁹¹*

Duties towards other human beings, mutual love and friendship for the pleasure of God being one of the highest virtues. But relationship or brotherhood is not to be understood in the ordinary sense. Here it means a relationship formed for the sake of truth. Man imbued with the principle of truth and thoughts of God, cannot meet without benefiting each other. If one helps his fellow being who is on the way to truth, he will be rewarded with a position in Heaven, which cannot be achieved through any other deed done on earth. That person is a best person who loves his fellow beings not for the sake of gain, nor because of blood relationship, nor to repay any good done to him but for the pleasure of God alone. He is the best believer amongst all the believers.

Our education system does not tell our students the correct use of the world. It tries to prepare students for this world only but so far it has not been successful in this aim either. If we are to prepare a nation for the challenges of the modern world, we should learn the correct use of this world. Correct use of this world means to use this world as desired by God and preached by the Holy Prophet (S.A.W) through his sayings and actions. This will make man a true human being, equipped with

knowledge and understanding of the solution for the problems of the modern world.

The poetry of Rahman Baba is very rich in this regard. If we include his teachings in our curriculum it will bring positive changes and we will be able by the grace of God to produce hard working, honest, peace loving and God fearing citizens, well aware of their rights and duties which every country of the world would want.

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 a pity 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 act of men is very dangerous for the 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.*

End Notes

- ¹ Robert Sampson & Momin Khan *The Poetry Of Rahman Baba* (Peshawar, University Book Agency 2005) P-89
- ² *ibid*; P-537
- ³ *Ibid* P. 100
- ⁴ *Ibid*
- ⁵ *Ibid*
- ⁶ *Ibid*
- ⁷ *Ibid*; P-101
- ⁸ *Ibid*
- ⁹ *Ibid*
- ¹⁰ *Ibid*; P-99
- ¹¹ *Ibid*; P-103
- ¹² *Ibid*
- ¹³ *Ibid*; . P-117.
- ¹⁴ *Ibid*; P-757
- ¹⁵ *Ibid*; P-91
- ¹⁶ *Ibid*; PP-133, 135
- ¹⁷ Syed Abul A'la Maududi, *Fundamentals of Islam*. 12th Edition, (Lahore, Islamic Publications (Pvt) LTD.1992) P-64
- ¹⁸ Robert Sampson & Momin Khan, *The Poetry Of Rahman*. P-273
- ¹⁹ Syed Abul A'la Maududi, *Fundamentals of Islam*. 12th Edition, (Lahore, Islamic Publications (Pvt) LTD.1992) P-64.
- ²⁰ Robert Sampson & Momin Khan, *The Poetry Of Rahman Baba*, P-235.
- ²¹ Syed Abul A'la Maududi, *Fundamentals of Islam*. 12th Edition, (Lahore, Islamic Publications (Pvt) LTD.1992) P-64
- ²² Robert Sampson & Momin Khan *The Poetry Of Rahman Baba*, P-603.
- ²³ Syed Abul A'la Maududi, *Fundamentals of Islam*, 12th Edition, (Lahore, Islamic Publications (Pvt) LTD.1992) P-64
- ²⁴ Robert Sampson & Momin Khan *The Poetry Of Rahman Baba*, P-737
- ²⁵ Al-Isra: 72
- ²⁶ Robert Sampson & Momin Khan *The Poetry Of Rahman Baba* P-83
- ²⁷ *Ibid*; P-83
- ²⁸ *Ibid*.
- ²⁹ *Ibid*; P-85
- ³⁰ *Ibid*
- ³¹ *Ibid*; P-113.
- ³² *Ibid*; P-85.
- ³³ *Ibid*; P-273.
- ³⁴ *Ibid*; P-301.
- ³⁵ *Ibid*; P-89
- ³⁶ *Ibid*; P- 431.
- ³⁷ *Ibid*.
- ³⁸ *Ibid*; P-303
- ³⁹ Al-Baqarah: 168-69

- ⁴⁰ Al-Maidah: 87-88
⁴¹ . Al-Araf: 32
⁴² Al-Baqarah: 198
⁴³ Al-Hadid: 27
⁴⁴ Al-Araf: 179
⁴⁵ Syed Abul A'la Maududi. *Islami Tehzib Awr Uskay Usul Wa Mubadi*. 26th Edition, (Lahore, Islamic Publications Pvt Ltd. 2007). PP-34, 35
⁴⁶ Luqman: 33
⁴⁷ Hud: 116
⁴⁸ Al-Kahf: 45-46
⁴⁹ At-Talaq: 9
⁵⁰ Saba: 37
⁵¹ Al-Hadid: 20
⁵² Ash-Shuara: 128
⁵³ An-Nisa: 78
⁵⁴ Al-Ankabut: 57
⁵⁵ Al-Muminun: 115
⁵⁶ Ibid; P-36
⁵⁷ An-Nam: 90
⁵⁸ An-Najm: 39-42
⁵⁹ Al-Isra: 72
⁶⁰ Al-Baqarah: 281
⁶¹ Al-Imran: 30
⁶² Al-Araf: 8-9
⁶³ Az-Zalzalah: 7-8
⁶⁴ At-Talaq: 10-11
⁶⁵ As-Sajdah: 12-14
⁶⁶ Ibid; P-40
⁶⁷ Al-Maidah: 105
⁶⁸ Al-Anam: 164
⁶⁹ Al-Mumtahinah: 3
⁷⁰ Al-Isra: 7
⁷¹ Fatir: 18
⁷² Robert Sampson & Momin Khan *The Poetry Of Rahman Baba*, P-533
⁷³ Ar-Rum: 44
⁷⁴ Syed Abul A'la Maududi. *Islami Tehzib Awr Uskay Usul Wa Mubadi*. Islamic Publications (Pvt.) Ltd Lahore. 26th Edition, 2007. PP-42,43.
⁷⁵ Syed Abul A'la Maududi, *Fundamentals of Islam*, 12th Edition, (Lahore, Islamic Publications (Pvt) LTD. 1992) P-42.
⁷⁶ Al-Baqarah: 110
⁷⁷ Rabort Sampson, Momin Khan, *The poetry of Rahman*, P-293.
⁷⁸ Ibid; P-93..
⁷⁹ Syed Abul A'la Maududi, *Fundamentals of Islam* 12th Edition, (Lahore, Islamic Publications (Pvt) LTD. 1992) P-42
⁸⁰ Rabort Sampson, Momin Khan, *The poetry of Rahman Baba*, P-95.

⁸¹ Al-Hadid: 146-49

⁸² Syed Abul A'la Maududi, *Fundamentals of Islam* 12th Edition, (Lahore, Islamic Publications (Pvt) LTD.1992) P-42

⁸³ Rabort Sampson, Momin Khan, *The poetry of Rahman Baba*, P-117.

⁸⁴ Ibid; P-757

⁸⁵ Ibid; P-613

⁸⁶ Ibid; P-293

⁸⁷ Ibid; P-91

⁸⁸ Ibid; P-833

⁸⁹ Ibid; P-303

⁹⁰ Ibid; P-87

⁹¹ Ibid; P-703

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