

Islamic Mysticism and it's Elements in the Poetry of Abdur Rahman Baba

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Abstract: *Abdur Rahman Baba, a Pashto Poet, has not been discussed in international literature, very little. The aim of this study is to look deep into the poetry of Abdur Rahman Baba, to find out Islamic Mystical elements like love and subjugation towards Allah, devotion towards Prophet Muhammad, the last messenger, then love, care and concern for humanity. Few characteristics and thoughts from the philosophy of a well-known Islamic Mystic and scholar Maulana Rumi have been used to give a theoretical structure to this paper. These three points were tried to extend from his poetry. The verses were selected and examined through lenses of Islamic Mysticism and the way they are embedded in his poetry. By the end of this research paper, the readers will come to know about the Sufi poet Abdur Rahman Baba and his contribution to the local literature.*

Key Words: Islamic Mysticism, Love of Allah, Belief in Allah, Love of Prophet Muhammad, Morality, Tasawwuf, Sharia, Renunciation of world, Love for fellow human beings.

Introduction

Our land is fecund and fertile in making legends of different spheres of life. It has a gift of philosophers, scientists, researchers, academicians, sportsmen, scholars, mystics and the list goes on. The world knows them one way or the other way but few among them remain unexplored or less explored. They though are much celebrated locally but the outer world is unaware or less aware of them. Their life and works are so much high that if we introduce them to the world. The

world will not be left unglittered by the glistening thoughts and works of such legends.

The less explored list has the count of this legendary poet Abdur Rahman Baba. He led an obscure life and this is the cause of his authentic and certain birth and death dates. His poetry collection is called "Da Rahman Baba Diwan" in the Pashto language. The English translated version of this work can be found by the name "The Poetry of Rahman Baba ."This was translated into English by

Momin Khan and Robert Sampson. The prominent themes of this Divan are sharia, Tasawuf, approach towards God, giving service to humanity, Tawheed, simplicity, education, renunciation of the world and much more.

Islamic mysticism or Sufism is an impression and a patterned exercise among the followers of Muhammad's religion. During this practice. Muslims attempt to notice and observe the trueness of Godly love and knowledge through the direct and personal feeling of God present in the world. It has a base on a mixture of mystical practices and these are intended to determine the nature of humanness. This all is to bring ease in experiencing the love of God's existence and that sapience wisdom which is present in the universe.

In the formatting of Muslim communities, these mystic exercises played a key role. Their way was didactics and making profound the spiritual interests of Muslims. They expanded spectacular moralistic rebukes (preaching) and missionary activities over large parts of the globe. This is a progressive process. Sufis have a great role in elaborating the teachings of Prophet Muhammad, the last messenger and founder of Islam. The main appertain of the mystics, like a common Muslim, is Shahadah. It is a fundamental principle and belief of the religion of Muslims. The Muslims' belief is that "there is no divinity but Allah is the only divine." The opinion and views of the uncluttered appearance of divine wideness were additionally connected with the person of the Prophet, the last Messenger OF Allah, Muhammad. In the start, the focus of these practitioners Sufis was on relation of Divine and Soul. Then after some progression, we see from 900 onwards, a very substantial Muhammad- Mysticism sprouted and took a heavy progression. A Divine address, If Muhammad, the Last Prophet, had not been brought into existence, I would have not made this world. It was the period, when

Adam was water and clay, The Prophet Muhammad (PBUH) was mentioned as the Last Prophet. He, the Prophet Muhammad, is believed as a light from the lights. A most general belief in this is that of the creation of all Prophets from the light Of Prophet Muhammad (PBUH).

The God's Almighty path and the path of his Prophet, the last messenger, is a peace track and a way of love "O those who trust! Enter into peace (Islam) perfectly. You must not comply of Satan. He without any concealment is the enemy of yours" (Al Quran: 2, 208). Prophet Muhammad (saw) one hadith says that; "Until you don't love for your brother (Muslims), what you love for yourself, none of you has faith." Love makes a special connotation for benefits intentions and intentions for good. So, Islamic mystics remain on the path of Divinity and His last Messenger and advocate the ways of care, peace and love.

Literature Review

[Arman \(2014\)](#) The epistemes in Baba poetry is all about humanity culture society and a concert Sufism. He is known is the poet of love and expert of knowledge and poetry. One of his couplets expose to such knowledge is,
Nothing does He need or want from anyone,

The scholarly statistic says that more than 65% of Rahman's verses are stemmed on teaching Allah and Muhammad (PBUH).

[Ehsani, Ayub², Irshad³, Ayub⁴, Khans \(2016\)](#) The classical philosophy of Mysticism is all about the supposition of gathering, distinct practices, discourses, scripts, organizations, societies, and acquaintances purposed at sapiens modifications, multifariously given definitions in an unlike traditions.

Rahman, Sami Regional folklores of Pakistan comprehend, legends, customs, traditions, poetry, sonnets, songs, tales, legends, myths, traditions, customs and

proverbs. Baba ideas are about God and humanity.. Baba's mystical teaching have same role as that of Sufis before and after Mughal empire. The reviewed research is about the struggle of different Sufi poets, especially, Rahman Baba. Abd Ur Rahman is generally known a canon writer among Pashto writers.

Talabgar (2014) The beauty of life is present in the array in which life event suits the best. The fine manner gives the standards of values and virtues. All responsible The researcher takes Baba's stance about Islam that being Muslim it is our belief that Allah is one the creator and the undeniable. He is the all-seeing which we call Al-Baseer, and the all aware which we call AL-Khabeer. Allah is source of life and we will join Him. He gives us food and other life resources. He is the creator of time and space. Baba wrote few lines about God qualities;

Look at my Lord's works, a remarkable doer
He, My Allah, in command and of entire authority

He is and will never relied others

My Lord possess nothing to someone

Rahman Baba's concept of God is though analogous to that of Aryan God but he condemns those who are making acquaintances with deity as a partner. He discusses the basic argument of Abrahamic religion and dying it is against Islam. Baba calls it the biggest injustice to the omnipresent God. Baba is not giving them place in mortal world because of His immortal features that is out of mankind qualities. Baba in his Divan declares that man has not got enough knowledge and power to consider Him a Being.

Chii be Daa Khudaaya Muhabat ka Haghaa Khalaqq

Narenaa ey warra khraa , khazee e khrii dii .
Baba consider God is the center of adoration and worship. Those who worship concrete god rather than Allah. They are more equal to animals (donkey). Baba's feed his thoughts

from Quranic verse, where God says that people without belief are just like animals. One can understand from language Baba chose for the disbelievers. He even discredit infidels and atheist through his language. In one of his works, Baba believes that those who do not know about the magnificence of Allah are in deep slumber. They cannot cross the frontier of this material world. Life of such people are purposeless and temporary.

Chii da Khudaii da marefattaa khabbar na we
Haaghaa waraa ko Baidaar di, hum oadaa dii.
Baba value the presences of Muhammad (PBUH). He says that if Prophet (PBUH) was not born; the sphere would not have come to existence. In Pashto, it would be like
Ka soorat Da Muhammad na v paida

Khudai ban a wa paida kry da Dunya
Baba brings justice to the values and love of Prophet. He says that do not deem prophet Muhammad (SAW) as a Divinity. They fulfill their wish with name of Muhammad (SAW). Such people have crossed the verge. Baba executes justice and uttered in clear words ;
Do not take Prophet as a God. He is a man truly

All positive qualities are genuinely his

Khudai e ma Ganraa Beshaka che Banda dii

Nor e Kul wara siffat di da Allah

[Sheda \(2014\)](#) Rahman Baba cast universal themes in his poetry. He pens down an amalgamation of Pashtu culture and Islamic mysticism. He is famous in both youth and elder generation.. The researcher come across many conclusions like criticism on capitalism, patience, simplicity and fortitude. The condemns the capitalist structure of society to which the common man had already surrender. Baba says that the main reason of discrimination in human society is caste and class system. Baba, versify such ideas as;

Because of beasts and brutal rulers;

Fire; grave and Peshawar are alike.

[Zinira \(2016\)](#) Rumi is a famous Sufi, whose practices renew the soul of Islamic

mysticism. There are lot more Sufis who plunge into the sea of love to find the essence of their beloved. Rumi always refers to those antecedents whose glittering rays, and the Sufi vision of self-mortification enlighten him. The proposed study is based on Sufism and one wants to frame the idea of Rumi's Sufism.

Rumi in his poetry preaches love for God and humanity. Words of love and patience come with tolerance. The anxiety and existential crisis he defined in his first chapter of *Mathnavi*. Scholars admire his language, even some say that it is a divine language and called it *Quran-ajam* i.e., Quran of Persian language. *Mathnavi* quotes Quran and allegorically explains the spiritual stories with hidden realities.

Attas refers to this condition of self-control. Adab is like trinity of physique, thought and spirits. Self-control is a gratitude and recognition of one's proper position in relation to physical, metaphysical capabilities. Self-control is the seed of an amalgam that consists of adoration, love, humanity and moral conduct. Rumi gives the message of peace and love. The teaching of Rumi even penetrates the logical and rational culture of European society.

Methodology

Data collection

This is a qualitative research. The sources from which the data is obtained are some literary texts, some documented texts and some books for the analysis of the literary work. The study will help us in showing many more distinct features of the Islamic mystic practice in the poetic work of Baba Rahman.

Textual Analysis

Textual analysis is a technique used to inspect a text by interpreting the diction, style, structure, and in-depth meaning of the text. In this method we examine a text, and make

an educated supposition with reference to existing scholarly articles and books. Textual analysis is an easy way to study and interpret the content, structure, and deep meaning in the target literary text.

Textual analysis is a method that assesses a researcher's understanding of ideas present in the symbols or pictures of targeted texts to obtain data. In short words we can say about textual analysis that study and examination of all sorts of texts, a bird's eye view reading rather than superficial. It is close reading of the text undividedly. One highlights specific context of the text. The researcher then notes down the key words, and raises questions or controversies in the text. When the researcher answers questions, a psychological shift occurs from reader to writer. Close reading is a type of textual analysis method.

In a textual analysis the one should raise three different questions. What does the author want to say in the text? The second question is concerned with the discourse, how does it say and why does it say? What is the aim of writing this text?

For example, if someone is doing textual analysis of a poem, so, one will try to find out the narrator before going deep into the narrative. Is the author keeping the content bound to a specific group? The idea in the content should be compared with different concepts of different time frames. All these questions raised in one mind would answer the question about the purpose of the text written by a writer in a specific timeframe.

Theoretical Framework

The research study is about Rahman Baba's selected poem from the lens of Rumi's Sufism. Rumi was 13th century Sufi and Islamic scholar from Konya. He was born on 30 September and died on 17 December 1273. He bears a different theme but the present study is compatible with the theme of spiritual love or love with Allah, love with his Prophet, and humanity.

Rumi approach toward spiritual love is different, as he said "You always search for the treasure of the world but you are denying the fact that you are the original and real treasure". In most of his poem we find the prominent struggle for God. In Rumi's opinion when we search God; God search us. He says "Knock. And he'll open the door." In an another part he says "Lo, I am with you always means when you look for God, God is in the look of your eyes, in the thought of looking, nearer to you than yourself, or things that have happened to you. There's no need to go outside". We can take it like the same message of Hadith Qudsi of our Prophet Muhammad (SAW).

Prophet says, in Hadith Qudsi, Take one footstep towards God, God will take ten steps towards you. Walk towards God, God will run towards you. He says to if one wants to surrender to God, first one should baptize his/her heart from the material world. The only permanent and everlasting relation is to love God. He has a belief that one thing we should have to own and that is the love of God. (Rumi - In the Arms of the Beloved)

Rumi has this different style towards to show his love for the God, that he desires to get possessed with God's love. Give no devotion to anything but only God. Rumi all teach us through his verses and practice that go deep into the infinity of God until you forget yourself. Remember God in every movement. Let the caller and the called disappear; be lost in the Call. Rumi (2016). "Love is a Stranger", p.65.

Rumi Towards Prophet Muhammad (PBUH)

Rumi express his love for Prophet Muhammad (SAW). He believes that the only way toward Almighty Allah is to follow the teaching of Muhammad (PBUH). The only true path which led us to God is through Muhammad (PBUH) is explained by Rumi in his verses.

Darr meyann e ummat e marhum bash Sunnatt e Ahmad ma-hell, mahkomm bassh In his verses Rumi convey his feeling about the path of Muhammad (PBH) and Almighty Allah. He says the path of Muhammad, the Prophet, will guide you there.

Salatat barr to arr amm ke fozudda badd qurbatt

ke ba qurrbb re kull gardd add hamma juzww haa muqarabb-

I bring blessings upon you, (O Muhammad), so that the light wind of

closeness (to God) may get increment.

Since, with closeness of the

Whole, all parts are permitted to approach. Maulana Ghazal -from "Rumi and Islam," p.

139

Paashaa ye mardii zi Haqq ammukhtt emm pahlaww ann ee ishqq oo yaarr ahmadd emm

We learned the skill of being a (true) man from God. We are the

heroes of Love and the companions of Muhammad.

Maulana Ghazal No. 1669, verse 17499

--from "Rumi and Islam," p. 151

Maulana Rumi gives his opinion about the guidance of the Prophet that he is the One who is letting us away from getting astray and gives us a full straight and right direction for success .

Ghumm raahh aan raa zee beyabaann hammaa darr raharr arr add

Mustafaa baer raah ee Haqq taa bee abadd rahbaann badd

He brings all of those (who are) led astray into the Way out of the

desert. May Muhammad be the guide on the Way of God forever!

Maulana Ghazal No. 792, verse 8289

from "Rumi and Islam," p. 18

Love for Humanity

Rumi discuss the tolerance and anxiety related with human existence. Rumi wants to bring harmony, love, and peace in the

universe. He wants to say that love is the only way to find the essence of our existence. Rumi stresses us to keep yourself away from bad intention while helping others. The real grace of life is to forgive and forgive again.

Analysis and Discussion

If it comes to the name of Rahman Baba, he is similar to the Muslim Mystic Practice of Sufism. Like all other Islamic mystics, his poetry has a special focus on Divinity love, abstinence and austerity, piety, worship, consciousness of God, tolerance and humility. These are the fundamentals which make a way in the heart of Sufism.

Baba approaches towards God and sermons about the impregnable relation with Him. He delivers about Tauheed, oneness of Allah and Prophet Muhammad is the last messenger, which is believed as the mainstay of Islam. The two components of Tauheed is, Allah is the only to be worshiped and no else is chosen to be worshiped and Muhammad (PBUH) is the concluding Messenger of Allah. Once this step of believing and acceptance is taken by someone, they enter to the religion of Islam.

In a poem "The world to come" is the poem in which Baba Rahman spoke about the five fundamental principles, which are also called pillars of Islam. His stance is that of started living your life by these basic pillars, you are enlisted into the count of saints. These verses could really be helpful in bringing his thoughts to the masses;

He is ready to Obey

Set always for the execute

Shows his consent for kalama

Both inwardly and outwardly

For any worldly business

Never miss the prayers obligatory

He keeps the fasts of Ramzan

And offer his zakat

If Hajj is affordable for him

He performs the Hajj

All the followers of this path

They are counted as saints

To bring these verses into Muslims mysticism, it is justifiable by a saying of Holy Prophet Muhammad (PBUH). A Hadith, reported by Abdullah Bin Umar, the Prophet said, "I have been presented with the duty from Almighty to battle opposed to those who abnegate the truthfulness of Tauheed. Combat till they patent to the oneness of God, Allah, and they constitute the prayers and start Zakat giving and if this is done by them, on behalf of mine, their property is protected and guaranteed, their blood is guaranteed protected except when vindicated by law, and their affairs rest with Allah. Sahih Muslim, Vol. 1, Book of Faith (Kitab Al-Iman), Hadith 33

"My Lord" is the first poem in the translated poems of Rahman Baba. It is very prominent that, with God's thoughts, he is so much obsessed. A common and basic Muslim belief is that of the universe creator which none other than God is. He is the maker and controller of all these mechanisms. In this same poem, Baba talks about that our Lord is not dependent on anything or anyone. Such a great creator is our Lord that from void and nihilism, he created life. All the overt and covert of the universe are known to him. He is same and not bound to be changed or transformed, he is constant.

Contentment is a poem which is about the worship towards the God Almighty. Baba says in Contentment;

One Breath Remembering God is better
Better than the all present wealth of the world

In this aforementioned poem, we saw a very unique move of Baba towards God. One moment of God's worship is considered far better than gaining some wealth. This could never be accepted by a common man other than the Sufis. Now this can be taken under the teaching of the verse of Holy Quran. Allah says in the Quran "O mankind, worship your maker, who created you and those

before you, that you may become righteous (2; 21).

To quote Jalal Rumi, the Maulana, he says "While you search for the treasures of the world, you ignore the real treasure and that is you yourself. Making link between these mentioned thoughts, they are giving same message in different words. Rumi gives his opinion that the true wealth and true treasure of human being is he himself. It is in his hand that he can make the worst out of himself or the best out of himself. Bowing down, worshipping God is the real wealth that you could ever gain.

The Sufis thoughts, the mentioned verse of the Holy Quran, the Hadith, quoting Maulana Rumi and verses of Baba Rahman are giving the message of making the best out of our lives is cashing and sacrificing this world for the world that is to come.

In his poetic language, Baba Rahman, beads his words regarding this thought. He speaks

All, of that world, dealings are here
If you, in this world, is to a business
It is the real man of this world
Who keeps no regards for this world

Baba's Philosophy in this regard is clear. He abnegates this world unless any good is made in this world. The essence of this world life which will make you fit into the standard of Sufi Rahman, is the doing of some goodness. The world is not to make properties in but to give love and to give a good service to mankind. He further gives us a reminder that worldly wealth and knowledge will not help you in reaching God; the zeal love which could be a source of giving you high wings for reaching out there. He says in the poem "In footsteps of love" The sky wouldn't be in the ranges of intellects The throne of God can be stepped through love

In every craft, we use tools to bring that in use. Writing is a craft in which terms are used which we can count as tools.

Philosophy, law, science, literature, social sciences and all other subjects have it own terms. In philosophy, up to a great extent, we use such terms. About the usage of such terms in Sufism, Maulana Abdul Manan Sangar gives a reason. To use such terms, we keep it confidential from Unqualified and incompetents. For instance, we have a term Qalandar. In *Risala Ghausia* it is mentioned and it's a name, a name among the names of God. In Islamic mysticism, those who have achieved their goals and has made their way towards God are Qalandars.

It is a saying by Khwaja Abdullah Ikhrar that when something are making hurdle between you and your Allah, you need a push aside from that and needs a way which lead you to your Lord and totally engross to him. Shah Naimat Ullah in *Risala Qalandria* writes that the blessed are those Sufis who reach to the limits and his goal is achieved by them. Their reaching to God is their achievement of the goal. These are the Qalanadars. Baba uttered the view that just by saying that you are the God's lover is absolutely not enough, but to achieve that class in Sufism, you must be a Qalandar, else you wouldn't be counted in the list. In one of his poem, the work of love, D 81, Baba has written.

Obviate to entitle him as a lover
Up to the time he is Qalandar of his love
He don't give observance to gold and silver
Whose attention is rigid towards his beloved

Some same bunches of thoughts can be assumed from the poetry of Baba Rahman. For example, Poem *The way of World* can be an example

Illumination of those hearts is impossible
Whose hearts are settled with the world love

By living in the community of Muslims, until we get rid of the love of world, we cannot achieve our purpose. Your heart is when filled with all craps of the mortal world, it's inconceivable to bring Tauheed into your heart. Tauheed is the second name of oneness and its demand is always oneness. You will not be qualified for the love of God

and to get the real love of God, you must with draw the love of worldly avocations. In D9 Baba says;

The activities of our world are impermanent; How anyone can have confidence on such Pursuits

Very general and common thoughts are picked by Rahman Baba which are general in Mystic practice of Islam, and a high part of theology of Islam. Rumi, the great Sufi, can be quoted upon these relative ideas.

In the Mathnavi, Rumi talks about the limitedness and impermanency. In his poem Almighty he told about the mortal world and called it an imprisonment, a cell of prison where we are for very short time. We are advised to take our head to the incessant world and unremitting blessings from the Divinity. Everything in this mortal world and this mortal world is confined Eyy Jahaan Mehdod Ann khudd behadd astt'

This is a verse taken from the poetry of Rumi. It argues to make our entry to the community of believers, Muslims, mystics community. These are the people who are favored high by the Grace of Divine. The way of the Prophet Muhammad should be hold stronger by you all and take command from that way of life. The Rumi's poetry is filled with this theme of Prophet's love. He argues in simple words that the way to Allah is the way of Muhammad(SAW).

Eyy Jahane khudd khabssi Janiihaii shumm astt

Hai Doyadd aannso ki sehhraili khudda astt

Mystics practice of Islam is totally incomplete without expressions of commendation for the Last Messenger, Muhammad (SAW), Rumi gives his opinion about all the saints and Prophets and says that, they all developed and goes their own ways which are considered genuine and will guide you to the path of God. Each and every person on the way towards mysticism must follow the ways and the Prophet's teachings

and this is the track which will lead you towards God.

Darr meyan ee ummatt ee marhommm bassh
Sunnat e ahmed mahell mahkuum bassh

Maulana Rumi in the above verse express a specific feeling and desire for entering to the community of believers. The Divine Grace always highly favour those who follow the teachings and way of the Last Messenger. Get command from the way of Prophet Muhammad and avoid leaving it behind. In the poetry of Rumi, the love of Prophet Muhammad goes on. His approach and love towards God gets the ladder of Prophet Muhammad's Love, which according to him is the way to God's nearness. In the words of him

Salaat barr to arr -amm ke fozudaa bad
Qurbatt

Kee baa-qurb-ee -kull gardd-adh hammaa
juzzw haa muqarabb

I convey blessings on you, (O Muhammad), so the refreshing air of closeness (to God) may get increment. Since, with closeness of the Whole, all parts are permitted to approach.

Mevlana Gazal. 301, verse 3286 from *Rumi and Islam*, p. 139

The tradition of Islamic mysticism is kept in his poetry by Baba Rahman. He shows his attachment and Bond of great love with Prophet Muhammad (SAW). The enlightenment of this universe is because of the Prophet Muhammad (SAW). We believe, if he would not have been born, we would have not been living this normal and moderate life. The case would have been different and we would have been living a life of wickedness. Our world is, made for the sake of Prophet Muhammad. Exultant and blessed are those who followed his teachings. The real success is to follow the guidance of the last Prophet else you are on disastrous destiny.

I Rahman am a sweeper at Muhammad's gate,

May God not separate me from His door

This verse is interpreted differently in Tafseer Maariful Quran page 234. In Mufti Muhammad Shafi Deobandi interpret the world Aalameen with different approach. Aalameen is an Arabic language, it is the plural of Aalam. Aalameen means creature of Almighty Allah, it is not limited to human. All creature human, Jins, animals, plants and all other abstract and concrete beings. Shafi (1373) says that prophet Muhammad (PBUH) is send Allah is a blessing to all living creature. The Muhammad (PBUH) is not only for Muslim or only human beings. It is blessing for plants, animals, and other abstract beings. The real reason for the existence of creature in this world is hidden in the dhikr and remembrance of God. In Quran surah Anfal verse (33) But Allah would never punish them while you "O Prophet" were in their midst. Nor would He ever punish them if they prayed for forgiveness. This verse also gives the evidence that Muhammad (PBUH) is the blessing for creature. Prophet Muhammad(SAW) has a hadith in which he says that I have been sent to the believers from the GOD; and I am a blessing for them.

It is clear that one who follow the track and teaching of Muhammad (PBUH) find success. They are in benefit not only in this life, but also in the immortal life After death. Baba also says that Muhammad (PBUH) is the blessing and source of enlightenment. In footstep of Love, he says; If the beloved follows my footsteps in Love; It's as if his every step is on the way to Makkah

Kaaba or Makkah is and will be the holy place for Muslims. Muslim offer prayer facing toward Makkah. Makkah is a holy place for all Abrahamic religion and consider it 'House of God'. In the above couplet Baba express his love about the parentage place of the Prophet Muhammad (PBUH) and Makah (God's House). He shows his love form this particular place, one who follow this path,

they are in the way toward God. The path of Muhammad and Allah are same that lead us toward the real triumph. He has a constant devotion. A verse from D47; is interpreted differently but most relevant interpretation is the want of nearness and adjacency of the beloved (Muhammad PBUH).

However others have different destinations ; Let I be a beggar in the court of the beloved

Baba always tries to combine God's and Muhammad's love. When he prays from Allah; his way of approach is Prophet Muhammad (PBUH). Baba reaches to such an extreme that he dedicates his own success to Muhammad (PBUH). In D47 he says that; O Allah! Make the noncomplex poetry of Baba Rahman, on the Sake of Prophet Muhammad (PBUH) delighting to senses. The world has never been witnessed like the beauty of Muhammad

Muhammad in the present world or the world coming, The Glory of Allah may be upon him!

Chun Jamaal-e Ahmed e darr har do kawwn

Kay bod-aast ay far-i- yazdaani shh awn
from *Maulana Mathnavi* Book 6: verse 676
from *Rumi and Islam* p. 145

Rumi demonstrates and exhibits his emotion and express his feeling about Muhammad (SAW). There are many other examples in his book Mathnavi. Rahman Baba follows the same diction or tradition of love and affection with Prophet Muhammad (SAW).

Ka zma dha yaar pr makh di cha nazar sha
Woh bai ne kandi bal hwa wata nzar sok
Those who look at my beloved's face
Not ever will they look in the other direction

He says that the love of Prophet Muhammad (SAW) is permanent. Once you have fallen in love with Muhammad (SAW), you start loving his philosophy, teaching and his practice. This love is out of space and time, not worldly material. His morality is

archetypal. Those who are not in love with him are unfortunate. Allah says in the *Quran*; O Prophet Muhammad (SAW) you are on the pinnacle of ethics. (Chapter; Qalam ayah no;4)

The Prophet admires good social deportments in his teaching and says that those who are good in manners and decent in his dealing secure a high rank on doomsday. He gives the same importance like worshiping in midnight and keeping fast in Ramadan for the sack of Allah (Tirmizi, Hadith No. 2003). Those people who are the true lovers of Prophet Muhammad, the last Messenger, are of high fortune. Baba said in one of his verse;

The one accepted at the beloved's door;
None will be as fortunate as he.

Baba focuses that the epicentre of our life should be the teaching of Prophet Muhammad (SAW). He says that one who have fallen in love with the method and teaching of Muhammad (SAW) is the fortunate people who find success in his life. A common can find success by following his path but cannot overcome his status because he is the beloved of Allah. Baba says in one of the couplets that Allah created this world for the sake of Muhammad (SAW). The light of Muhammad exists even before the notion of Adam and Eve.

In his poetry, Baba uses different figurative aspect and exaggerate the importance of Muhammad (SAW). In his work, *The work of Love* Baba symbolizes Prophet Muhammad (SAW) and called Him the sun. Baba says that his Prophet Muhammad (SAW) enlighten the world about the life, humanity, love for God and purpose of existence. His (Muhammad) coming cosmos give new sum and life to our earth. Instead of preaching the idea of Islam to make the world ideal, he starts to struggle against ignorance and infidelity. That is the reason that Baba called his beloved, Prophet Muhammad, a high ranking.
No one has the power to look at him;

Who can gaze straight at the sun?

God's love is not limited to a few practices. If someone wants to be a Qalandar, then the dignity and value of Qalandar could be obtained by following Muhammad's teachings. Qalandar is one who perfects his/her practices up to a level of extreme. Such people can find adjacency in Allah. Rumi's thoughts are all about peace, love and harmony. He always pens down the massage of love in his poetry. He says that being part of the universal flow and making peace would be the real joy. Remain kind and always spread love. It will be love only that will exist and every other thing will vanish. He says that the only permanent thing is the loving heart.

All Sufis and mystics present the love message and push the idea of taking care of every living creature. Sufi always searches for God in the hearts of people. They want to bring harmony by helping others and giving the message of peace. Baba says that "To be a man is simply to have a good nature." Baba is known for his concept of humanity, one of the scholars, Hamdani used the term Rahman Humanity, and Rasa called it Rahmanism. The best example of Rahman's Humanity is present in his Diwan, D304. He says that the unquestionable manifesto of life is to love and care for other fellow beings. He takes a start from this verse in D304, his poem.

Sow flowers so your surroundings become a garden;
Don't sow thorns, for they will prick your feet

Rumi mark better society and humanism in his quotes and poetry as well. He says that help other for the sake of God or for the peace of one's own soul, you will see the reality that save your heart from the darkness of the heart. Hate is a poison that covers one's heart or like an oxide that coats your heart. These oxide cause rust and destroy the iron-hearted people. The spiritual gains strength by helping others and spreading peace and humanity. Baba says that follow the path of

humanity and do good to other if someone harms you. The negativity of a society affects positive being but it is our duty to give a message of positivity and goodness to our society. All this process of performing a good rule in our society could harm you. The only way to bring peace and harmony is forgiveness and sacrifice. Rumi says that “Grace comes to forgive and forgive again.”

Conclusion

Our research work on Baba Rahman work is basal to Islamic mystic practice. Some random works of Abdur Rahman Baba were taken for the purely qualitative research studies. The researcher attempted the interpretation of the Baba’s Poetry in the luminosity of Islamic Mystic practice. An attempt was made for the detection of Sufi’s thoughts and ideas existing in Baba Rahman’s poetry. Relatively many qualitative renditions are fabricated.

The research question which is raised first is how elements of Islamic mysticism are incarnated in the work of Baba Rahman. A careful reading was given to the poetry of the said poet. The researchers found a bulk number of verses on Islamic mysticism. The themes and thoughts are embodied in such a manner that he seems a great moralist. He counsels us to follow the mentioned precious rules. Fortunate and highly favored will be those who follow his advice. He states that in his poetry, whatever is scripted in the Holy Quran and Hadith. Muslims have these two messages from their creator, Allah, and their Prophet, Muhammad (SAW).

How moral and religious elements are being depicted by Baba Rahman is the second question which is raised. By reading his work

deeply, the answer to the question was found. We saw a real depiction of the Quran and Hadith in his work but in a simple style. He selects verses from the Holy Quran and sayings of the Last Messenger, Muhammad (PBUH) which are full of an appropriate course of action and invite all the living human inhabitants towards the way of success.

Help from many resources has taken for conducting the research. Relevant magazines, research articles and books were read for deep understanding. The help taken from the lectures and debates on YouTube is worth mentioning.

Our Sufi theorist is Maulana Rumi, who is considered as the pastor of Islamic mysticism. He is a man of such giant work in the field of Sufism that we see thousands of researches written about him. The researchers are trying to explore him through different lenses and we believe this will go on.

Suggestions

When the researchers read out the poetry of this high caliber poet, we just realized the literary wealth of this man. We, for obvious, can count him as a Sufi poet and a saint. This would be a breach of trust with the work of this man. We can explore his work from many linear perspectives which could be a good addition to the universal literature. We can count him in as a Roamntc poet, could be explored for cultural delineation of his Pashtun society. His Folklore literature can be explored and his aphoristic writing style cannot be denied in anyway. His work is an open invitation for the researchers of universal literature.

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