

Rahman Baba : A poet of love and humanity

Gul Rahman RAHMANI

Assistant Professor, Pashto Language and Literature Department, Faculty of Literature and Humanity Baghlan University, Baghlan Afghanistan
Email: G.rahman_rahmani@yahoo.com

Abstract:

*Humanity cannot be purchased by wealth hey, Rahman
As the statue made of gold is not a human (RAHMAN Baba)*

Abdul Rahman Baba, popularly known among the Pashtoons as Rahman Baba, is a poet of the classical Pashto language who has devoted his entire life to Sufism and divine love. Although the Pashto language classical era has other great poets, Rahman Baba is a figure who is widely loved for its simplicity of language and also for its message of acceptance and advice, and that everyone is committed to know and read his poetry.

His greatest honor is that all Afghans accepted him as their Baba (Grand Father) and his Diwan may be the most readable and best-selling book of Pashto poetry. In his poetry form, he has been a very well established, consistent, and exoteric; whose poetry is guidance to everyone.

Rahman Baba belongs to the Pashton tribe and the Mohmand clan, who has lived in the Hazar Khano area of Peshawar from 1060 or 1063 up to 1124-1123, about sixty years.

His life was incomparable and mild tempered. There is no doubt that he was the one who loved his loard, he was a wise Muslim person.

A wise man that was neither dark nor worldly, He had not ignored Allah for the love of the world.

The great thing is that his main audience is just human and gives its originality, Challenges it repeatedly to make the mission of coming into the world better.

Taking advantage of the latest print of his script, he has written nearly 100 poems about humanity, social respect, tolerance, mutual acceptance, morals, the pursuit of human well-being and other personal goodwill. Since the examples of these topics are so numerous in his poetry and his reviewers are two-faced in the selection, I have also carefully selected the desired section in the volume of the article, and then have a brief explanation and analysis under the same couplets. The article also contains the introduction, method, key words, research objectives and importance, suggestions and references.

Key words: *Ideal Society, social love, Humanitarian, Sufism, Humanity, Poetic language, the ideal world.*

1. Introduction:

Today, as the storm of materialism inflames the beautiful and costly barbarians of humanity; Humanitarian considerations have chosen other avenues of love, tolerance, acceptance and respect rather than human culture. Depending on the spirit of insult to our community. It is the duty of the thinkers, warriors, and caregivers of the society to prevent this social catastrophe and to make people realize that our essence and paternity are one, we are all as the muscles of a single body if a body hurts all muscles can feel the pain, The tears of our grief over each other's happiness are surely spreading. 3:4

In the mentioned article Rahman Baba came across the messages and recommendations that he had not made to his tribe or countrymen but to the humanity in all over the world and says, Your tool of weapon is depending on social morality, enduring needs, mutual respects, goodness, tolerance and humanity. You are not an idol but a human being. Your originality is not gold but moral and humanity.

In the second part Rahman Baba's position on religion and the world, he does not see the world as a worthless thing, but as a chance that the creator has given to his servants to work hard for the holy aims and to receive the consent of him. He gives hope to men, encourages them to live, and fosters a shared sense of understanding, respect and acceptance, and a desire for a compassionate, kind and sincere heart.

In the last section, there are talks about Rahman Baba's love, and why according to Rahman Baba, this world is made of love? Has been debated and argued. Rahman Baba considers love as his identity, considers it the father of all creatures, inviting people to love. We have also tried to investigate Rahman Baba's spiritual love destinations in virtual love attacks and to bring his lover's colors to his life-shattering mirror. 2:47

2. Literature Review:

For the time being, Pashtoons are known in the world as one of the war loving, back warded, and the most hated nation, but the fact is that these social unrests have been inflicted on us; In order to prove our high human status, respect for others and all the world, our philosophy of love, humanity, tolerance and mutual respect, it is necessary to read the thoughts of our classical poets and then our own sociology as a base is presented to the world as a proof. The importance of this research in Rahman Baba's thinking and personality is here, too, which gives us material to prove ourselves.

3. Methods and Literary Discussion:

The research and the exploratory methodology has been used in this study

The greatest privilege of Rahman Baba in Pashto poetry is that everyone can say something about it and has a commentary on poetry, and has the words to comment on the poem.

The reason is that this great poet is like an accepting social figure in the hearts and minds of all the educated and uneducated in his language and tribe. They have the ability according to their knowledge to give information about him. His recognition and love is not limited to literates only, but to anyone who has views of himself, religion, world, and life, a picture of Rahman Baba's compassionate personality in the veneration of conscience have certainly seen. The beloved poet, in his magical art and common sense logical words, exerts himself in every house, and his poems hold the highest status of an ordinary word and are given the rank of holiness. 5:12

It may be fine to say that Rahman Baba's poetry has replaced many terms and genres, the kings have seen their omens in them, guided the blinded ones to the lights, and lovers search for pictures of letters from their lovers.

In his poetry, we will now see pictures of a decent civilized life, love, human empathy, humanism, human dignity; one of the most important aspects of Rahman Baba's poetry is the recommendation and appreciation of human morality, his morality being one of the most sincere, and humane ethics, his source of humility Rahman Baba's respect has skyrocketed.

He says that the good man is the one who responds to the evil with goodness, to manifest him in every way and to show him as he is. Since most of our lives are based on deception, hypocritical and two faces. Rahman Baba also describes this experience and the message is that if we become humble, the whole world will be with us.

I do not care about those who have poor morals
However, I am a soft punishment like water to fire for them
I have been proud of my simplicity
Like dust I am above everything
Simplicity has made me perfect as I move forward
Like the earth, I move the whole world with me
I appear to all in my own style
Like a mirror being faceless and heartfelt
1: 116-215

As I mentioned earlier, Rahman Baba is a preacher of human dignity, human rights and a poet of humanity, He does not consider himself superior to others; if criticism and justification are the case, he first criticizes himself. he lifts the hidden veil from the face of human beings, and says that human beings sometimes do things in the shape of their humanity that even animals seek asylum, many who's wealth is their personalities, They do not have human intuition inside or respect for human values, he calls them animals. Rahman Baba says that if I am a human being and my duty is to be like an animal, then my life does not mean anything to me and my claim to humanity is baseless.4:33

If I am apparently like a man, does not make sense
In reality I am counted as animal
1: 217

He goes ahead and says that if humans intend to harm others or distorting their lives, then they have gone out of the chains of humanity, humans are not just bitten by dogs, but sometimes they have been bitten by themselves. Sometimes humans also misbehave very badly, have illusions and bad morals.

Those are considered heroes
Who do not harm people without reasons?
Hey! Rahman if human misperceives, commits wrong doings
Tell me whether a dog isn't better than the human is?
1:397

Baba's poetry has the most sarcastic language, man understands in this way to look at his origin, who were you and what happened? You were a man of angelic or royal status, you did not know yourself, you were thrown to the ground, and you were created here, so you were always looking for the faults of others, so you did your best, your bad doings have changed you to a donkey, though your own faults were more than that, but you never paid attention to them and never thought of correcting them.
If you always seek the mistakes of other people
Why your lord has made you unaware of your own ones
Lord has granted you the status of angels
You deliberately change yourself to ox and donkey
1:440

Human beings are muscles of the same body, they share pain, joy and deprivation. This message maybe taken from the poem of another great human being Saadi, but Rahman Baba looks at it from another angle. Reminds us of the freedom of the slave and says, just as the flower and the thorn both have a plant and a root, so also the root of our spiritual body is shared and watered from a spring. Therefore, it back belongs to us to stamp positive and negative stamps on ourselves about our personality 5:234

Humans are just like a single body
It's just one body who tries to make it modest and immodest
If humans are like muscles of the same body
Everyone has own accountabilities
1:69

The same phrase is stated as below again:
Humans are just like muscles of single body
The who annoys others is himself annoyed
1:360

The above verse is in fact the central point of the Universal Declaration of Human Rights and is based on the principles of this Convention. This gives Rahman Baba the right to be declared as a national and international intellectual property and call him the poet of humanity.
Those are considered heroes
Who do not harm people without reasons?
Hey! Rahman if human misperceives, commits wrong doings
Tell me whether a dog isn't better than the human is?
1:397

Baba's poetry has the most sarcastic language, man understands in this way to look at his origin, who were you and what happened? You were a man of angelic or royal status, you did not know yourself, you were thrown to the ground, and you were created here, so you were always looking for the faults of others, so you did your best, your bad doings have changed you to a donkey, though your own faults were more than that, but you never paid attention to them and never thought of correcting them.

If you always seek the mistakes of other people
Why your lord has made you unaware of your own ones

Lord has granted you the status of angels
You deliberately change yourself to ox and donkey
1:440

Human beings are muscles of the same body, they share pain, joy and deprivation. This message maybe taken from the poem of another great human being Saadi, but Rahman Baba looks at it from another angle. Reminds us of the freedom of the slave and says, just as the flower and the thorn both have a plant and a root, so also the root of our spiritual body is shared and watered from a spring. Therefore, it back belongs to us to stamp positive and negative stamps on ourselves about our personality.

Humans are just like a body
It's just one body who tries to make it modest and immodest
If humans are like muscles of the same body
Everyone has own accountabilities
1:69

The same phrase is stated as below again:
Humans are just like muscles of single body
The who annoys others is himself annoyed
1:360

The above verse is in fact the central point of the Universal Declaration of Human Rights, and is based on the principles of this Convention. This gives Rahman Baba the right to be declared as a national and international intellectual property and call him the poet of humanity.

There is a Pashto saying which can better express caution and love:
Love awakes me of everything
Even I do not cross my foot over an ant since missing its darling

Considering one to have the same personality as you have is in fact the essence of the philosophy of anthropology. The descendants of Adam (pbuh) are linked or tied through the thread of humanity before any other identity. Differences, colors and races are our own production, otherwise the whole earth is one world, there are no borders, whoever is wise in the eyes of Rahman Baba, so he has found this world in himself, and everyone has the same in himself. He seems to have his own sorrows and joys and lives a simple life with a common sense. Understandably, every human being understands that we are all in fact the creation of one God and that having a Creator must bridge the gaps and differences that exist between us.3:37

If you are wise see all the people as yourself
O Abdul Rahman! The whole world is Abdul Rahman
1:422

Elsewhere a man is told that you have no enemy, you are your own enemy, this life is nothing else the process of cultivation reaping, no one harms you, only you harm yourself, but if you cultivate thorns then do not expect to have flowers as harvest and if you have a bad idea in your mind, then for some reason you expect good from others. If you want peace and security from the storms of life, then serve the people like a boat. If you look down on others, first of all your face will be humiliated. Baba's famous poem on this subject, which represents the highest human dignity, is as follows:

Plant flowers if you want the area to bloom
Do not plant the thorns; it will scratch your feet
You should know shooting arrows toward other people
The arrows are to be shot back toward you
Do not dig wells to create problems for others
If you do, wells will be dug to create you problems
If you humiliate anyone
First of all you would be humiliated
All human beings are like muscles of same body

The one who harms others will be harmed
The one will never be annoyed
To carry people like boats
1:360

Human history, though full of the pages of self-sacrifice and obedience to God, also contains false chapters of divinity and prophet-hood, considering oneself superior to one's peers in terms of privileges other than faith and piety, looking down on others and looking down on oneself is nothing more than the worm that is nourished by the power of its age and permanence and eventually collapses, because this arrogance and pride is another negative characteristic of humanity that Rahman Baba has noticed and says that These differences are not for self-exaltation or giving, but for self-recognition. God's word is that I have created human beings differently.

Do not say that you have power in this world
God has created superpowers
God has differently created human beings
Not that the world is the same
1:416

Rahman Baba also shows human the ways to a great and high human position and says that it is not easy for anyone to reach a high position without knowing it. Wealth and appearance will give a person a material position, but cannot give the status of Adam, for this man must train his spirituality, not his appearance, and elevate it to a higher level; he calls the one (small boy) who does not know about himself.

If one is entirely in charge of the world
He is still a boy without knowing himself
Humanity cannot be gained by property
If you depend over your property you are a humiliated one
Greatness is involved in serving the people
How great you are to drown people
Do not seek greatness in power
If you want greatness than get involved in doing good deeds
1:472

Patience and persistence is another characteristic of the greatness of human being, sometimes human loses great characteristics due to losing patience and committing mistakes, Rahman Baba never thought patient to be a sign of giving up. According to Rahman Baba patience is measure to eliminate all the barriers ahead. He says that one of the sources of

Our great sorrow at a young age is our impatience which has neither saved us from suffering nor reduced our level of sorrow.

If your heart is surrounded by all the sorrows of the world
Do not worry and think, it would be passed
At the young age there is no sorrow and pain
But it the sorrow increases due to being impatient
1:363

Rahman Baba also talks a lot about the world, in some aspects his views regarding the world are contradictory, when he says that the world is full of fools and sometimes he says that it is it's way of provision to the hereafter, but rather consider it a useful or highway supermarket that is essential for the purchase of essential items for the highway travelers. Respecting the time and taking advantage of every moment of life is his other advice, because longing for the past is an example of weeping over the dead.

You will not be allowed to come back to the world
Today it's your turn whether you go on the right or wrong path
Past moment is like dead body on the edge of grave
No one has made alive a died one by crying a lot
Bride who is not beautiful in herself
One does not need the beauty of her mom or grand-mother
1:103

If Rahman Baba sees the world as a market for transactions, but also reveals his position in this market, saying that the world's greatest commodity is religion and he does not want to convert this commodity into to the currency of some Arab country (Dinar.)

Rahman is not an undignified merchant
To change religious property to Dinar (Currency)
1:71

God has questioned the equality of the educated and the uneducated and then affirmed the superiority of the learned, because knowledge in social life is not only a human privilege or superiority, but also a great responsibility. He points out the responsibility of knowledgeable people in this regard and says that knowledgeable people have more responsibilities than ignorant people because of the knowledge they have acquired and are being questioned.

Uneducated people are not questioned
I mean only educated are considered responsible
1:251

The other point is that if a person is ignorant and still considers himself wise, then it is another sin of his. According to Rahman Baba the rule is not to call him wise.

Knowledgeable people are those who confess in ignorance
Those who call themselves wise not to be called wise
1:313

Another important stage in the fulfillment of human personality is love. Love, which is called the essence of humanity, is another great theme of Rahman Baba's poetry. And he has been a great lover before being Sufi, he calls love the father of all creatures and the most important work in life, but it is this love that has given eternity and eternal status to the name of Rahman Baba.

This world is created due to love
Love is the father of all creatures
There is not any better deed than love in the world
It's the best deed of affairs of the world
1:56

The love of Rahman Baba is a love for humanity and self-understanding. He says, "Those whose eyes' haven't touched the brightness of love are blind" because the wide love of their creator and his creatures blinks in this permanent love. Then they can feel the love by all their feelings. With this love they get comfort and safety from death and see the hidden phases and difficulties as a transparent mirror.

If you want the flower and fruit like a tree does
Get on the sun and shadow on each humble
Rahman has been in love for a long while
Death to those who name lovers as blinds
1:289

In another place, he sees love as the cloud of blessing not as the hurdle neither fog of way. He says the way of love is full of barbs, tiresome and apparently harmful to man but says, one who is harmed by love is not a miserable one. Since a barb has been given a position by being close to the flower, the misery and pain of love has its own sweet likewise which is credit to a real lover.

One who is harmed by his love is not harmed
Love is the cloud of blessing not fog
A barb is flower if it is attached to flower
A barb is not a barb by its name only
1:313

Mystics believe that love is independent, leader, an autonomous monarch which accepts no recommendation and offer and live the way it wants. The latter characteristic gives the joy of a permanent independence to human. 2:187 Art and wisdom are other related implications to love; Rahman Baba does not ignore this. He sees love as the most affectionate guest to the family of wisdom and art.

If a social message is think less and carelessly made, if that thinking is not like the piece of hair of lover it leads to social degeneration.

Where a man's heart wants the man settles there
Love changes to a son-in-law of wisdom and art
If a lover's heart is not missed up as elflock
Comfort of such hearts nothing else than disloyalty
If a student is as successful as possible
Their success depends on their teachers
1:415

In terms of virtual love, Rahman Baba does not ignore the beauty and coquetry of those who are attractive and has his words.

Do not know if Laila were such beautiful But we think about her beauty according to Majnoon's point of view.

Hindu people have a proverb regarding beauty, it says, (so much beautification confesses on ugliness.) Rahman as an aesthetic understands this. He has called less eating and generosity as the two inner and outer compliments of a man's beauty.

Satisfying and developing patience and resistance in a man are among the upmost specifications of the poetry of Rahman Baba. (37:4)

Community reasoning is another paramount issue of Rahman Baba which rises our belief on our sayings thus we accept. The last pair of verses proves it.

The coquetry of beauty is nurtured by love
It does not depend upon the beauty of lovers
Eating less nears a man to angels
One who overeat will be degraded
The value of trove will be increased by generosity
The water in a well will increase by getting it out
1:361

In short, Rahman Baba has firstly focused on humanity rather than on ethnicity, religion and sect. (I am a lover and I only deal with love). Rahman Baba as a mystic and a lover of Allah has understood his responsibility and has played a vital role in creating a polite, great, sound and social human in a community.

2:55
Let's not forget, literature history perspective, Abdurahman Baba is a mystic and classic poet of Pashto about the family, relatives, studies and social life of whom we have less information. His dates of birth and death are certain. He was born in Peshawar in (1060 or 1063 lunar year) and died in (1123 or 1124 lunar year). He belongs to the Momand tribe of Pashtoon people, has been buried in Hazar Khana of Peshawar. Hundreds of years after his death, poets and mystics still gather in his tomb. 5:197

Being taught in literature history, Rahman Baba is also part of the curriculum for the students of post-graduate degree. Hundreds of editions of his poems have been printed in both Kabul and Peshawar. A foreigner names Momin Khan has also translated a collection of his poems to English.

4. Conclusion and findings:

To conclude we can say that Rahman Baba is an international poet and a humanist who cannot be attributed to a single ethnicity, nation and ideology. A society free of oppression, hatred, violence and disloyalty and free of human rights violence is his ideal society. He has advised people through his poetry to resort to humanity, patience, mutual respect, accepting each other and tolerance which is recommended by the international convention of human rights and human rights commission of Afghanistan.

As a wise poet, Rahman Baba has always thought about human. He has not ignored any human tragedy, deprivation and dilemma. He has not cared about someone being upset and has directly criticized people. He has outspoken too much about a well-cultured human.

Rahman Baba is a great intellectual personality like Alama Iqbal, Mawlana, Baba Taher, Saadee and Tagor. The ideology of Rahman Baba should be globalized like others'.

There are several seminars and gatherings being held locally. Now this great humanist should be introduced to the entire world in order for our idea and stand to be cleared which is concerning human and to tell the world that violence and extremism have been imposed on us.

To further know about Rahman Baba it's imperative to hold countless academic debates both in local and International universities.

6. Recommendation:

- Introducing Rahman Baba's noble and humanitarian personality to the world.
- To remind current poets to realize their social responsibility towards their community, acceptance of each other, tolerance and nonviolence, and make it common in society.
- Rahman Baba's human and social thought has been brought to bear on aspects that researchers have either not paid attention or have simply gone through.

References:

1. Rehman Baba Kulyat (collection of poems), Sariza Yadakhtona and webpanga(Introduction. Dictionary,Editing), Hanif Khalil. 1394/2015, Peshawar: Danish Publishing Society.
2. Rashid, Abdul Khaliq. A Brief History of Pashto Art Literature 2015 Kabul: Cultural Movement of the National Movement.
3. Saber, Lutfullah, Ethical and Mystical Aspects of Rahman Baba's Poetry, ZIRY Gazed 1396/2017, Kabul, Academy of Sciences
4. Samim, Mohammad Asif, Rahman Baba's Qinaat da Samandar Mrrghlari (Rahman and Human), RANA Magazine, 1387/2008, Nangarhar: RANA Scientific and Cultural Center.
5. Hewadmal, Zalmay. History of Pashto literature (ancient and medieval period), 1st volume. 2013 Peshawar: Danish Publishing Society.