

## ***Influence of Quran and Hadits on the Poetry of Rahman Baba***

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### ***Abstract:***

*Quran is the Holy book revealed on the last prophet Hazrat Muahmmad (Peace be upon him) through revelation. Revelation is one of the three basic knowledge hubs as by birth, sensation and revelation. To understand Quran needs transliteration and commentary for its followers and even for those who read it for research work worldwide. Same case is with the Prophet Hazrat Muhammad (peace be upon him) Hadiths, need transliteration and commentary for complete understanding.*

*In Pashto language, there are various books of Quranic and Hadiths transliterations and commentaries which are widely read out. Some Quranic transliterations have been produced in poetic forms for its readers. Rahman Baba is regarded as the most popular Sufi poet of Pashto language, whose poetry in true sense is the real portray of Quranic injunction and Hadiths. He had a wide range study of Quran and hadiths. His real affection to God and Muhammad (peace be upon him) had made him isolated from the society and tended to focus contributing to his real affection through poetic verses. He himself claims that his verses and stanzas will be found in the Quran and Hadiths. While reading thoroughly the Poetry of Rahman Baba, it will be sort out that almost all verses of his poetry is the true picture of Quran and hadiths. The readers get inspired and get spiritual consolation. Rahman had a wide range study of social life. He has not left any aspect of life untouched. He has explained social and moral values of life. Through his verses love, affection, beauty, culture, religion, finance and all affairs of life has been discussed in the light of Quran and Hadiths. In this article, the poetry of Rahman Baba will be elaborated in the light of Quran and hadiths. It will be strived to reach at the conclusion to critically analyze his poetry in the light of Quranic injunction and hadiths.*

### ***Key words:***

*Quranic injunction, Hadiths, translations, commentary, revelation, sensation, by birth, spiritual consolation, mysticism and inward.*

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Rahman Baba is a Pashto Sufi poet who has a single script of Pashto classical poetry which is regarded the most popular book among the Pashtuns people. This book has the status as a scared book and respected among the Pashtuns unanimously. Almost all castes and communities of Pashtuns have respects and regards to this book. People from all walks of life read it as their own book and get spiritual content. In one of his poetic verse he says;

دا چې زه و تاته وایم که ئې خداے کا      په قران او په حدیث کښې به څرگند وي

Translation:

That what I am telling you, Go will

Will be found in Quran and hadiths

#### ***About The Oneness Of God:***

This has been clearly described in the Holly Quran that there is no god but Allah. Allah has no share in his presence. He is beyond all needs. He has neither been begotten nor begetter. He stands Alone. This has been discussed in the Surah-e-Ekhlās in the Holly Quran. Rahman Baba has elaborated in these words.

شریک نه لري په خپله بادشاهی کښې      بې شریکه شهریار دے رب زما<sup>1</sup>

Translation:

He (Allah) has no share in his kingdom

He is all alone in presence, my Lord

The Holy Quran says about the creation of the worldly things as;

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا<sup>2</sup>

Translation:

That is the God, Who created all in the earth planet.<sup>3</sup>

Whereas Rahman Baba explains the same in a verse which is as the interpretation of Quran.

هم صانع دے د جمله و مصنوعاتو      هم سامع په هر گفتار دے رب زما<sup>4</sup>

Rahman Baba considers everything belongs to Allah. He negates all else Allah. He expresses all these in the following poetic verse;

هر چې دي سیوا له خدایه      واره او گنه نابود<sup>5</sup>

Translation:

All that are there else my Lord

Seem to be nothing of null set

Evils in the light of Hidiths are clearly described and one of the example of Hidith is given as follow;

وَكُلُّ بَدْعٍ ضَلَالَةٌ<sup>6</sup>

Translation:

All else practices except God, termed as evils.

**About Prophet Muhammad (peace be upon him);**

It has been clearly demonstrated in the Holy Quran that Hazrat Muhammad (peace be upon him) is the last prophet of Allah. There will be no prophet after him. These words have been elaborated by Rahman Baba in his verses as under;

که صورت د محمد نه وې پيدا پيدا کړې به خدا ې نه وې دا دنيا<sup>7</sup>

Translation:

If Allah had not created the Muhammad(P.B.U.H)

He had not created this world at all

About the eternal Prophet Hood of HazratMuahmmad (P.B.U.H), the Holy Quran says;

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِنَا وَلَكِن الرُّسُولَ اللَّهُ وَخَاتَمَ النَّبِيِّينَ<sup>8</sup>

Translation:

Muahmmad (P.B.U.H) not a father to ye people, but the Messenger of God and last Prophet.

All Muslims follow the belief that Muhammad (P.B.U.H) is the last prophet of Allah. In a hadith it is proclaimed as;

أَنَا خَاتَمَ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي<sup>9</sup>

Translation:

I am the last prophet. There will be no prophet after me.

There above mentioned Hadith( words of Muhammad P.B.U.H) has been explained in a verse by Rahman Baba in a very clear soft words.

نبوت په محمد باندې تمام شو نشته پس له محمد انبياء<sup>10</sup>

Translation:

The prophet hood ends with Muhammad (P.B.U.H)

There will be no prophet after Muhammad (P.B.U.H)

Raman Baba has tributes to the last prophet Hazrat Muhammad (P.B.U.H) in his poetry. He had deep and profound affection to him. His verses are the true representation of the following Quranic injunction.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>11</sup>

Translation.

And We sent the merciful to all universes.

At another occasion Quran has revealed which has been praised worthy in by Rahman Baba.

لَقَدْ كَانَ لِلَّهِ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ<sup>12</sup>

Translation:

The life of Hazrat Muhammad (P.B.U.H), is a model of gratitude for you all.

Rahaman Baba was a pious and virtuous mystical Poet. He has praise the last prophet (P.B.U.H) numerous times in his script. His love for Muhammad (P.B.U.H) from his verses depicts his deepest love to him. He regarded Muhammad (P.B.U.H) the greatest personality among the manhood.

**About human nature:**

Quran has revealed through injunctions that Man has been mad of clay.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا<sup>13</sup>

Translation:

Allah is the one who created you from clay and made you pairs.

Rahman Baba says this in one of his verse as under;

زه دې پيژنم په اصل کښې خاكي ئې ځان به څو څنډې په کوته له ترابه<sup>14</sup>

Translation:

I know ye, as begotten from the clay  
Yet thrashing clay from your clothes

About human actions and states:

Every human tend to play its role during the time period from birth to death. According to Islamic teachings, the actions and states in time and space are being calculated and stored through angels retained to note. These actions will be the final conclusion to be proclaimed on the doomsday. The Holy Quran has expressed in the following words.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا يَوْمُنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ<sup>15</sup>

Translation:

The one comes with virtues will be rewarded the best and the one comes with evils will punished as what have been rendered accordingly.

***About Love and affection to humanity:***

لا يرحم الله من لا يرحم الناس<sup>16</sup>

Translation:

God will not be pitied on those who do not remain pity to the human beings.

لا يدخل لجنته قاطع<sup>17</sup>

Translation:

Those who untie relations will not enter the paradise.

لا تقاطعو ولا تدبرو ولا تباعضو ولا تحاسدو وكونوا عباد الله اخواناً<sup>18</sup>

Translation:

Do not untie relation among, and do not prejudice amongst, avoid biased thoughts, And the creature of God, be united in relationship of brotherhood. (Bukhari: 2/896 & Muslim: 2/316)

***About Beauty:***

The Holy Quran has praised the creation of human in golden words that God has created human beings in a beautified way.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ<sup>19</sup>

Translation:

No doubt, We have created men in a best physical way.

About absolute beauty Rahman Baba has expressed his views in the following verse.

رحمان حسن د یار وینم په پرده کښې      نه پتیري نور د حسن په فانوس<sup>20</sup>

Translation:

Rahman is engaged seeing the beauty in entrapped

Beauty is not likely to keep hide in light

***About cruelty:***

Quran has condemned the cruelty. In a Quranic injunction it is obvious that God has termed the cruelty as injustice.

إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ<sup>21</sup>

Translation:

God is entitled to succeed the oppressors.

Rahman Baba's voice for downtrodden society is a live example. He has cursed the cruel people as the worst people who deprive others of their lives and properties by misdeeds.

Hazrat Muhammad (P.B.U.H) has clearly proclaimed the cruelty in the following Hadith as;

الظلم ظلمات يوم القيامة<sup>22</sup>

Translation:

The cruelty will be like darkness in doomsday.

أَبْعَضُ الرِّجَالِ عِنْدَ اللَّهِ الْأَكْدَ الْخَصِمُ<sup>23</sup>

Translation;

The most rebuked from God's side is the one who is mischievous. (Bukari: 1/332)

About Cruelty Rahman Baba says

که دې ویره شي له ظلمه له ستمه      ته هم مۀ کره په هیچا باندې ستم<sup>24</sup>

Translation:

If you feel fear of cruelty and tyranny

Avoid to be cruel and harsh to others

**About worldly desires and wealth:**

It is pertinent to note here that worldly desires and accumulation of wealth was discouraged by the Prophet (P.B.U.H) in his hadith. In one of the Hadith (prophet saying) it is pointed towards it as follow;

أَلْغَى غِنَى النَّفْسِ<sup>25</sup>

Translation:

The richest is the one who is rich by heart.

About the worldly wealth and desires;

دا جهان نه دا چا خپل دے نه به خپل شي      چا په خپله رضا پرېښود چا په زور دے<sup>26</sup>

Translation:

This earth planet does belongs to none

Some threw off by will others force to

it is interpreted that some people do not have heed to pay to worldly desires and give up all the desires whereas some have been forced to leave as the death comes to end the chapter of life.

**About pious life:**

چې تقوي لډانته نه لري رحمانه      ددې هسې هم نشي نوښين مه □ې<sup>27</sup>

Translation:

Those who lack of virtuousness values

Never be part of such rash companions

***About the liars:***

Islam rejects the liars and accepts the truthfulness. In the Holy Quran the God says in these words;

وَاجْتَنِبُوا قَوْلَ الزُّورِ<sup>28</sup>

Translation:

And avoid the words to lie. (Surah, Alhaj, Ayah 30)

Those who forward the words listened only without reaching to the reality is termed as liars. The prophet (P.B.U.H) has termed them in the following saying as;

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ<sup>29</sup>

Translation:

It is enough for one's telling lie to pass the words listened without being properly checked for authenticity.

Rahman Baba has rejected the liars in such a symbolic way that considered the interpretation of Quran and hadith and even provoke the people to reject those who are telling lie. He rejects in the following words as;

د کاذب ژبه په خوله کښې وچه ښه ده      لکه توره د لړکیو په غلاف 30

Translation:

The tongue of liar is better to be dried in the mouth  
Like a sword in the wooden scabbard safe unused

***About modesty:***

Modesty is a real asset in life. Modesty means to pass life in disciplined manners. Modesty keeps you in a circle of moral values. Moral values distinguish man from other brutes.

About modesty there is a hadith which stresses on modesty to make man pious life. This real value is the true spirit of human life. Here is a hadith about modesty.

إِذَا لَمْ تَسْتَحْيِ فَأَصْنَعْ مَا شِئْتَ 31

Translation:

When you over throw the modesty, you may do whatever you wish ***About mischievous people:***

Those people who involved in mischievous deeds has been rebuked by our Holy Prophet Muhammad (P.B.U.H) in the following words.

لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ 32

Translation:

Those who are involved in mischievous deeds will never enter the paradise.

***About etiquette:***

The Holy Quran has stressed upon good etiquette towards the humans. In Quran it is expressed in the following Ayahs.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ 33

Translation:

And say to my humans stress upon using soft tone while talking.

Rahman Baba says it in the following verses;

ڪونگ بهتر دے ڇي بي ڪام و بي زبان وي نه ڇي ڙبه شي په بد وئيل ڪويا 34

Translation:

Dumb without tongue is better doing nothing  
From those who use harsh words to speak

Rahman Baba has always focused on good relations among the people. In one of his poetic verse he says.

ڪه مشڪل دي خو د زرونو رغول دي سهل ڪار دے سود و زبان د دي دنيا 35

Translation:

The hard some is to be affectionate to others  
The easiest job is to hurt others human beings

***About Religion Islam:***

Rahman Baba is a true Muslim. He believes in the oneness of God. He regards Islam as the universal true religion. He admits that Islam is a precious religion and pays tributes to Islam as more precious than everything. In one of his famous verse he says;

رحمان هسي بي وقوف سوداگر نه دے ڇي د دين متاع بدله په دنيا ڪا 36

Translation:

Rahman is not so as a foolish merchantman  
To lose the precious Din (Islam) by worldly things

On another occasion he says about the religion of Islam as under;

اے رحمانه ڪه ڇه ڪار دے خو د دين دے نور ڪارونه بي وفا دي بي اساس 37

Translation:

O Rahman! The most valued job is Din Islam  
All the rest has neither loyalty nor base

***About women:***



Rahma Baba had a sense of feministic approach. He is a Pashtun poet with a pluralistic societal formation. He contributes to women with golden words better than men if could find pious and devout. He seeks homage for women in the following words.

تر ناپاکو نارینه ؤ ده بهتره پاک دامنه پرهېزگاره اړتینه 38

Translation:

A virtuous lady is better beyond  
Than men with worthless deeds

***About illiterate scholars;***

Hazrat Muhammad (peace be upon him) was highly valued of literacy. Prophet Muhammad (peace be upon him) has also cursed those scholars in the words that the worst people in the world are the worst learnt scholars. Rahman Baba has also said these words in the following verse;

علمیت د بې عمله عالمانو لکه گنج د کتابونو په خره بار شي 39

Translation:

The teachings of vicious Scholars  
Like books' heap loaded on donkey

***About charity and donation:***

The muslims believe in the Quran as a universal for till the doomsday. In the Holy Quran charity is highly admired so as to have balance between the haves and haves not. Quran appreciate those who donate any way.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
بُؤْسٌ يَحْزَنُونَ 40

Translation:

Those who spend their wealth day and night either openly or secretly, will be rewarded by Allah. They will have no fear and sorrow.

Rahman Baba belonged to Muhmand tribe and had fertile land but had said off to everything in the life. He had nothing in everything. He used to spend everything in the right way of Allah. Charity has been encouraged by our Lord Allah and prophet (peace be upon him). Rahman Baba also encouraged charity in the following words;

خزانة په سخاوت سره زیاتېږي د کوهي اوبه چې وباسي بسيار شي 41

Translation:

A treasure is multiplied through expenses  
The well water is poured up by vacating

Rahman Baba praises the generous ones. He does not like the miser making hoards of money. But he likes those who are generous as well as not making evils or mischievous deeds. He praises likewise;

سڃي هر يو د خدا ۽ دوست دے      ولو کان فاسقا 42

Translation

Every generous one is friend to God

If the praised one is not evil doe

Pakhtun readers have great tribute to Rahman Baba. The script of Rahman Baba is widely read out by its readers. The readers get spiritual consolations from the book. Pakhtuns read the book and get meaning of all spiritual evils. It is like a psycho therapy for Pakhtun people.

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