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Mysticism of Rahman Baba and its Relevance to Our Education

Hanif Ullah Khan*

Abstract

Man is forgetful by nature. He is inclined towards injustice and ignorance and is in need of permanent guidance, that is, the Holy Qur'an and Sunnah of the Holy Prophet (S.A.W). The poetry of Rahman Baba is inspired by these sources (i.e. Quran and Sunnah of the Prophet) He invites man to study nature, which is lacking in our educational curriculum. He considers life in this world as an investment for the next world and is of the opinion that only that person who is capable of knowing his own self can use the opportunities of this world correctly. He invites man to go back to his inner self and know his spiritual entity / being.

Keywords: Rahman Baba, Mysticism, God, Education,

Introduction

Islam has produced great scholars, philosophers and mystics, who were / are the custodians and promoters of the Islamic culture and its values in the world. The teachings of all these legends are capable of pulling our own and our succeeding generations from the inferiority complexes and put them on the path to God. Rahman Baba is one amongst them. I have studied this mystic poet of Pashto literature and can say that his poetry is an introduction to the fundamentals of human nature. He addresses man irrespective of his area of origin. He makes an irresistible appeal to all, irrespective of their caste, colour and creed. His ideas are ever fresh and new and are a guiding light for seekers of the truth. Baba as a Mystic leads life according to the teachings of Islamic Shariah. To study him, in

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my opinion, is helpful in understanding the aim of life and the true meaning and spirit of Islam.

Mystics are sincere friends and well-wishers of humanity. They educate the individuals in such a manner that spiritual and moral excellence becomes vibrant in them. There is close relationship between the teacher and the student. This close relationship ensures the moral therapy and spiritual guidance. The level of achievement of the student is measured by the totality of the student as a person. His Taqwa, piety and moral purity are regarded as superior in value as compared to his attainments in other spheres of life. The spiritual teacher acts not only as the guide to better knowledge but also as the example to better conduct. Teaching is not simply a profession confined to the four-walls of the school or a seminary but also a role to be fully and completely performed.

Education is basically concerned with the individual's inner excellence. Mysticism educates the students to transcend formal religious practices in order to attain higher level of spiritual fulfillment. They are seeking the inward purity of a relationship with God through love, patience, forgiveness, and other higher spiritual qualities. Because of their emphasis on the love of God, they have developed the doctrine of *Tawakul* (reliance on God), which is central to the relationship between man and God.¹ God says, "Do not justify and hold yourselves sinless" (53:32). Sufism gives the idea of self-cognition and self purification to the students and tells them that they should perform their duties for what they have been created. Mysticism (Sufism) tries to guide them and tell them about their real position in the world. It is really unfortunate that we have no sense of feeling that we are ignoring our history and our culture. Sayyed Abul A'la Maududi in *Tarjumanul – Qur'an* says, "*the degrees*

man receives from modern university are but certificates of spiritual death.”² The curriculum of studies, which is often divided into arts and science, if not subjected to religion (Islam), will make difficult for the educated to stay educated and not slide back to an animal state in an atavistic style³. Rahman Baba is trying to awaken the *khudi* of man and stimulate his originality. Our faith in God provides a metaphysical anchorage to us and helps us to integrate and intensify our being. If this anchorage is lost, initially it disintegrates and finally annihilates our being. Sufism underscores that a man attains his true self only in and through his relationship to God Almighty. Now if this principle is made the corner-stone of our system of education, it can create God-conscious society. As a result, we can achieve peace and harmony in our state and society.

Mysticism trains the students not to lose sight of the law of causality and its intricate connections; it refers it, to its originator, to Allah (Praise be to Him). The more we learn about the creativity of Allah, the closer our hearts will be brought to Him. God says, “Those truly fears God, among His servants, who have knowledge” (Surrah Fatir, verse 28)⁴. When a student accustomed to looking into the nature of the individual physical phenomenon with purely Islamic insight, his thinking power will be harnessed to Islamic ends and ideals, and his ideology will cast in the Islamic mould. This will make human heart live in the presence of God. “They hope for His Mercy and fear His Wrath”. (Sura Al-Isra’a, verse 57)⁵

C.M. Joad and Alexis Carrel, two of the most distinguished critics of modern science and technology, have pointed out that there is an alarming imbalance between scientific & technological advancement and moral values. They do acknowledge that modern man is capable of flying

in the air like a bird, can delve deep into the ocean like a fish, but how to live and walk on the earth (like a human being) he does not know as yet. Modern man, they contend, has lost permanent values and that vision of life, which could enable him to control the poisonous effects of modern science and technology.⁶ The teachings of Rahman Baba can guide and bring the students closer to God and they would start thinking to seek the pleasure of God. They will try to conform their own will to the will of God and thereby attain peace and contentment.

Rahman Baba and his Mysticism

Our close studies of his mysticism have driven us to the conclusion that mystics are the lovers of the eternal beauty, that is, God. In one word we can say that Sufis are God-intoxicated individuals. The lover of God uses to follow the truth. His life is full of hard work and strenuous devotion. He wants to save the sinner from hell fire and this is the reason that he is busy for the renewal of the individual and renovation of the society. He loves sinners for they are God's creatures though he hates their sins, as he does not like anything that is contrary to the commands of God. The poetry of Rahman Baba lays stress on the character building of the individuals in order to make them capable of facing the hardships of life with serenity. Man has the potentialities or capabilities and the job of education is to make him realize these potentialities and use it to the maximum for the service of humanity in order to get the nearness and pleasure of God. But our educational system is least reflective of these ends and ideals.

Rahman Baba holds that evil lies inside of man. Now if he has the courage to banish it and purge it of, he is successful otherwise he is a loser. Education should purify the inside of man and should bring him closer to God but our educational curriculum increases the distance

between man and God. Rahman Baba is called the reformer of the society. The life and teachings of this great mystic are full of guidance to the people in the right direction. The teachings of Rahman Baba, if included in our curriculum, can purify man's heart from the evil and bring him closer to God. And when man gets closer to God, he gets the requisite courage to fight against all sorts of evils and work for the establishment of a just socio-moral order in this world. When justice prevails, it protects unity, peace and prosperity. This is another useful dimension of his teachings.

Rahman Baba's Concept of Khudi

After studying the *Diwan*, the researcher was driven to the conclusion that Rahman Baba was a true lover of God. His trust in God is perfect and his *khudi* is at its peak. Baba's focus is to introduce man to his own self, and to God and to tell him about the purpose for which he has been created. The teachings of this great saint are very attractive and full of life and worthy to be included in the curriculum because it has the necessary guidance for the psycho – moral development of man and society at large.

Rahman Baba says, "Consider your self. God has made you superior to all the creation but still you do not know your self and behave like animals".

*The habits of beasts are also in mankind;
Only call them man when they become human.
Only when there are no animal ways in him
Will humanness overcome him⁷*

Baba's main focus is on self-purification which cultivates *taqwa* and *taqwa* is necessary for the development of *Ihsan* [Self-purification or *tazkiya* means the same that is to purge of the animal desires and make

your heart fit for the remembrance of God. *Tazkiya* makes our heart fit for *taqwa*; & *taqwa* in turn enables us to develop *Ihsan*, which is the ultimate goal of our moral struggle]⁸.

The main purpose of getting education in our country seems to be to get degree and make oneself capable of earning livelihood. Our education system is busy in fulfilling this desire of our youth. But it has nothing that may introduce him to his own self, God and the universe. He, after getting degree, starts to run madly after the world and tries to get it by using all fair or even foul means. He becomes slave of his carnal desires and thinks about the transitory pleasures of the world. Though education should introduce man with the realities of this life and creating God-fearing and self-reliant individuals but our education fails in doing so. Rahman Baba's teachings remind us of their gravity and their urgency. We can serve better our individual and collective cause by turning to his teachings.

Our education system unfortunately is dehumanizing our new generations and we are ignoring our history and our culture. This is sorrowful that we have no sense of feeling. Rahman Baba tries to awaken the *Khudi* of men and stimulate their originality. He says, "When one's desires become dependent on another, life becomes empty of respect and reverence".

There is an urgent need for revival of our curriculum and if we include the *khudi* of Rahman Baba or that of Allama Iqbal, we can introduce our youth to his own self. After knowing his self, he will come to know his Creator (God) and the aim of his creation in this world. When man starts to know his Lord and constantly feels His presence around him then he will not surrender to beings other than God and will accept all His commands without any hesitation. His life will become a

source of pleasure for others (in this world) and he will be successful in the next world. This is yet another important dimension of Rahman Baba's thoughts and philosophy. It is really a great irony that we pay very little attention to our own saints and scholars. Like other goods and services, we import even thoughts and ideas from others and work as intellectual parasites.

Rahman Baba's Approach to God

We have found that Rahman Baba calls God as his beloved, extremely kind, loving and merciful. Baba says that I have no words to express His beauty and my love for Him has no limits but He loves me hundred times more than I love Him. Baba is of the opinion that God wants to save him from hell fire and this is why He has sent the Book of Instruction and Prophet (S.A.W) in order to explain the instructions of His beloved to him. But he will be the worst creature of the world if he does not care for His commands. Baba says,

*When the beloved is hurt by the lover's pain;
Damned be the lover if he is unaffected.*

Rahman Baba's two poems are very popular wherein he has expressed the Essence, Attributes, and Deeds of God very beautifully. He lays stress on the unity of God. God is the sole-existent and the ultimate cause and ground of all being, the only self-subsisting reality. Yet He possesses the fullness of being, all the attributes mentioned in the Qur'an inhere in Him. He is perfect goodness and perfect beauty: the supreme object of love. He does what He wills, and ordains, as He likes. The entire choir of the heavens and the furniture of the earth are the direct work of God, produced out of the sheer nothingness simply through His terrific "Be." God has created the universe through His will, sustains it through His will, and one day will let it pass away by His will.

One of the aims of education should be to inculcate in the mind of the student that God is his Master and he is His humble slave. God is his Creator, Shaper and Sustainer and he should be thankful to Him. His acts i.e. love and hate, should be only for the pleasure of God and for nothing else.

Rahman Baba is of the belief that man should love God alone and nothing else because He is the main source of beauty and He alone is worthy to be loved. How can we love God? By obeying His commands. How can we know about His commands? Through getting knowledge. Because knowledge when translated to action opens the eyes of man and introduces him to God. One of the very important flaws of our education system is that it fails to give correct idea of God. Likewise it fails to guide our youth to right direction. We are of the belief that God is our Creator and our Sustainer, every success and failure is from Him. But still we bow before the creatures rather than the Creator. We are slaves of our animal passions because our system of education is not capable of telling our youth the real position of reason and revelation in the development of human mind. If we include the teachings of Rahman Baba about God in our curriculum, it will awaken our new generation; their thoughts will get strengthened, they will start to trust in the Creator instead of the creatures and we will be on the path to truth.

Rahman Baba's Concept of Love and Beauty

Love is necessary for human survival. The spirit of love brings humility (as opposed to arrogance) to man, which is the sign of good morals. Beauty is to do everything right, to put everything to its original or proper place, to obey the commands of God whole-heartedly and to search for perfection. Here man always thinks of the pleasure of God and service to humanity and nothing else. He looks at every thing as the

creature of God and tries to find Him in His creatures. Baba says, “The pious enjoy looking at the world; through the world they see the Creator”. The education system of a country should be such that may awaken the spirit of love care and concern in the succeeding generations and bring them closer to each other in order to establish peace and brotherhood amongst them. Beauty develops excellent feelings. God’s Beauty is perfect. Therefore God alone deserves complete and exclusive love / submission.

Love is based on affinity between two souls: Good souls are naturally attracted to each other. Man loves God because his soul is breathed by God into him. Our education system prepares materialists and secularists people at best. The spirit of love is evaporating day by day and we are going to lose the sense of originality and beauty. Our hearts are torn apart and we are increasingly becoming prey to Satan and Lust. If we conquer our carnal self and follow the injunctions of God besides seeking specialization in various fields, we can achieve success here and salvation in the hereafter.

*If you step on your own self O, Rahman;
Skies will come under your feet.⁹*

The teachings of Rahman Baba give us the correct idea of love and beauty that can reduce the tensions in our hearts. It will not only develop close relationship amongst the individuals but also strengthen the relationship of man with God. By including his thoughts and ideas in to our curriculum, we can prepare punctual, devoted, brave and morally strong individuals.

Rahman Baba’s theory of Morals

Man cannot live in solitude or seclusion. He is a social being & can thrive & survive only in & thro’ society. Preservation of a social order

however, depends on each & every member of the society freely adhering to the accepted moral principles & norms. Morality has been an integral part of man's social life. . After studying the moral teachings of Rahman Baba it was found that morality is the most powerful weapon against all the evils of the society. According to Rahman Baba there are certain values which are necessary for the development of morality, such as, knowledge followed by practice, control of lower self, gratitude (Shukr), repentance (Taubah), reliance (Tawakkul), fear (Khauf) of God, (Sakhawat) generosity, etc. now question arises as how these values can be cultivated in man?. He, in one of his poems, stresses on the five pillars of Islam i.e. Iman, Salat, Saum, Zakat, and Hujj. These play significant role in the building of our characters. It purifies the soul of man whereby he gets courage to control his lower self. In most of the poems of Rahman Baba, stress has been laid on the control of man's animal self or desires, as this, according to Rahman Baba, are the main source of his destruction. He says, "Put dust in the mouth of your lower self before your own mouth is filled with the dust of the grave".

The spirit of Baba's 'Morality' is 'asceticism', which purifies human hearts. He says that experienced guide is needed in this regard. Again there are two types of virtues according to Rahman Baba Positive, i.e., good actions, and negative, i.e., the abandonment of bad ones. It means to control yourself from doing bad. This is more important to control yourself from doing bad as compared to doing good. Rahman Baba is quite aware of the social spirit of the Holy Qur'an and the teachings of the Holy Prophet (S.A.W) that there is no asceticism in Islam. His emphasis is on our duties and obligations to other individuals and to society as a whole. He follows the teachings of the Holy Prophet (S.A.W) in all walks of life. He is of the opinion that Justice and

tolerance and respect for others are indispensable for the establishment of peace and prosperity in the state or society. All these qualities can become a part of his nature when his heart is purified. And as much a person has pure heart, to the same extent he is morally strong. Baba is strong advocate of justice and requests the people to know themselves. They are the selected creatures and their status is very high as compared to other creatures including the angels and every thing available to them is the gift of God. Rahman Baba says, "One human race appears in so many forms; one dash on the same line is sometimes zoar (upward), sometimes zer (downward)". But you don't mind, "Do good with everyone even though they may have hurt you".

*If another does you harm, do him good;
For every tree that bears fruit is stoned.
That heart will be safe from the storm
Who carries other's burden like a boat.*¹⁰

Man cannot become moral in a day. Slowly and gradually when man acquires the true nature of things, his love for acquiring knowledge increases. With increase in knowledge the mental state of man changes and it brings changes in the internal process of the body of man. And when the internal state of man changes, it automatically brings changes in the outward actions of man.

Baba says,

*The sound of a broken pot will never ring true;
Everyone's behaviour is disclosed by his speech*¹¹

Man can improve his character when he is aware of his faults. Education develops the character and personality of the learner. Education should aim at the inculcation of desirable traits of behaviour in the child. The child is born good by nature. People lead him to the path of virtue or vice. Education should enable him to distinguish between the true and

the false, the good and the bad, the right conduct and the evil doings. He should learn to live according to the moral principles set by the Holy Qur'an and practiced by the Holy Prophet (S.A.W).

*You are a man and not an animal
Don't behave like four-legged O human!*

Rahman Baba tells us as to what is good life and how man ought to behave? The Holy Qur'an is a code of moral conduct and the excellence of human character lies in *taqwa*. The man, who fears God the most, is most pious and knowledgeable. He will love God by fulfilling His Commands and will serve the humanity and Rahman Baba wants that our system of education should produce such kind of individuals. If we apply the moral teachings of Rahman Baba in our education and practical life, we can prepare morally & religiously strong & well-rounded individuals, who are, as of now, conspicuous by their absence in our societies. This is the most pertinent dimension of his teachings.

Rahman Baba's Philosophy of Religion

As a religious scholar Rahman Baba is found in determining the nature of God, the teachings of the Qur'an and the Sunnah of the Prophet and how these together can offer the true guidance to humankind & enable them to seek success here & in the hereafter. Rahman Baba is the greatest Mystic poet of Pashto language and his poetry is composed in the shadow of the Holy Qur'an and Sunnah of the Holy Prophet (S.A.W.). In this section we have examined Rahman Baba's devotion to his religion. He says,

*You raise some from dust and ashes to the throne;
Others You throw from the throne like ashes on the dung heap¹²*

Education consists of the intellectual and moral training of the mankind through which their hidden potentialities are developed, traits of character are built and the knowledge and culture of the people is transmitted to the coming generations. The education system of the society should be formulated in accordance with the ideology of that particular society. The Muslims have to follow the guidance from Allah, taught by the Prophet (S.A.W). But our education system is not based on our own culture. It is imported one and is always in conflict with the culture and traditions of our society. And this is why it has not been successful in fulfilling its objectives.

In our education system religion is confined to embrace worship and glorify God. Students are never told about the reality that Islam is complete code of life. They are told that the only genuine system in the world is the one that secularists possess. They are in doubt about the fundamentals of Islam today. And this is why they are blindly advocating the separation of religion from the state and science from Islam.

Rahman Baba is a philosopher of religion of very high order and is of the opinion that man without religion is worse than animal. Religious education develops the knowledge and efficiency of man. Baba says, "Every moment I behold fresh new sights; I, Rahman, am amazed at God's deeds". He uses to take help from the Holy Qur'an and Sunnah of the Holy Prophet (S.A.W) and tries to guide others accordingly. From the deep study of the *Diwan* of Rahman Baba, one can find that our religion can introduce us to ourself, to our God Almighty and the relationship of man to God, the purpose of the creation, and the universe that surrounds us.

Rahman Baba is aware of the fact that only that Community can successfully rule over others that excels in knowledge and is fearful of

God the most. He appreciates the learned people in one of his poem and says that they are the light of the world and have the ability to guide the people in the right direction and one, who is the nugget or stone of the desert, will turn to gold in the company of the religious scholars.

To day, in this age of uncertainty we are in need of bringing changes in our curriculum and include the teachings of the people like Rahman Baba in our curriculum, in order to bring positive changes in the mental outlook of our society. Our main problem is that our curriculums are extremely narrow & restricted. Hence we are unable to produce individuals who are capable of fulfilling their duties as a vicegerent of God in this world. Our main problem, so to say, is that we are unable to remarry our future generations to the Qur'an & the Sunnah or the religion & science at the same time. The poetry of Rahman Baba is full of messages to humanity and his message is in accordance with the Holy Qur'an and Sunnah of the Holy Prophet (S.A.W). He himself declares that what I am saying will be, by the grace of God, according to the Holy Qur'an and Hadith of the Holy Prophet (S.A.W).

*What I say to you is with authority
Found in the Qur'an and Hadith*¹³

Rahman Baba's Message to Humanity

The researcher, after studying the *Diwan* (the collection of poetry) of Rahman Baba, reached at the conclusion that he preaches the fulfillment of duties in accordance with the Islamic Shariah. He is the well-wisher of the humanity as a whole & calls man towards God, towards higher ends & values, and reminds him of his real position in this world. Rahman Baba wants to guide man in right direction. He thinks that every moment spent in this world is counted and on the Day of Judgment man will appear before God for accountability. He says,

*Here both breath and step are accounted for;
Don't step off the path, uncalculated.*

The message of Rahman Baba is *submission to God and service to humanity*. He is one of the greatest preachers of justice, peace, love and human friendship. He recommends kindness for all and says,

*Those fallen from the mountain will get up again;
But those fallen from the hearts will never rise again¹⁴.*

He contends that love and hate should be for the sake of God. He does not like leisure but believe in service to humanity. He holds that only a fool can desire for free time in this world. Because this world is a world of action and man should do for what he has been created.

*There will not be another more stupid in the world
Than he who seeks leisure in the world¹⁵*

Rahman Baba wants to prepare man not only for the challenges of this world but for the next world as well.

*The habits of beasts are also in mankind;
Only call them man when they became human¹⁶*

One of the aims of educations should be to prepare individuals not only for the challenges of this world but for the next world also. According to the Qur'an, we are supposed to seek the blessings of both the worlds. But unfortunately there is nothing like this in our educational curriculum. There is no real guidance of individuals in our education system. In order to make our education purposeful, we will have to reconsider our curriculum and set the aims of education in such a manner that may create perfect human beings.

The poetry of Rahman Baba is according to the teachings of the Holy Qur'an and sayings of the Holy Prophet (S.A.W) and all the people

who can understand his poetry, loves him because there is not even a single word in his poetry, which is against human nature.

*Even animals are busy in the praise of God;
You are a human, don't be less than animal¹⁷.*

[The message or educational implications of this verse are all too obvious. Here Rahman Baba advises us that being a man, our ethico – spiritual performance, should be better than beasts and animals. If we fail to exercise our human and humane sensibilities we may gravitate down towards the earth and be worst than animals].

He is the lover of God and wants to serve humanity in order to get His pleasures. Baba invites the people to come and help each other to reduce the problems of one another. He advises the people that they have the ability to make this world paradise by hard work and by carefully using this world; they can get the next world, which is everlasting. So the teachings of Rahman Baba if included in the curriculum, can play a vital role in our intellectual and moral renaissance. His message is quite loud & clear: Transform yourself & transform the humanity at large. That is the shortcut to success here & in the hereafter.

*Sow flowers so your surroundings become a garden;
Don't sow thorns, for they will prick your feet.
If you shoot arrow at others: take it from me
That the same arrow will come back to hit you¹⁸*

Rahman Baba and his Two Worlds

He sharply distinguishes *this* world and *that* world and advises man to use *this* temporary world for the betterment & accomplishment of *that* world. Rahman Baba's emphasis is very loud & clear. Like so many other Sufis, he insists that man should not attach himself to this or that world but with the Master, the real Lord of all the worlds. [Sufis hold that if you attach yourself to this world, you are likely to lose the next (or

other) world. While if you attach yourself to the next world, you are likely to lose the Creator. But if you attach yourself to the Creator, you are likely to get the best of both the worlds, besides the blessings of the Creator].

*Rahman wants nothing else but you, O beloved;
That is my wish – the rest is up to you¹⁹*

Rahman Baba contends that this is not correct to think that this world is every thing and you will stay forever in this world. One should see around and think about ones father and grandfather where did they go? They all passed away and you too 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 underground²⁰*

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.

*Do not be obliged to anyone but God;
Be a fruitful tree on a dry stone of the mountain.
If you desire flowers and fruit; like a tree.
Stand in front of the sun and give shade to the lowly.
If you are to get your work corrected immediately;
Serve others, do another's work, long before your own.
I gained eyesight in love;
He is ruined; who says that lover is blind.²¹*

Our education system does not instruct our students towards 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 words and actions. This will make man a true human being, equipped with knowledge and understanding capable of solving 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 world 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. Modern man's conduct 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.*²²

Rahman Baba as a Proponent of Unity and Preacher of Peace

All the Mystics of Islam were and are peace-loving people. Rahman Baba is a Mystic of high order and wants every one to be at peace with others.

Rahman Baba thinks that the tense situation that we see today is due to the selfish attitude of man. If we are successful in controlling our lower self, we can bring peace in the world and this is why he says, "Put dust in the mouth of your lower self before your own mouth is filled with the dust of the grave". Educational implications of this advice are very

loud and clear. Rahman Baba wants to emphasize that we should not waste this life in vain pursuits. If life is gone, we can't reclaim it. Let us therefore send something valuable for our tomorrows.

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

*O Rahman, if a person turns vicious and wicked,
Tell me which is better: dog or man²³.*

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

*The children of Adam are one and the same;
Whoever tortures another, hurts himself.²⁴*

Einstein, one of the most distinguished scientists of the modern world, has observed, "Science without religion is lame". Recognizing with horror that the pillars of civilized human existence have lost their firmness, he adds that inventions that have made life easier and richer have also introduced a great restlessness into man's life, making him a slave to his technological environment. So we should take care not to

make the intellect our God. It has of course powerful muscles but no personality. Intellect has a sharp eye for methods and tools, but is blind to ends and values. So it is no wonder that this fatal blindness is handed on from old to young and today involves a whole generation²⁵.

Muslim society naturally must aim at instilling the principles of Islam in the hearts and minds of its youth to achieve through them the ideal of the faith, the continuity of the Ummah, which the Holy Qur'an describes as 'the best nation ever brought forth to men'. For this we will have to follow Qur'anic injunction as preached by the Holy Prophet (S.A.W). Baba says,

*If there is any light, it is obedience to Muhammad.
Besides this, there is no other light in the world.*²⁶

So we should include Mystic's and religious scholar's teachings in our educational curriculum, it will be helpful in bringing the desired peace and unity amongst the individuals and various sects of the society, which is necessary for the development and prosperity of the nations.

Conclusion

Heart is the first and last moving part of body. Changes occur inside human heart with every reflection of light from God. The hearts of angels and animals are in the same position the reflection of light from God is in the same position for them. They are of the opinion that the heart that is not changing with the reflection of light from God, is like animal. Human heart is at three positions. Qalb-e-Muneeb, Qalb-e-Saleem and Qalb-e-Shaheed.

Qalb-e-Muneeb is a heart that is impressed by the glory and dignity of Allah and is afraid of Him. A person having this type of heart remembers God all the time due to which *taqwa* (piety) comes inside him

and most of his time is spent in the remembrance of God and service to humanity.²⁷

Rahman Baba says,

*The reason I am trembling from fear
Is because your fear is merit, not punishment.*²⁸

And on another occasion Baba has said that man remembers God when he is in grief and this type of remembrance is also not less than worship.

*When a man only remembers God in anguish,
His distress is no less than worship.*²⁹

Qalb-e- Saleem : Such a heart is free from longing for things other than God and is always in search of knowledge and truth. Qalb-e- Shaheed: the heart, which is busy in the Shahud-e- Haq. The heart of Mu'min is very wide, more wide than this Universe. All the reflection from God can find place in such a heart. Allah says, "I can not be contained by the earth and sky, but in the heart of Mu'min".³⁰

We may reiterate that the Mysticism of Rahman Baba introduces man with his own self, with his Creator that is God and tells him the aim of his creation in this world. Man after knowing this, starts to move towards perfection. There are three stages of self-perfection. Tazkiya-e-nefs (*self purification*), Taqwa (*piety*) and Ihsan (*God-consciousness*)

Rahman Baba is in constant struggle to create God fearing and God loving individuals capable of living in the world as true human beings. His Mysticism, if included in the curriculum of our education, can cultivate in the students, the spirit of self-purification (*Tazkiya*). This will create Piety (*Taqwa*) and then Piety will develop into God - consciousness (*Ihsan*), which is the ultimate goal of our moral struggle and this, should be the basic aim of our education. Baba is not averse to the development of social and natural sciences. But we should not lose

our moral and spiritual moorings in the pursuit of those sciences. His recommendations may be summed up: Be a scientist. But in the midst of all your sciences, be still a man. So the teachings of Baba can help us to build an exemplary society.

End Notes

¹ “Islamic Mysticism & Tauhid” (Discover Islam.htm). 28/ 07/ 2007.

² F.K. Khan Durrani, *A Plan of Muslim Educational Reform* (Lahore, Islamic Book Service, 2nd revised edition 1986) P.5

³ S. Muhammad Naquib Al-Atas, *Aims And Objectives of Education* (Jeddah, Hodder & Stoughton King Abdul Aziz University, 1979). P.69

⁴ Syed. Muhammad Naquib Al-Atas, *Aims And Objectives of Education* (Jeddah, Hodder & Stoughton King Abdul Aziz University, 1979), PP. 57, 58

⁵ Ibid

⁶ Prof. Dr. Muhammad Saleem “Class Notes on the Ultimate Ends of Islamic Philosophy of Education” (Peshawar, Qurtuba University of Science and IT, 2005 – 2006). See Also Bertrand Russell: *Human Society in Ethics & Politics* (London, G. Allen 1955) also see Philosophical Essays, Alexis Carrel: “Man the Unknown” and C.M Joad’s “Modern Guide to Wickedness”.

⁷ Robert Sampson & Momin Khan *The Poetry Of Rahman Baba* (Peshawar,. University Book Agency 2005) P.379

⁸ Prof. Dr. Muhammad Saleem “Class Notes on the Ultimate Ends of Islamic Philosophy of Education” (Peshawar, Qurtuba University of Science and IT, 2006).

⁹ Robert Sampson & Momin Khan *The Poetry Of Rahman Baba* (Peshawar,. University Book Agency 2005) P.282

¹⁰ Ibid P.780

¹¹ Ibid.

¹² Ibid P.632

¹³ Ibid P.833

¹⁴ Ibid P.845

¹⁵ Ibid P. 91

¹⁶ Ibid P.282

¹⁷ Ibid P.577

¹⁸ Ibid P. 779

¹⁹ Ibid P. 435

²⁰ Ibid P. 703

²¹ Ibid P. 570

²² Ibid P. 59

²³ Ibid P. 387

²⁴ Ibid P. 379

²⁵ Prof. Dr. Muhammad Saleem “Class Notes on the Ultimate Ends of Islamic Philosophy of Education” (Peshawar, Qurtuba University of Science and IT, 2005 – 2006).

²⁶ Ibid P. 81

²⁷ Shaikh Al Arabi. *Fasus-ul-Hikm* Urdu translation, (Pakistan, Nazir Publisher Lahore) P-200

²⁸ Rabort Sampson & Momin Khan, *The Poetry of Rahman Baba* (Peshawar, University Book Agency 2005) P-478

²⁹ Ibid; P.477

³⁰ Shaikh Al Arabi. *Fasus-ul-Hikm* Urdu translation, (Pakistan, Nazir Publisher Lahore) PP-200, 201.

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