

## Traces of historical stories in the Diwan (bureau) of Abdul Rahman Baba

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**Summary:** Storytelling is a natural necessity of life and human society. Whether one likes it or not, one hears stories, writes stories and tells stories. In Rehman Baba's poetic sea, the pearls of stories can be seen and it is necessary to point them out. Rahman Baba is a poet of Pashtun caste who has included the pains and problems of his community in his Diwan. The basic point and material of my work is on the poetry of the Sufi poet Abdul Rahman Baba. The source from which Abdul Rahman Baba, as a leading poet and Muslim mystic, derives this inspiration, is the glorious Qur'an, which draws the line between humor in the form of Ahsan al-Qasas.

**Used words:** Story, Diwan, Islam, Rehman Baba, Yousef (PBUH).

**Preface:** Listening, writing, and reading a story is a natural human instinct. Their deeds and misfortunes to human society remain in the form of stories. Everything that has been left to us since the creation of Adam is in the form of stories. The Islamic law "the Koran" has also brought us many ancient stories as a lesson. History is based on stories as an accepted knowledge and science. Because, it is said that folklore is unwritten history of a nation.

Literature, which cannot be imagined without society, is based on real and mythical stories. Even a new kind of literature is made up of stories. The beginning of historical stories, in written Pashto literature, comes from the poems of Sheikh Asad Soori and Khakarndavi Ghorri, and other poets have accelerated this path since then. In this regard, Abdul Rahman Baba has not remained silent and has preserved many stories in his Diwan.

In this article, readers will find information about the stories in Abdul Rahman Baba's poems. On the other hand, it will be clear to him how much information Abdul Rahman Baba has, which has also placed a sea of stories in the jar of poetry.

### Main topic:

**Introduction of Rahman Baba:** Abdul Rahman Baba opened his eyes to the world in the year 1042 AH (Anno Hebraico) in Bahadur village on the southern side of Peshawar city. His father, Abdul Sattar, belonged to the Mohmand Pashtun tribe. (1:1)

Rahman Baba is a shining star of Pashto poetry and literature who is equally known to the people of upper and lower (eastern and western) Pakhtunkhwa (Peshawar, Pakistan). It will be sufficing to pay homage to Rehman Baba, who is called "Baba" by all Pashtuns, and every year the upper and lower Pashtuns compose poetry in his honor. (5: 242)

**What is a story?** A story is a narrative or a narration of an event, whether it is true or imaginary or a human desire. The story is a well-organized effort. There are human desires. Stories are a part of the world of life. The wellknown scholar, Shakespeare says: "What manages or changes nature is an art, but art itself is nature."

Goethe says: (an artwork is as much a work of nature as a mountain.) Goethe's words show that just as mountains play a role in the beauty of nature, so the same, art is a means

of beautifying nature too. The story consists of an analysis of an event in a part of life and the author's perception. According to the literary arts, the recitation of stories in poetry is called Talmih (Allusion). (4:84)

According to a Western writer "Adele Mand Nipper", the desire to tell and hear a story is a characteristic that is ingrained in human clay. That is why different types of stories have emerged throughout human history and developed today. (9: 38)

### **Traces of historical stories in Abdul Rahman Baba's Diwan:**

There are many traces of stories in Rahman Baba's Diwan. He has mentioned the tragic and historical story of Jamal Khan in his Diwan. In the last years of Rahman Baba's life, the Mohmand tribe became embroiled in a dangerous feud, a bloody feud and a historical tragedy. Rahman Baba was moved by the tragedy as a sad man and shed tears of emotion.

Before giving the impression of Rahman Baba, let us first take a brief look at this tragedy. After the death of the Mongol king Aurangzeb (1118 AH), Jamal Momand, the leader of a weak hill of Momand, joined the revolt along with some others. His intention was to make his name famous through this uprising and to give him the leadership because of this fame. This is because the Mongols had already appointed most of their enemies and insurgents as feudal lords of their territories, thereby eliminating some of the insurgencies and insecurity. (3: 133)

Jamal Khan's plan was also successful and in 1122 AH Nasir Khan was appointed governor of the capital of Kabul (to which Peshawar also belonged). When he came to Peshawar, he gave the leadership to Jamal Khan. He continued his misdeeds. Nasir Khan knew all about his background and current situation. During his leadership he beat the village of Isa Momand. He was one of the strongest children of Mohmand. After this incident, Isa Momand also teamed up with Nasir Khan. (3: 134)

Another context is that Isa Momand had fled from Peshawar to Lahore before the rule of Nasir Khan. And it also shows what he would have done against the Mongols and Nasir Khan would have encouraged Jamal Khan to rob his house. After this incident (1123 AH) the marriage of Jamal Khan's son took place. Nasir Khan also gave a reward of two thousand rupees and the marriage was arranged. It seems that now Jamal Khan has also become a major force. The Mughals were afraid of him so his beating was nessecary. According to Afzal Khan, Isa Momand pursued the Mongols. On the night of his son's wedding, Isa Momand left with the army and came to Jamal's house. The bewildered Jamal, unprepared for battle, but beside that he went ahead and did not give up. When the wounded man entered the house, Isa Momand set the house on fire. He and eighty wedding guests, men, women and children, were also burnt in the house. (3: 135)

Rahman Baba's perception of this incident and his approach to this incident is examined from a purely human, emotional, political and material perspective and draws conclusions from his humane and spiritual beliefs. His statement and tolerance go step by step and shed light on different aspects of the subject.

Many friends were Gul Khan and Jamal Khan

Neither was used when needed

The faces of all friends are black

If anyone else will play like this (2: 143)

In this parable of the poem he condemns unfaithful friends, mean acquaintances, and only good-day friends. He hates such anti-Pashtun and anti-human acts and considers such acts as alien to Pashto and Pashtunism. Elsewhere he says:

No definition can be given in this tongue

Mercy to Gul Khan

Which burn in the fire for one another

I had never seen such sincere people (2: 145)

He makes an exception in this part of the poem and praises Gul Khan's strong and sincere friendship which has paid off. He pays close attention to the emotional aspect, type and kind of incident and strongly condemns the burning of family and children which is inhumane and even against the terms of war:

Who was burned with family and children

God does not oppress anyone like that

Rahman Baba likened the incident to Nimrod's crime in honor of this tragedy and mourning. In which, Nimrod had tried to set Abraham on fire.

I saw Nimrod's deeds

Which burned the prophets in the fire (2: 145)

This tragedy is so severe and hard that Rahman Baba has shown it to him on the Day of Resurrection and says:

People say the resurrection will be on Friday

But during this time, I met on Sunday

It is a pity that such a deception

Occurs at world interest and loss

There was no Sarband, as if the desert belonged to Karbala

Which was flooded with red blood (3: 147)

Then, as a devout believer, he considers all these actions to be the work of the soul and Satan's plot and destiny. As the saying goes:

There is no sin in Jesus and in beauty

These are the tricks of the self and the devil

He killed all his friends

This is the destiny of Subhan (3: 147)

He then presents examples of such actions of the kings as a shrewd witness and historian and takes them from the events of his time to distant centuries of history.

Look at Shah Alam Azam who gave charity

The whole of India was covered in blood

Vadara and Aurangzeb surprised him

What happened between them (3: 148)

In short, the incident of Jamal Khan, which was a great tragedy for the Pashtuns and in which dozens of people were killed, has been comprehensively witnessed in the Diwan of Rehman Baba and handed over to the pages of history in the language of poetry.

Many stories are mentioned in Rahman Baba's Diwan. In this section, we will collect and discuss some verses from Rehman Baba's Diwana, in which the stories are mentioned.

In one of his poems, Rahman Baba refers to the reign of Hazrat Sulaiman (AS) and describes his status. It is said that Allah (swt) had given such a high rank to Hazrat Sulaiman (as) that his throne would fly in the air and he could go wherever he wanted.

He also knew from the words of all the animals and ghosts that this rank had not been given to any other prophet. So here Rahman Baba has referred to the rank of Hazrat Sulaiman (AS) and he has considered the one who is blessed by Allah to have been given the highest rank. As the saying goes:

The rank of Solomon to whom it may be bestowed

Nothing in the world will be incomplete (1: 69)

Elsewhere, he refers to the historical story of Joseph, the son of Jacob. The story is that when the news of Prophet Joseph (pbuh) came to Prophet Jacob (pbuh) that his son had become the king of Egypt and was alive, Jacob (pbuh) was very happy and his sight was restored. Rahman Baba refers to this story in the following verse and says:

When the messenger broke the news of the lost Yusuf

Jacob's eyes regained sight (1: 92)

In another poem, Rahman Baba speaks of his love and affection. In the last verse of the same poem, he also mentions Mansoor's love and hanging. The following verse refers to the story of Mansoor when he lost himself in the love of God so much that he uttered the word "Ana al-Haqq". So, the king of time hanged him and the same words came out of his mouth while he was being hanged. As the saying goes:

Be careful not to hang like Mansoor, Rahman

Don't talk about love and affection anymore (1: 101)

In another poem, Rahman Baba refers to the story of a madman who says:

I stood like a madman (Majnoon) in anticipation of Leila

Now Laila will come with a white face and a frown (1: 101)

In another poem, Rahman Baba refers to the historical story of Qarun. The story of Qarun is also mentioned in the Holy Qur'an. In the following verse is the story of Qarun, who is said to have been given a lot of wealth by God, but Qarun was a very cruel and arrogant man who disobeyed God's commands.

He was very fond of wealth and government. Allah (swt) gave him the opportunity to put all his wealth and property on his head and ordered the earth to pull him with all his wealth.

Always be kind and gentle

Not Qarun who puts the name Hatim on himself (1: 112)

Rahman Baba has referred to many historical stories in his Diwan. In another verse, Rahman Baba tells the story of Sultan Mahmud Ghaznavi and Ayaz. It is said that Sultan Mahmud of Ghaznavi had a talented, intelligent and young advisor and minister at his court named Ayaz. He always cooperated with Mahmood and always took advice from Ayaz, so Rahman Baba referred to this historical story in his poem. As the saying goes:

The white-faced and glittering-gap is called love

Or Mahmood and Ayaz are sitting in agreement

In some verses, Rahman Baba refers to the historical and Islamic story of Joseph (AS) and Zulaikha. The story of Joseph and Zulaikha is very famous. Zelikha, the wife of the king of Egypt, never melt herself on her husband. When Joseph arrives in Egypt and is sold in the Egyptian market, he is brought to the house of the ruler of Egypt. From then on, Zulaikha fell in love with him and always tried to see him. At this point, Zulaikha stricken a lot of problems and difficulties, even to the point of losing more of her eyesight. As the saying goes:

که لیدلی زلیخا یوسف په خوب و

ما په وینه دی لیدلی په خواب نه دی ( ۱ : ۱۱۹ )

زلیخا غوندي به بله شیدا نه وي

که د مصر مستوری شي واره ټولي  
( ۱۴۴ )

ما په هجر کي لذت د وصال بیاموند

له یوسفه ملاقي شوم په زندان کي  
( ۱۴۴ : ۱ )

د هغو څي خدای حق بيني سترگي ورکړي

د يوسف تجلی ويني په ديوار کي

( ۱ : ۱۴۴ )

و عيب جن ته واره عيب څرگنديږي

) بنايسته که ځان يوسف کا په سينگار کي

( ۱ : ۱۴۴ )

Rahman Baba has also mentioned another historical story in his Diwan which is the story of King Noshirwan. The story of King Noshirwan revolves around justice. He is said to have been a just and kind king. The same story refers to the following verse and calls people to justice and action.

If justice and fairness should be like Nawshirwan

All actions will be equal on these scales (1: 144)

The story of Alexander Macedonian is also mentioned in Rahman Baba's Diwan. Greece was at war with Iran in the 5<sup>th</sup> century BC and was captured by King Phillip Macedonian in the 4<sup>th</sup> century BC. A year later, King Phillip Macedonian was killed and his young son was surrogated. The young man was an angry and militant man, who was a disciple of Aristotle and also had in his heart a desire for heroism and patriotism. In 334 BC, he invaded the Khamenei state of Iran with 30,000 infantry and 4,000 cavalries, who also had food for forty days. He defeated the Iranian forces in three wars in Asia Minor, on the Gulf of Alexandria, and in Kurdistan and Turkey. Alexander the Great conquered much of the world from the Abyssinians to the Arctic Ocean and from Egypt to the Caucasus. (8: 54)

The purpose of bringing the story of Alexander the Great is to invite the thought and action of his oppressed nation to wake up from its slumber and prosper.

Like Alexander, the world will appear to you

If you put your head in the mirror of ypur knees (1: 129)

Rahman Baba also mentions Pharaoh in one of his poems (Pharaoh was the nephew of Malik Ryan and his father's name was Musab) and it is also narrated that his father's name was Musab Walid bin Ryan. He was four hundred years old (4000). Neither he had a headache at that age nor had any enemy succeeded him.

He recently claimed to be a god, so he is called Pharaoh. Prior to this claim, he was a healthy man, but when he claimed to be God, his body became the center of various diseases. Until seventy-two diseases appeared in his body and he became a victim of diseases. (7: 314)

You blackened your face in the manner of Pharaoh

This taste will not be equal to goodness (1: 165)

Rahman Baba also mentions Hatim Tai in another verse. The story of Hatim Ta'i is that he was a very generous and kind man in Turkey and also very famous in Arabia. He would distribute what he had to the people. Stories of his generosity spread throughout the

country. Even today, when someone is generous, he is addressed as Hatim, so he has referred to the same story in the following verse.

Praise you like Hatem

Appreciate you generously (1: 3)

Rahman Baba has also mentioned the stories of Plato and Majnoon in his Diwan. Plato was a powerful man of Greece. His ideas are still used in various sciences and Majnoon was so engrossed in love that people still remember him. Both these stories can be seen in the following verse of Rahman Baba.

Whatever the love affair, let alone Plato

I consider him Majnoon, whether today or tomorrow (2: 75)

**Result:** Story is the need of human society. A story is something that a person faces, hears and tells a story. Whether to be folkloric or historical. It is an integral part of human life and if one wants to take it away from his life, still impossible. Since many stories have been mentioned in Rehman Baba's Diwan, it was necessary to work on them and refer to all the stories seen in this Diwan. Rehman Baba is a poet of the Pashtun nation who has always included the pain of his community in his poems and has put the misfortunes of his community in the form of stories. In his Diwan and poems, Rahman Baba has referred to many Islamic stories, all of which are a part of life and should be known to every literate and illiterate.

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