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### **RAHAT-UL-QULOOB**

Bi-Annual, Trilingual (Arabic, English, Urdu) ISSN: (P) 2025-5021. (E) 2521-2869  
Project of **RAHATULQULOOB RESEARCH ACADEMY**,  
Jamiat road, Khiljiabad, near Pak-Turk School, link Spini road, Quetta, Pakistan.  
Website: [www.rahatulquloob.com](http://www.rahatulquloob.com)

Approved by Higher Education Commission Pakistan

**Indexing:** » Australian Islamic Library, IRI (AIOU), Tahqeeqat, Asian Research Index, Crossref, Euro pub, MIAR, ISI, SIS.

### **TOPIC**

**Depiction of Hazrat Adam (A.S) in the Poetry of Rehman Baba**

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**How to Cite:** Danish Bettani, Dr. Noor Muhammad, and Dr. Ishfaq Ali. 2021. "Depiction of Hazrat Adam (A.S) in the Poetry of Rehman Baba". *Rahatulquloob* 5 (1), 33-39.  
<https://doi.org/10.51411/rahat.5.1.2021/290>.

URL: <http://rahatulquloob.com/index.php/rahat/article/view/290>

Vol. 5, No.1 || January–June 2021 || P. 33-39

Published online: 01-01-2021

QR. Code



## Depiction of Hazrat Adam (A.S) in the Poetry of Rehman Baba

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### ABSTRACT:

Rehman Baba is considered a famous folk poet of Pashto. His poetry is mystic rather universal. The messages his poetic verses convey are universal as well as local. The locals and the foreigners, having comprehension of his poetic creations, entertain humanistic love and attachment with him. He is loved particularly amongst Pashtuns because his poetry is written in Pashto language. The Pashtuns without the any bias of age and gender entertain love and devotion to his poetry. His poetry has depicted the soul and body of the Pashtun's culture. That's why, most of his poetry has taken the shape of proverbs amongst Pashtun. Talmeeh refers to the historical, political, ethical and religious events or the Quranic injunctions and prophetic sayings. Poetry of Rehmana Baba is abundant in religious Talmeehat. He has depicted Hazrat Adam (A.S) in his poetic creation on various places. There is a strong need to analyze it. This paper examines and analyzes the religious Talmeehat focusing particularly related to Hazrat Adam (A.S).

**Key Words:** Hazrat Adam, Rehman Baba, Talmeehat, Diwan, Poetry.

### Hazrat Adam (A.S)

According to the Islamic point of view, Hazrat Adam (A.S) is regarded as the first creature and prophet of God. He is recalled on the surnames of pure creature of God and the first creature on earth by God. God intended to create a person and human so as to decode the mightiness and almightiness to the world. For that purpose the almighty God also consulted the spiritual creatures angels (though God did not need that) which is referred by the Quranic injunction as under!

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً<sup>1</sup>

“And remember the time when your Creature (God) said to the angels of creating His apostle on the earth”.

On that occasion the angels criticized the creation of man on earth. The angels reproached that the apostle (human) will create sedition and bloodshed on the earth. Whereas the God rejected the reproaches and The Holy Quran has pointed to it as under!

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ<sup>2</sup>

“The angels objected to the creation of human: Will you create someone as your apostle who will make disturbance and will shed the blood of innocents? Whereas we are praiseworthy to you and speaks of Your Purity”.

In the response the Almighty God rejected the reproach saying that I know what is not known to you.

قَالَ إِنِّي أَنْفَعُ مَا لَا تَعْلَمُونَ<sup>3</sup>

“So The Almighty God said, No doubt I know what is not known to you”.

After that the Almighty Allah with His episteme intended to create the human on earth and first of all constructed the stature of Hazrat Adam (A.S) from clay, poured soul into his body. Regarding the creation of Hazrat Adam (A.S), the Almighty God has mentioned at various junctions in the Holy Quran. The writer of the “Tazkira Aulia” has interpreted the Quranic verses as follow!

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ<sup>4</sup>

In these Quranic injunctions it has been termed to the step wise creation of Hazrat Adam (A.S) as for his pious body the clay was brought up and was then watered with and then turned it as sticky clay and made Hazrat Adam (A.S) of it and then turned to get dried and its smell turned and got to acquire the stature of hard shape.

After that the Almighty Allah asked some question from the angels and Hazrat Adam (A.S) about some specific things of which the angels said in negation and Hazrat Adam (A.S) replied successfully and acquired the dominant status over the angels. Then God asked the angels to bow before Hazrat Adam (A.S) and all the angels bowed down except Satan who refused to bow before Adam and showed his pride and arrogance. God termed him as disobedient for life long and termed him as dishonest and dishonored for either worlds which is pointed out by the Holy Quran as under!

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ. قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَفْضَلُ مِنْكُمْ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ. وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ<sup>5</sup>

The Interpretation of these Quranic injunctions have been illustrated by Tafseer Ibn Kaseer as under!

“And God asked Adam all the names and presented all these before the angels and asked what the names of those things were? He replied all and said that all praises were to you and we know only what has been given by you. And you are the almighty of all things. The God told the Adam to show the names of those things. When he replied the God asked the angels that I had earlier told you that I have the knowledge of the earths and the heavens and I know what you hide up or expose to. And when we asked the angels to bow before the Adam so all except Satan bowed down before the Adam and refused to do so and showed pride and termed as among pagans”.

After that Adam (A.S) got asleep by the God’s directives and the Eve was born from his left rib and both of them allowed to enter into the paradise. They were restrained from eating a special plant. While the Satan as our eternal enemy deceived them for eating the same plant and the God separated them (Adam and Eve) from one another and descended to the earth. Hafiz Abdur Raziq on the page of 87 of “Tazkira Anbia” writes down that Hazrat Adam (A.S) was brought down on the land of Sarandeeep and

Eve was brought down on Jeddah. They remained away for a lot of time (From two to three hundred years) and at last the God accepted the prayer of Hazrat Adam (A.S) and they once again re united. They produced offsprings and the series of population get continued.

Rehman Baba, in his poetry has mentioned Hazrat Adam (A.S) at various places of his memoir and has illustrated the first ever creation of God as under!

خاوري د ادم چي ڪري خمير فرينتگانو  
درست ئي پڻ غمونو پڻ دردونو ولاڙه<sup>6</sup>

Khawray da Adam che kray Khamer farikhtagano  
Drost ye pa ghamono pa dardopno walara.

**Translation:** “When the angles were going to create the human being they amalgamate worries and grief in this mud”.

Rehman Baba termed the grievances and pains of the world as part of the human life. When the God was creating the stature of the Adam form the muddy clay, the worldly griefs and pains were simultaneously woven in it. Therefore the human is in the griefs and sufferings. Therefore all the humans are the descenders of the Adam (A.S) and whoever gives pain to others as itching their selves. Rehman Baba has termed it as under!

ادم زاد پڻ معنيٰ واره يو صورت دے  
هر چي بل ازاروي هغه ازار شي<sup>7</sup>

Adamzad pa mana wara yaw surat de  
Har che bal azarawe hagma azar she.

**Translation:** “The human have taken birth equally, they are equal in the eyes of Allah but those who harm others will receive harms in return”.

Or on the same pattern, at another occasion pointing to the human sufferings as all the humans were offspring to the Adam and sometimes become live and sometimes become decay or who were alive or dead as he says!

يو ادم دے چي پڻ ڇو رنگه جلوي ڪا  
يو رقم دے ڪله زور او ڪله زير شي<sup>8</sup>

Yaw Adam day che pa so ranga jalwa ka  
Yaw raqam de kala zoor ao zair she.

**Translation:** “Human has a colorful nature some time he/she end experience down fall and sometime rise and success”.

Rehman Baba was the true lover and the worshipper of beauty and whenever senses the aesthetical structure of the beloved and uttered his words as. In the below lines, Rehman Baba uses the name of Adam as human.

زه رحمن چي يار ووينم وایم خدايه! خبر ڪري  
گده بنايپري ده د بني ادم د ذاته<sup>9</sup>

Za Rehman che yar owinum waym Khodaya Kher kray  
Gada Khaperai da da bani adam da zata.

**Translation:** “I, Rehman when see my beloved ,I pray to God for good He/She is like angle but took birth from human”.

Rehman Baba terms love as a universal passion and those indulged in the love must die for otherwise not among the Adam race because Rehman Baba terms the human as the symbol of love and affection. As he refers himself it as under!

چي لهُ غمه لهُ اندوه دي مر نه يم  
سنگ اهن يم، ادم نه یمه گویا زه<sup>10</sup>

Che la ghama la andoha de mar na yam  
Sang ahan yam, adam na yama goya za.

**Translation:** “When I did not die of your troubles and worries, then I am like stone not a human”.

Whereas Rehman Baba at another occasion illustrated it in another style. If he could not die in love then he will be termed as among brutes one not being form the offspring of Adam. In other words, Rehman feels himself as human being like Adam not like animals.

چي لهُ غمه دي و نه مرم هله وايه  
چي يا دبو يم يا دواب يم ادم نه يم<sup>11</sup>

Che laghama de wo na mram hala waya  
Che ya daiw yam ya dawab yam adam na ym.

**Translation:** “The way I am suffering from your worries I am not think, nobody would have gone through such worries”.

Rehman Baba true love is for God and His Apostle Muhammad (P.B.U.H) and subjected all the loves of the world to the love of God and His Apostle. He is so submerged in the real love that no second to his love is estimated as he says! Thus, again, Rehman Baba made reference to Adam and humans.

لکه زه چي مستغرق يم ستا په غم کيني  
بل به نه وي په جُمليه بني ادم کيني<sup>12</sup>

Laka za che mustaghraq ym sta pa gham kay  
Bal ba na we pa jumla bani adam kay.

**Translation:** “As I am indulged deeply into your love, I find no amongst humans to be indulged so profound”.

When his sufferings in love has been gone beyond the bearing level then he ought to request for prayers from his beloved. Rehman again refers to Adam as human being, such as,

د رحمان و توان ته گوره هومره ناز کړه  
خه د اسپنو روغ نه دے ادم زاد دے<sup>13</sup>

Da Rehman wa twan ta gora homra naz kra  
Sa da ospano rogh na day adam zada day.

**Translation:** “You must appreciate my strength and potential; I am human not made of steel”.

As the angels had criticized the creation of the Adam (A.S) as human will make disturbance and will shed the blood of the innocents and were not seeming satisfactory from their character, Rehman Baba also criticizing the human character for bad deeds as one would be a human only when perform deeds like human.

په ادم کڻي د حېوان خويونه هم شته  
بيا هله ئي ادم بوله چي ادم شي<sup>14</sup>

Pa adam k da hewan khoyona hm shta  
Biya hala ye adam bola che adam she.

**Translation:** “Human has the tendency to behave like animals, he can be called a human when he/she behaves like human”.

Rehman Baba, after having great affection to Almighty God has great affiliation with the Prophet Muhammad (P.B.U.H) and term Muhammad (P.B.U.H) in the light of a controversial Prophet saying as creation of the world because of the creation of the Muhammad (P.B.U.H) as there was nothing when Muhammad (PBUH) was there before the creation of the Adam and Eve as he says!

په صورت کڻي اخريں دے پيدا شوه  
په معني کڻي اولين دے له هر چا<sup>15</sup>

Pa surat k akhereen day peda shaway  
Pa mana k awaleen day la har cha.

**Translation:** “Muhammad (PBUH) is the first in appearance amongst the masses, and he is the latest in meaning and definition”.

Like the same Rehman Baba confessed the origination of the Muhammad (PBUH) before the Adam and Eve as he says!

نور هاله د محمد وه په جهان کڻي  
چي بوي نه و د ادم او دحوا<sup>16</sup>

Noor hala da Muhammad wo pa jahan kay  
Che boi na wo da Adam ao da Hawa.

**Translation:** “When there was no sign of Adam and Hawa, there was the sign and appearance of Muhammad (PBUH)”.

At another occasion, Rehman Baba get proud of the humbleness of the God he has been created as of the same shape as of Adam (A.S) and like human and he is pleased having Hazrat Muhammad (PBUH) as his leader and guide.

يو خو دا چي ئي په شکل د ادم کرم  
دويم دا چي محمد مي رهنما دے<sup>17</sup>

Yaw kho da che ye pa shakal da Adam kram  
Dawaym da che Muhammad me rahnuma day.

**Translation:** “I thanks to Allah who makes me a human, secondly I have been made follow of Muhammad (PBUH)”.

## CONCLUSION

The teachings and preachings by Rehman Baba in his poetic creations are largely mystic. His poetry is philosophical, universal, and for all ages and sages. There are

humanistic as well as religious messages contained in his poetry. This paper delineated religious aspects of his poetry particularly focusing Hazrat Adam (A.S). Rehman Baba has mentioned Hazrat Adam (A. S) on various places. He depicted his birth to this world as the foremost human being and the reaction of angels to him. God loved Hazrat Adam (A.S) more than the angels and ordered them to bow before Hazrat Adam. Many bowed however the arch Angel (i.e. Satan) did not bow, so he was dethrowed to earth from the paradise. Similarly, Rehman Baba has showed his affection for Hazrat Adam that God created him (Rehman baba) like the shape of Hazrat Adam and that Muhammad (PBUH) is also his prophet. Presence of Prophet Muhammad was felt even Hazrat Adam was not come to this world as said by Rehman baba. Human instinct has the wild animal instincts. However, man becomes human when animal instincts are removed. Thus, Rehman Baba portrayed religious Talmeehat related to Hazrat Adam (A.S) in his poetic creations.

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<sup>1</sup>Al-Quran, Surah albakara, ayat no 20.

<sup>2</sup>Ibid, ayat no 20.

<sup>3</sup>Ibid, ayat no 20.

<sup>4</sup>Al-Quran, surah Rehman ayat no 14

<sup>5</sup>Al-Quran Surah albakra, ayat no 31,32,33,34.

<sup>6</sup>Diwane Abdur rehman baba, muqadma, Said Rasol Rasa, University Book Agencet Peshawar, March 2009, p 152.

<sup>7</sup>Tarkhawi, Sher shah, (Translation: Asmat Surani), Jadon printing press Khyber Bazar Peshawar, 2013, P 72.

<sup>8</sup>Ibid, page no 73.

<sup>9</sup>Rehman Baba, Kuliyyat Rehman Baba, Prof. Taha Khan, Pashto Academy University of Peshawar, 2017, p 316.

<sup>10</sup>Diwan Abdur Rehman Baba, muqadama Said Rasol Rasa, University Book agency Peshawar, 2009, p225.

<sup>11</sup>Ibid, p 75.

<sup>12</sup>Ibid, p 161.

<sup>13</sup>Kuliyyat, Abdur Rehman Baba, The vision Press Peshawar, Rehman Adabi jirga Peshawar, 2018, p341

<sup>14</sup>Rehman Baba, Kuliyyat Rehman Baba, Prof. Taha Khan, Pashto Academy University of Peshawar, 2017, p 475.

<sup>15</sup> Ibid, p 15.

<sup>16</sup>Asif Muhammad Sameem, Da Rahman Baba Dewan nomkhod, Momand khaparwandoya Tolona Jalal Abad, 1986, P 41.

<sup>17</sup>Ibid, p 581