

Social Dimensions of Baba Balhe Shah's Poetry: A Specific Study of Respect for Humanity Dimension

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Abstract:

Every society in the world emphasizes the sanctity of human life and wealth and does not allow them to behave in any kind of insult. social norms and mystical approaches are not just about human rights, but also the idea of animal rights, that's why mysticism has been declared the religion of humanity. Therefore, it is argued that the killing of any soul is a murder of all humanity. Sufiya and Hazrat Bulleh Shah are those great personalities who originally convey the message of justice, brotherhood, equality, service of God, and peace to the world in various ways.

Keywords:

Poetry, Hazrat Bulhy Shah, Humanity, Respect

Introduction:

Syed Bulleh Shah's real name is Syed Abdullah Shah. The reason for not being known by his real name is that the name he used for himself in his coffees/ poetry is Bulleh Shah and the same is the reason for being famous by this name¹. The name of Bulleh Shah's father was Syed Sakhi Shah Muhammad. He was a notable religious head, as well as a simple person, who was busy in doing worship of God, moreover, he worked for the betterment of Islam according to the family tradition². Some people think that Bulleh Shah was an uneducated person, but if you read the words of Bulleh Shah deeply, it would have denied it, Bulleh Shah read not only Quran but also read Gulistan and Bostan in Persian. Bulleh Shah also read the knowledge of logic (علم المنطق) and also gain knowledge of Islamic Law (علم الفقه) KANZ, QODORI, Sharah WaQaaia³, so he said.

جاں پیا دیاں خیراں پیاں منطق نحو سب بہل گیاں⁴

When I get news of my beloved, I forget all the knowledge of Logic (علم المنطق) and Arabic Grammar (علم النحو-)

In the same coffee he says:

جاں پیا میرے گھر آیا بہل گیا مینوں شرح وقایہ⁵

So when my beloved came to my house, I would forget the knowledge of Islamic Law (علم الفقه) Sarah WaQaaia.

Mufti Ghulam Sarwar, Lahore, in Khazinat-Al-Sfiya also declared him the greatest follower and caliph of Hazrat Anayat Shah Qadri. While mentioning him as the follower of great religious personalities, Mufti Ghulam Sarwar also called him worshipper & pious and well educated person. So write as under.

Meir Bullah Shah Qadri Shatari Qasoori belong to great religious family, from Qasoor, and great follower and caliph of the Hazrat Anayat Shah Qadri, his series of pledge goes to Hazrat Sheikh Muhammad Goos Goliyari, he was the great worshipper, pious and well educated person and a

unique poet of his time⁶. One can counts him the fame and the top listed caliph of his spiritual leader. So Muhammad Iqbal Mujadadi writes in his book, TAZKIRA ULMAA WA MASHAIKH PAKISTAN WA HIND.

There were many caliphs of Shah Anayat , in which Punjabi's famous poet Baba Bulleh Shah's name is prominent and top of the list⁷.

Hazrat Baba Sain has been the perfect Sufi Faqeer of the seventeenth and the Eighteenth century. Due to his purified life and advanced spiritual access, people of different religions such as Hindu, Muslims and Sikh etc . loves him the same. Therefore the scholars praise him a pious man of both the worlds, true man, confidential personality of hidden secret⁸. It is mentioned in "TAZKARA AWLIA E PAKISTAN" that Hazrat Bulleh shah was the great famous Sufi saint, who gets the fame because of his piousness, having the ability to be aware of hidden secrets, discovery and mystical poetry⁹. Mohammad Iqbal Mujadidi writes in his book "ULAMA WA MASHAIKH E PAKISTAN WA HIND"

Hazrat Baba Bulleh Shah Kasoori's book "PUNJABI KULLEYAT" has a great popularity in the literature of world¹⁰.

He used daily routine common language, multitude, daily temptations to convey the message of God to the masses. Despite being well-known in Arabic and Persian, keeping in front of the "خير الناس", he expressed his expression to the Punjab so that the arbitrators can get more and more benefit from him. So the general and social persons such as women, children, peasants and academics such as Islamic Scholars and Mysticism they read and get guidance from his word, because his words a source of mysteriousness and have great sorrow and grief.

Mufti Ghulam Sarwar Lahori, has expressed his views about the effectiveness of his words and style as below:

¹ Abul Kashif Qadri:Sharah kalam Bullhy Shah,Mushtaq Book Corner,Lahore,P:14

² Alam Faqri:Tazkara Awlia e Pakistan,Shabeer Brothers,Lahore,1978,P:207,Vol:1

³ Akram Shaikh:Punjab ka soofi Virsa,Nagarshat Publishers,Lahore,2013,P:166

⁴ Abul Kashif Qadri:Sharah kalam Bullhy Shah,P:256

⁵ Ibid

⁶ Ghulam Sarwar Lahori, Mufti:Khzinat ul Asfia ,Urdu,Translator,Iqbal ahmad farooqi,Peerzada:Maktaba Nbviiyyah ,Lahore, 410 h, P: 312, Vol: 1

⁷ Muhammad Iqbal Mujaddadi:Tazkara Ulma wa Mashaikh Pakistan wa Hind,Progressive Books,Lahore,2013,P:632,Vol:1

⁸ Abul Kashif Qadri:Sharah Kalam Bullhy Shah,P:13

⁹ Alam Faqri:Tazkara Awliaia e Pakistan,P:205,Vol:1

¹⁰ Muhammad Iqbal Mujaddadi:Tazkara Ulma wa Mashaikh Pakistan wa Hind,P:1177,Vol:2

His poetry in Punjabi language has specific specialties, all the words are modest and have an extraordinary delight and generous effect on reader¹¹.

Like Waris Shah is called Shakespeare of Punjab, Hazrat Bhullay Shah is considered as the Romi of Punjab. Dr. Laajwanti Rama Krishna, not only his ideas, is considered to be just like Jalaluddin Rumi but Jihaduddin Rumi and Shams Tabriz's views:

In truth, he is one of the greatest Sufis of the world and his thoughts equals that of Jalal-Ud-Din Rumi and Shams Tabriz of Persian¹².

The style of Hazrat Syed Bulla Shah is brave, public and simple, there is a revelation, continuity as well. Dr Laajwanti Rama declares that his style and expression is the main reason of his popularity for every special and common personality. He writes:

His Greatness is that his verse is most simplest, yet very beautiful in form. If it is pathetic it is full of vivacity, if it is intellectual it is full of feeling. It has not ornamental beauty. Its beauty lies in thought and in the facility and simplicity with which thought is expressed.

He belongs to Maktaba Qadria, Maktaba Qadria, which has not only maintained rebellion and revolutionary perspective against the soul, liberty, and spiritual dictatorship as a whole in the sixteenth and seventh centuries, but It was also preached strongly and the state violence was failed to hinder the way of this school of thought. Bulleh Shah was a bright star of this Qadria Mystical School of Thought¹³. So he also describe the right thing without fear and hesitation. Declaration of right and to remain firm with it, is the message and speciality of Hazrat Bulleh Shah, so he was never afraid to say right. So he says:

مونہہ آئی بات نہ رہندی ہے
جس پایا بھید قلندر دا
راہ کھوجیا اپنے اندر دا
اوہ واسی ہے سکھ مندر دا
جتھے کوئی نہ چڑھدی لہندی ہے
مونہہ آئی بات نہ رہندی ہے

14

¹¹ Ghulam Sarwar Lahori, Mufti:Khzinat ul Asfia ,Urdu,Translator,Iqbal ahmad farooqi,Peerzada: P: 312, Vol: 1

¹² Laajwanti rama karishana,Dr:Punjabi Sufi Poets, Indus Publications,Karachi1977,P:30

¹³ Qazi Javed:Punjab kay soofi daneshwar,Ficshion House,Lahore,2015,P:184

“What must be said cannot be satyed
Whoever earns the mystic’s secret
To his core he’s sleuthed an inlet
He then inhabits a peaceful minaret
There no ups and downs cascade.¹⁵

I cannot stop from saying what I think. Anyone who has found the throne of Qalandar. He has found the way inside himself. He lives in a peaceful and calm place where there is no problem in the world. That's why he always lives with joy and happiness.

The intensity of spiritual fire, excitement ,and spirit of the Blessed King is justified, he is Qadir al Kalam. Expressions of simplicity and wondrousness¹⁶.

Solid mystical life consists of three periods. In the first period he attempted to search the guider (مرشد) and tried to understand the various chains of Mysticism while his second period consisted on absorption of guider (فنا فی الشیخ) and then in this race, he crossed the boundaries of Ameer khusroo¹⁷. In this period, he also got the knowledge of Hindu philosophy. Third round is considered as his passion reaches extremism and breaks the formal religion and line of religions, during this period his poetry reaches to rise.

If contemporary is determined at the time of the Bhullay Shah, you will not be left unaware. Because his period is when the Mughal Empire was weaker than inside. Ethics fell down. Society was going to destruction. The spirituality of religion was near the end. Looking back on history, then it would be known that religious and social condition was extreme. The government and the rulers faced internal and external challenges. It was a journey of unrest. Every place was stuck in a rare and bloody town. So Abdul Ghafoor Qureshi writes.

It is a bad era of his life socially and politically in South Asia and especially in Punjab. Because the weak states of Mughal Raj also got the opportunity to take small heads¹⁸. At second place he writes:

This situation shows that during this time there was a special impact on the social and economic situation of the people, especially Muslims fell in

¹⁴Mian Zafar Maqbool:Tary Ishq Nachaya,Sharah Kalam Bullahy Shah,Maktaba Daanial,Lahore:288

¹⁵ Muzaffar A.Ghaffar:Bulleh

Shah,FerozSons(PVT)Ltd.,Lahore,2010.P:272.Vol:1

¹⁶ Qazi Javed:Punjab kay soofi daneshwar,,P:184

¹⁷ Punjab Ka Soofi Virsa,:168

¹⁸Qurashi,Abdul Ghafoor: Punjab ki kahani,1973,P: 279

social economic and moral chaos¹⁹. Qazi Javed writes in this regard.

He spent a major part of his life in political anarchy, Aurangzaib was the ruler at the time of his childhood. Mughal Empire was an outstanding apparently but the inside was shattered²⁰. So it is correct to say that Bullhy Shah was the reaction against the spirit of Alamgiri era (Aurangzaib Alamgeer).²¹

Lesson of human friendship and universal love was given by him, which was the protest against the situation and he did rebellion, this one made him a distinct from others.²² In his view, all the human beings are honourable and capable. He highlights humanity and does not care about caste, colour, race and religion and condemns the created divisions between humanity, as well as emphasize forgiveness and peace, as says:

سنی نہ، نہیں ہم شیعہ
صلح کل کا مارگ لیا

“Neither Sunni nor Shia we say,

Concord with all our way”²³

Actually it is a teachings of Holy Quran as Allah says:

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ²⁴

“The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.”²⁵

Even though he was Syed, he made an Arain Casted man as his Spiritual Leader, it was not a minor thing to pay allegiance on his hand. These are the steps of tolerance, compassion and integrity. In other words, it was the announcement of Quran because it is said in the Holy Quran:

” يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ”²⁶

“O mankind! Lo! We have created you from male and female, and have made you nations and tribes that ye may know one another. Lo! the

noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware²⁷.”

So Bullahy Shah says:

جبہڑا سانوں سید سدے، دوزخ ملن سزائیاں
جو کوئی سانوں رائیں آکھے، بہشتیں پینگھاں پائیاں
جے توں لوڑیں باغ بہاراں، چاکر ہوجا رائیاں²⁸

He explained bravely the psychotherapy and selfishness of his era, so he says:

اپنیاں دیوچ الفت نابیں
کبا چاچے کیا تائے
التے ہور زمانے آنے
پیو پتران اتفاق نہ کائی
دھیاں نال نہ مائے
التے ہور زمانے آنے
سچیاں نوں پئے ملدے دھکے
جھوٹھے کول بہائے
التے ہور زمانے آنے
اگلے جا بنگاہ لے بیٹھے
پچھلیاں فرش وچھائے
التے ہور زمانے آنے²⁹

“The love of Allah is not a matter of love, but the brother has become an enemy, and blood relations are also lost in his own sight. See, this revolution has come. The father's sons have not agreed, and the daughters have been against the mothers, see how old has arisen. In the past, social and ethical tension has come to the point that the worshipers are living and are deprived, while unjust people and false people are being honored. See how a revolution has arisen. You have become so proud and less people are gaining happiness and blessings by becoming wealthy and wealthy people. Look, how long has it been a revolution?”

He warns humanity by saying:

ظالم ظلموں نابیں ڈر دے
اپنے عملیں آپے مردے
مونہوں توبہ، دلوں نہ کردے
ایتھے اوتھے
ہوون خوار
نت پڑھنا این استغفار
کیسی توبہ ہے ایہہ یار³⁰

“That is why you do not fear the wrongdoing, and then die because of your actions, repent, repentance from your mouth, but do not do it with heart,

¹⁹Ibid

²⁰ Qazi Javed :Punjab dee Soofiana Rawayat,Punjabi Adbi Board,Lahore,1993,133-35

²¹ Qazi Javeed:Punjab Kay Soofi Daneshwar,P:183

²² Qazi Javeed:Punjab Kay Soofiana Raywayat,1993,P:133-35

²³ Muzaffar A.Ghaffar:Bulleh Shah,P:594,Vol:2

²⁴ Al-Quran:Al Shoora:40

²⁵ <https://www.quranexplorer.com/Quran/>

²⁶ Al-Quran:Al Hujrat:13

²⁷ <https://www.quranexplorer.com/Quran/>

²⁸ J.R.Poori:Sain Bullhy Shah,Mushtaq Book Corner,Lahore,2002,P:261

²⁹ Sharah Kalam e Bullehy Sha,P:78

³⁰ Ibid,P:255

resulting in it, there will be disgraced in both here and there. If so, what are you doing?"

In another coffee, he protests against the abuses of the society and prevents human beings from doing injustice due to this glory and wealth, because this property and glory are temporary, Do not be cruel due to this temporary glory and wealth and he says:

بن مسلت اٹھ جانا پیارے اپنا دس ٹکانا
ظلم کریں تے لوک ستاویں کسب کیتو
لٹ کھانا
کر کے چاوڑ چار دیھاڑے
تھیسین انت نماں
جس دا بھی تو مان کرینسو، سنگ نہ جا سی ٹھانا
بھر بھر پور لنگھاوے ڈھاڈھا، ملک الموت مہانا³¹

“Without counsel we’ll up and go, tell me of your dwelling
Do cruelty and vex people, make your trade swindling eating
In the end you will be sheepish, after a few days strutting
Of whatever you’re proud, with you all connectors won’t be departing
Filling out boats the Almighty takes through, Angel of Death mariner”³²

Hazrat Bulleh Shah, warns his followers, "Do not waste your time, let's make it precious and take in your hand, make relation with Allah, otherwise there will be nothing except sorrow.

بلہیا اچھے دن تو پیچھے گئے جب ہر سے کیا نہ
بیت

اب پچھتاوا کیا کرے جب چڑیاں چگ گئیں کھیت³³

He encourages you to worship and warns about the world:

بلہیا کنک کوڈی کا منی تینوں کیہ تلوار
آئے تھے نام چین کو اور وشے لیتے مار³⁴

Wheat, money, dainty maidens, all three are swords say

We came to recite the Name, for this they slay³⁵

“The wheat, wealth, and woman are like swords, we came to worship in the world, but we are killed by the sweetness of world.”

Describing the dreams, insulting the process, insists.

اب تو جاگ مسافر پیارے!
گئی، لٹکے سبھ تارے
اوا گون سرائیں ڈیرے
ساتھ تیار مسافر تیرے
اجے نہ سینوں کوچ نقارے
اب تو جاگ مسافر پیارے!
رین گئی، لٹکے سبھ تارے
کر لے اج کرنی دا ویرا
مڑ نہ ہو سی آون تیرا
ساتھی چلو چل پکارے
اب تو جاگ مسافر پیارے!
رین گئی، لٹکے سبھ تارے³⁶

Dear passenger now leaves your dream ungrateful because the night (Youth) is shattered and the signs of morning (old age) are rising, all the stars are dead. The world is just like a passenger's house where people stay temporarily to settle together and then they leave. All of your companions stand ready to go and you are not still able to hear the sound of travel and still neglecting.

Hazrat Bulleh Shah tells the way to get the right path and gives the lesson of

“موتو اقبل ان تموتوا” and says:

الٹی گنگا بہا پورے سادھو تب ہر درس پائے
پریم کی پونی ہاتھ میں لیجو گنجھ مروڑی پڑنے نہ دیجو
گیان کا تکلا دھیان کا چرغہ الٹا پھیر بھوائے
الٹے پاؤں پر کنب کرن چائے تب لنکا کا بھیدا پائے
دھنیر لٹیا ہن لچھمن باقی تب اند ناد بجائے
ایہ گت گرو کی پریوں پاوے گرو کا سیوک تبھی سدائے
امرت منڈل مول تب ایسی دے کے ہری ہر ہو جائے
الٹی گنگا بہا پورے سادھو تب ہر درس پائے³⁷

He says O Sadhoo (Searcher of the right path- (طالب حق) you have to work hard to meet and to get closeness with Allah. You can get your best (مطلوب) by throwing out the desires which are inside you. Burn the candle of love, worship more and more and fight with your inner self. You will have to save your heart from the world by passing through the continuous love. You have to turn away your face from the colours of the world. He is repeating the first verse of the same Coffee and desires to see his

³¹ Muzaffar A.Ghaffar:Bulleh Shah,P:510,Vol:2

³² Ibid,P:513,Vol:2

³³ Akram shaikh:Punjab Ka Soofi Virsa,P:280

³⁴ Ibid

³⁵ Muzaffar A.Ghaffar:Bulleh Shah,P:637,Vol:2

³⁶ Abul Kashif Qadri:Sharah Kalam e Bullhy Shah,P:108

³⁷ Abul Kashif Qadri:Sharah Kalam e Bullhy Shah,P:75

true love (محبوب حقیقی) by expressing the sincere (طلب صادق)³⁸ .”

Conclusions:

It is possible to eliminate contemporary problems by taking the guidance of great and noble safe ideas. Therefore, the teachings of Hazrat Bulleh Shah are important and the need of the current time. Everyone in the current time is surrounded by a flood of pain, anxiety and terrorism ‘ we have to follow the teachings of Hazrat bullet Shah to control this flood and to make a peaceful society. Because he keeps relationships with all humanity on the basis of humanity beyond the boundaries of religious and geographical, furthermore, he emphasizes friendship, love, peace and tolerance with all humanity.

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