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قسم مقارنة الأديان

## **Influence of Baba Farid's Poetry in the Formation of Sikhism:**

*A Critical, Analytical and Descriptive Study*

**Submitted by:**

**Kashif Ali**

**Reg:**

**403-FU/MSCR/F11**

**Submitted to:**

**Dr. Ikram ul haq**

**Department of Comparative Religion**  
**International Islamic University Islamabad**



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Mysticism - Islam  
Sufism  
Sikhism

**Dedicated**  
**To**  
**Baba Farid ud din Masood Ganj-e- Shakar**  
**(Rahmat ullah alaih)**

## **Declaration**

I **Kashif Ali**, Reg No: **403-FU/MSCR/F11**. Student of MS Comparative Religions, international Islamic university Islamabad do here by solemnly declare that the thesis entitled, *Influence of Baba Farid's poetry in the formation of Sikhism: A critical, analytical and descriptive study*, submitted for the award of M.Phil degree is my original work, except where otherwise acknowledged in the text.

**Signature.....**

**Kashif Ali**

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The researcher wants to thank all the persons that have become a big part of this study.

First I would like to thank our God for giving me the strength to finish this study;

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## APPROVAL SHEET

### **Influence of Baba Farid's Poetry in the Formation of Sikhism:**

*A Critical, Analytical and Descriptive Study*

By

Kashif Ali  
403-FU/MSCR/F11  
03328356659

**Accepted by the faculty of Usuludin (Islamic Studies) International Islamic University,  
Islamabad, in the partial fulfillment for the award of degree of MS (Comparative Religion)**

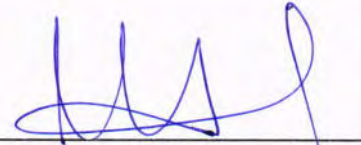
Supervisor

Prof. Dr. Ikram Ul Haq  
Department of Comparative Religion IIUI



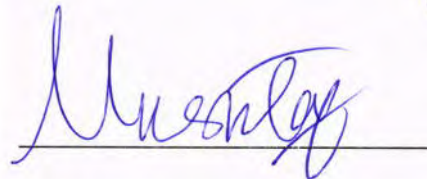
Internal Examiner

Dr. Bilal Ahmed Qureshi  
Department of Comparative Religion IIUI



External examiner

Dr. Muhammad Mushtaq  
Faculty of Sharia & Law, IIUI





## Contents

Preface.....	1
Introduction .....	1
Importance of the topic.....	2
Research Objectives .....	3
Literature review.....	3
Research Questions.....	5
Research Methodology .....	6
Chapter One: .....	7
Brief Life History of Guru Nanak and Baba Farid .....	7
Brief view of Guru Nanak's Life .....	8
Birth place of Guru Nanak.....	8
Early Education of Guru Nanak .....	9
Visit to Mecca and Meddina.....	10
Personality of Guru Nanak and his teachings.....	19
Death of Guru Nanak.....	22
Part Three: Brief history of <i>Baba Farid</i> .....	23
Birth .....	23
Education .....	23
Travels .....	24
Teachings.....	26
Death.....	31
Chapter Two: The Construction and Systemization of Sikhism.....	32
Part One: Introduction of Sikhism and Famous Travels of Guru Nanak .....	33



Brief history .....	35
Guru's disappearance .....	37
Travels of Guru Nanak: .....	37
The verses were these: .....	39
Part Two: Growth of Sikhism (development of the Sikhism and rise of Khalsa)	
.....	44
The rise of Khalsa.....	52
Chapter Three: Sacred Scripture of Sikhism .....	63
Part One: Sikh Scripture: <i>The Adi Granth</i> .....	64
Formation of Sikh Scripture .....	64
Early History of Sikh Scriptures.....	64
Bhagat Bani .....	65
Compilation of <i>Guru Granth</i> : A great work of Guru Arjan .....	66
<i>Guru Granth</i> Shabad & Guru Gobind Singh.....	67
Shabad's of four Gurus.....	68
Guru Arjan and Bhai Gurdas.....	69
Part Two: Baba Farid and the Formation of <i>Adi Granth</i> .....	72
Poetry of Baba Farid.....	72
Baba Farid: A poet of different languages.....	73
<i>Baba Farid's</i> poetry and the Holy <i>Granth</i> .....	74
Chapter Four: Influence of Baba Farid's Poetry in the Formation of Sikhism.....	79
Part One: Place of Baba Farid's poetry .....	80
The Farid Bani .....	80
Importance and Significance of <i>Farid-bani</i> .....	80

Salient Features of Farid's <i>Shaloks</i> .....	81
The Message of <i>Shaloks</i> .....	82
Part Two: Authenticity of Shaloks of Adi Granth.....	84
<i>Baba Farid's</i> Poetry in Persian and Punjabi language .....	84
The incorporation of the Farid-bani in the <i>Adi Granth</i> .....	87
Place of Farid-bani in <i>Adi Granth</i> .....	88
Part Three: Real Authorship, Farid or Farid-e-Sani.....	92
Sikh understandings about the real Authorship of <i>Shaloks</i> .....	92
Muslim understandings about the Real Authorship of <i>Shaloks</i> .....	94
Conclusion .....	98
Bibliography .....	100

## Preface

### Introduction

The Sikh movement began with its founder Guru Nanak who was born on 15<sup>th</sup> April, 1469C.E. in the village Nankana Sahib which is about 47 kilometer from Lahore. As a young boy, he studied under the Hindu and Muslim teachers. He thought about the bitter differences between both the religious groups. Guru Nanak made specific contributions to the growth of Sikh religion which later on helped in establishing a distinct Sikh identity. He came in contact with the religious leaders of various sects and denominations, held endless discussions and disputations with the Siddhas vaishnavas and Sufis of various orders. The core of Guru Nanak's teaching would be his religious beliefs and theological concepts. It is said that Sikhism is a compromise between Hinduism and Islam. Since Sikhism stands historically and geographically in the midst of the confrontation between Islam and Hinduism in Northern India. Guru Nanak considers as conscious reconciler and synthesizer of the two great but apposed religious traditions i.e., Islam and Hinduism.

The presence of Shalokes clearly indicates that Sikhism is influenced by Sufi poetry and, on the other hand, it is also possible that Sufistic ideology shows flexibility about the Sikh tradition. In a Shaloke, Shaikh Farid says:

*"Farida roti meri kath di lavan meri bhukh,*

*jinha khadia chopria soi sahange dukh.*<sup>1</sup>

“Farid, my bread is wood and my curry is the hunger. Those who eat buttered bread will undergo sufferings.”

In another shaloke of Farid found in Granth, he says,”

*Sekh hayati jag na koi thirn rahia,*

*Jisu sani ham beitttha kete bas Gaia.* ”<sup>2</sup>

“O shaikh no life in the world is stationary. The seat on which I am seated has been occupied by many”.

Many authors have mentioned that certain shaloks forming part of Granth Sahib, the sacred book of the Sikhs, were of Sheikh Farid's composition; other are of the view that their author was sheikh Ibrahim Farid sani(2), a direct descendent of Baba Farid but, on the other hand, Baba Bhud Singh is of the opinion that these Shalokes are mixed compositions of Farid's the first and the second.

#### Importance of the topic

Controversy surrounds more than a hundred Sholokes ascribed to Baba Farid Ganj-i- Shakar in the Guru Granth, compiled by the fifth Sikh Guru, Arjun; in 1604 CE some Sholokes assert they were composed by Baba Farid himself. Other believes that the Shalokes in the Guru Granth were composed by Sheikh Ibrahim, a successor of Baba Farid, whom Guru Nanak visited at Ajodhan. They represent the teachings of Baba Farid through the years from his own time to fifteenth century. For the purpose to dissolve this controversy and to explain its influence on Adi Granth, this research will become Insha'Allah- a new achievement in the study of Comparative religion.

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<sup>1</sup> Jafar Qasimi, *Baba Farid.ud.din Masud Ganj-i- Shakar*, (Lahore : Islamic Book Foundation, 1978), pp. 42

<sup>2</sup>Ibid, pp. 42

## Research Objectives

The main objectives of this research are as under:

1. There are a number of controversial theories about Sikhism. These are, (a) "Sikhism is a compromise between Islam and Hinduism", (b) "literature and tradition of Sikhism present a strange intermingling of Hinduism and Islam", (c) "Sikhism is totally separate faith", and (d) "Sikhism is a "derived" religion, drawn from the Hindu tradition". So the main objective of research is to explain these contradictory theories according to the decision of original Sikh texts.
2. Farid's poetry is a forming part of the Sikh Scripture, so another objective is to find the influence of these Shalokes in the formation of Sikhism.
3. It is a reality that there is a great conflict between writers about the authorship of Farid's poetry in Sikh Scripture. Therefore another objective of this research will be to find real author of these verses.

*Farid Ganj-i-Shakar or Farid-i-Sani?*

4. To find the historical and ideological relationship between *Baba Farid* and *Baba Guru Nanak* is another significant objective of this research. Their relationship cast a great influence on the socio-political and religious conditions of the sub-continent. We expect this research to be a new addition to the literature of comparative religion.

## Literature review

The comprehensive print material on this topic is very rare and not easily available. The books on formation of Sikhism and Sufistic movement in India are countless, but they have not been written on this specific topic. In this way, the current research work would be definitely beneficial and useful, so it is expected that this research will be distinguished from the previous and will open new vistas for students of comparative religion and let them pay attention to this subject in their future research. Here we will mention a short introduction of some important original and secondary source books related to our topic.

### *Sri Guru Granth Sahib*

This is the sacred canon of Sikhism. It is an English translation of Sri Guru Granth Sahib which will use for research. These book discusses about the beliefs practices and teachings of Sikh tradition. This book is an original source for my research work. I chose this book for research because it is directly related or deal to my topic. More than one hundred shalokes of Shaikh Farid are part of this book from page no 1377 to 1384; I will describe my opinion in the light of these shalokes.<sup>3</sup>

### *Advent of Sikh religion by Sunita Puri*

This book brings out, on the one hand, the dynamic character of Sikhism against the broad historical prospective of contemporary Bhukti movement in medieval India and, on the other hand, attempts to probe specific aspect like the socio-political contours of the teachings of Guru Nanak. This book will be a secondary source for my research topic, because it also deal with mystic trends, influence of Hinduism, Yogic tradition, Islam and Sufism in Punjab and also interaction and cross fertilization of the mystic ideas of the Sufis and the Yogies in the Punjab.<sup>4</sup>

### *The life and times of Shaikh Faridudin ganje shakr by khaliq Ahmed Nizami*

This is a small but comprehensive biography of a great medieval saint, Baba Farid-ud-din Ganj-i-Shakar (1175-1265). This book is composed of twenty one chapters and six appendices which describe briefly the whole life of Baba Farid, his teachings, disciples and also his literature. This book also discusses Farid's poetry and its relation with Guru Granth which is the main portion for the

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<sup>3</sup> Singh Sahib Sant Singh Khalsa, *Adi Granth Sahib*, shalokes: 28, (Tucson: Arizona USA), pp. 1395.

<sup>4</sup> Sunita Puri, *Advent of Sikh Religion: A socio-political perspective*, (New Delhi: Munshiram Manoharlal publishers Pvt Ltd. 1993).pp. 36-106.



present research. So it is impossible to complete research without this biography of Shaikh Farid.<sup>5</sup>

*The Sikhs their Religious belief and practices by W. Owen Cole and Piara Singh Sambhi*

For specialized piece of research, this book will basic necessity to know about the basic beliefs, practices, teachings, sacred scripture and about the Gurus of Sikh religion, This is simple to realize Sikh tradition, and also to find Sikh roots in India, Canada, USA, Britain etc. it provides a multi dimensional introduction to the Sikh faith. This is written by author in descriptive method. By the use of simple language it provides an open door to enter the world of Sikhism.<sup>6</sup>

*the world of the Sufi introduction by Idrees Shah*

This is an anthology of writings about Sufis and their work. It is introduced by Idrees shah. This collection is of different scholars of different fields. It is the composition of the views of theologians, philosophers, historians and literary persons. In general, this whole book is helpful but particularly the article written by Frederic Pincott, M.R.A.S. is beneficial for research. This topic discusses Sufi influence in the formation of Sikhism.<sup>7</sup>

*Research Questions*

- 1) What is the historical and ideological relationship between Guru Nanak and Shaikh Farid?
- 2) Who is the real author of Sufistic Shalokes of Adi Granth? It is the major target which will be achieved in this research.

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<sup>5</sup> Khaliq Ahmed Nizami, *The life and time of Shaikh FARID- U'D-DIN GANJ-I- SHAKAR*, (New Delhi: Idarah-i-adbiyat-i-delli Qasimjan street, 2009), pp. 121-122.

<sup>6</sup> W Owen Cole and Piara Singh Sambhi, *the Sikh their religion Beliefs and practices*, (London: Routlrdge & Kagan Pual Henley and Boston, 1978). Pp. 1-7.

<sup>7</sup> Frederic Pincott M.R.A.S, *Sufi influence on the formation of Sikhism*, pp.121-146,

- 3) How much interaction and attraction will produce between both (Guru Nanak and Baba Farid) the personalities and how much both the personalities gain ideas from each other.
- 4) After this interaction, did the doctrines preach by the Sikh Gurus became distinctly Sufistic?

#### **Research Methodology**

- 1) Analytical, descriptive and critical method will be adopted
- 2) Original sources i.e., the Adi Granth and Sri Granth, will be consulted and Baba Farid's original books of poetry as well.
- 3) Secondary sources like the research books, journals, periodicals, libraries and websites will be fully utilized.



## **Chapter One:**

### **Brief Life History of Guru Nanak and Baba Farid**

## Brief view of Guru Nanak's Life

Punjab is a large geographical region, which means the land of five rivers in the north-western India. It consists of the rivers Ravi, Jhelum, Chenab, Sutlej and Beas which in turn flows into the Indus. Punjab is also the richest agricultural region of the subcontinent. Mohenjodaro, Harappa and Taxila provide information about ancient civilizations. Now the historical region, Punjab, had divided between Pakistan and India at the time of partition. This region is homeland of the Sikh religion.<sup>8</sup>

## Birth place of Guru Nanak

The birth place of Guru Nanak was Talwandi, which is now known by the name Nankana Sahib, Punjab-Pakistan. This village is situated fifty five miles west of Lahore.<sup>9</sup> The indigenous population of the Punjab was at that time predominantly Hindu. Both popular Hinduism and philosophical systems have importance because they are mentioned so frequently in the Hymns of Guru Nanak. Sectarian Hinduism was no less prominent.<sup>10</sup> Muslim Sufis such as Data Ganj Bakhsh, Shaikh Ismail Bhukhari, and Baba Farid had great influence on Hindus, and succeeded to convert many Hindus to Islam.

Nanak was born in the year 1469 A.D. His birth place was Talwandi,<sup>11</sup> However some other writers say that the father of Nanak was Talwandi but the Guru (teacher) himself was born in Kanakatch at his maternal grandfather's house about fifteen miles away from Lahore. He belonged to a khatri caste specializing in business record keeping. The name of his father was Kalu, who was a petty trader in his village. Nanak had a reflection mind and he gained a general knowledge of the Holy Quran and the Brahmanical Shastras. He

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<sup>8</sup> W Owen Cole and Piara Singh Sambhi, *the Sikh their religion beliefs and practices*. (London: Rutledge & Kagan Pual Henley and Boston, 1978), Pp: 1.

<sup>9</sup> Different views about the birth place of the Guru Nanak will be discussed latter.

<sup>10</sup> Khushwant Singh, *A history of Sikh*. (London and Bombay: Oxford University Press, 1963), Pp: 12-29.

<sup>11</sup> W Owen Cole and Piara Singh Sambhi, *the Sikh their religion beliefs and practices*, Pp: 2.

travelled in different regions of India for the search of true knowledge. He got reflection from Vedas and from Sufism.<sup>12</sup>

#### Early Education of Guru Nanak

According to W Owen Cole, Guru Nanak got education in Sanskrit at the hands of the village pandit and in Persian and Arabic in the Talwandi Muslims School. He married when he was nineteen years old. In another place mentioned that the Guru Nanak was married, when he was twelve years old with the daughter of the Mool Chand of Batala. Nanak was nineteen when his wife came to live with them.<sup>13</sup> His sister, Nanaki, had married with Jay Ram, and gone to his town of Sultan-pur. Janam Sakhis describe that Nanak has great attachment to his older sister. He also found employment in the service of Daulat Khan. The knowledge, which he gained at this time, is reflected in his Hymns about governmental structure. When he was thirty he performed an experience of enlightenment, which preceded Nanak's emergence as a Guru. One morning Nanak had gone to river for ablution but he failed to return. People gathered there and they concluded he had drowned because his cloths were found at the river bank. Daulat Khan had the river dragged but no body was discovered. After three days Nanak came and he spoke loud and clear,

“Na Ko Hindu Hai, Na ko Musalman Hai”<sup>14</sup>

“Na Ko Hindu, Na ko musalman”<sup>15</sup>

So whose path shall I follow? I shall follow God's path. God is neither Hindu nor Mussulman.<sup>16</sup>

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<sup>12</sup> Joseph Davey Cunningham. *A history of the Sikh*, (London: John Murray, Albemarle Street, 1853). Pp:

<sup>13</sup> Khushwant Singh, *A history of the Sikh*, (London and Bombay: Oxford University Press, 1963), Pp: 30.

<sup>14</sup> Baljit Singh and Inderjeet Singh. *travels of Guru Nanak*, (New Dehli: Lajpat Nagar, ), Pp: 16.

<sup>15</sup> Christopher Shackle and Arvind-Pal Singh Mandair, ed. (tr.), *Selection by the Sikh Gurus, teaching of the Sikh Gurus*, (London and New York: Routledge Tylor & France group, 2005). Pp: xiv.

A passage in the Adi Granth is said to the description of his experience:

I was a minstrel out of work,  
The Lord gives me employment,  
The mighty one instructed me,  
'Night and day, sing my praise.'  
The Lord summoned the minstrel to his high court,  
On me bestowed the robe of honoring Him and singing his praise.  
On me he bestowed the nectar in a cup,  
The nectar of his true and holy name,  
Those who at the bidding of the Guru feast and take their fill of the lord's holiness  
Attain peace and joy,  
Your minstrel spreads your glory  
By singing your word  
Nanak, through adoring the truth we attain to the all-highest. (AG: 150)<sup>17</sup>  
Perversity is like a drummer-woman,  
Heartlessness is like a butcher-woman,  
Slander is like a dirty scavenging assassin,  
What is achieved by drawing sacred lines?  
On your kitchen floor  
When you are surrounded by these four vices?

#### Visit to Mecca and Meddina

There are some stories due to which the followers of Sikhs claim that Nanak was sent by God. Here a story of Guru is written in which he visited Mecca. Puratan Janam Sakhi describes this story. Guru Nanak went to Mecca with Bhai Mardana. After a long journey, the Guru reached Mecca.<sup>18</sup> In Mecca, he lay down

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<sup>16</sup> W Owen Cole and Piara Singh Sambhi, *The Sikh their religion belief and practices*, (London: Rutledge & Kegan Paul Henley and Boston, 1978), Pp: 145.

<sup>17</sup> Ibid: Pp: 10.

<sup>18</sup> Baljit Singh and Inderjeet Singh, *Travels of Guru Nanak*, (New Dehli: Lajpat Nagar.), Pp: 43.

near the Ka'aba, and went to sleep. A Qazi came to say prayer at the time of evening and Qazi saw the Guru's feet stretched toward the ka'aba reproved him. Do you call him a man of God, yet stretch your feet toward the house of God? The Guru replied, "Where the house of God is not turn my feet in that direction" the Qazi dragged his feet round but as he moved them the Ka'aba also moved. The Qazi kissed the feet of Guru and said; I have seen a true Darvesh today.<sup>19</sup>

A meeting of Sajjan and Guru is also interesting. Sajjan had a Mosque and a Hindu Temple. He provided hospitality to travelers. But at night he and his thags would kill and rob their guests. Guru Nanak said to Sajjan if you give me permission, I will recite some holy verse, before retiring for the night. The Guru then recited the verses saying that a life of virtue and truth is superior to one of wickedness and falsehood. It is the internal purity of mind, which is more charming than the external beauty. The base of the next verse was on the word Sajjan (good man). Guru Nanak said, "Sajjan is one who is ever ready to help the others in distress." Sajjan became conscious of the enormity of his sons and wicked deeds. Then Sajjan stood up and fell at the Guru's feet. Sajjan said to him, "all these verses are applicable to my own life and deeds."<sup>20</sup>

He confessed his evil life and converted his home into Dharmshala.<sup>21</sup>

### *Different travels of Guru Nanak*

Guru Nanak travelled to different part of India and abroad as far west as Baghdad<sup>22</sup> wherever he gained adherents he set up a center of worship. He went for an extensive tour through Hindu place of Pilgrimage like Benares, and Gaya<sup>23</sup> and on to Bangal. He also travelled in the Punjab. He also visited the Sufi

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<sup>19</sup> W Owen Cole, Piara Singh Sambhi, the Sikh their religious beliefs and practices, (London: Rutledge & Kegan Paul Henley and Boston, 1978), Pp:12.

<sup>20</sup> Baljit Singh and Inderjeet Singh, travels of Guru Nanak, (New Dehli: Lajpat Nagar, ), Pp: 40-41.

<sup>21</sup> W Owen Cole, Piara Singh Sambhi, the Sikh their religious beliefs and practices. pp: 12.

<sup>22</sup> Baljit Singh and Inderjeet Singh, travels of Guru Nanak, pp: 44.

<sup>23</sup> Ibid, pp: 52.

establishment<sup>24</sup> at Pakpatan. The Guru's last a long journey was his pilgrimage to Mecca and Medina. In Bagdhad, he remained some time with Dervishes. He preached in different village of Punjab. He built a new township on the bank of Ravi and named Kartarpur.<sup>25</sup> Janam Sakhis give detail about the dress of Guru during his travels. Janamsakhis discussed in detail about out landish garb that Nanak used on his journey. It was like to the dresses of Hindu Sadhu and Muslim. In Multan he remained for many days with Sufi saint such Shaikh Sharaf, Shaikh Ibrahim Farid c Sani, etc.<sup>26</sup>

The following incident illustrates Nanak's method in conveying his message. He wanted to prove to the pilgrimage bathing in the Ganges the absurdity of making offering to dead ancestors: "one day holy Guru came to Hardwar and went to the eastern part of the city. He saw a vast multitude bathing in the river and praying by offering water to the sun. The Holy Father had divine vision whereas the others saw only with their eyes. Although the world came to bathe in the sacred Ganges, in the eyes of the Holy Father not one was pure. The Guru interred the Ganges, and whereas the others were offering water to the rising sun, he offered it in the opposite direction. The people questioned: 'Man of God, why off rest thou water in that direction? The holy father asked, to whom you offer the water?' they replied: 'we offer it to our ancestors.' The Holy Father asked: where are your ancestors? They replied: 'our ancestors are in the land of the gods.' The holy Guru asked to brothers, how far is the land of the gods from the land of the mortals?' they replied: '49.1/2 crore Kos.' The father asked: will it get there?' they replied: 'sir the *sastras* assure us it will.' The father heard, and instead of offering a few drops started throwing up a lot of water. The people asked him again: brother, to whom dost thou offer this water?' the holy Guru replied: brother, I have a farm which is dry. Even when there is much rain, there

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<sup>24</sup>Baljit Singh and Inderjeet Singh, travels of Guru Nanak,(New Dehli: Lajpat Nagar.),. pp: 54.

<sup>25</sup>Ibid: Pp: 50.

<sup>26</sup>Ibid .pp: 54.



not a drop stays on my land: that is why I am sending the water.' They asked: 'How will it ever reach there?' then the holy Guru replied: 'brother, your ancestors are a long way away, my farm is much nearer. The land of your ancestors is far and also high up, and if water can reach there, my farm is only 250 Kos, why shouldn't it get there?' when they heard this, they said in their own minds: this man is not crazy, he is a great man,' and they fell at his feet."<sup>27</sup>

At Kartarpur a number of people came to hear his message. He told them about the routine of daily life. His disciples are known as Sikhs. The word 'Sikh' is derived from the Sanskrit "*sisya*", means disciple. People were wakening up a watch before daybreak. They took a bathe in cold water and forgathered in the temple. Then they recited the Morning Prayer in temple and sang Hymns. They also furthered in evening Hymns. Then they ate dinner in the temple. At night they went to their homes. In every town there was a leader who controlled all the routine of temple. The Guru's elder son, Sri Chand, had become an ascetic while asceticism was disapproved by Nanak. The younger son should no interest in spiritual matters. While Lehna was a disciple who impressed by the leadership of Nanak, Nanak gave him the name Angad(of my own limb). Lehna was chosen by Nanak to carry on his mission.<sup>28</sup>

Nanak had the friendship with the poor and the so-called low castes. He had friendship with Muslims as well as Hindus. He had beautiful voice and was fond of singing devotional songs. He went for long walks into the fields and jungle both in the morning and in the evening. There was always freshness on his face. The name of his sister was Nanaki who remained deeply attached with him. When he was asleep she found a strange glow reflected on his face. She felt that there was a sweet fragrance spread around the courtyard and turning her face she found her young brother enter the house arm-in-arm with one of his playmate. Her

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<sup>27</sup> Khushwant Singh, A history of the Sikhs, (London and Bombay: Oxford University Press, 1963). Pp: 34-35.

<sup>28</sup>Ibid, pp: 36.

brother was not ordinary child. Later on Nanak was to emerge as divine master but he had his first devotee in his own sister. She found in her brother an evolved soul, a messenger of God.<sup>29</sup>

Rai Bular, the Muslim chief of the village, was the second disciple of Nanak. He had heard amazing stories about Mehta Kalu's child. Nanak learned Persian and Arabic in a Madrasa. Nanak learnt reading and writing very quickly. Nanak was not believed with the sacred thread according to a custom prevalent among the caste Hindu. Nanak refused to wear it. Young Nanak had no faith in the ritual.<sup>30</sup> When the priest persisted, Nanak went into a trance and sang:

Let mercy be the cotton, contentment the thread,  
Continence the knot and truth the twist,  
O priest! If you have a like sacred thread,  
Do give it to me.  
It will not wear out, nor get soiled, nor be burnt, nor lost.  
Says Nanak, blessed are those who go about wearing such a thread,<sup>31</sup>  
(Rag Asa)

Nanak spent more of his time with Hindu anchorites and Muslim Dervishes. He remained very happy in their company. But the matter of fact Mehta Kalu did not approve of it. He asked him to take the family cattle out for grazing. Nanak agreed to it. He liked tending cows and Buffaloes. He went in the morning and came back in the evening when it was time to milk them. He sang hymns sitting under the trees. One day it was complained to Rai Bular that Mehta Kalu's cattle had ravaged crop, and that his son sent to look after the cattle was found sleeping under a tree. Rai Bular decided to investigate the loss himself. He found Nanak sitting under a tree lost in deep meditation but the crop alleged to

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<sup>29</sup> K. S. Duggal, *The Sikh Gurus, their lives and teaching*, (Vikas publication house Pvt Ltd. 1980), pp: 7-8.

<sup>30</sup> Ibid, pp: 8-9.

<sup>31</sup> (Adi Granth: 471).



have been ravaged by the cattle was intact, not a blade seemed to have been disturbed. Rai Bular saw Nanak under a tree. He saw that there was a halo around his head. He bowed and convinced by him. Everyone who saw Nanak these days felt that there was something wrong with him. It is said that he was suffered from some ailment. It was decided to check up for Nanak. They checked up him from Hari Das, a leading physician. Nanak went into a trance and started singing in his melodious voice.

The physician called to diagnose an ailment,  
Pulls out my arm and feels the pulse.  
The simple physician is not aware.  
The malady is deep in the heart.<sup>32</sup>

(Rag Malhar)

I suffer the pangs of separation,  
I hunger for him and suffer.  
I suffer the fear of mightily death.  
I suffer from the ailments  
That must kill me one day.  
And no remedy of the poor physician will help.  
It's on eternal agony,  
No remedy however potent can care it.  
I forget God, indulged in pleasure  
And thus I contracted many an ailment.  
I went blind; I must be punished,  
And no remedy of the poor physician will help.<sup>33</sup>

The anxious parent decided the marriage of Nanak. They thought after marriage Nanak might interest in household affairs. Nanak shows no hesitation and married. He had two sons. The tree under which Nanak sat outside the village

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<sup>32</sup> K. S. Duggal, the Sikh Gurus, their lives and teaching, (Vikas publication house Pvt Ltd: 1980), pp: 10-11.

<sup>33</sup>(Adi Granth:(Rag Mallar) 1256).

is known as thumb Sahib-the holy trunk. The devout come and mediate under it.<sup>34</sup> The sister Nanaki had married to Jai Ram, a Khatri employed by Daulat Khan. Daulat Khan was the Governor of Sultanpur. Daulat Khan took Nanak to Sultanpur. Daulat Khan was also impressed by the charm of Nanak's personality. He handed over charge of his store to Nanak. Mardana, who was a companion of Nanak from Talwandi also joined him.<sup>35</sup>

Nawab asked Guru Nanak about his statement; "there is no Hindu, no Mussalman" it is possible that Hindu were no more Hindus but the Mussalman remained devoted to their faith. Guru Nanak said, these words:<sup>36</sup>

Let God's grace be the mosque, and devotion the prayer mat.

Let the Qur'an be the good conduct,

Let modesty be compassion, good manners fasting,

You should be a Mussalman the like of this.

Let good deeds be your Ka'aba and truth be your Mentor.

Your Kalma be your creed and prayer,

God would then vindicate your honor.<sup>37</sup> The Qazi in the Nawab's court was not satisfied. Qazi said, to Nanak, "If you are not a Hindu, you must join us in prayers" Nanak agreed by him. But when qazi offered prayers, Guru Nanak stood aside and did not take part. After prayer, qazi asked him that why not you joined us in prayers. Guru Nanak replied him, "I did not join you because during prayers your mind was in your filly left loose back at your place. You feared into the well of your courtyard." The qazi was silenced to hear it. In Guru Nanak's time it was difficult to convey message easily. He went from town to town and from village to village to give his message. He under took long journeys to north

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<sup>34</sup>K. S. Duggal, the Sikh Guru, their lives and teaching, (Vikas Publication house, Pvt Ltd.), pp: 6-12.

<sup>35</sup> Ibid. pp: 13.

<sup>36</sup> Ibid. Pp: 14.

<sup>37</sup> Adi Granth: Majh ,114

and south, east and west. Mardana remained with him. Nanak poured out the inspired word in some of the finest poetry while Mardana played on rabab. He then left Sultanpur and came to Saidpur. Saidpur was a small town later known as Eminabad<sup>38</sup>. In Saidpur Nanak stayed with a carpenter, Lalo.

When Nanak went toward east, he camped in a town there. A number of devotees come to meet him. The pilgrims gathered around him. They heard him and were silenced. At Hardwar, there was a Hindu Pilgrim center, on the banks of the holy Ganges. When Nanak passed through Panipat, he met there a successor of Sheikh Sharaff, who was a disciple of Khawja Quthudin Bakhtiyar Kaki. In cast, Nanak also visited Gorakhmata, a temple devoted to Gorakh Nath. There were ascetics who were great impressed by Nanak. Nanak told them about real asceticism.

1. Asceticism doesn't lie in the ascetic roles, or in the walking staff, or in the ashes.
2. Asceticism does not lie in the carrying, nor in the shaven head, nor blowing a conch; asceticism lies in remaining pure amidst impurities.
3. Asceticism does not lie in mere words;
4. He an ascetic is who treats everyone alike,
5. Asceticism does not lie in visiting burial and cremation ground.

It lies not in wondering about, nor in bathing at place of pilgrimage. Asceticism is to remain pure amidst impurities. On meeting with the true Guru the doubts are dispelled and restlessness of mind resigned. It drizzles nectar, a steady melody is heard and there is enlightenment within. Asceticism lies in remaining pure amidst impurities. Says Nanak asceticism lies in death in life. The conch sounds with not being blown, and here is a feeling of fearlessness. Asceticism lies in remaining pure amidst impurities.<sup>39</sup>

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<sup>38</sup> Present day in Gujranwala district of Punjab.

<sup>39</sup> K. S. Duggal, *The Sikh Gurus their lives and teaching*, (Vikas Publication house. Pvt Ltd., 1980), Pp: 14-19.

In Bihar, Nanak also visited Gaya, where Gautam Buddha had obtained enlightenment. After 12 years, Nanak returned home because Mardana had started missing his relatives. He wanted to visit his family Nanak returned back in the forest and asked Mardana to return after he had attended to his filial obligations. When Nanak's parents heard about Mardana's arrival to home, after they reached in the forest to ask Nanak that he come back, he assured his family that he would keep in touch with them and after the completing his mission he would remain with them.

Guru Nanak also visited Ajhoda<sup>40</sup> it is the place of Baba Farid, the great Sufi Dervish of twelfth century. Nanak met in Pak Pattan one of his successor, Shaikh Ibrahim. He had a long discourse with him. Farid e Sani recited the Shaloke of Shaikh Farid. Nanak composed his own verses to present his viewpoint. This meeting will be discussed in second chapter in detail.<sup>41</sup>

Once Guru Nanak went with Lehna and his two sons came across something that looked like a corpse covered with sheet of cloth. Guru Nanak asked that would eat it. His sons were surprising greatly to hear these wants. Lehna said that if you want than I can eat it, when Lehna removed the cover, he was happy to see that it was a tray of sacred food. First Lehna offered it to Guru Nanak and his sons and then he ate it. Guru Nanak said that it was changed into sacred food because you have to share it with others. If the people use the wealth for themselves alone which bestowed on them by God? But if they decide to share it with others, it becomes sacred food. Guru Nanak gave Lehna a new name Angad. Then Guru Nanak called a special meeting for which devotees gathered from far and near. Nanak said to Angad to occupy the seat of the Guru his family members were not happy over the decision.<sup>42</sup>

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<sup>40</sup>Now known as Pak Pattan.

<sup>41</sup>K. S. Duggal, the Sikh Gurus their lives and teaching, (Vikas Publication house. Pvt Ltd., 1980), Pp: 21-22.

<sup>42</sup>Ibid. Pp: 30-31.

One day Guru Nanak was found reciting:

The suspicious hour has been determined,  
Came and pour the ceremonial oil.  
Bless me, O friend, so that I meet my master.  
Every hour get such tidings,  
These calls are received daily.  
Says Nanak, the caller must be remembered,  
The day is approaching,<sup>43</sup>

#### Personality of Guru Nanak and his teachings

Nanak was different from other than children of his age. He was very sensitive. He sang and as a child he found poetic phrase came effortlessly on his prayers regularly. He spent long hours in meditation. He had friendship with both Hindus and with Muslims. He never discriminated against anyone; in fact the so-called low-caste was dearer to him than others. He loved his parents and sisters. But he loved God more than his life. He wanted to treat the whole world as his family and all the human being as his brothers and sisters. He tried to raise his voice against injustice anywhere and felt unhappy at the pains of the people. He had a subtle sense of humor he never hurt anybody. He remained happy and was always anxious to go on long journeys because it gave opportunities to meet more and more people. He was large-hearted. He was not a narrow-minded person. He set out for the regeneration of mankind he went to long journeys to preach, to teach, to bear witness to the light divine and to awaken the spiritual consciousness in man and to bring back the erring humanity to God. He offered himself in front of nation a slave of the slave of the God. But he was proud to be a poet. He was a sensitive and kind-hearted man. For the second Guru, he had chosen the most deserving candidate to succeed him. He nominated and prepared one of his own successors to take his place of the death. He by passed his own family in this

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<sup>43</sup> English translation of Adi granth, pp: 16

matter.<sup>44</sup> He did not like to impress anyone with miracles. He did not believe in the false barriers of religion and the stupid rigidities of caste. All men were equal in his eyes. No one was big and no one was small.<sup>45</sup>

Visionary men were worried about this state of affairs. They had attacked the rot that they had set in their society from various angles. There were the Sufi cult, there was the Bhakti movement and there was the Saint tradition. They had devoted their attention to social problem they tried their best to restore man's faith in God.<sup>46</sup>

It was also said that Guru Nanak was belong to the Bhakti movement. Bhakti is loving devotion. According to Guru Nanak, this devotion is toward God, the Supreme Being. Actually Bhakti movement in India was a revolt against the cruel behavior of Brahmins. They were casteism and Brahmanism among the Hindus and the Qazis among the Muslims. Their roots had emerged from the cult of Vishnav Bhakti. Which was came from south, the ancient tradition of tantric yoga as practiced by the Nath sect of yogis. There were number of poets in Bhakti movement they rejected Sanskrit as well as Persian. They had chosen to communicate themselves in the language of the people to whom they belong with Namdev, Raidas and Kabir were the predecessor of Guru Nanak. These poets were belonged to the so-called lower caste of their society. Nanak was a washer man, Raidas was a cobbler and Kabir was a weaver. Guru Nanak was a Khatri. He was not Brahmin. The protagonists of the Bhakti movement adopted the poetic forms which were popular with the common people. Their meters and measures followed the folk songs and folk ballads that the common people were familiar with. They drew their similes from everyday life of the common man.<sup>47</sup>

Almost all the poetry that Guru Nanak wrote can be sung to music. The text

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<sup>44</sup>W Owen Cole and Piara Singh Sambhi, *The Sikh their religion beliefs and practices*, (London: Rutledge & Kegan Paul Henley and Boston, 1978). Pp: 15-16

<sup>45</sup> K. S. Duggal, *The Sikh Gurus Their Lives and teaching*, (Vikas Publication house, Pvt Ltd., 1980). Pp: 32-33

<sup>46</sup>Ibid, Pp: 34.

<sup>47</sup>Ibid, Pp: 34-35.



conforms to specific ragas prevalent in the Hindustani music of the day.

Faith is necessary for all kind of devotion. Love does not happen without faith. In comfort a devotee must not feel elated and in trouble he must not get depressed. The ways of God are inscrutable.

The Guru's words in the heart are the carryings of Yogi:

And humility the garb of the recluse

Acceptance of His will is the eternal bliss. (Asa)<sup>48</sup>

In devotion it is necessary to completely surrender to God, an unconditional submission. The devotee is like a bride who must surrender herself completely to her loved to enjoy the bliss of married life.

Go and ask the bride,

How she won her lord's heart.

Do as he desires and shake off all cleverness.

He who bestows the bliss of loving devotion,

He alone should be adored.

Carry out his commands,

Surrender to him body and soul

Says the bride,

This is how you win your lord. (Tilang)<sup>49</sup>

Fear of God is necessary for the love of God one fears him most whom one loves best.

In fear the wind ever blows.

In fear millions of revers flow.

In fear the fire does it job?

In fear the earth is buried under its weight.

In fear the moon moves on its head.

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<sup>48</sup>K. S. Duggal, the Sikh Gurus Thier Lives and teaching, (Vikas Publication house, Pvt Ltd., 1980), Pp: 34-35.

<sup>49</sup>Ibid, Pp:36.

Even the god of death is in fear. (Asa)<sup>50</sup>  
 God's love is real devotion there are two types of it:  
 Outward (laukik) and inward (anuraga).  
 Guru Nanak rejected the laukik. He accepted the inward devotion.  
 He rejected dancing and jumbling and other antics of the yogis of his times.  
 The devotees play on the accompaniments and the Guru dance.  
 They move their feet and shake their heads.  
 The dust rises and settles on their hair.  
 People see it and laugh.  
 They do this only to earn their livelihoods. (Asa)<sup>51</sup>

### Death of Guru Nanak

Guru Nanak died on September 22, 1539 in morning time. Guru Nanak loved most the morning time and he described it as amrit-vela. Khushwant Singh briefly described the incident of his death. He also explained the conflict between Muslims and Hindus at his death time. He writes that Muslim said that we will bury him. On the other hand, Hindu said that we will cremate him. Nanak said that Muslim will place flower on my right side while Hindu will place in my left side. These whose flowers remain fresh tomorrow will have their way. Next morning had died quietly. Both the flowers were fresh. It is said that Guru Nanak is remembered as such even today by the Hindu and the Muslims today alike.

Baba Nanak sah Fakir

Hindu ka Guru, musalman da pir,<sup>52</sup>

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<sup>50</sup> English translation of Adi Granth, pp: 458.

<sup>51</sup> K. S. Duggal, the Sikh their lives and teaching, (Vikas Publication house, Pvt Ltd., 1980), Pp: 36.

<sup>52</sup> Khushwant Singh, A history of the Sikhism, vol: 1, 1469-1839(London and Bombay: Oxford University Press, 1963), Pp: 37.



### Part Three: Brief history of *Baba Farid*

#### Birth

According to the author of *Siyar-ul-Auliya*, he was born in 569A.H/1173 A.D.<sup>53</sup> While according to *Fawa 'a id-ul-fu'ad* he was born in 571 A.H./1175 A.D.<sup>54</sup> The name of his mother was Qarsum Bibi and his father's name was Jamal-ud-din. His first teacher was his mother and it was she who kindled that spark of Divine love in him which later dominated his entire being, and molded his thought and action. She was a lady of fervent piety. *Baba Farid* developed from his very childhood a spirit of intense devotion to God under the care of so pious and saintly a mother.<sup>55</sup>

#### Education

He finished his early education in Kathwal. Then he proceeded to Multan. He got admission in the Madrassa of Shaikh Minhaj-ud-din Tirmidhi. Here he recited and memorized the Holy Quran.<sup>56</sup>

One day he was reading a book of Muslim Law 'Nafai'. Khwaja Qutb-ud-din Bakhtiyar Kaki came from Multan and also stayed in that Mosque when *Baba Farid* meets him, he asked,

"Masood, what are you reading?"

*Baba Farid* replied,

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<sup>53</sup> Sayyid Muhammad bin Mubarak Kirmani, *siyar-ul-Auliya*, (Dehli: Muhib-i-Hind Press, 1302), Pp: 91.

<sup>54</sup> Amir Hassan Sajzi, *Fawa 'aid-ul-fuad*, (Lachnow: Newal Kishore, 1884), Pp: 53.

<sup>55</sup> Khaliq Ahmed Nizami, *the life and time of Shaikh Farid-ud-din Ganj-i-Shakar*, (India: Idarah-i-Adabiyat-i-delhi, 2009), Pp: 15.

<sup>56</sup> Sayyid Muhammad bin Mubarak Kirmani, *Siyar-ui-Auliya*, (Delhi: Muhib-i-Hind press: 1302), Pp: 60-61.

“Kitab-e-Nafai, Khawaja said,”

“May there be benefit for you in its study.”

*Baba Farid* replied, “There is benefit for me in your mercy and blessing”<sup>57</sup>

*Baba Farid* accompanied him and was admitted into his discipleship at Delhi. *Baba Farid* lived with Khwaja Qutb-ud-din Bakhtiyar Kaki and under his inspired guidance traveled the difficult stages of the Sufis’ path. Khwaja allotted him a small cell in his khanqah.

The Author of *Siyar-ul-Auliya* writes,

There is a tower under the western gate. He constructed his Hujra under that tower.<sup>58</sup>

Khwaja supervised his work with keen and sympathetic interest.

He was always absorbed in his prayers. Sometime *Baba Farid* laid his head on the ground for hours and recites.

“I die for you and live for you”

“Oh Lord! I want three things from you,

Happy time, tears and rest for heart”<sup>59</sup>

Travels

He left for Hansi in the Hisar district therefore he was absent from Delhi at the time of the Khwaja’s death, arriving five days after the event. Qazi Hamid-ud-din Nagauri gave *Baba Farid* relics from the Khwaja, including his Khirqa, turban, stick and wooden sandals. It was the will of Khwaja Qutb-ud-din

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<sup>57</sup> Rahat-ul-Quloob.

<sup>58</sup> Sayyid Muhammad bin Mubarak Kirmani, *Siyar-ai-Auliya*, Pp: 36.

<sup>59</sup> Amir Hassan Sijzi, *Fawa'id-ul-fuad*, (Lachnow: Newal Kishore, 1884), Pp: 302.

Bakhtiyar Kaki. Then he went to Hansi. Finally he settled at Ajodhan, where he remained from about 1236 until his death on 5 Muharram 664/17 October 1265.<sup>60</sup>

He lived in a small house of mud walls near the Jami Masque. The door remained open until midnight as a welcome to visitors.

His food consisted of wild fruit and millet bread. It is a reality that Muslim Sufis of the middle ages laid great emphasis on community life. Therefore they constructed Khanqahs and Jama'at Khanahs where the people of different attitude and different temperament rubbed their shoulder and learnt to live together. By the spirit of the Silsilah, their personalities were molded and all tensions, conflicts and complex in their character were resolved. The Khanqahs and the Jama'at Khanahs of the middle ages consequently became an integral part of the mystic discipline. The Jama'at Khanahs of *Baba Farid* was one of the greatest contras of spiritual culture in medieval India. It was a large room where his disciple slept, prayed and studied on the ground. The Jama'at Khanahs contained not a single piece of furniture, every member sat and slept on the floor. A hed also provided to new visitors on special occasions.<sup>61</sup>

The Baba Farid followed the same practices as his disciples. Baba's chief disciples ran the establishment of Jama'at Khanah. Other Sufis, including his own teachers, permitted the borrowing of small amount of money for household needs, but the Baba for hade these practices. The Jama'at Khanah attracted many visitors because it was situated on main route. Visitors included scholars, merchants, government servants, artisans; Sufis and Qalandars. In short, men from all classes and sections of Indian society were the visitors of Jama'at Khanah.<sup>62</sup>

The Jama'at Khanah received visitors who were often less than polite and considerate to its inmates. One time the Baba was deeply engrossed in mediation

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<sup>60</sup> Sayyid Muhammad bin Mubarak Kirmani, *Siyar-ai-Auliya*, (Delhi: Multib-i-Hind press, 1302) PP: 30-33.

<sup>61</sup> Ibid, Pp: 107.

<sup>62</sup> Amir Hassan Sijzi, *Fawa'id-ul-fuad*, (Lachnow: Newal Kishore, 1884), Pp: 263.

in his cell a Qalandar called. The Baba's prayer carpet was lying in front of his door. Although the qalandar sat on the carpet, Shaikh Badru-ud-din restrained himself from protesting. Preparing some food, he offered it to the qalandar who refused to eat before he saw Baba Farid. On the insistence of disciple, the qalandar ate the meal and then prepared some grass, probably Indian Kemp by making a paste in his bowl. Some pieces fell on to the Baba's prayer carpet. Shaikh Badr-ud-din Ishaq tried to restrain him. The qalandar became so enraged that he raised his hand to strike Badr-ud-din. Emerging from the cell, the Baba begged the qalandar to excuse his disciple. Seeing that the qalandar was determined to strike the disciple, the Baba asked him to strike the wall instead. The qalandar complied and the wall fell down.<sup>63</sup>

In the Jama'at Khanah, all discussions were liberal. This discussion covered all aspects of Sufism. Baba Farid also participated in this discussion. He also gave other the opportunity to express their opinion freely.

### Teachings

Five hundred aphorisms of Baba Farid were collected, of which the following, selected by Amir Khwerd, give some insight into the Baba's broadly based, humanitarian teachings,

1. Pray to God alone for everyone else takes away but He gives cannot be taken away by anyone else.
2. Escaping from the carnal self should be deemed as a means of reaching God.
3. Do not satisfy the demands of the carnal self for its demands know to limit.
4. Do not regard the ignorant as amongst the living.
5. Avoid the ignorant who pose as though they were wise.
6. Do not utter a truth which resembles a lie.

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<sup>63</sup> Khayar ul-Majalis, (), Pp: 130-131.

7. Do not sell what people do not wish to buy.
8. Do not worry about position and wealth.
9. Do not give bread to everybody.
10. Never forget death at any place.
11. Do not make a statement based on supposition.
12. Treat a calamity as the consequences of greed.
13. Do not boast of having committed a sin.
14. Do not make the heart a plaything of the devil.
15. Keep your internal self-better than the external one.
16. Do not try to adorn yourself.
17. Do not lower yourself in order to secure a position.
18. Do not lower either from the helpless or from the upstart.
19. Protect the honor of old families.
20. Strive to obtain fresh grace every day.
21. As far as possible prevent women from developing the habit of using abusive language.
22. Consider good health a divine blessing.
23. Be great full but do not compel others to be grateful to you.
24. While doing well to others think that you are helping.
25. Give up immediately that which your heart finds evil.
26. Do not retain a slave who wishes to be sold.
27. Seek a pretext to perform a good work.
28. Always keep the doors of peace open in a war.
29. Consider levity and harshness signs of weakness.
30. Do not consider yourself safe from the enemy however conciliatory he might appear.
31. Fear the man who fears you.
32. Do not rely on your own strength.
33. Self-restrict in never as imperative as it is at the time of sexual desire.
34. Do not forget religion in the company of state dignitaries.

35. Glory and honor depend upon equity and justice.
36. Be magnanimous during a period of personal affluences.
37. Do not consider anything a substitute for religion.
38. There is no compensation for the loss of time.
39. Be magnanimous to the righteous.
40. Be arrogant to the stubborn.
41. Do not be extravagant in entertaining guests.
42. Make wisdom and solitude your main provision.
43. Do not flee from calamity sent to you by God.
44. Consider the dervish who seeks riches as covetous.
45. Entrust the government to the care of a God-fearing vizier.
46. Annihilate the enemy by discussion and captivate the heart of friends by hospitality.
47. Consider worldliness an unforeseen calamity.
48. Seek out your faults.
49. Acquire wealth honestly in order to be able to retain it.
50. Acquire knowledge through humility.
51. Do not be concerned by the bitter words of enemies.
52. Do not flee from the enemy.
53. If you wish to avoid disgrace, do not beg.
54. If you wish to make the whole world your enemy, the arrogant.
55. Keep your good and bad points secret.
56. Protect religion through knowledge.
57. If you wish to be great be humble.
58. If you want satisfaction, do not be jealous.
59. Accept affiliation as a gift.
60. Try to become immortal by obliterating your carnal self.<sup>64</sup>

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<sup>64</sup> Sayyid Muhammad bin Mubarak Kirmani, *Siyar-ai-Auliya*, (Delhi: Muhib-i-Hind press, 1302), Pp: 75.

TH: 18363

The above saying are profound, but the inner nature of the Baba's mystic's consciousness is best expressed in the following verses which he often recited while praying in solitude.

"I pray to live only for the sake of loving thee, I wish to become dust and dwell eternally under the feet". My principle expectation from both worlds is that, I should die and live for that.

Baha Farid wrote excellent poetry in Arabic Persian and the local Hindawi dialect. He was himself a scholar. He recited the Holy Quran perfectly.<sup>65</sup>

He popularized the study of the Awariful-Marif. He considered the 'Ulama' to be noble then the common people. He described the difference between Sharia, Tariqa and Haqiqa. He explained it by using the example of Zakat. He said that the zakat of Sharia'a was five dirhams out of two hundred. The Zakat of Tariqa involved the payment of 195 Dirhams out of 200 and the retention of only five dirhams and the zakat of Haqiqa entailed the payment of everything, while retaining nothing.<sup>66</sup>

It is a reality that the orthodox theologians and conservative did not appreciate the change in the mood of the time while the Muslim Sufis rose to occasion and released syncretic force which liquidation social, ideological and linguistic barriers between the various culture-group of India and helped in the development of a common cultural outlook. These Khanqahs were the place which provided the opportunity to the people of different shades of opinion, professing different religion and speaking different language that they met. These

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<sup>65</sup> Khaliq Ahmed Nizami, the life and time of Shaikh Farid-ud-din Ganj-i-Shakar. (India: Idarah-i-Adabiyat-i-delhi, 2009), Pp: 84.

<sup>66</sup> Amir Hassan Sijzi, Fawa'id-ul-fuad, (Lachnow: Newal Kishore, 1884), Pp: 103.



khanqahs become veritable centers of cultural synthesis where ideas were briefly exchanged and a common medium for this exchange was evolved.<sup>67</sup>

Baba Farid was the first Indo-Muslim saint who had contact with the Hindu religion thinkers and religious discussions with them. Hindu Jogis visited his Jama'at Khanah vary frequently and the inmates sometime discussed interesting problems with them.

We have two examples from Fawidul' Fawad:

That Shaikh Nazam-ud-din Auliya met Hindu Jogis in his Jama'at Khanah.<sup>68</sup>

So long as Baba Farid lived he was the cynosure of public eyes. People visited him from far and near and basked in the sunshine of his spiritual favors. Visitors came from Khurasan, Jurjan, Delhi, Uchch, Nagaur, Multan, Ajmer, Buhar and lakhnawti in his Khanqah. Shaikh Nizam-ud-din Auliya said that the door of Shaikh Farid's house was not closed till about midnight. These visitors included all sorts of men-ministers, Maliks, soldiers, mystics, merchants, scholars, etc. Those who knew him best loved him most, and none came into touch with his eager, sympathetic and beautiful nature without receiving an impulse to higher aims. The hard hearted man of business and the fastidious man of betters were equally touched by his conversation and the charm of his character.<sup>69</sup>

Baba Farid was a model of moral and spiritual perfection for his disciples. They carefully noted every word and act of his and followed him. According to their capacities: the disciple of Baba Farid came from distant places to pass some days of spiritual bliss at the feet of their master and when they thought of going

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<sup>67</sup> Khaliq Ahmed Nizami, the life and time of Shaikh Farid-ud-din Ganj-i-Shakar, (India: Idarah-i-Adabiyat-i-delhi, 2009), Pp: 105.

<sup>68</sup> Amir Hassan Sijzi, Fawa'id-ul-fuad, Pp: 84-85.

<sup>69</sup> Khaliq Ahmed Nizami, the life and time of Shaikh Farid-ud-din Ganj-i-Shakar. Pp: 110-111.



back to their homes their hearts ached. So it is difficult to imagine today the extent to which he was loved and revered by his disciples.<sup>70</sup>

### Death

Baba Farid died in 1265 A.D. A number of centuries have passed since his death; this sub-continent has witnessed countless political upheavals. Innumerable rulers have appeared on and disappeared from the stage of history; civilizations have come and gone; but throughout these multitudinous changes his mausoleum has remained a place. Muslim, Hindus and Sikhs alike hold him in high esteem. Accounts of travelers, saints, and kings are full of respectful visits to his shrine.

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<sup>70</sup>Khaliq Ahmed Nizami, the life and time of Shaikh Farid-ud-din Ganj-i-Shakar, (India: Idarah-i-Adabiyat-i-delhi, Pp: 111.

## **Chapter Two: The Construction and Systemization of Sikhism**

## Part One: Introduction of Sikhism and Famous Travels of Guru Nanak

The word Sikhism derived from the Pali Sikha and the Sanskrit *sisya*, meaning “disciples,” They are disciples of ten Gurus, beginning with Guru Nanak and ended with Guru Gobind (d. 1708). A Sikh has been defined as “one who believe that he is a follower of ten Guru and eleventh guru, guru Granth, it is a living Guru, and a holy scripture that a compiled by fifth Guru, Guru Arjun Dev, in 1604. The word Sikh derived from the Punjabi word, “Sikha”, to learn. That therefore a learner the following path of liberation and to teach by a man called Guru Nanak and his successors.<sup>71</sup>

In another composition the word Sikhism defined in this way, it is a Sanskrit word means “disciples or leaner.” It originated in the fifteenth century in the Punjab region of what is now India and Pakistan. Its followers are called Sikhs, usually mispronounced in the west<sup>72</sup> as “seek” but correctly pronounced “se-ikh,” with the “kh” pronounced gutturally in the back of the throat. Sikhism’s origin has been the subject of considerable debate. Some historian and scholar argue that it’s a combination of other Indian religion, including Hinduism and Islam, and local beliefs and practices. Others believe that Sikhism developed as a kind of purification or renewal of Hinduism. Many Sikh, however, see their religion as unique and reject the view that it was derived from Hinduism or Islam.<sup>73</sup>

Sikhism is a monotheistic religion founded during the 15<sup>th</sup> century by Guru Nanak Dev Ji. Nanak spent his lives last years at Kartar Pur, where many people came to hear the preaching by Guru Nanak. When he observed a strict retain, which set up the pattern of daily life for his successors, who by then come

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<sup>71</sup>W Owen Cole and Piara Singh, a popular dictionary of Sikhism, (London: Rutledge & Kagan Paul Henley and Boston, 1978). Pp: 56

<sup>72</sup>The country of the Europe and Americas.

<sup>73</sup> Almance, Sikhism, World religion.

to known as a Sikh (mean disciple or learner). In the every morning they bathed with the cooled water and foregathered in the temple, where they recited the Morning Prayer and sang hymns. After the sun rising they became free to involve in the worldly affairs. They foregathered again in the evening for the congregation prayer and hymn-singing. And then they dined together in the temple. After they attend short prayer and then go to home for the night. The same retain was carried by the Sikh community in the other town. Nanak hymns were copied and sent to them. In every center they had a leader to leads of newcomers. Among the followers of Guru Nanak at KartarPur was one Lehna, he was a Khatri sub-caste of Trehan. He impressed to Guru Nanak by his devotion and qualities of leadership. The Guru's elder son, Sri Chand, had become an ascetic, and Guru disapproved the asceticism. And the younger son, Lakhmi Das, had no interest in spiritual matters. Guru Nanak chose the Lehna to carry on his mission and gave him a name of Angad (of my own limb).<sup>74</sup>

Most of the scholars explain that Sikhism is a combination of the other religion, like Islam and Hinduism and local religion in the Indian subcontinent. But the Sikh scholars elaborate, that Sikhism is not a blend of a reproduction of ancient religions of the world it is a new revelation altogether. They said that, the teaching of the Guru give to this world came direct to them from the God, which the Guru Nanak confirms. When he was taken to God's court, he was aware that God is one, as personal and as pervading the universe. He was given a cup of nectar by the name of God to drink and was command to go into the world and preach the people for the sake of divine name, he not found the divine God himself, but in all forms, castes and all hearts in the universe.<sup>75</sup>

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<sup>74</sup> Khushwant Singh. A history of the Sikhs, vol:1. 1469-1839(London and Bombay: Oxford University Press, 1963), Pp:36-37.

<sup>75</sup> W Owen Cole and Piara Singh Sambhi, the Sikh their religion beliefs and practice, (London: Rutledge & Kagan Paul Henley and Boston, 1978). Pp: 69.

In the Sikhism they reject all fasts to attain salvation, or rites and rituals. It rejects the claim of Yoga, mortification of body, self-torture, penances and renunciation. Sikhism does not believe in the worship of gods and goddesses, stones, statues, idols, pictures, tombs or crematoriums. Only one God, the Formless, is to be Glorified. The Guru preached to the Sikhism as a monotheistic religion requiring belief in none other than One Supreme Being only.<sup>76</sup>

### Brief history

It is an importance question that what was the date of birth of the Guru Nanak? Some historian explained that it was the full moon day (purnamashi) in the month of the Katak, Sambat 1526. According to the other it was the 1<sup>st</sup> Baisakh of that same year. The majority of the Janam Sakhi declares about the birth of the guru Nanak was a Katak. And a few writer explained and one of them is Bhai Mani Singh, hold it to be a Baisakh. The author of the Khalsa ReithPrakash has taken considerable trouble in going into the question, and decided that it was the first day of the Baisakh.<sup>77</sup>

Guru Nanak was born in 15<sup>th</sup> April 1469 A. D. at Talwandi Rai Bhoie to south west about 65 kms from Lahore in Pakistan and known as Nanakana Sahib. His father name was Kalu Mehta and mother name was Tripta, and his family belonged to the Vedi Scion.<sup>78</sup> Nanak's sister name was Nanaki, the reason of both name was that, they both born in the house of their mother's father.<sup>79</sup>

At the time of birth of Guru Nanak, the astrologers predicated to his parents. Their child will be very bright and great future. These things said, by

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<sup>76</sup> Sikh religion- life history all 10 prophets, (Detroit Michigan 48202: Sikh missionary center, P.O. BOX. 02664, 1990), PP: 4.

<sup>77</sup> Khazan Singh, History and philosophy of Sikh religion, part: 2, (Lahore: "Newal Kishor" Press, LD), pp: 30.

<sup>78</sup> Vedi or Bedi was the sub-group of Khatri caste.

<sup>79</sup> Born in the Nanak maternal and father's home.

their family pundit Gupal. From his very childhood Nanak looked like an extraordinary child. He was different from other children in his actions and activities. Nanak surprised and impressed everyone and some thoughts about future greatness. At the age of seven when he was sent to a village school, he showed his own taste of life. The teachers were amazed to know about astrology thinking of Nanak.<sup>80</sup>

Nanak was a very clever child, at the age of five he started to ask the questions about the purpose of life. At the age seven he was sent to a Pundit to learn the alphabets and numerical, and after two years he was sent to a Muslim Mullah to learn the Persian and Arabic. He started to spend little time on his study and began to spend much more time with the holy persons.<sup>81</sup>

At the time of twelve he was married to Sulakhni, the daughter of Mool Chand Chona of Batala. Even his marriage did not change his mind toward the worldly affairs. He began to do worldly matters, but his heart was never in them, he was not interested in his family life. Nanak was nineteen when his wife came to his home and lived with him. Sometime she was succeeded to take his intention to herself and two sons were born to them, Sri Chand in 1494 A.D. and Lakhmi Das in 1497 A.D. they had also a daughter, who died in the age of infancy. Nanak's mind went back to spiritual problems. His father tried to best that he tends his cattle or become a tradesman, but he was not interested in family matters.<sup>82</sup>

His sister Nanaki brought him in her home in Sultan Pur, and of her husband's influence gets him a job as an accountant with the Nawab Daulat Khan Lohdhi. At the Sultan Pur a Muslim minstrel Mardana joined the Nanak, and both of them began the singing of hymns in the town. The Janamsakhi described their

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<sup>80</sup> Dr. Gurbakshi Singh, A panorama of Sikh religion and philosophy, (Delhi: Bahabali Publications, 1985), Pp: 1.

<sup>81</sup> Khushwant Singh, A history of the Sikhs, (London and New York: Oxford University Press, 1963), Pp: 29.

<sup>82</sup> Ibid. Pp: 30.



life in the Sultan Pur: "Every night they sang hymns. They fed everyone who came ... an hours and a quarter before sun rising he would go to the river to bathe, by day light he would be in the Durbar doing his work". During these days, when early morning he went to take ablution in the river, Nanak had first experience. Janam sakhi described the communication of Guru Nanak with God, who gave him a cup of nectar (Amrit) to drink and go to begin of his mission.<sup>83</sup>

### Guru's disappearance

The Janamsakhi described, that one morning Guru Nanak was went to bathe in a river called Bacen. When he was bathing, he disappeared in the water for three days.<sup>84</sup> During that period he had a divine vision of God's presences, where he was began to preaching of the divine name of the God in the world. The writer of Janamsakhi narrates about the divine drink given by God and commanded to preaching the Almighty name to the humankind. It is said after three days when he reappeared from the water, some people saw halo around his head. And some people said that Guru Nanak's GuruShip started with those days, when he was reappeared from the water. It is stated that there was a three entities, at that moment in Sikhism- God, Guru and Gurbani.<sup>85</sup> According to Sikhism there is a one God; he send his emissary called Guru, who is an embodiment and given a divine light. His emissary in the world, and some other places also described that Guru Nanak's Guru ship was started from the very birth.<sup>86</sup>

### Travels of Guru Nanak:

When Guru Nanak Dev Ji got the divine experience, he saw the world suffering, the hatred, fanaticism, falsehood and hypocrisy. The world had

<sup>83</sup> Khushwant Singh, A history of the Sikhs, (London and New York: Oxford University Press, 1963). Pp: 31.

<sup>84</sup> Some writers say that after taking bathe in the River, he went to the nearby forest.

<sup>85</sup> Divine word.

<sup>86</sup> Sikh religion- life history all 10 prophets, (Detroit Michigan 48202: Sikh missionary center, P.O. BOX. 02664, 1990). Pp: 19-21.

involved in wickedness and sin. So he went to set out for the regeneration of humanity on the earth. Then he carried some things, like torch of truth, heavenly love, and peace and joy for humanity. He totally involved in this divine mission and began his journey toward the east, west, north and south and visited various centers of Hindus, Muslims, Buddhist, Jains, Sufis, Yogis and Sidhas. He met with people of different religions, tribes, cultures and races. He traveled on the foot with his Muslims Companion Mardana, he was a minstrel. His travels are called Udassis<sup>87 88</sup>.

When he discussed of a long travel with Mardana, he said to Guru to visit Talwandi to look his people. But Guru Nanak denied the request of Mardana for going to Talwandi, because he explained, his people would be upset. And then Guru Nanak left the Sultan Pur and reached Sayyad pur (Said Pur) now known as imanaabad<sup>89</sup>. And in this town, he lived with a humble carpenter named Bhai Lalo. There was a rich man named by Malik Bhago, one day he arranged a feast and invite to Guru Nanak also. But Guru Nanak did not go. Malik Bhago summoned Nanak and asked him as to why he did not participate in the holy feast offered by him. Guru Nanak replied that he was a Fakir and would eat whatever God sent for him. The Brahmans then said that the food given in the holy feast also sent by God. Then Guru Nanak replied that the food is good and pricey when earned by honestly. And food of holy feast was not earned by an honestly method. After at all, Malik Bhago met with Guru and impressed by his divine and holy work.<sup>90</sup>

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<sup>87</sup> Janam Sakhis used the word Udasi for the Guru Nanak travels. Udasi ordinary means withdrawal from the world but Guru Nanak never withdrew from the world.

<sup>88</sup> Sikh religion- life history all 10 prophets, Pp: 23.

<sup>89</sup> In Gujranwala district of Pakistan.

<sup>90</sup> W Owen Cole and Piara Singh Sambhi, the Sikh their religion beliefs and practice, (London: Rutledge & Kagan Paul Henley and Boston, 1978), Pp: 11-12.



After the said Pur, Guru Nanak and Mardana both arrived at Talwandi. Bhai Mardana was gone to meet his family. And Guru Nanak ji, also wanted to spend some time with his family. He removed his mendicant's clothes that he dressed during the travels and dressed like ordinary people. After a few days, he took Mardana and travels toward the Lahore. There they went toward the northwest and reached near Ravi River at a distance of about 80 Kms from Lahore. Guru Nanak liked the beautiful spot on the bank of the Ravi River, set up his camp and living there. In the neighboring of the village, there was a farmer's family who was a very good family. The people of the house gave milk on daily basis and took care of all other needs. By the blessing of the Guru Ji's this family became a quite prosperous. Day by day, Guru Nanak was becoming famous around those areas. And people were started visiting Guru Nanak. One day Mardana was performing Kirtan and Guru was singing some hymns, when a few mendicants visited Guru Ji's.<sup>91</sup>

### **The verses were these:**

“O Nanak falsehood is shattered. Only the truth comes out good finally.”<sup>92</sup>  
(pauri: AG)

When the mendicants listened, these verses, they began to sing. And feel the inner feeling of the hymns, and also plucking the pieces of reed in everywhere. So the popularity of Guru Nanak spread all around there.

After when a revenue officer man learned that a holy man was settled in his region and his popularity increasing day by day; he felt very jealous so he wanted to

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<sup>91</sup> Dr. G. S. Chohan and Dr. Meenakshi Rajan, *Shri Guru Nanak Dev Ji's life, travels and teachings*, (publisher: Dr. Inderjeet Kaur, 2012), Pp: 262.

<sup>92</sup> (Adi Granth: 953).

throw Guru Ji out of that place. He started for Guru Ji's camp but his horses would not move. On another occasion when he started to something fell in his eyes and he could not see. This time also he became blind. But this time his ego was in light level and he was burning with anger. His associates advised him that their two attempts have failed, the Fakir might be a very beloved of God; so it would be wrong to harass him. Finally, he knows about the situation and decided to go himself for Guru Nanak, and why he was a most popular among the people. When he went and met with Guru Nanak Dev, he felt elated and paid his respect. He stayed some days with Guru Nanak and offered for him to set up a village named by Kartar Pur by Guru Nanak.<sup>93</sup>

There was another Karoria in Lahore by name Duni Chand who had met Guru Nanak earlier and became his disciple. When he knows that Guru Nanak built a village named Kartar Pur near the Ravi River.<sup>94</sup>

#### *Bhai Lehna arrives at Kartar Pur:*

The area around Mukatsar was sparsely populated before Guru Gobind Singh fought a battle against the Mughal army. At the distance of about 13 Kms, toward the North east of Mukatsar there was a village named by Matte-Di-Sarai. In this village one Khatri caste person Bhai Pheru was lived. He had a small shop and famous with his honesty in the village. In 1504 A.D. he got a son named Lehna and he grew up as a religious man. Baber invaded India in 1504, 1519 and 1520 A.D. and the destruction and devastation carried on by him, and reminded the Punjabis as a holocaust. Matte-Di-Sarai feels on the highway from Peshawar to Delhi. The village had been looted by the Baber invaders. So fearing another invasion of the Baber People began to deserting the village. Bhai Pheru also took his family and shifted to Har-ka-pattan, a little distance away from the road, so he crossed the Sutlej and Beas River and settled at Khadur in present Amritsar

<sup>93</sup> Dr. G. S. Chohan and Dr. Meenakshi Rajan, *Shri Guru Nanak Dev Life, travels and teachings*, Pp: 263.

<sup>94</sup> *Ibid.* Pp: 263.

district. Bhai Lehna married with Bibi Khivi. They had four children, two daughters<sup>95</sup> and two sons.<sup>96</sup> When Guru Nanak was found the Kartar Pur, Bhai Lehna Lived at Khadur, Bhai Lehna was the man of a religious disposition he visited the temple of Jawalaji<sup>97</sup> in every year. The pilgrim came from far of places to this temple for worship. From Khadur, one routes passed through Kartar Pur. When Bhai Lehna was met with a devotee of Guru Nanak in his village, who was reciting Guru Nanak's composition, Bhai Lehna was impressed by hearing the hymns of Guru Nanak. Andhe wish to meet with Guru Nanak. Therefore on one of the group visit to Jawalaji; Bhai Lehna requested the group to stop for some time at Kartar Pur. He alone went into the town. He met with an old man and asked him about Guru Nanak. The old man volunteered to take him there and held the rein of his horse to lead his horse. When they reached the place, he was told to tie the rein of horse and wash before the meeting of Guru Nanak. After washed up; when he went inside the house, he was surprised and shocked to see the same old man who had lead the rein of his horse was Guru Nanak. Bhai Lehna felt ashamed apologized. Guru Nanak smiled and blessed him. And after Bhai Lehna gave the name of Angad by Guru Nanak and became the second Guru of Sikhism.<sup>98</sup>

Bhai Lehna was impressed very much for Guru Nanak. So he remained many years with Guru ji in Karta Pur. People from all faith came there to visit. Kartar Pur, for Bhai Lehna there was a good chance to seek about the spirituality. When Guru Nanak asked him to compile japji Sahib, it was only for him to understanding the Sikh religion, but also a test of faith and commitment. One day,

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<sup>95</sup> Bibi Anokhi and Bibi Amro.

<sup>96</sup> Dasu and Datu.

<sup>97</sup> Fire goddess

<sup>98</sup> Dr. G. S. Chohan and Dr. Meenakshi Rajan, Shri Guru Nanak Dev Life, travels and teachings. (publisher: Dr. Inderjeet Kaur, 2012), Pp: 265-267.

Guru Nanak was in (irritant) not a good mood and he said all his disciples to leave his alone. Many of them left him. And some were also with Guru Ji, when they reached in the forest, Guru Nanak again asked him to go back, all were left except Bhai Lehna. There they both saw the dead body on wooden pyre lying in the forest. Guru ji asked Bhai Lehna to eat it. He simply asked, "From which side he should eat it, the head or the feet?" when he reached the feet, he saw Guru Ji Lying. There Bhai Lehna's test was completed. Guru Nanak told him "you are part and limb of my body. From now onward, you shall be called Angad." So after both of them return to Kartar Pur. At the collected his family and the congregation of the devotees at Kartar Pur, in the presence of everybody in the Kartar Pur, he put five paisa and a coconut before Angad and bowed before him. At the same time he handed over his collection of the hymns to Shri Angad. Angad was stood before him with folded hands. Guru Nanak asked him, "O man! Now realize your true self and ask for something;" Guru Angad Dev replied, "good rapport with the congregation, those who has broken away should come back" Guru Nanak Dev said, "I forgave all because of you." On listening to this, Guru Angad Dev fell at the feet of Guru Nanak Dev.<sup>99</sup>

#### *Light merge with the divine light*

Guru Nanak lived for more than 70years. He passed away 22<sup>nd</sup> September 1539 A.D.<sup>100</sup> Guru Nanak Ji's family including his wife and two sons<sup>101</sup> were present at Kartar Pur. The Quarrel about the cremation the body of Guru Nanak was described, in some Janamsakhi explained between the Hindus and Muslims. But finally the rite lies toward the family of Guru Nanak. It is explained that the Samdhi of Guru Nanak was built where Guru Nanak's body was cremated, but

<sup>99</sup> Dr. G. S. Chohan and Dr. Meenakshi Rajan, Shri Guru Nanak Dev Life, travels and teachings, (publisher: Dr. Inderjeet Kaur, 2012). Pp: 294-296.

<sup>100</sup> W Owen Cole and Piara Singh Sambhi, the Sikh their religion beliefs and practice, (London: Rutledge & Kagan Paul Henley and Boston. 1978), Pp: 16.

<sup>101</sup> Shri Chand and Lehan Das.

after it was washed by the water of Ravi River. Daram Chand, the grandson of Guru Nanak and son of Lakhmi Das took some ashes from the Samadhi of Guru Nanak and constructed a new shrine on the eastern Bank of Ravi River, where River did not arose. Near that shrine a town was built, named was Dera Baba Nanak. In the time of Maharaja Ranjit Singh, many successor of Guru Nanak were lived there and Maharaja donated enough land to the Gurdawara, which still stand with the name of Durbar Sahib.<sup>102</sup>

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<sup>102</sup> Dr. G. S. Chohan and Dr. Meenakshi Rajan, *Shri Guru Nanak Dev Life, travels and teachings*, Pp: 296-297.



## Part Two: Growth of Sikhism (development of the Sikhism and rise of Khalsa)

Guru Angad was born on the 11<sup>th</sup> of Baisakh, Sambat 1561 (1504 A.D.) in the village of Sarai Matta near to the Muktsar in the Ferozpur district. He was a Tihun Sub-caste of Khatri, and his family name was Lehna. He had two sons and two daughters. His father was a worshiper of Jawalamukhi;<sup>103</sup> he visited every year to Jawalamukhi. When he died on 1526 A.D., after his death Lehna followed his father's faith and began visiting to the jawalamukhi every year.<sup>104</sup>

Early in the morning, while Lehna was meditated on the goddesses, he heard some hymns from the neighbor called him Jodha. When Jodha was reciting the hymns and it touched his heart. He went toward him and asked whose hymns are you reciting? He replied, that these hymns by Guru Nanak.<sup>105</sup>

He heard about the holiness of Guru Nanak, in 1532 A.D. when his way toward the temple of Jawalamukhi, he tries to meet with Guru Nanak at Kartarpur. He went inside the Kartarpur and met with Guru Nanak. In the date of 1537 A.D. Guru Nanak declared that Lehna was his successor, gave him name Angad or the part of his own body. He did something around him and said his own spirit had gone into his successor's body, which from that moment should be regarded as Nanak himself; and now it's become a common belief among the Sikh's faith that the spiritual light of Guru Nanak was inherited by each successive Guru. Therefore the whole congregation bowed before Angad as their Guru. Guru Nanak's sons were jealous on this occasion. Guru Nanak told Angad to reside at Khadur. Guru Nanak went there and imparts to him the necessary tuition. With the order of Guru Angad, one Sikh person named Paura Mokha, a Khatri caste of

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<sup>103</sup> A goddesses.

<sup>104</sup> Khazan Singh, history and philosophy of Sikh religion, Part I, (Lahore: "Newal Kishor" Press, LTD.), Pp: 108.

<sup>105</sup> K. S. Duggal, the Sikh their lives and teaching, (Vikas Publication house, Pvt Ltd., 1980), Pp: 54.

Sultan Pur, drew up in 1540 A.D. an account of Guru Nanak's travels at the dictation of Bhai Bala. This book is called Janam Sakhi or biography of Guru Nanak. It had been destroyed by the enemies of the Sikhism. He was always true to the principle of his great teacher. He always busy to contemplation, and creeds. He recorded the result of his own devotion observations and tried his utmost to carry out the mission he was charged with. He lived as a Guru for 12 years, 9 months and 6 days and died at Khadur in 1553 A.D.<sup>106</sup>

Guru Amar Das was a Khatri of the Bhala sub-caste and was born in the Parganah of Amritsar in 1479 A.D. he had two sons and two daughters. He was a humble man and supported himself by the hire of a pony which he used for conveying goods from place to place. He was a fond of the society of Faqirs and was always in a search of a good spiritual guide. His spirituality was increased by the hearing of the certain hymns of Guru Nanak. At the age of 62, he came to Khadur and adapted to Guru Angad as his spiritual guide. At that age he was became a zealous votary and willing server person of the Guru. He took fresh water for the morning ablution in the midnight from the River Bias, which was about four miles from Khadur.<sup>107</sup>

During his midnight journey to the River, when he was walk to backwards his all consistency toward the house of Guru. Although he did so much in his life, at least mention of his service that nor would even that he not eat anything from the Guru's kitchen, supporting himself by the small and short earning of his trade in grocery. Guru Angad was noticing him and liked him; he would to put him to the test. The Guru was convinced of his disciple's devotion and sincerity and on the first Magh Sambat 1609 (1553 A. D.) in the presence of the whole congregation said:

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<sup>106</sup> Khazan Singh. history and philosophy of Sikh religion, Part I, (Lahore: "Newal Kishor" Press, LTD.)pp Pp:108-110

<sup>107</sup> Ibid, pp: 111.

“Amru is not homeless, but the home, of the homeless. Strong holds of the defenseless, shelter of the shelter less, strength of the strength less, support of the support less, friend of the friendless, and prop to the world and its faith.” He was declared to be the successor of the Guru Angad, who bowed down before him, and then presenting five piece and a coconut, and walked around him four time as was done by the Guru Nanak on the appointment of Guru Angad.<sup>108</sup>

When his installation was completed in the office of Guru it was advised that Guru Amar Das should reside at Gondwal where he established his head-quarter on the death of Guru Angad. After the death of Guru Angad, Datu proclaimed himself as Guru at Khadur. But Sikh did not recognize him as a Guru. He was jealous for the fame of guru Amar Das, and attacked him and kicked him out of the throne Gondwal. Guru Amar Das apologized for the pain of his feet that suffered by kicking on him and began to living in a lonely place where he secret himself. Guru Amar Das was successful as a teacher. His zeal and activity in preaching, combined with his friendly environments and good personality, secured many people converts to the new faith. He was a wise, humble and patient. He extensively propagated the mission of Guru Nanak and composed many beautiful hymns which are much liked for their simplicity of wording and purity of thought. He organized a public kitchen on a very extensive scale. It was opened for all faiths and every class. Member of all four classes, Brahmans, Khatri, Vaisas and Sudras were, contrary to the old conservative practice and take food at a time on the same table with no distinction whatever. The whole of the income from offered by the people was daily spent in the kitchen. None of them could be question that whether the food was prepared by the Brahman or a low caste Sikh. He declared that nobody allowed go in the kitchen until the food had cooked. When the Raja of Haripur, in the Kangra district was came to the Guru,

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<sup>108</sup>Khazan Singh. history and philosophy of Sikh religion. Part 1, (Lahore: “Newal Kishor” Press, LTD.) Pp: 111-112.



he was allowed to inter and see him on the condition that he would do after the eaten from the his kitchen, and he was agree to do this.

The old Hindu prejudices customs of all sorts, marriage and death ceremonials were changed. Visiting of Hindu and Muslims festivals and Shrine were prohibited.<sup>109</sup>

Once the Emperor Akbar, came to visit the Guru and joined of the food prepared in the Sikh kitchen, he was pleased with it and he offered 12 villages in the Jagir for its maintenance. The Guru refused the offering of Emperor Akbar, explaining that God Himself was maintaining our need and no need of external help. But Emperor persisted of the ground that he considered the Guru's daughter, Bibi Bhani, as his own daughter and wanted to give those Villages to her. Then Guru observed the situation and accepted the offer. The Emperor also gave 500 gold Mohar to the Guru. Guru ordered that they should distribute among the Fakirs and poor men who had assembled at the occasion. The Emperor wondered at it.<sup>110</sup>

Guru Amar Das built to Gondwal a Boali, a large well, the descent to the brink of which is reached by 84 steps with down landing place, and covered the chambers for resting the travelers and taking refreshment during the hot day. It is a common belief among the Sikh, that anyone who bathes on these 84 steps one by one on the same day, repeating the Japji with a true and pure heart to the last step, shall be saved from the eighty four lakhs of transmigration and go directly to the heaven. In every year two fairs are held here, which the Sikh flock from all

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<sup>109</sup> Khazan Singh, history and philosophy of Sikh religion, Part 1, (Lahore: "Newal Kishor" Press, LTD.), pp: 112-113.

<sup>110</sup> Ibid, pp: 114.

direction. The Emperor Akbar had assigned 48 villages for the maintenance of this Baoli.<sup>111</sup>

Guru Amar Das sent 22 of his chosen disciples to different parts of the country to preach and discuss the religion of Guru Nanak with the people. The Guru himself went to the Ganges and other holy places to preach the doctrines of Sikhism. At the age of 95 years 4 months and 1 day, died at Gondwal in Bhadon Sambat 1631 (1574 A. D.). He reigned as Guru 22 years.<sup>112</sup>

Guru Ram Das was the son of Hari Das and Anup Devi, known as Daya Kour. They were belonging to a Sodhi of a Khatri Sub caste. And they lived in Chuna Mondi of Lahore. His family was a God fearing, and living a simple life. After twelve years of a long prayer in 1534 A. D. they blessed a son. They gave the name of his son "Ram Das", he was also known as Jetha the first born. When he was grown up he always searches for holy men. His parent was afraid and they want that he do something for his earning like other people. One day his mother Daya Kaur prepared some food and gave him to go out and sell it. Jetha went toward the bank of River and gave all the food to the band of the Yugis who had not eaten anything that day. Then he came across a party of Sikhs who were going toward the Goindwal to pay reverences to Guru Amar Das. Jetha not go back to home but he joined the Sikhs and came to Goindwal.<sup>113</sup>

When he reached the age of youth, he began to earn his bread by hawking some eatable things. By himself he was a poor man and even he gave away one-fourth of his earning in charity. In Samabat 1611 he went with numerous pilgrimages to Gondwal where Guru Amar Das was lived. Where he carry on his profession, one day Guru Amar Das was about to depute a Brahman to find out a

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<sup>111</sup> Khazan Singh, history and philosophy of Sikh religion, Part I, (Lahore: "Newal Kishor" Press, LTD,) pp: 114-115.

<sup>112</sup> Ibid. Pp: 111-115.

<sup>113</sup> K. S. Duggal, the Sikh their lives and teaching, (Vikas Publication house, Pvt Ltd., 1980), Pp: 90-91.

match for his daughter, Bibi Bhani, when RamDas passed through the street hawking as usual. The lady of Guru directed the Brahman's attention toward Ram Das with the remark that she wanted a son-in-law very like him. Guru Amar Das said:

“Let the specimen be the real son in law”

Ram Das was agreed and marriage took place on 22<sup>nd</sup> Phagan, Sambat 1610 (1554 A.D.). A separate house was built for RamDas in Gondwal. He had three sons<sup>114 115</sup>.

Guru Amar Das found Ram Das a capable person for Guruship and installed him for as a Guru in 1574 A.D. The residence of Guru Ram Das as the village of Ramdas Pur<sup>116</sup>, Guru Ram Das was a man of considerable merit, and peaceful disposition. He became famous among the people for his piety, devotion, energy and eloquence. He was very liberal minded. It is said that once Lal Chand, a merchant of Lahore, presented him with a precious necklace of pearls. At the same time a Fakir was asking for alms. The Guru handed the necklace to him. Once Emperor Akbar was present him 101 gold Mohars. The latter distributed them to the poor on the spot. The Emperor Akbar was impressed and was highly pleased by on his work, and Emperor offered a Jagir of 12 villages in the Parganah of jhubal, but it was politely refused by the Guru. The nominated his youngest son Arjan of his successor. Guru Ram Das died at the age of 47 years at Gondwal Sambat 1613 (1581 A.D.). He reigned as a Guru for 6years, 11 months and 16 days.<sup>117</sup>

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<sup>114</sup> Prithi Chand. mahadeo and Guru Arjan Dev.

<sup>115</sup> Khazan Singh, history and philosophy of Sikh religion, Part 1, (Lahore: “Newal Kishor” Press, LTD.), pp: 115-116.

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<sup>117</sup> Khazan Singh, history and philosophy of Sikh religion, Part 1, pp: 116-118.

Gurdas wrote the collection under the instruction of the Guru. In August 1604 the task was complete and the volume, known as the *Adi Granth*, was installed in the Harmandir. Its first reader was Bhai Bhudha. During the work of compilation the Emperor Akbar was informed that the new compilation contained teachings which were hostile to Islam. When a copy of the composition given to the Emperor, he learnt that it contained the composition of Hindus and Muslims as well as those of the Gurus, and express to his satisfaction he made a gift of gold to the book and of clothing to Bhai Budha and Bhai Gurdas who had brought it. Guru Arjan's own claim for the book was, 'in this verse you will find three things- truth, peace and contemplation: in this to the nectar that is the Name of the Master and which is the up lifter of all mankind.'<sup>121</sup>

In the time 1605 A. D. Sikh was on their high position. At that time Guru Arjan enjoyed the Emperor's confidence. His panth was increasing and he had an important temporal as well as spiritual figure were using the title *Sacha Padshah*<sup>122</sup>. Sikhs were trading in the Horses were founded in the central and Western Asia. The *Sangat* in his hymns was an important thing that as a Guru was an important. Under Guru Arjan a theocracy seemed to be developed day by day. Everything was set fair for the achievement of a great destiny. In 1595, after many years of anxiety, a son was born and the succession ensured. Though at that time guru Arjan was only thirty-two this was a late age to become a father in Indian culture, especially when Prithi Chand still hoped to become leader of the Panth. This dynastic as well as spiritual concern may be seen in the Guru's hymn composed on the birth of his son. With whom he was named Hargobind<sup>123</sup>, He

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had a vision of Sikhism as the faith that unites the Indian spirituality under enlightened and tolerant Mughal rule.<sup>124</sup>

The true Sat Guru has sent the child.

The long-lived child has been born by destiny.

When he came and acquired an abode in the womb his mother's heart became very glad.

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In the tenth month by the lord's command the baby has been born. Sorrow has left and great joy has become manifest.

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To Sikh the Sukhmani or hymn of peace, sung at funeral, is probably Guru Arjan's best known composition. In books written for non-Sikhs the following hymn is invariably included:

I do not keep the Hindu fast or the Muslim Ramdhan. I serve him alone who is my refuge. I serve the One Master who is also Allah. I will not worship with the Hindu, nor like the Muslim go to Mecca, I shall serve him and no other. I will not pray to idols nor say the Muslims prayer. I shall put my heart at the feet of the One Supreme Being, for we are neither Hindus nor Muslims.<sup>126</sup>

### The rise of Khalsa

Guru Gobind was only nine years old when his father's head brought to Anand Pur for cremation. That was a great shock to the child's mind and other family members. This situation was not to be overstated at that time. The leaders of community want to save the Gobind. To avoid from any chance, they shifted young Guru from Anand Pur to the mountain at Paonta. Gobind spent many years

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<sup>125</sup> (Adi Granth: 396).

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Guru Ram Das, the fourth Guru had three sons, Prithi Chand, who was born on 1<sup>st</sup> Assu Sambat 1614 (1557 A. D.) Mahadev, was born on 4<sup>th</sup> Har Sambat 1617 (1560 A. D.) and Guru Arjan Dev, born on 18<sup>th</sup> Baisakh Sambat 1620 (1563 A. D.). The eldest son had bad habits and was speaking a falsehood. And his father termed him as a villain, and ordered to the Sikh not obey him. The second son was always engaged in deep meditation and remained silence. So he was considered unfit to rule as spiritual leader. The youngest son Arjan Dev was capable in all respect and so he installed in the office of Guru on 21<sup>st</sup> Baisakh Sambat 1638 (1581 A.D.), at Amritsar.<sup>118</sup>

Guru Arjan was a first Guru that was born as a Sikh. It is stated that Guru Amar Das had perceived the qualities of Guru Ship in his grandson and predicted for his as a bright future. During the time of Guru Arjan, he built four towns. Amritsar was a one. The other were Taran Taran (raft over the world ocean), eleven miles south side of Amritsar where a great DharmShala was built, another was Kartarpur<sup>119</sup> in the Jullundur Doab, and Shri Hargobindpur on the bank of river of Beas, named after his son.<sup>120</sup>

Guru Arjan was engaged in missionary work and he visited many parts of the Punjab with other Sikhs, Prithi Chand compiled a collection of hymns, including composition of his own, and he put among the people to prove as the authentic scripture of the Sikhs. This thing encouraged Guru Arjan to produce an authoritative collection. Mohan the son of Guru Amar Das possessed his father's compilation of the hymns, that compiled by the first three Gurus. Guru Arjan was ordered to add his father and his own hymns in this collection. Near the side of the Amritsar tank, on a place now assigned by the Gurdwara Ramsar, Bhai

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<sup>118</sup> Khazan Singh, history and philosophy of Sikh religion. Part 1, (Lahore: "Newal Kishor" Press, LTD.), Pp: 118.

<sup>119</sup> City of the creator.

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<sup>125</sup> (Adi Granth: 396).

<sup>126</sup> (Adi Granth: 1136).

of his childhood in his small mountain town on the bank of Jammna. He was taught there Sanskrit and Persian. He learnt ridding and shooting, and he spent much more time on hunting. The classical education and life in a mountain brought out him as a poet. He began to composing the verses in four languages<sup>127</sup>. Sometime he used four languages in one poem. He rewrote the stories of Hindus mythology in his own words. Out of schooling, hunting and writing of verses, there were serious responsibilities for Gobind as a leader for his community. He learnt about the Nanak mission and his four successors. He told about the martyrdom of Guru Arjan, and explained how his son Hargobind was taken up the arms for avenge. When he grew as a manhood, he was able to separate one strand which ran through the confusion of ideas: "That love and forgiveness are stronger than hate and revenge, once a person was convinced that the adversary meant to destroy him, it was his duty to resist the enemy with all the means at his disposal, for then it was battle of survival, not only of life, but of ideals" .It became the *DarmaYudh*. His mission became his life.<sup>128</sup>

He wrote in his autobiography:<sup>129</sup>

"I came into the world charged with the duty to uphold the light in every place, to destroy sin and evil. O ye holy men, know it well in your heart that the only reason I took birth was to see that righteousness may flourish: that the good may live and tyrants be torn out their roots."<sup>130</sup>

In 1686 A. D. they fought the battle of Bhangani. That victory at the battle of Bhangani gave Rai Gobind a great confidence to come his ancestor home from mountain toward the Anand Pur. The attitude of Bhim Chand a feudal of Bilaspur

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<sup>127</sup>Sanskrit, Persian, Punjabi and Hindi.

<sup>128</sup> Khushwant Singh, A history of the Sikh, vol: 1, (London and Bubbay: Oxford university Press, 1963), Pp: 76-77.

<sup>129</sup> Apni Katha.

<sup>130</sup> Khushwant Singh, A history of the Sikh, vol: 1, Pp: 76-77.

was changed. He was searching now to organize the hill chief to resist the Mughal governor. He asked the Guru Gobind to lead the hill men against the Mughals. After few months, when Guru Gobind return to Anand pur he fought a second battle at Nadaun in 1687 A. D. The initial engagement won by the confederate of led by Guru Gobind. After the hill chief decided to come to term with the Mughals leader and avoid another being sent against them. Guru Gobind refused to enter into these discussions with him. Guru Gobind returns to Anand Pur after spending there eight days.<sup>131</sup>

The Mughal Emperor did not approve of the clearance which condoned a defiance of his authority, and he sent his own son Moazzam<sup>132</sup> and General Mirza Beg to the Punjab. The general Beg leaded to the hills and reduced to the hill chief to subservience. Mirza Beg had secret instruction not to bother the Guru. Guru Gobind was left Unmolested for twelve years and he think that he was able to reorganize his community. The first thing was done by Guru Gobind to fortify the center of Anand Pur. He bought the land and built the fortresses, Anandgarh, Keshgarh, fatehgarh and lohgarh. They built fortresses between Sutlej and Jammna, Guru Gobind became very powerful. They spent twelve years in Anand pur, these days were full intellectual activity. Guru Gobind selected his five disciples and sent them to Benaras to learn the Sanskrit and the Hindus text. Those they were able to interpret the writing of the Gurus, which was full of Hindu mythology and philosophy. These five Sikh persons began the school of Sikh theologians known as the Nirmalas.<sup>133</sup>

In Anand Pur the Guru Gobind wrote and reared his family. Four sons, Ajit Singh, jujhar Singh, Zorawar Singh and Fateh Singh, were born to his two wives, Sundari and Jito. He spent much time thinking over the disunity that had

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<sup>131</sup>Khushwant Singh, A history of the Sikh, vol: 1, (London and Bubbay: Oxford unifersity Press, 1963). Pp: 78-79.

<sup>132</sup>Bahadur Shah.

<sup>133</sup>Khushwant Singh, A history of the Sikh, vol: 1, 79-80.

come into the movement organized by the Guru Nanak. He was able to put his fingers on two causes which have contributed to this state of affairs: the great discussion over the succession and the Masnads. Spiritual of the Guru was an integral part of Nanak's teaching. Guru Gobind felt that a living mentor could be now distributed by some other institution which continue the process of Sikhs faith. Guru Gobind had decided a factor in his mind about the revival of Guruship. There were many examples about that, of Prithi Chand, Dhirmal, Meharban, and Ram Rai, each of them had disputed the succession in their time and set up a rival Guru. Guru Gobind had also four sons of his own, he thinks it would be better to end the personal Guru and invest the Guruship in something permanent. There was a book well established by people named Guru Granth, for spiritual guidance. And in other matter than spiritual there was the institution of *Pancayat*, with which all Punjabis were familiar. All he was needed was to adapt the *Pancayat* to the need of the time. Between these two; the Granth and the elected representative of the community (Panth), both were the spiritual and secular function of the Gurus. Guru Granth became spiritual Guru and Panth become secular Guru, and the combination of the both, the Guru Granth Panth.<sup>134</sup>

Before giving of the practical shape of these ideas Guru Gobind decided to abolish the institution of Masnads which had become the growing disruption in the community. In every district they had nominated the Masnads, and they themselves begun to nominate their own successors. Gobind Singh gave his people some things positive that they had destroyed. He had created a martial atmosphere and an expectancy of military action. His father's murder still unrevenged.<sup>135</sup>

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<sup>134</sup>Khushwant Singh, a History of the Sikhs, Vol: 1. (London and Bombay: Oxford University Press, 1963), Pp: 81.

<sup>135</sup> Ibid. Pp: 82.

Guru Gobind was a great scholar in Gurmukhi, Sanskrit and Persian. He appreciated and supported men of letters. He loved with letters as he firmly attached with exercise in arms and military tactics. He grasped the knowledge about all sorts, and showed a high ideal and a pure spirit. After a short time of his succession he declared his new religion of the Khalsa. He designed to create a warrior-spirit as well as motivated to education. He started to awaken his follower toward a new life, and to give to the broad and general institution of Nanak an aim and precision.<sup>136</sup>

Guru Gobind had written about his life's mission. He decided to take practical step to fulfill it. In 1699 A .D. he sent messages to the followers to make of special effort to come to Anand Pur for the festival. It was held at the first Baisakh. Guru said to the Sikh to come with their unshorn hairs and beards. It is said that there was a big crowd. In the early morning Guru appeared before the congregation and drew his sword, he demanded five persons for sacrifices. After some time one rose to offer him. Guru went with his into a tent. A little later the Guru reappeared in front of the people with his blooded sword and asked for another person for sacrifice. In this situation five person was taken for 'sacrifice' into the tent. Then the Guru came out with the five "victims" (he had slaughtered goat instead of) and announced that the Panj Piyare<sup>137</sup> were to be the nuclear of a new community he would raise stich was to be called Khalsa, or the pure.<sup>138</sup>

Guru Gobind baptised the five men in a new manner. He mixed sugar in plain water and stirred it with a double-edge dagger, to the recitation of hymns. He included some of his own composition in the recitation of the hymns. All of

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<sup>136</sup> Khazan Singh, history and philosophy of Sikh religion, Part I, Pp: 167-168.

<sup>137</sup> The choice of number five as in the case of the *puncayat* is significant the followers lines are ascribed to the Guru: "*pancon men nit bartat main hun, Panc milan so piran pir*". where there are five (Elected) there am I when the five meet, they are the holiest of the holy.

<sup>138</sup> Khushwant Singh, A history of the Sikh, vol: 1, (London and Bubbay: Oxford unifersity Press, 1963),82-83.

five were belonged different Hindus caste.<sup>139</sup> They were drink in a one bowl. Their Hindu names were changed and given family names “Singh” Guru Gobind Singh becomes their father and mother was Sahib Devan,<sup>140</sup> and place of birth was Anand Pur. Five sign were prescribed for the Khalsa. They were remain there hair and beard uncut, (kesh) they were carry a comb (Kangha) in the hair to keep it tidy; they were wear always to a knee-length pair of breaches (kecha), worn by soldier of time; they were carry a steel bracelet (kara) on their write wrist; and they were to be ever armed with a Sabre (kirpan).<sup>141 142</sup>

These five emblems were to observe four rules of conducts (Rahat):

Not to cut any hair of the part of body’

Not to smoke, chew tobacco, or consume alcoholic drink;

Not to eat any animal had been slaughter by being bled to death,

And not to molest the person of Muslim women,

At the end of that session Guru Gobind hailed the converters with a new form of greeting:

Vah Guru ji ka Khalsa

Vah Guru ji ki fateh

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<sup>139</sup> One was Brahmin, one was Khatri, and other two were lower castes.

<sup>140</sup> She was the Guru’s third wife, having no children of her own and she was honored by the Guru by being the mother of the Khalsa.

<sup>141</sup> Khushwant Singh, A history of the Sikh, vol: 1, (London and Bubbay: Oxford unifersity Press, 1963), pp: 83-84.

<sup>142</sup> K. S. Duggal, the Sikh their lives and teaching, (Vikas Publication house, Pvt Ltd., 1980), Pp: 196.



The Khalsa or the chosen of the God victory to be our God,<sup>143</sup>

When the recitation of the holy text of the scripture was over, The Guru baptized the five beloved with the nectar. When the Sikhs had been baptized, Guru Gohind Singh was stood before the five beloved with folded hand and prayed to them to baptize him in return. Thus the Guru also becomes the disciple of these five beloved. It was for the first time that a master sat at the feet of his disciples asking him to bless him. At the moment when he had sublime the sip, from that time Guru Gobind Rai became the Guru Gobind Singh. According to a report of the diarist of the Mughal Court to the Emperor in Delhi, twenty thousand Sikhs were anointed that day of the Baisakh. This was the birth of the new nation in the history of Sikhism, or the reincarnation of the Guru Nanak's religion. A drought of Amrit and every Sikh became the Singh, a line.<sup>144</sup>

In the baptismal Guru Gobind did not give the much time to explain the significance of the symbol he made obligatory for his followers. In the emblem, the chief symbols was the wearing the hair and beard unshorn. This had been customary among ascetic in India from ancient time. There was reason to believe that all the Guru after Nanak and many their disciple had hair and beard unshorn. A more important question was that; did Guru Gobind mean to change the faith of Guru Nanak? Yes, and no. it is essential beliefs Guru Gobind introduced that there was no change in the religion. He was on the faith of Nanak, believing in one Supreme Creator who was without form and many other attributes. He rejects the worship of idols. He gave the institution of permanent Guru Ship, as the shape of Guru Granth and in the continuity of the Khalsa Panth. He was the author of so many traditions, he was particularly conscious of the danger of his followers imposing divinity on him.

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<sup>143</sup> Khushwant Singh, A history of the Sikh, vol: 1, (London and Bubbay: Oxford university Press, 1963), Pp: 84

<sup>144</sup> K. S. Duggal, the Sikh their lives and teaching, (Vikas Publication house, Pvt Ltd., 1980), Pp: 195.



For though my thoughts were lost in prayer

At the feet of Almighty God,

I was ordained to establish a sect and lay down its rules. But whosoever regards me as lord shall be demanded and destroyed. I am-and of this let there be no doubt.

I but the slave of God, as other men are,

I beholder of the wonders of creation,<sup>145</sup>

Guru Gobind Singh also believed that the sovereign remedy for the ill mankind was Nam a life of prayer. He did not change the form of prayer and *Adi Granth* remained the scripture of Sikhs. He ejected the asceticism and caste system. His motto was that all mankind as one caste. Like Nanak, he also believed that end of life's journey was the merging of the individual in God. Guru Gobind brought only one change in the religion. Nanak had spread the goodness and Gobind Singh condemned the evil. One preached the love of neighbor, and other the punishment of the transgressors. Nanak's God love His disciples and Guru Gobind's God destroyed His enemies.<sup>146</sup>

In the village of Jatpura he learned about the execution of his two sons, Zorawar Singh, aged nine, and Fateh Singh, aged seven, and the death of his own mother from shock. The news of these murders spread all over the countryside and thousands of Sikhs flocked to the Guru's camp at Kot Kapora to help him to avenge of the crimes. Guru got news that Wazir Khan's force were marching against him. Now the Guru had enough men to make a stand. Guru Gobind spent one year in the country near the Muktasr. The stay was very fruitful, that thousands of Jats became Sikhs and joined the Khalsa. Then Guru was retired for

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<sup>145</sup> Khushwant Singh, *A history of the Sikhs*, vol: 1. (London and Bombay: Oxford university Press, 1963), Pp: 86-87.

<sup>146</sup> *Ibid.* Pp: 88.

some time to the village of Talwandi Sabo, where he was busied sometime with his disciple Mani Singh to preparation of a definitive edition of the Granth, collecting with his own writing and included in the Adi Granth and called Dasam Granth or Dasven Padsa Ka Granth.<sup>147</sup>

From Dam Dama<sup>148</sup> Gobind Singh sent a letter to the Emperor telling him about the perfidy of the crime committed by Wazir Khan of Sirhind. Guru Gobind sends an emissary toward the Deccan and succeeded to hand over the letter to the Emperor. Aurangzeb was apparently looked toward the letter and issued the order that the Guru was not to be molested by any one further. But he was not gone to punish the Wazir Khan. Guru left the Dam Demand went to see the Aurangzeb himself. The Emperor Aurangzeb was died at Ahmed Nager on March 2, 1707 A. D.<sup>149</sup>

The battle for succession started between Aurangzeb's sons. Bahadur shah had shown considerable to Gobind in his trouble with hill chiefs. Guru Gobind felt it was turn to help the prince and sent a detachment of Sikh horsemen who fought in the battle of Jajau on the Jun 8, 1707 A. D. then Guru came to Agra for a formal visit. He was welcomed him and gave him a jeweled scarf and presents worth Rs.60,000 guru remained in Agra four months but Emperor did not take any action against the Wazir Khan. Bahadur shah went toward the Deccan to suppress the rebellion of his brother Kam Baksh. Guru also turned with his band into the south. They arrived in Nanded a small town on the bank of Gurdawari in September. Guru Gobind continued instructing to his followers. His gourds were not allowed to question and stop anyone. One evening two Pathans entered in the Guru's tent, and found the Guru alone. They stabbed him in his abdomen. After

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<sup>147</sup>Khushwant Singh, A history of the Sikhs, vol: 1. (London and Bombay: Oxford university Press, 1963), Pp: 92-93.

<sup>148</sup>The takht Shri Darbar sahib damdama Sahib, one of the five takht or seat of temporal authority of Sikhism. Where Shri Guru Gobind Singh prepared the full version of Guru Granth Sahib.

<sup>149</sup> Khushwant Singh, A history of the Sikhs, vol: 1. Pp: 94.

the Guru's wounds was stitched and they think that it was recover. But the wounds was not recover and Guru was realized that he was a near to end, Guru Gobind assembled the followers and said to them. That the line of Gurus was end with him and all the after that follow the Adi Granth as the symbol of ten Gurus, The Guru Gobind died on hour and a half after midnight on October 7, 1708 A. D.<sup>150</sup>

The two hundred years between Nanak's establishment of the faith (1499 A.D.), and development of Khalsa during the period of Guru Gobind in 1699 A. D. can be equally divided into two parts, in the first hundred years the five Gurus were most acceptable in the both Hindus and Muslims in the social order. It was the monotheistic religion; they rejected the idolatry system of Hinduism. The social order was embraced to all the people, no classes between the people. The door of Sikh temple was open for every person, and Langar of Guru was equal to every class of people. They broke the bread in a one dining mate like as a one family. It is not a questionable thing that the Sikhism of the first five Gurus and the Adi Granth founded ready acceptable among the masses. They responded to it that because it was eclectic, simple, and pronounced by men who were to modest either to claim kinship with God or to clothe their utterance in the garb of prophecy. The Hindu caught the wisdom of Vedas, which knew but little became of prohibited for the learning of the Sanskrit by the Brahmins. The Muslims were reminded of the exhortation of the Sufis. To both the Hindus and Muslims came the messages for their own language Punjabi that they understood. And the Sikh faith was speeded all through the Punjabi language.

The second period of a hundred years was development of the tradition which was the increasable of this social order. The sixth Guru was the first who given the idea of arms, and the tenth Guru was who put the army in a practical

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<sup>150</sup>Khushwant Singh. A history of the Sikhs. vol: 1. (London and Bombay: Oxford university Press. 1963). Pp: 94-95.

shape. The movement also found its martyrs and heroes. Arjan, Tegh Bahadur and the sons of the Gobind were the crown of martyrdom. Hargobind and Gobind, were known as the heroes of Sikhism. The movement had a big succession including a nearly a hundred thousand people that they baptized Khalsa, and masses of community' associates among the Sahajdhari Sikh. The movement had the active support of the majority of the Punjab Hindus who joined it in large members of people. This was the years when was happened the death of Guru Gobind Singh, when the Muslims ruling class exploited the religious sentiment of the Muslims.<sup>151</sup>

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<sup>151</sup> Khushwant Singh, A history of the Sikhs, vol: 1. (London and Bombay: Oxford university Press, 1963), Pp: 89-98.

### **Chapter Three:**

## **Sacred Scripture of Sikhism**

## Part One: Sikh Scripture: *The Adi Granth*

### Formation of Sikh Scripture

Formation of Guru Granth Sahib, the scripture of the Sikhs, marks a watershed in the history of spiritual heritage of Indian sub-continent. Sikh scriptum comprises the sacred writings of Guru Nanak and his five successors, medieval Hindu Bhagats and Muslim Sufis and some Guru-oriented persons associated with the court of the Sikh Gurus. All these writings are collectively known as Gurbani or Bani which literally means speech.

In 1604, the Sikh scripture has been looked upon as the most authentic repository of the divine 'Word'. It enjoys an unparalleled place and importance in the Sikh way of life. Moreover, it is the principle recourse (living Guru) to which the Sikhs turn for guidance to formulate their response to both the secular and religious issues concerning the community. Balwan says that all these factors confer upon the Sikhs the status of ahl-i-kitab which is very unique outside the Semitic tradition. Besides the historical and doctrinal factors leading to the origin of Sikh scripture, its preservation and transmission, compilation and canonization for the subject matter of this study.

### Early History of Sikh Scriptures

The History of the Sikh scripture can easily be traced back to the times of Guru Nanak, the founder of Sikhism. Because his experience of the Numinous forms is very basis of its origin. An examination of Guru Nanak's writings explains that he intensely felt himself to be an intermediary of God to proclaim with the God. The Bani is not merely a product of poetic imagination but relates to the revelation of God. During the course of his itineraries and his stay at Kartarpur whenever Guru Nanak felt that the most obvious religious practice for the Sikhs was the singing of the Guru's Word, and all other ceremonies or rituals were excluded, the clever persons like Prithi Chand began to mix up their own spurious writings with the true compositions of the Gurus to make them current



among the Sikhs. Guru Arjan was keen to ensure unity of belief and practice. so, he undertook to collect the genuine writings of his predecessors together with his own to prepare a grand volume. He personally travelled to Goindval to acquire from Baba Mohan the manuscripts in his possession. These manuscripts remained in the possession of the descendants of Guru Amar Das till the twentieth century. One of these, bearing the date 1595, was in Ahiapur, a village in Hoshiarpur district. However, these manuscripts did not contain all the writings included in the Holy Granth. Guru Arjan had to explore other sources to get the complete works he required.<sup>152</sup>

#### *Bhagat Bani*

Selections from the writings of Hindu and Muslim saints like Kahir, Farid, Namdev, Ravidas, and Bhikhan, most of who belonged to the so called depressed or untouchable classes, were made by Guru Arjan for inclusion in the Granth. All these selections were based on 'the lyrical and living value of the pieces', and not on their doctrinal content. The process had begun with its founder. Many of Kabir's expressions are embedded in the writings of Guru Nanak shows that he had Kabir's writings with him. Similarly, some couplets of Farid are embedded in Guru Nanak's writings.

According to Balwant Singh there is a similar identity or correspondence between the expressions of Kabir and Farid on the one hand and those of Guru Angad, Guru Amar Das and Guru Ram Das on the other. This could be explained only by 'the supposition that the predecessor's of Guru Arjan had before them the writings of these Bhagats'. It is also said that Guru Arjan, thus, was not the first to think of making a collection of their verses but he enlarged the corpus and gave 'a scriptural position' to Bhagat Bani.<sup>153</sup><sup>154</sup>

<sup>152</sup>*A short history of Sikhs*, pp. 28. One such source was said to be the manuscript in the Dharamsala of Bhai Buta Singh in Rawalpindi, in the time of guru Arjan, it formed only a small part of the later enlarged volume

<sup>153</sup>*A short history of Sikhs*, pp. 29-30.

Balwant Singh also writes that some of the Bhagat Bani was collected afresh from the followers of the saints in the Punjab, which accounts for the Punjabi flavor of the language of their hymns in the Holy Granth. It was claimed by Balwant Singh that many other saints requested Guru Arjan to include their compositions in the Granth, but without success. It was his opinion that they were rejected either because of their Vedantic leanings or because of their hatred for the world, or for women. Among the rejected compositions were those of Kahna, Chhajju, Shah Husain, and Pilo. Guru Arjan wanted to inculcate healthy optimism and joy in worldly duties and responsibilities, but neither tearful astaticism nor other-worldliness.

#### *Compilation of Guru Granth: A great work of Guru Arjan*

The selected material was reduced to writing by Bhai Gurdas at the dictation of Guru Arjan. Arranged on the basis of Rags, the writings of the Gurus came first in the order of their succession, each calling himself by the common appellation of 'Nanak'. After it followed the writings of the saints, beginning with Kabir and ending with Farid whenever a piece from him was available, after the shlokas of Kabir and Farid, came the savvyas of the contemporary bards (bhalts) who sum up the characteristics of the Gurus. A short piece (sadd) of Sundar on the death of Guru Amar Das, and a few lines of Mardana were also included in the Granth. The shlokas left over from the Vars came before the closing epilogue in which Guru Arjan comments on the importance and significance of the Holy Granth. There are three things: Truth, Harmony, and Wisdom; these are seasoned with the Name of God, the ground of all; whoever tastes it will be saved. *Adi Granth* was meant for the regeneration of mankind. The compilation of Granth was 'the greatest work' of Guru Arjan's life. Begun after 1595, it was completed in 1604. The Granth was then installed in the central Temple at Amritsar, and Baba Buddha was appointed its first Granthi or custodian. 'The hymns of the

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<sup>154</sup>The authors cite examples of similarities between Kabir and Guru Nanan

Gurus, which are before us', said Bhai Gurdas, 'are superior to the Vedas and the Quran'.<sup>155</sup>

It is said that the Holy Granth prepared by Guru Arjan came into Ohir Mal's possession and remained with his descendants at Kartarpur.<sup>156</sup> It was brought to its 'present final form' by adding the hymns of Guru Tegh Bahadur under different Rags. Guru Gobind Singh reproduced the whole Adi Granth from memory during his stay at Talwandi Sabo, now called Damdama Sahib and often described as the Guru's Kashi, finds no support in the works of the Sikh writers. There is a copy of the Holy Granth at Patna, bearing the date 1691, which contains the hymns of Guru Tegh Bahadur in their proper places. Another such copy found at Dacca had been inscribed in 1675, the first year of Guru Gobind Singh's accession. The Holy Granth was not re-edited at Damdama Sahib. It was, and four hymns were added under So-Purkh; certain unauthorized pieces, which had crept in at the end of some copies, were expunged; and certain spellings were amended. Before the end of his life in 1708, Guru Gobind Singh told the Khalsa that the Panth henceforth was to be guided by the teachings of the Gurus incorporated in the Holy Granth.<sup>157</sup>

#### *Guru Granth Shabad & Guru Gobind Singh*

Balwant Singh writes that ofAuthenticated by Guru Gobind Singh, the Granth came to be known as Guru Granth Sahib in the early eighteenth century as the logical culmination of a process that had started much earlier. 'A mystic unity was established between the Word and the Guru on the one hand, and the Guru and the Sikh on the other'. Great respect began to be paid to the incorporated Word; even the Guru used to have a seat lower than that of the Scripture. The Sikh congregations acquired great sanctity due to the belief that the spirit of the Guru lived and moved among them. 'They began to assume higher and higher

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<sup>155</sup> *A short history of Sikhs*, pp. 28, 30-31.

<sup>156</sup> *Ibid.*, pp. 49.

<sup>157</sup> *Ibid.*, pp. 31-32, 71-71, 74-75

authority, until collectively the whole body, called the Panth, came to be regarded as an embodiment of the Guru'. Guru Gobind Singh received baptism from the Sikhs initiated by him. Golind Singh separated the personal and the scriptural aspects of Guruship. 'The one he gave to the Khalsa and the other to the Holy Granth. Both acquired the title of Guru, and were to be addressed as Guru Granth and Guru Panth'.<sup>158</sup>

The Holy Granth prepared by Guru Arjan and the Damdami Bir prepared by Guru Gobind Singh were intimately linked with each other. The status of the Granth as the Guru was linked up with the Sikh conception of the Word (shabad).

Looking for the earliest reference to the Granth we find that some manuscripts of the second half of the seventeenth century refer to the Granth of the fifth Guru inscribed by Bhai Gurdas.<sup>159</sup> A Rahitnama of the early eighteenth century refers to the Granth Sahib prepared by Bhai Gurdas on Guru Arjan's dictation because the Millas, Prithi Chand and his son Miharban, had started preparing their own Bal:li.<sup>160</sup> This Rahitnama refers also to a message of Guru Gobind Singh to the grandson of Dhir Mal at Kartarpur that the Granth Sahib in his possession may be sent to him. The Sodhi at Kartarpur refused to comply.<sup>161</sup>

#### Shabad's of four Gurus

Kesar Singh Chhibber states that Miharban appropriated the epithet 'Nanak' for his own compositions, and the Millas compiled a granth, containing the shabads of the first four Gurus. They were keen to establish their right to Guruship. It was said that when Guru Arjan heard a Sikh reciting a shabad of Miharban he told Bhai Gurdas to draw a clear line between authentic Bal:li and

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<sup>158</sup> *A short history of Sikhs*, p. 105

<sup>159</sup> The scriptural manuscripts at Dehra Dun and Patna Sahib, for example, refer to the Granth of Guru Arjan that was inscribed by Bhai Gurdas

<sup>160</sup> *Ibid.*, p. 82

<sup>161</sup> The *Caupa Singh Rahit-Nama*, edited and translated by W.H. McLeod, Dunedin: University of Otago Press, 1987, p. 92.

the spurious compositions of the Mililas.<sup>162</sup> That was why the Adi Granth was compiled. Chhibber refers to Guru Hargobind instructing the Sikhs to read the Granth-Pothi in dharmsiils.<sup>163</sup> Balwant Singh wrote that When Dhir Mal refused to lend the Granth to Guru Gobind Singh; he got a new copy prepared.<sup>164</sup> He declared the Granth to be the Guru.<sup>165</sup> The Sikh of the Guru should live in accordance with the teachings of Guru Granth Sahib, says Chhibber.<sup>166</sup> Indeed, the Tenth Master had given the gaddi of Guruship to Granth Sahib. Granth of Guru Arjan and the Granth of Guru Gobind Singh were not to be bound together, but they were like real brothers and both could be regarded as Guru. The elder was the Tikka Guru.<sup>167</sup> Chhibber reiterates towards the end of his work, however, that the Adi Granth was the Guru in his time; not to recognize this was to be a reprobate (bemukh).<sup>168</sup> The true Sikh believes in the truth of the Guru Granth.<sup>169</sup>

the Adi Granth and Bhai Gurdas

Sarup Das Bhalla makes a more comprehensive statement on the making of Guru Granth Sahib. It was Guru Arjan who decided to prepare a distinctive Granth for a distinctive Panth. Arjan told Bhai Gurdas to collect the Balni of all the Gurus and the Bhagats, and to separate the true Balni from the false. Bhai Gurdas submitted that all the Pothis in the possession of Sansram, son of Guru Amar Das's son Mohan, should be obtained first and then other Balni should be collected to compile the Granth. Guru Arjan sent a purohit to bring Pothis from Sansram but Sansram refused to part with the Pothis dear to him as his life. A

<sup>162</sup> Kesar Singh Chhibber, *Bansacalubana Dasab Patshahian Ka*, ed Ratan Singh Jaggi, Parkh, ed S.S Kohli, Chandigarh: Punjab University, 1972.

<sup>163</sup> *Ibid.*, pp. 50-51

<sup>164</sup> *Ibid.*, p. 67

<sup>165</sup> *Ibid.*, pp. 126.

<sup>166</sup> *Ibid.*, pp. 136, 164, 197

<sup>167</sup> It is interesting to note that Gultak and Pothis for Chhibber were like sons and grandsons of the Granth

<sup>168</sup> Kesar Singh Chhibber, *Bansacalubana Dasab Patshahian Ka*, ed Ratan Singh Jaggi, Parkh, ed S.S Kohli, Chandigarh: Punjab University, 1972., p. 214

<sup>169</sup> *Ibid.*, pp. 221, 222



chanat was composed by Guri Arjan in praise of Baba Mohan and went to him with Satta Rababi and some Sikhs. Baba Mohan asked Guru Arjan the purpose of his visit. The remaining Balni was then collected from all possible places. Sarup DasBhalla gives the sakhi of Paira Mokha's visit to the capital of Raja Shiv Nabh for obtaining the Pran Sangafi which eventually, however, was consigned to the river.<sup>170</sup> Inspired by Guru Arjan; Bhai Gurdas started the process of selection and writing. He prepared the Granth, sifting the authentic Gurbani from spurious compositions.<sup>171</sup>

Balwant Singh writes that When it came to Bhagat Bani, Bhai Gurdas began to suspect that Guru Arjan himself was composing Balni in the name of different Bhagats. Guru Arjan revealed to Bhai Gurdas the Bhagats sitting behind a curtain. He was asked to accompany them to bid farewell to them. He walked with them for some distance and then bowed his head to say farewell. He could see none of them when he raised his head. They had instantly vanished. Among them were Ramanand, Kabir, Ravidas, Namdev, Sadhna, Sen, Trilochan, Pipa, Jai Dev, Dhanna, Beni, Parmanand, Mirabai, Bhikhan, Surdas, and Shaikh Farid. Guru Arjan said to Bhai Gurdas that they had come on their own to request him to include their Bani in the Granth in order to remain close to the Gurus.<sup>172</sup>

It is claimed by Sarup Das Bhalla that Shah Husain and Chhajju Bhagat came to see Guru Arjan. He said to Chhajju to recite his compositions, but Chhajju remarked that he was merely a moth before the sun. Guru Arjan appreciated his humility. It is said that Shah Husain recited his composition, beginning with the line: sajna botan dija naNi. Guru Arjan was pleased with Shah

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<sup>170</sup> Surap Das Bhalla, *Mohima Prakash*, ed. Gobind Singh Lamba and Khazan Singh, Patiala: Bhasha Vibhag, Punjab, 1971, pp. 358-61, 365-68

<sup>171</sup> *Ibid.*, p 362-64.

<sup>172</sup> Surap Das Bhalla, *Mohima Prakash*, ed. Gobind Singh Lamba and Khazan Singh, Patiala: Bhasha Vibhag, Punjab, 1971, pp. 369-71. Significantly: Sarup Das Bhalla regards all saints as equal as incarnations of Bhagwan.



Husain and blessed him with love and gian. Kahna said to Guru Arjan and insisted that his compositions should be included in the Granth.

## Part Two: Baba Farid and the Formation of Adi Granth

### Poetry of Baba Farid

The life history of Sheikh Farid is found in the writing and tradition of his Muslim devotees and biographers.<sup>173</sup>

Muslims biographers have mainly stressed his learning in Persian and Arabic with such of his appellations as Sheikh Ul Islam and Sheikh-E-Kabir. This art of his personality is, no doubt, truly conveyed and preserved in the writings of the sheikh's Muslim biographers. Gurbachan Singh writes that there is another aspect of his personality as the Sufi Saint which is expressed by the popular title of 'Baba' or Holy Father, who gave of his love to the people and used his healing touch to cure their sorrow and suffering people come to him for miraculous cures and for escaping disaster and evil influences. All this was the usual way of venerating Sufis and holy men of various Orders. It is said that is was written by Gurbachan Singh that the learning of Sheikh Farid has not been preserved because, as averred by his disciple Sheikh Nizamuddin Auliya<sup>174</sup>, in the Chishti tradition the Saint did not write books, his love for the people and his fatherly benevolence is preserved in the title of 'Baba' by which so many generations have remembered him and by which he is still remembered. Due to this reason all Muslims refer to him---- an unusual phenomenon. As 'Shakar-Ganj' he is placed on a high pedestal as a Sufi with extraordinary power which was bestowed on him by divine favour.<sup>175</sup> Baba Farid was born in the vicinity of the town of Multan in as area where the Multani variety of

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<sup>173</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi; Baba Farid Memorial Society, 1973), pp. 59

<sup>174</sup>Syed Afzal Haider, *Zikr e Farid*, pp.55

<sup>175</sup>*Ibid.*, pp.56

### Baba Farid: A poet of different languages

Punjabi is spoken since recorded time to this day. Sheikh Farid inherited his learning in Persian and Arabic and also acquired and imbibed it from the atmosphere of learning around him, as from those numerous scholars who were at that time (in the last quarter of the twelfth century) migrating into India to escape the Mongol terror. He remained at the place of his birth and Multan,<sup>176</sup> he is known to have spent long years in Delhi, Hansi and also Ajmer, where the language would be some variety of Hindi or Hindavi. The people, as they came to the Sufi Saint for spiritual instruction or blessing or with their problems, must have spoken in the local dialects. The saints must have replied to them in more or less the same dialects which, of course, would be embellished with some part of the learned vocabulary to convey the précised shades of religious thought. The terminology of religious derived from Arabic and Persian must have thus become gradually familiar to the people from Sufi sources, just like vocabulary of administration derived from the daily business of life.<sup>177</sup>

It is not conceivable that the saints would have spoken to the common people in Persian,<sup>178</sup> though Persian would be used along with Arabic in learned discussion, in administration, and in theology contexts.<sup>179</sup> Gurbachan Singh writes that some of these teachers or their devotees must have composed poetry of spiritual experience and moral exhortation in the language of the people and incontrovertible fact.<sup>180</sup> It is a reality that in the Punjab over the centuries and till today, Muslims have composed religious poetry of various genres in Punjabi and this contains Hamd (Praise of God), Naat (Praise of the Prophet), Qissa (Tales of Prophets, holy men) and devotional hymns and such other varieties of work on

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<sup>176</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi; Baba Farid Memorial Society, 1973), pp. 59

<sup>177</sup>*Ibid.*, pp.59

<sup>178</sup>Syed Afzal Haider, *Zikr e Farid*, pp.55

<sup>179</sup>*Ibid.*, pp. 101

<sup>180</sup> Talib, Gurbachan Singh, 'Baba Sheikh Farid, pp. 60

pious themes<sup>181</sup>. Gurbachan Singh also describes that Poetry of Sufis in detail and writes that as a matter of fact, even secular stories like that of Heer were given Sufistic slants, so that they are romances as well as allegories. He proves his arguments and writes that one of the most popular stories in the Muslims world, that Yusuf and Zuliekha, is found in dozens of versions in Punjabi<sup>182</sup> Whole treatises on the Shariat and on Sufism have also been composed in Punjabi verse. Muslims have bowed with reverence, gone into ecstasies and shed tears emotion over these compositions. So it is not difficult to conceived that a great Sufi and teacher like Sheikh Farid found time to compose poetry of his spiritual experiences in Multani Punjabi for the people among whom he spent the years of his childhood and youth and more than sixty years of his holy Ministry after he settled down at Ajodhan, Now after it Gurbachan Singh Claimed that Guru Nanak and his spiritual successors<sup>183</sup>, the holy Gurus of the Sikhs, dissolved a small fragment of this poetry and this has been preserved in the sacred Granth Sahib. He also writes that for this chance preservation, generations of Punjabis, as of people everywhere who honor Sheikh Farid, should be grateful the Gurus and to the Sikh tradition.<sup>184</sup>

#### *Baba Farid's poetry and the Holy Granth*

The Granth Sahib is sacred scripture of the Sikh faith, which contains the spiritual and devotional compositions in the form of poetry, of the first five Gurus of Sikhism and of a number of Bhaktas or saints drawn form various castes and creeds, besides, there are the compositions of some Bards who attended upon Guru Arjun who was fifth in Guru Nanak's line and gave the final shape ot the

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<sup>181</sup> Talib. Gurbachan Singh, ' Baba Sheikh Farid., pp.60

<sup>182</sup>Syed Afzal Haider, *Zikr e Farid*, pp.65

<sup>183</sup>Ibid, pp. 105

<sup>184</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi: Baba Farid Memorial Society, 1973),. pp. 60

Granth Sahib.<sup>185</sup> The most important among the Bhaktas represented in the Holy book are Kabir, Ravidas, Namdev and Farid. These find of compositions have been selected by the Guru for inclusion on their satisfying certain criteria.<sup>186</sup> Moreover, they must not be believers in caste distinctions, must maintain a humanitarian attitude and be free from adherence to objectionable practices of the kind found, for example, among the Shaktas and practitioners of black magic rites and they must be free from superstitions and should not mix false beliefs of any kind with their teaching.<sup>187</sup> Sikh writers claimed that it was no objection to the compositions of any these saints that they came, for example, from a faith different from the Guru's own, such as Islam. What were stressed were those aspects of religion which must bind mankind in tolerance, harmony and the higher morality of humanitarianism. Gurbachan Singh writes that these saints must have a spiritual vision, again coming from whatever tradition, which should establish an intimate relationship between man and God.<sup>188</sup> A stress on surface conventions and rituals must be eschewed. These compositions were taken from a wide range, while making a collection of hymns. It is also claimed by Gurbachan Singh the Gurus sought to provide for the Indian public a people's Bible which must build understanding and uplift thought and belief, and combat the influence of the creeds which promote hate and rancor of Baba Farid's Bani of Kalam (Sacred word) in the Granth Sahib may be viewed when the hymns of Kabir, Ravidas, Namdev.<sup>189</sup> Farid or any other saint, are recited or sung, no Sikh must sit at a higher place than the spot from where these are being enunciated. Each word has become the sacred Bani by being incorporated in the Granth Sahib, for example,

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<sup>185</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi; Baba Farid Memorial Society, 1973), pp. 62

<sup>186</sup>*Ibid.*, pp.60

<sup>187</sup>Syed Afzal Haider, *Zikr e Farid*, pp.69

<sup>188</sup>*Ibid.*, pp. 102

<sup>189</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings*, pp. 66

in Sikh holy assemblies and even in the Holy oh Holies of Sikhism, Sri Hari Mandir at Amritsar<sup>190</sup>

(The Golden Temple) the word of *Baba Farid* calling upon man to render Namaz (The Muslim Prayer) are recited or sung, and are listened to with reverence. A number of other themes in Farid are also expressed in terms of the Muslim tradition, though their appeal is universal. Its universality of appeal is the main reason why the words of this great Muslim were selected.<sup>191</sup> Nothing sectarian has been allowed to enter the Guru Granth. All that has been selected has been invested with equal value and sanctity. It is thus as a liered feature of the Sikh faith and its Scripture which has not had the opportunity to be sufficiently appreciated but which, in the face of the preailing sectarian hate, is of inestimable value as an exemplar to mankind.<sup>192</sup>

Gurbachan Singh writes that Guru Nanak in his earliest life story, entitled *Puratan Janam Sakhi*, is recorded to have met Sheikh Ibrahim, called by the biographer Sheikh Brahm, twice at Patan or Pak Patan. This story is told without precise detail, but the broad features are noticeable, that Guru Nanak met the reigning sion of the house of Baba Farid.<sup>193</sup> Guru Nanak spend considerable time with him, Sikh historian claim that it is undoubtedly from this source that the Guru acquired the Bani of Baba Farid in Multani Punjabi, written in the Persian Script in which all Punjabi compositions of Muslims were recorded.<sup>194</sup> It is a strage and inexplicable mystery that no other source, except the Sikhs, has cared to preserve the teaching of Baba Farid in his own spoken language. Even with his monastery at Pak Pattan in Pakistan, where his descendants still hold spiritual authority and carry on his tradition of Khanqah and Langer (Hospicecum-Prayer

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<sup>190</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi; Baba Farid Memorial Society. 1973), pp.66

<sup>191</sup>Syed Afzal Haider. *Zikr e Farid*, pp.71

<sup>192</sup>*Ibid.*, pp. 105

<sup>193</sup>Talib, Gurbachan Singh. 'Baba Sheikh Farid', pp. 65

<sup>194</sup>*Ibid.*, pp.65



House and Free Kitchen) his compositions are not available. These descendants are notable of the area and have been so for generations.<sup>195</sup> So this intriguing phenomenon is at present difficult to resolve. It is also written by Sikh Scholars that Guru Nanak acquired whatever of the spiritual compositions of Sheikh Farid that were available to him in the common language. Guru Nanak had little use for whatever was written in the learned languages, Persian and Arabic,<sup>196</sup> because he was not preparing a system to Theology or Philosophy, but sought to bring peace to a world which was burning with suffering. Hate ignorant bigotry and tyranny were rampant in the world around him and he made use of vision of a true religion and a pure heart.<sup>197</sup> This naturally would require speaking to the people in words which they could understand. Saints have spoken in the popular tongue in contradistinction to scholars through the ages Guru Nanak very carefully studied Sheikh Farid's compositions, as also did his successors.<sup>198</sup>

This is evidenced by the fact of their appending continuations; elucidatory comments of this may be studied from the text as preserved in the Granth Sahib. This has been done also in the case of the Bani of certain other Bhaktas, where the Guru thought it necessary to make additions.<sup>199</sup> These additions are remarkable for the care with which the poetry in the original was recorded and edited. One prominent example of this process is seen in the case of Sheikh Farid's hymns in the measure Suhi. In this measure occur the famous hymns of Sheikh Farid, beginning with the words '*Bera Bandh na sakon bandhan ki vela*'. This hymn is full of deep composition for man's neglect of his spiritual life, and is didactic not in a direct, crude manner, but through melting man's heart to realize the perilous state into which he has fallen, like an ill-equipped boat sinking. This hymn is

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<sup>195</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi; Baba Farid Memorial Society, 1973), pp. 65

<sup>196</sup>*Ibid.*, pp. 66

<sup>197</sup>G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings*, pp.66

<sup>198</sup>Syed Afzal Haider, *Zikr e Farid*, pp.63

<sup>199</sup>*Ibid.*, pp. 105

given in full in the redereing of the Baniof Baba Farid appended to this book<sup>200</sup> Guru Nanak's response to his hymn is in the same measure and in similar imagery. In elucidating this poem fully, the author may seek the reader's indulgence to reproduce from his book, *Guru Nanak- His Personality and Vision*, page 59-60, a passage being upon this point.<sup>201</sup>

The haunting beauty of this lyric, which's magic and charm no attempt at translation can convey, could not defect the Guru's mind, ever awake, from his ideal. He saw a pessimistic strain in Farid's accents. Die man must some time, but it is never too late to seek the Portal of God, to turn his face towards Him. Good actions never go waste. Each such action goes, in current Indian parlance, into man's account, forming his soul' adding to his cycle of births or annulling it.<sup>202</sup> If his actions be entirely free of the taint of passion. There was the implicit Muslim belief in a future heaven or hell in Baba Farid's lyrics. The Guru provided as sequel to it a corrective brimful of infinite faith in God.<sup>203</sup>

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<sup>200</sup> Talib, Gurbachan Singh, 'Baba Sheikh Farid.(New Delhi; Baba Farid Memorial Society, 1973), pp. 64

<sup>201</sup> Ibid, pp.64

<sup>202</sup> Syed Afzal Haider, *Zikr e Farid*, pp.65

<sup>203</sup> Ibid., pp. 103

## **Chapter Four:**

### **Influence of Baba Farid's Poetry in the Formation of Sikhism**

## Part One: Place of Baba Farid's poetry

### The Farid Bani

It is the huge spiritual reputation which had progressively accrued around the saint which helps account for the inclusion within the Sikh Scripture *Adi Granth* by the Sikh Gurus of a number of short compositions labeled as being by "Baba Farid" in view of their scriptural context; these may be collectively referred to as the Farid bani. This term of course reflects a Sikh rather than a Muslim understanding of their special character. Although there is an endless stream of books in Punjabi, English and Urdu which continues to be published about Farid and his poetry,<sup>204</sup> it is important to remember just how little of the Farid of bani there is. It is made up of hardly more than 300 individual verses, collectively amounting to only some 7 of the *Adi Granth's* 1430 printed pages. The equivalent of 5 of these pages is covered by 112 mostly very short *shaloks*, while four quite brief *shabads* make up the rest. The small size of this corpus and the heterogeneous character of the individual *shaloks* marked it hard to achieve any very full picture of the individual understanding of Sufi ideas they may be presumed to convey.<sup>205</sup>

### Importance and Significance of *Farid-bani*

However the importance of the Farid-Bani is unquestionable. It is the only clearly defined contribution by a unambiguously Muslim Saint-Poet to the Sikh scriptural, this point is important that it is the only substantial collection of vernacular verses which is attributed to a Sufi Saint of this early period in India, when Persian was the dominant language of Sufi<sup>206</sup>

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<sup>204</sup> For more detail: see, B.S Annand. *Baba Farid* (New Dehli: Sahitya Akedemi, 1975)

<sup>205</sup> M.Akram Choghatai (ed.), *Babaji: the life and teaching of Farid Ud Din Gang-e-shakar* (Lahore Sang-e-Meel, 2006),

<sup>206</sup> GandaSingh (ed.) *Baba Sheikh Farid Gang-e-Shakar* (Patiala: Punjabi University 1991); Afzal Haider and A.A Husain (eds.), *Baba Farid Gang-e-Shakar* (Lahore: Kalassik, 1992)

The significance and importance of the Farid-bani for the literary history of the Punjab is further enhanced by its poetic language, which is more specifically Punjabi in dialectal character than is characteristic of the Gurbani as a whole<sup>207</sup> Unlike the usual idiom favored by Guru Nanak which might be called a mixer of Punjabi with the western Hindi-based saint Bhasha, the “south-western” style of the Farid-bani is marked by the selective use of the futures particularly characteristic of the language of the South- Western Punjab, formerly often called Multani, Now a day reliable as Saraiki in Pakistan.<sup>208</sup>

#### Salient Features of Farid's *Shaloks*

In view of its content too, the Farid-bani stands out in the Adi Granth for the frequent vividness of its poetic imagery and for the urgency of its message inevitable coming of death and of the need to turn away from worldly pleasures to work on the spiritual discipline which is the true purpose of this brief human existence<sup>209</sup>. These kinds of features are already visible in the well-known little *shabad* in Rag Suhi Lalit beginning *bera bandhi na sakio*.<sup>210</sup>

You could not build a raft; that time was lost.  
How can the brimming lake now be crossed?

Let not the safflower burn your hand, my dear.  
How weak she is, how strong the Lord's command!  
No more than milk to teat may she be joined.

<sup>207</sup> Cf. C. Shackel, “‘South-Western’ Elements in the language of the *Adi Granth*”, *Bulletin of SOAS* 40: (1977), pp.36-50, and “The South-Western Style in the *Guru Granth Sahib*”, *Journal of Sikh Studies* 5:1 (1978), pp.69-87

<sup>208</sup> M.B Sagar (ed. Trans), *hymns of Sheikh Farid* (Amritsar: Guru Nanak Dev University, 1999); Sahib Singh (ed.), *Salok te Shabad Farid ji Satik* (Amritsar: Singh Brothers, 1975)

<sup>209</sup> D. Matringe, “‘The Future has Come Near, the Past is Far Behind’: A study of Shaikh Farid's verses and their commentaries in the *Adi Granth*,” In A.L dallapiccola and S.Z -A Lallemant (eds), *Islam and Indian Regions* (Stuttgart: FranzSteiner, 1993) ,vol.1, pp.417-42

<sup>210</sup> G.S Talib, *Baba Sheikh Farid Shakar Gang* (New Dehli: National Book Trust, 1974). expression as well as of Sufi record.<sup>210</sup>

Farid says: Friends, the Lord will call the soul  
Sadly to fly this body's dusty pall [Suhif2]

These kind of features are characteristic of the 112 largely instructional *shaloks* which, since they make up the bulk of the *Farid-bani*, will be the principal focus of this research, most of the Farid *Shaloks* are in the minimal format of the *doha*, the classic teaching couplet of medieval India, the *doha's* are consisting of two rhyming verses, each divided into half-verses of no more than three or four words each, has room only for the most condensed image and the most succinct messages.

The *shaloks* of Baba Farid are individual miniatures, so while there are some natural pairings and mini-sequences in the order in which they appear towards the end of the *Adi Granth*, no overall pattern can discerned without artificial effort. Since these *shalok* would be inappropriate to expect them to provide a systematic presentation of Sufi ideas, although they individually reflect the well-known Sufi teachings, whose goal is to foster a love and awareness of receives a sharply lyrical expression, as in the vivid local imagery of such *shaloks* as

Although for friends I seek, not in one ten is real  
Like burning dung I reek, for my beloved one. [SIF87]

#### The Message of *Shaloks*

However, their dominant mode is didactic, with a heavy focus on the theme of *memento mori* 'remember that you must die', a theme which has a naturally sharper resonance in a religion like Islam, in which each human life is extinguished in the grave, than in religions of the Indic tradition like Sikhism with their conception of the cycle of rebirths. The theme is conveyed in a variety of striking formulations, like the ultimate fate of every Muslim:



Umbrella-shaded kings whose praises  
Bards to drumbeats cried  
Have gone to slumber in the grave  
With orphans at their side.[SIF45]

The most frequent mentioned figure from the Islamic pantheon is consequently Izraeel, the angel of death, who comes to all; however beautiful they may once have been:

The lovely pot is broken; its rope has frayed away.  
In whose house is Azreal a guest to-day?

It is the message of Sufis that the true purpose of life is to counter the lack of awareness, or *ghaflat*, and come to an awareness of God who is ever mindful of us.

There are, after all, no second chances in a religion which does not believe in rebirths:

Night ends, but still you sleep; you die while living yet  
Though you forget the Lord, still He does not forget [SIF107]

In many of Baba Farid's *shaloks* the message is thus conveyed quite directly, with an unadorned gloomy power. But others give it added point through the use of local imagery, as in the warning cry of the ferryman to his passengers:

In pain the day is spent, in grief the night is passed.  
'Upon the shoals,' he cries, 'the ferry is stuck fast. [SIF85]

It is reality that these are the simple images which make many Farid *shaloks* attractive and memorable, like this picture of the fate of the soul which finds itself temporarily in the world like a migrant wild goose:

Upon the brackish pond, the geese came to alight.  
They dip their beaks but drink not, burning to take flight [SIF64]

## Part Two: Authenticity of Shaloks of Adi Granth

### *Baba Farid's Poetry in Persian and Punjabi language*

However we cannot hope to go beyond this and prove from internal evidence that Baba Farid was the sole author of the *Farid-bani*. It cannot be dated to earlier than the sixteenth century on linguistic grounds, both because its language is similar in chronological profile to most of the rest of the *Adi Granth* and because we lack reliable comparators in the form of thirteenth century vernacular texts. Some have seen autobiographical expression in the verse:

My bread is made of wood, and hunger is my salt:  
Those eating buttered bread will suffer pain's assault. [SIF28]

But it was hardly conceivable that the saint would have ostentatiously drawn attention to himself in this way, and it was surely easier to suppose that this is a verse dating from after Farid's Death, produces by a devotee inspired by the legendary example.

However nor the early Persian sources provide much in the way of external evidence. While they had been agreed to give a wonderfully authentic picture of Farid as a Sufi Shaikh, and of his oral teachings, they did not have much to say about him as a poet. They located him in the world of Persian poetry, whose texts formed the basis of the central Chishti ritual of the *sama'*. He was closely associated with such figures as his immediate disciple Jamal ud Din Hansave, a significant Persian poet as well as a notable writer in Arabic, and Farid is quite often himself recorded as quoting Persian, sometimes even Arabic verses apposite to a particular occasion, although it is unclear how many of the *shi'rs* and *rub'ais*, if any, he actually composed.<sup>211</sup> So far as the modern times of the occasional passing mention of his having said something in an Indian language. Among the early Persian records, however, only in the *Siyar ul Auliya* is there a

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<sup>211</sup> Cf.S.A.H. Abidi., "Baba Farid as a Persian Poet", in G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi: Baba farid Memorial Society, 1973), English section, pp. 58-62

single instance of a vernacular verse uttered by Baba Farid. But unfortunately the scribal misunderstanding which has generally texts means that the proper sense of this verse is hardly recoverable.<sup>212</sup>

While it is also surprising that there is no evidence from the Punjab for any early tradition independent of the *Adi Granth* of the transmission of a collection of vernacular verses by Baba Farid, this may be accounted for by the almost exclusively Persian focus of the early Sufi record. So a few years ago, important early confirmation of the Gurmukhi record of the *Farid-bani* was discovered from the Deccan, by Professor Carl Ernst in the course of his research the early development of the Chishti centre at Khuldabad, which was established by Nizam ud Din Auliya's disciple Burhan ud Din Gharib (d. 1337).<sup>213</sup>

The *Hidayat ul Qulub* go back to only the late 17<sup>th</sup> century, so the usual corruptions have affected the transmission of these Hindawi verses which are further garbled in the 19<sup>th</sup> century Urdu translation. Their present forms some are clearly incomplete, other virtually unintelligible.<sup>214</sup> But in two examples at least seem to have the authentic Faridian ring. One describes the power of the pain of love called *biraha*:

*Mani birah deha kall \_\_, ekasa s \_\_aggi*  
*Hiyar \_\_ birahe \_\_j \_\_li \_\_, kares \_\_aggi*

Alone, the one Lord's love fills the mind with pain.  
 Will fire affect the heart which love has set ablaze?

<sup>212</sup> See Cf. the discussion of this and other verses in M. Asif Khan, *Akhyā Baba Farid ne* (Lahore: Pakistan Panjabi Adabi Board, 1978), pp.99-109

<sup>213</sup> Carl W. Ernst, *External Garden: Mysticism, History and Politics at a South Asian Sufi Center* (Albany: SUNNY, 1992), pp.167-329

<sup>214</sup> See Pritam Singh, *Sri Guru Granth Sahib Vale "Sheikh Farid" di bhal* (Amritsar: Singh Brothers, 2008), pp.123-43

There are also reminiscences of the *shaloks* *Baba Farid* in the phrase “these foolish folk know not” (*gahil \_ loku na j \_ nad \_* SIF65) in other *doha*, which is quoted on two separate occasions in the *Hidayat ul Qulub*:

*Ajju mil \_ je sajjan \_ , kosa ath \_ r \_ calli*  
*Gahil \_ loka na j \_ na \_ , kih \_ par \_ ja kalli*

Today’s the time for meeting, however far the way.  
 These foolish folk know not, what will the morrow bring?

While the text of most of the other Farid verses in the *Hidayat ul Qulub* is too corrupt to allow a proper reading, the opening of one of them does deserve quotation:

*Ko giraha an -r \_ , ko \_ I \_ je gandi*  
*Kisah \_ degahi chupp \_ la \_ , kisah \_ d \_ je randi .....*

Some knots may be clumsy, while others are well tied  
 Some are hidden in the pot, and some are fully cooked

These mysterious line, lend support to the interesting conclusion drawn by Professor Ernst from my tentative reading of a verse from another Khuldabad text, that such verses are typically to be understood as riddling instructions from a Sufi Sheikh to his immediate disciples, rather than, as in many modern understandings of medieval Sufi poetry, as a means of spreading the Sufi message more widely, even as a way of planting the seed of conversion to Islam amongst an often non-Muslims audience.<sup>215</sup>

So the Farid verses in the *Hidayat ul Qulub* confirm in one case that a Farid *shalok* found in the *Adi Granth* is attested long before the compilation of the scripture, in other cases that the *Shalok Farid* are no more a complete collection

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<sup>215</sup> Ernst, *External Garden*, pp.165-8

of the Farid verses then in circulation then are say those composition by Khabir which are included in the *Adi Granth*.

#### The incorporation of the Farid-bani in the *Adi Granth*

While the in the *Adi Granth*, the Farid-bani is classified as being a part of the Baghat bani, the category of composition by Saints other than the Sikh Gurus. Discussion of the vexed question of the *précis* statues of the *bhagat bani* need not be gone into here, although it is worth observing that the category of 'not-quite full scripture' to which it is commonly consigned has many parallels in other, unrelated religious traditions.

It is suggested against the general tendency to treat the *bhagat bani* as a unitary category that the *Farid-bani* are in a rather special class of its own. Linguistically, the common idiom of most of the hymns of the other Bhagats is the Hindi-based Saint Bhasha widely cultivated across northern India, whereas the poetic language of the *Farid-bani*, as we have seen, links it specifically to the south-western Punjab, lying on the opposite side of the central territory of the early Sikh Gurus. This geographical and linguistic distinction reinforces the primary religious distinction between them with their generally strong affiliation with Hindu *nirgun bhakti*. This reinforced dichotomy holds true even of those minor Bhagats who might prima facie seem to be exceptions. He is claimed that the Sadhna from Sehvan in Singh is the only other Bhagat born in the South-West, his hymn in Rag Bilaval<sup>216</sup> is in straightforward Sant the two hymns of Bhikhan,<sup>217</sup> the only other Sufi Bhagat, apparently from the Lucknow region that he was a Muslim at all.

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<sup>216</sup> *Adi Granth*, pp.858

<sup>217</sup> *Adi Granth*, pp.659

More detailed consideration of the place of the *Farid-bani* withing the *Adi Granth* has found its natural starting place in the direct comments by the Sikh Gurus on verses of Farid, or in clear echoes of his hymns in their composition. The 112 *shaloks* Baba Farid are interspersed with 18 *shaloks* by the Sikh Gurus. The general tenor of these verses is to moderate the expression of ascetic ideals and to reinforce the Gurus' message of the ever present hope of divine grace rather than the fiercer understandings of the consequences of spiritual backsliding typically expressed in the Farid *shaloks*.

It can be observed that the views of modern Sikh scholarship as to how the *Farid-bani* became incorporated into the *Adi Granth* have tended to be coloured by the understandings of the *janamsakhis* of the purpose of the scripture and the superior spiritual authority over all other religious leaders of Guru Nanak. These understandings are typically expressed through roundabout attempts to engage with the scriptural text through the provision of an often garbled narrative context and the suppletion of non-canonical verses to help fill in the gaps.

There are two different *sakhis*, which are relevant here. The first, in the *Purtan Janamsakhi*, describes a meeting between Both Farid and Guru Nanak in the imaginary land of Asa.<sup>218</sup> after an opening exchange of apocryphal *shaloks*, Farid's *shabad* beginning *bera bandhi na sakio* is capped by Guru Nanak with the closely similar hymn in Rag Suhi beginning *jaa tapa ka badhu berula*. This similarity has been taken by most Sikh scholars, including Professor Pashaura Singh in the chapter on Farid in his study of the *bhagat-bani*, as proof of Guru Nanak's familiarity with the Farid hymns, and hence as evidence that it was the first Guru who was responsible for incorporation the *Farid-bani* at a very early stage into the Sikh proto-scriptural tradition.<sup>219</sup>

<sup>218</sup>See *Purtan Janamsakhi*, ed Vir Singh (Amritsar: Khalsa Samachar, 1979 [1926]), pp. 86-94.

<sup>219</sup>Pashaura Singh, *The Bhagats of the Guru Granth Sahib: Sikh self-Definition and the Bhagat Bani* (New Delhi: Oxford University Press, 2003), pp. 54-64.



However it has recently emerged, from Professor Mann's study of the Goindwal pothis that the hymn traditionally supposed to be Guru Nanak is there assigned to Guru Amar Das. Professor Mann therefore plausibly questions the assumption of Guru Nanak's familiarity with the Farid verses, and suggests that the isolated verses by Guru Nanak interspersed in the *shalok Farid* may have been copied there by the later Gurus.<sup>220</sup>

The same sakhi provides a sketchy narrative setting for some of the scriptural juxtapositions which place a shalok by the Guru after one by Baba Farid. So shalok Farid 112 reads:

*Prayers in the first watched blossom to fruit in the last  
They who remain without sleep get their gift from the Lord.  
The sakhi follow this with Guru Nanak's apposite verse which appears in  
Adi Granth as Shalok Farid 113, as well as in Srirag ki var:  
Gift are the Lord's to bestow, unpersuaded by men  
Some stay awake unrewarded, while other are roused and receive.*

It would suggest that the juxtaposition is the result of later editorial intervention, presumably by Guru Arjan, cannot be shown to go back to Guru Nanak himself.

So a counter-argument is also suggested by the next exchange of hymns reported in this episode of the *Puratan Jamaansakhi*, where Farid's *shabad* in Rag Suhi called *Suchajji*<sup>221</sup> it is here simply to recognize that the language of the *Suchajji* hymn aligns it with several other compositions by Guru Nanak which make deliberate use of the South-Western style in circulation, it is hardly to be imagined – given Farid's great spiritual prestige – that Guru Nanak was unaware of the verses attributed to him. It was Guru Amar Das who first actually collected all the *Farid-bani* as we know it (although the Goindwal pothis provide direct evidence only of the Farid hymns in Rag Suhi). If this was the case, it was assumed the third Guru obtained it from a source rather different from those

<sup>220</sup>G.S. Mann, *The Making of Sikh Scripture* (New York: Oxford University Press, 2001), pp. 103-9

<sup>221</sup>*Adi Granth*, p. 762

which yielded the work of the other Bhagats to whom he seem closer by religious background. It equally remains possible, of course, that it may have been Guru Nanak who first collected some or all of the existing *Farid-bani*, and that this was added to by Guru Amar Das.

It was Guru Arjan was followed Guru Nanak in making enthusiastic use of the South-Westernstyle in sverral of his compositions , like the *shaloks* which he labeled *dekhane* which systematically precede the stanzas of his vars in Rags jaitsari and Maru.<sup>222</sup>Is can be assumed that Guru Arjan was responsible for arranging the responses by earlier Gurus which are presently found scattered in *Shalok farid* . As the most fluent contributor to the *Adi Granth* as a whole, Guru Arjan is himself responsible for almost as many customized responses of his own than all the others put together. Guru Arjan devoted such careful editorial attention to the placement of *Shaloksin* the *vars* of the scriptural text, of course the shaloks by the Gurus interpolated therein.

Besides the Puratan Janamsakhi account of the meeting between Guru Nanak and Farid, all the main Janamsakhis feature a separate sakhi, which describes Guru Nanak's visit to Pakpatan.<sup>223</sup> There he met not Sheikh Farid himself, but historical successor as ruling Pir, the Guru's contemporary called Sheikh Ibraheam Farid e Sani in this *sakhi* too, dialogue proceeds in the usual way, with the Sheikh opening question leading through a fairly extended exchange of *shalok* to his ultimate acknowledgment of Guru Nanak's spiritual authority. Mcleod provides a suitable cautious assessment of the historicity of this *sakhi*, which certainly proves no evidence for the theory which is sometimes advanced, that it was on this visit that was on this visit that Guru Nanak acquired

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<sup>222</sup> Cf. Shackle. "The south-western style in the Guru Granth Sahib", pp. 80-6; "Early Vernacular Poetry", pp. 276-8

<sup>223</sup> *Puratan Janamsakhi*, pp. 105-12. See also the discussion of this *Sakhi* in W.H Mcleod, *Early Sikh tradition* (Oxford: Clarendon Press), pp.131-5

the *Farid-bani* from its Muslim keepers. The further suggestion that it was Sheikh Ibraheem, Farid c Sani, who was the real author of the *Farid-bani* is a question we shall return to a little later.

### Part Three: Real Authorship, Farid or Farid-e-Sani

#### Sikh understandings about the real Authorship of *Shaloks*

Sikh authors in the post-*janamsakhi* centuries were less interested in querying the authorship of the Farid-bani than in confirming its authenticity as the first and last Muslim Punjabi text. In the eighteenth century, sarup Das Bhalla's *Mahima Prakash* includes 'the perfect Gnostic Sheikh Farid' (*kamal araf shekh farid*) in a summary list of the scriptura Bhagat. A fuller account of the incorporation of the *bhagat-bani* into the *Adi Granth* is constructed in the *Sikhism da Bhagatmala* and further elaborated in Santokh Singh's *Suraj Prakash* of 1843.<sup>224</sup> Reflecting later per-modern Sikh understandings, this describes the failure of others figures to get hteir vers into the new scripture. These included two Punjabi Muslim peots, namely Pilu and the Lahore Sufi Shah Husain, wwwho were thus expressly by Guru Arjan from the canonical ranks of the *Adi Granth* bhagats.

So, it is claimed that the isolation of Farid as not just a Punjabi Muslim poet but, as a Bhagat of the *Adi Granth* created some awkwardness when in the early twentieth century the task of writing the history of Punjabi literature was undertaken by Sikh authors as a part of ther campaign to increase awareness of the importance of Punjabi to the newly defined Sikh cultural identity.

These early modern Sikh understandings of *Farid-bani* in Punjabi literary history were affected by the idea that it was not actually the work not actually the work of Farid himself at all. In the *Pakpatan sakhi*, three of verses supposedly uttered by the Pir are from the *shalok Farid*, and it seems this lad to the notion popurized in the early twentieth century by Maculiffe.<sup>225</sup>

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<sup>224</sup> Cf. Sarup Das Bhalla, *Mahima Prakash*, ed. G.S Lamba and Khazan Singh (Patiala: Bhasha Bibhag, 1971), vol.2, p.137; *Sikhism da Bhagatmala*, ed. T.S bedi (Patiala: Punjabi University), 1994), pp.122-3; Santokh Singh, *Sri Girpratap Suraj Granth*, ed. Vir Singh (Amritsar: Khalsa Samachar, 1963), vol.6, pp. 2116-7

<sup>225</sup> M.A. Macauliffe, *the Sikh Religion* (Oxford: clarendon Press, 1909), vol.6, pp.356

that the *farid-bani* as the whole was the work of this sheikh Ibrahim, readily (d.1554), the twelfth *sajjada nasheen of the Pakpattan* shrine, who bore the title of Farid e Sanior 'Farid II'

The Farid sani thesis has also proved appealing to some Sikh scholars through its seeming to diminish the relative authority of the author of the *Farid-bani* by making him a contemporary of Guru Nanak rather than a famous Saint born some three centuries earlier.

Much has been given by Mohan Singh Divana<sup>226</sup> and a good many others subsequent controversy about whether it was Farid or Farid Sani who was the author of the *Farid-bani*. It is hardly conceivable that the Gurus would have included the *Farid-bani* in the scripture unless it may suggested they understood it to be by Farid himself. On the evidence of the *Hidayat ul Qulub*, that at least some of the Farid-bani goes back to Farid himself, but that at least of the verses bearing his signature are of later origin. Even disregarding the doubtful evidence of the later apocrypha of 72 *shaloks of Baba Farid* collected from the *janamsakhis* and other sources by Piara Singh Padam,<sup>227</sup> It is also known from the verses in the *Hidayat ul Qulub* that not all the Baba Farid poetry in early circulation was included in the *Adi Granth*.

The natural desire to give primal importance to Guru Nanak affected the histories of Punjabi literature from Sikh perspective. Bava Budh Singh took up the Farid e Sani hypothesis in his influential *Hans Chog* of 1950, which while honouring Farid makes him somewhat subordinate in imaginatively constructed dual portrait:

<sup>226</sup> In his "Baba Farid Ganj-e-Shakar (Rahmat ullah 'alaihi), Sheikh Ibrahim aur Farid Sani", a lengthy study published in Urdu in *Oriental College Magazine* in 1938-9 in several parts (14:2, pp. 75-81; 14:3, pp. 25-37; 14:4 pp.88-90; 15:1 pp. 67-84; 15:2 pp. 44-71): See *A History of Panjabi Literature (1100-1932)*, (Amritsar: Kasturi Lal, 1956), pp. 20-2

<sup>227</sup> See G.S Talib (ed) *Baba Sheikh Farid: Life and Teachings* (New Delhi: Baba Farid Memorial Society, 1973), Punjabi section, pp. 48-57

Look the head of this court is a holy man of aged appearance.... Do you know who this holy man is? It is Sri Guru Nanak Dev ji. Right next to him sits an aged Muslim Fakir with a turban on his head and clad in a long tunic. The presence of a crowd of disciples around him shows that he too much be a authority or a spiritual leader, because he is next to the Guru, the old man talks to him quietly, sometimes smiling and nodding his head as if agreeing with his utterances. This holy man is Sheikh Farid ji.<sup>228</sup>

The Farid Sani theory<sup>229</sup> has found less favour in later Punjabi literary histories written by Sikh authors in India. Who generally wish to emphasize how far back the Punjabi literary tradition extends, although they too have to take account of the implications of Farid's dual status as Muslim Sufi poets and *Adi Granth Bhagat*.

#### Muslim understandings about the Real Authorship of *Shaloke*

Most modern Muslim understandings play up the pioneering role of Baba Farid as a Muslim missionary for Islam responsible for converting many tribes of the Western Punjab. It is also said that the miracle, working figure of Baba Farid thus naturally comes to join the company of the Panj Pir, the *five* great saints who use there special powers to help *Ranjha* in this quest for Hir in Varis Shah's great eighteenth century romance:

Prefect scion of the family of Chisht,  
From his devotion Patan flourishes,  
When *Shakarganj* made this his living – place  
He quite removed all sorrow form Punjab.<sup>230</sup>

Later, in the 19<sup>th</sup> century, a self-conscious tradition of a historic line of Muslim Punjabi poets begins to emerge, beginning with the catalogue in the

<sup>228</sup> Budh Singh, *Hans Chog*, (Amritsar: Phulvari agency, 1921), p.34

<sup>229</sup> see Lajawati Rama Krishna, *the Punjabi Sufi Poets A.D 1469-1900* (Calcutta, Oxford University Press, 1938), pp. 1-11

<sup>230</sup> see *Heer Varis Shah*, ed, Sabir, M. Sharif (Lahore: Varis Shah Memorial committee, 1986), p.3



conclusion to Maulavi Ahmad Yar's *Ahsan al Qasis*,<sup>231</sup> completed just before *Suraj Prakash* in 1842. Two decades later, this inspired Mian Muhammad Bakhsh to firmly place Baba Farid at the head of his list of great Punjabi Muslim poets, immediately before the later Sufi poet *Sultan e Bahu and Bullhe Shah*

First stands Sheikh Farid, the saintly Shakar ganj,

Whose ever word's a guide to truth and righteousness<sup>232</sup>

A century later, when histories of Punjabi literature began to be written in Pakistan, the continuing prestige of Baba Farid's reputation as one of the primal circle of major saints, whose stylized representations still form such an important theme in the popular religious art of the region, has generally assured his unquestioned place at the head of the Pakistani canon of Punjabi Muslim literature, a canon in which Guru Nanak and his successors find only the most marginal of places. Here the figure of Farid is seen as the great precursor of later Punjabi Sufi poets, whose canonical line runs through Shah Husain, then on to Sultan Bahu and Pihu in the seventeenth century, then through Bullhe Shah and Waris Shah in the 18<sup>th</sup> on to Mian Muhammad Bakhsh and Khwaja Ghulam Farid in the 19<sup>th</sup>.

While it may be acknowledged that all Persian script texts of his poetry derive from the Gurmukhi text of the *Adi Granth*, Farid is no Bhagat in this world, where the Holy Quran is the sole scripture, simply a great Muslim saint. It is true that some critics have felt unease at the great time-gap between Baba Farid and the 16<sup>th</sup> century Shah Husain, who is nowadays usually placed next in line after him. Some Muslim critics, like poet and pioneering historian Maula Bakhsh Kushta who was close to Sikh circles in pre Partition Amritsar, have accordingly

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<sup>231</sup>Malik. Cf. Shahbaz, *Maulavi Ahmad Yar, Fikar te Fan* (Patiala: Panjabi University, 1999), pp.208

<sup>232</sup>Mian Muhammad Bakhsh, *Saif ul Maluk* (ed.) Sabir, M. Sharif (Lahore: Syed Ajmal Husain memorial society, 2002), p. 487

taken up the Farid Sani hypothesis.<sup>233</sup> Given the keenly contested nature of issues of Pakistani cultural identity, however most Punjabi, literature through the traditional identification of the poetry with Baba Farid himself.

Given the linguistic character of the Farid poetry, though, this same chronological isolation has allowed other claims for its place at the head of other poetic traditions. For the modern Siraeki cultural nationalists of the south-western Punjab whose position is explicitly defined against the Lahore-based protagonists of Punjabi in Pakistan, Farid's rightful place is at his head of the tradition of Siraeki literature. Yet another claim, which even more strikingly evinces their understandings of modern linguistic chauvinism, is for Baba Farid as an early Sindhi poet. This is a case which demands some special pleading; it helps draw attention to the instructive comparisons to be made between the *shalok Farid* and the 16<sup>th</sup> century Sindhi *dohas* of Qazi Qadan of Sehvan for whom a fairly recent discovery has produced the same total of 112 verses as in the *shalok Farid*. Given the absence of contemporary material from the Punjab, such a comparative study might help illuminate the general cultural context of early Muslim regional verse in which the *Farid-bani* is historically to be cited. This is only one of several possible lines of inquiry which may be developed in the future study of the *Farid-bani*.

As the Pakistani critic Najam Husain has observed, Farid "stands at the far end of Punjabi poetic tradition in an eminent isolation."<sup>234</sup> We can perhaps never hope to break down that isolation completely, but I hope to have shown something of the fascination of the Farid poetry, with its many uncertainties and differing interpretations. Its enduring importance of our understandings of the

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<sup>233</sup>See Muala Bakhsh Kushta, *Punjab di hire* (Amritsar: Dhani Ram Chartrik, (1939), p.1-7

<sup>234</sup>See Najam Husain Syed, *Recurrent Patterns in Punjabi poetry*, (Lahore: Punjab Adabi Markaz, 1978), p. 23

cultural history of the Punjab will certainly ensure that it long remains a topic whose study others will take up in their turn, so that they too may one day recognize the melancholy truth of this verse of Farid:

Shkha ahiy\_\_t\_\_jaig, na ko\_\_thiru rahi

Jisu sani hama baithe, kete baise gai [AsF2:5]

O Sheikh, no living thing endures for ever in this world,

Upon this seat of ours how many have sat down before!

## Conclusion

My research work was divided into four chapters and each chapter comprises section and sub-section. In first chapter I tried my best to describe brief history of Guru Nanak and Baba Farid. In this chapter I explained about the birth place of Guru Nanak, his early life and also it that how he performed and experience of enlightenment which preceded Nanak's emergence as a Guru, and also describe, that what was the reason due to which the followers of Sikhs claim that Nanak was sent by God, And I also express the fact that what is the reality of this claim that Sikhism is the mixture of Hinduism and Islam, Janam sakhis gave in detail a number of travels of Guru and try my best to explain the observation of Guru Nanak from these journeys.

After it, I presented brief history of Baba Farid and his teachings

While second chapter is related to the sacred scripture of Sikhism, in this chapter it is analyzed in detail that compilation of Guru Granth is a great work of guru arjan. I also discussed that what was the role of gurus for inclusion of Bhaghat bani in sacred scripture, While, second section of this chapter is related the poetry of Baba Farid, However, the third section about that what were the basis on which gurus have got the sufistic poetry for their sacred scripture. These kinds of composition were selected by Sikh gurus. There was no influence of Muslim sufies for this task.

According to Sikh understanding, Farid bani are the composition of baba Farid. It comprises 112 very short shaloks of baba Farid. This is also an important point when Persian was the dominant language of Sufi expression, these defined contribution was made by Sheikh Farid in Punjabi, Multani dialect. This is a wrong claim that there was a meeting held between Guru and baba Farid, because among of them, long period of time had been passed.

These shaloks are individual miniatures, so there are some natural pairings and mini sequences in the order in which they appear towards the end of the adi

granth, no overall pattern can be discerned without artificial effort. Since these shaloks would be inappropriate to expect them to provide a systematic presentation of Sufi ideas, although they individually reflect the well-known Sufi teachings, whose goal is to foster a love and awareness of receives a sharply lyrical expression.

The Farid shaloks are no more a complete collection of the Farid verses than is circulation than are say those composition by kabir which are included in the Adi Granth. While in the Adi granth, the Farid bani is classified as being a part of bhagat bani, the category of composition by saints other than the Sikh Gurus. Puratan Janamsakhi describes a meeting between both baba Farid and Guru Nanak but this claim is wrong. Another claim is describes by Sikh scholars about the Guru Nanak's visit to pakpatan. And there he met not baba Farid himself, but historical successor as ruling Pir, the Guru's contemporary called Sheikh Ibrahim, the Farid Sani. And on this behalf it is claimed that it was Sheikh Ibrahim who was the real author of the Farid Bani. We conclude behalf on this research that there is no influence of Baba Farid poetry in the formation of the Sikhism.

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