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from centuries. ⁽⁴⁴⁾ Baba Farid can be seen a deeply sensitive poet, with a vibrating imagination, which is responsive to piety. His poetry is not only for Muslims but it provides guidance to all humanity. That is why not only Muslims but non-Muslims, since his day claimed him in a unique manner, reflecting the literal meaning of his name, Farid which means 'unique'.⁽⁴⁵⁾ His spiritual composition in his native Punjabi, was studied by Guru Nanak and his successors. They have included his compositions in Granth (Sacred book of Sikh Religion). They considered it the word of God. ⁽⁴⁶⁾ Till now his compositions are recited by Sikhs.

CONCLUSION / FINDINGS:

Shaykh al-Islam Baba Farid al-Din Masud Ganj Shakar was not only the master of Spirituality but also a pre-eminent and distinguished scholar of the Quran, Hadith and other disciplines of Islam. He had put forward most perfect and beautiful model of Holy Prophet ﷺ in front of the people through his actions and knowledge and it made people embrace Islam.

He was the fountainhead of guidance who guided humanity in the light of Quran and Hadith. He always answered the questions of the people from the text of the Quran and Sunna. He spent his whole life in the preaching of the teachings of the Quran and Sunna. It is quite evident in the light of the evidences mentioned in the article. He was an esteemed saint of Chishti Sufi Order, who, throughout his life struggled to serve humanity and honoured Islam in the region of Punjab.



⁴⁴ Gurbachan, Singh Talib, *Baba Sheikh Farid Shakar Ganj*, p. 1.

⁴⁵ N. Hanif, *Biographical Encyclopedia of Sufis* (South Asia), (Sarup & Sons, New Delhi, 2000), p. 85-90.

⁴⁶ Gurbachan, Singh Talib, *Baba Sheikh Farid Shakar Ganj*, p. 82-84.

Imam Tabari in his commentary after explaining the kinds of provisions mentions a quote of Abd Allah b. Abbas: When Allah has created the Pen and Tablet, He ordered the Pen to write down all the incidents that are going to happen till Hereafter and about Rizq al-Maqsum he said:

“It is written in the destiny of a person. Now it depends upon him whether he earns it through permissible ways or forbidden ways.”⁽⁴²⁾

Imam Muhammad b. Ahmad al-Gharnati states regarding the kinds of the provision:

“Some scholars has mentioned two kinds of the provisions: first provision is that which Allah has promised with every living being and the second is that which Allah has promised only with pious, and His divine friends”.⁽⁴³⁾

It is clearly evident that the commentary of Baba Farid is analogous with the exegesis of considered commentators. This again certifies that Baba Farid was also an eminent scholar of exegesis.

These commentaries of the authorized scholars again conspicuous that Baba Farid was also a great scholar of commentary. The interpretations of Baba Farid are found in the commentary of the earlier and later scholars of the Umma. This commentary is not only mentioned in the exegesis of scholars of Subcontinent rather it is also found in the commentary of the Arab scholars of all regions. And the method of instruction of Baba Farid was quite natural, casual and congenial. This was the uniqueness of his language and vernacular.

FIRST EVER PUNJABI POET:

Baba Farid has more than one important dimension in his life. Besides being a great enlightened teacher of religion, he was the first ever poet of native Punjabi. That is why Punjabi people have a special reason to be proud of him and have cherished his memory

⁴² Tabari, Muhammad b. Ahmad, *Tafsir al-Quran* (Beirut, Libnan, Dar al-Fikar, 1405), 25:156.

⁴³ Gharnati, Muhammad b. Ahmad, *al-Taḥṣīl al-Ulum al-Tanzil*, (Beirut, Libnan, Dar al-Kitab, 1403), 4:127.

“A large group of the people would come on the Day of Resurrection, assuming that their repentance was accepted but their repentance would not be accepted because their repentance was not a sincere repentance”⁽³⁹⁾

COMMENTARY ON THE VERSE OF PROVISION:

Khawaja Badar al-Din narrates another incident of command of Baba Farid in commentary of Quran. He said I was in the gathering of Baba Farid and he was explaining this verse.

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whoever fears Allah, He makes a way out for him (from pain and grief of this world and the Hereafter). And He gives him sustenance from a source which he can never think of.”⁽⁴⁰⁾

Baba Farid said that Sufis have mentioned four kinds of the provision.

First Rizq al-Maqsum, Second Rizq al-Mazmun, Third Rizq al-Mamluk, Fourth Rizq al-Mawud.

Rizq al-Maqsum is that which has been written in al-lawh al-mahfuz (very well guarded tablet). This provision is written in destiny and it will be allocated surely.

Rizq al-Mazmun is the provision on which a person doesn't remain thankful and patient. He forgets that Allah Himself has taken the responsibility of the provision.

Rizq al-Mamluk is that provision which is attained through trade, business and other worldly sources.

Rizq al-Mawud is that provision which Allah has promised with his divine friends and holy beings. Allah has liberated them from the fear of provision and He will allot them provision by all means.⁽⁴¹⁾ Again we will take a look on the commentary of this verse of some eminent commentators.

³⁹ Bayhaqi, Ahmad b. al-Husayn, Shuyb al-Iman (Beirut, Libnan, Dar al-Kutab al-Ilmiyya, 1990), 5:436, Hadith:7179.

⁴⁰ al-Quran, 65: 2-3.

⁴¹ Ishaq, Badar al-Din, *Asrar al-Awliya* (Urdu), p. 29.

Imam Qurtubi in his commentary, while explaining the verse of repentance, said that:

“Allah has given the order of repentance and for holy beings it is obligatory to seek repentance every time”⁽³⁴⁾

After that Imam Qurtubi has mentioned the quote of Hazrat Qatada رضي الله عنه:

“The repentance of which is done from the core of heart and which revolutionize the life of a person is called tawba al-nasuh. It is also said tawba al-nasuh means sincere repentance.”⁽³⁵⁾

Imam Qurtubi, while discussing this verse of repentance also mentioned the ranks of repentance with the quote of Imam Kalbi:

“Honest repentance means that heart should be embarrassed, tongue should seek forgiveness, a person should refrain from sin and he should be satisfied that he will not return towards evil.”⁽³⁶⁾

Imam Nasafi in his commentary regarding repentance wrote down:

“Tawba al-nasuh means that this repentance will always refrain him from sin and evil.”⁽³⁷⁾

Imam Nasafi also mentions the quote of Abd Allah b. Abbas رضي الله عنه:

“Verily, repentance means to seek forgiveness from tongue, heart should be embarrassed and all the organs refrain to defy Allah.”⁽³⁸⁾

When we compare the commentary of Baba Farid with the exegesis of authorized commentators. We categorically find that the points mentioned by Baba Farid resembles the commentary of authorized commentators and the definition of repentance of Baba Farid explicates this narration of Holy Prophet (May peace and blessing be upon him):

³⁴ Qurtubi, Muhammad b. Ahmad, *al-Jamey al-Abkam*, (Cairo, Dar al-Shuyb, 1978),18:197.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Nasafi, Aabd Allah b. Ahmad, *Madarik al-Tanzil wa Haqaiq al- tawil*, (Beirut, Libnan, Dar al-Qalam al-Tayyib, 1990), 4:261.

³⁸ Ibid, 4:261

And Allah is (always) with those who observe patience is for selected ones. So what is difference between significant and ordinary servants? Baba Farid replied: For ordinary servants Allah will be with them, they will be blessed just by accompany and nominated servants will be granted peculiar blessings, means Allah will love them and will be pleased with them.

COMMENTARY ON VERSE OF REPENTANCE:

During lectures where Baba Farid explicated verses scholarly, he also described spiritual aspects and unveiled the hidden meanings of the verses. Baba Farid's successor said that I attended address of Baba Farid and there were many persons in the gathering. The subject matter of his lecture was 'repentance' and he recited the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾

"O believers! Turn towards Allah's presence in perfect and most sincere repentance"⁽³²⁾

AFTER EXPLAINING THE COMMENTARY OF THIS VERSE HE SAID:

"There are 6 ranks of the repentance. First repentance of tongue and heart. Second repentance of eyes. Third repentance of ears. Fourth repentance of hands. Fifth repentance of feet and sixth repentance of lower self. Than he elucidate every rank of the repentance. He said that until and unless a person certified repentance from his heart and accepted it from his tongue, the repentance would not be fruitful. And tawba al-nasuh (sincere repentance) means the repentance of heart. Faithful repentance means to turn towards Allah. When your heart will be free from worldly fallacies than your repentance will be accepted and the person become pious in true sense."⁽³³⁾

Now we will look upon the commendatory of this verse of some authorized commentators.

³² al-Quran, 66:8.

³³ Kirmani, Sayyid Muhammad b. Mubarik, *Sayr al-Awliya* (Urdu), p. 164.

Baba Farid filled with awe and veneration. The love and the reverence of Allah revealed on the hearts purified their inner-selves and they wished to die and meet their Lord. The lecture of Baba Farid had majestic effects on the hearts of people. The address of Baba Farid was explicit example of this hadith of Messenger of Allah.

“Some eloquent speech is as effective as magic”⁽²⁷⁾

Exegetical points of Shaykh al-Islam Baba Farid:

Baba Farid’s main subject of study was Quran. He had devoted much of his time and energy to it. His understanding of Quran was remarkable. Throughout his life he preached the message of Quran in true letters and spirit. Baba Farid had such an Excellency in Commentary of Quran that he taught the commentary of 6 chapters of Quran to Khwaja Nizam al-Din.⁽²⁸⁾ Some examples of his exegetical expertise are as follows:

Khwaja Nizam al-Din states Baba Farid once said that the status of faqir is superior to pious, righteous, thankful and wealthy man. As Allah promised with thankful servant:

“If you are thankful, I shall certainly increase (My blessings on) you, and if you are ungrateful, then My torment is surely severe.”⁽²⁹⁾

And for faqir |abir (patient saint) Allah has announced the glad tiding of Comradely. As stated in the Quran:

“Allah is (always) with those who observe patience.”⁽³⁰⁾

There is a lot of difference between the ranks of both. At this occasion Qadi Muhy al-Din Kashani asked Baba Farid that Allah u also said:

“Wherever you are, He is with you”⁽³¹⁾

²⁷ al-Bukhari, Muhamma b. Ismail, *al-sabih*, 5:2174, Hadith: 5434.

²⁸ Nizami, Khaleeq Ahmad, *The Life and Times of Baba Farid-ud-Din Ganj-e-Shakar*, p:81

²⁹ al-Quran, 14:7.

³⁰ al-Quran, 8:46.

³¹ al-Quran, 57:4.

Khwaja Nizam al-Din Awliya states an incident. Shaykh Badar wanted to clear a confusion regarding a word of Arabic. We went in the court of Baba Farid and asked “We want to know which word is used in Shariah, whether the word Zirrak or Sirrak? Baba Farid explained the answer without taking the break of moment by using a parable:

“Never ever share your secret with anyone.”⁽²⁵⁾

If we read the sacred endorsement paper that was allocated by Baba Farid to Nizam al-Din Awliya while declaring him, his Spiritual successor. We can find that this paper is a testament of his mastery in Arabic language.

COMMAND IN JURISPRUDENCE:

When Khwaja Nizam al-Din Awliya was disciple of Baba Farid, he not only taught him Tasawwuf rather he educated him with different subjects of Islam. He also edify him science of creed, Jurisprudence and its principles. While guiding him these subjects, he told him that Abu Shakur is a prominent scholar of Jurisprudence and its principles. He praised this book and emphasized him to learn this book by saying:

“May Allah bless Abu Shakur, his book al-Tamhid fi Bayan al-Tawhid’
is a pronounced book regarding the principles of creed.”⁽²⁶⁾

This one sentence of Arabic in reality is a segment of the permission license authorized by Baba Farid while declaring him, his spiritual successor.

COMPETENCY IN MYSTIC LITERATURE:

The Arabic book of Shaykh Shahab al-Din Suharwardi *Awarif al-Maarif* is considered to be the primary source of Islamic mysticism. The successor and beloved student of Baba Farid, Khwaja Nizam al-Din Awliya, who was also an eminent scholar of all disciplines of Islam. He narrates about the brilliance of his Shaykh in Arabic as:

“I have learnt five chapters of *Awarif al-Maarif* from Baba Farid. I can say that without any doubt, No one can teach *Awarif al-Maarif* in the manner like Baba Farid did. The approach with which Baba Farid described the points of *Awarif al-Maarif* was totally astonishing and astounding. The hearts of the people sitting in the gathering of

²⁵ Ibid. 165.

²⁶ Ibid. 165.

Allama Muhammad b. Mubarik Kirmani Husayni in his famous book 'Sayr al-Awliya' writes about the competency of knowledge of Ganj al-Shakar:

“(Baba Farid had such an Excellency in Commentary of Quran) that he taught the commentary of 6 chapters of Quran, some chapters of ‘Awarif al-Maarif’ and al-Tamhid fi bayan al-Tawhid of Imam Abu Shakur.”

The author of Sayr al-Awliya further mentions an incident of a great scholar who later on became son in law of Baba Farid. Shaykh Badar al-Din Ishaq who was held in high esteem in literary circles of Delhi. He wrote about the excellency of knowledge of Baba Farid. He said that during the discourse of his study I came across some difficulties, which in spite of his efforts couldn't be solved. The scholars of Delhi failed to help him in that matter. One of my friends told him that he should have a meeting with Baba Farid who resides in Ajodhan. I went there and found that he was divine friend of Allah, his heart was filled with infused knowledge, his way of address cherished the heart of mankind and his spirituality stole the hearts of people. Shaykh Badar said that I was astonished, when during the lecture of Baba Farid, I got the answers of all my queries and I hadn't discussed them with anyone. Shaykh Badar thought that this native man apparently didn't hold a book but his heart was full of Divine knowledge. After that Shaykh Badar said that I was planning to visit the scholars of Bukhara for the answers of these questions but my thirst of knowledge was full. As he got the answers of all his queries, he repealed the plan of visiting Bukara scholars. Meanwhile, he joined Chishti Order and lived with Baba Farid.

BABA FARID'S EXPERTISE IN ARABIC LINGUISTIC:

As Arabic is the language of Quran and Sunna. One should be assimilated in Arabic to have grip in Quranic sciences and other subjects of Islam. Baba Farid endeavor to seek the education of all the disciplines of Islam. He had command on theology, virtual sciences, divine and worldly knowledge. He was also a poet of Arabic language. He had written many couplets in Arabic. The evidences on his Arabic grasp are mentioned below:

different parts of world to seek knowledge. He also went to Baghdad which was the Centre of Islamic studies. He gained knowledge from Shaykh Abd al-Qadir and Shaykh Shahab al-Din Suharwardi and other Imams of that time. He found Khawaja Moin al-Din in Baghdad in the search of knowledge and he was impressed by his knowledge.⁽²³⁾ Baba Farid obeyed this command and for five years after the departure of Shaykh, he pursued his studies and acquired great proficiency in various branches of Islam. For that purpose, he stayed at Qandhar for 5 years, then Bukhara. When he moved to Baghdad from Bukhara, he met Shaykh Shahab al-Din Suharwardi. Shaykh himself taught him Awarif al-Maarif. After that he also went to Sistan, there he sought knowledge from Awhad al-Kirmani. Then in Bad khashan, he sought knowledge from Abd al-Wahid. After that he moved towards Chisht where he learnt from Abu Yusuf Chishti. After Chisht he went Damascus (present Syria) where he met Shahab al-Din Zandwsi and other eminent scholars of that time. He continued his journey of knowledge and sought it from number of eminent scholars. He also went to Nayshapur and gained knowledge from famous Islamic Scholars and then came back to Multan.⁽²⁴⁾

These narrations expound the fact that he strove for the best education in his time. After years of strenuous effort, he completed his education and attained to a high degree of scholarship. One can easily comprehend his competency in different fields of Islam from the following examples from his life:

BABA FARID'S PROFICIENCY IN KNOWLEDGE:

Baba Farid was a renowned great Sufi Master. But very few people know that he was also a pre-eminent scholar of Exegesis, Hadith and Jurisprudence etc. He was bestowed with infused knowledge. In his gatherings, he educates mankind in 3 languages, Arabic, Persian and Punjabi this is a clear evidence of his proficiency and command in knowledge.

²³ Khan Asif, Allah ky Safir, (Akhbar al-Jahan Publications, Karachi, 1997), p. 261.

²⁴ Kirmani, Sayyid Muhammad b. Mubarik, *Sayr al-Awliya* (Urdu), (Shaykh Ghulam & Sons Lahore, Pakistan, 1994), p. 214

EARLY EDUCATION:

The family of Baba Farid had produced many scholars and persons of piety. ⁽¹⁸⁾ His father was an eminent scholar and Qadi. ⁽¹⁹⁾

Qarsum Bibi's saintliness influenced his life deeply. She was his first teacher whose influence was everlasting on him. She kindled the spark of Divine Love in his heart which later dominated his entire being and molded his thoughts and actions. When he was a child, he became famous for his mystic bent of mind. ⁽²⁰⁾

HIS JOURNEY OF SEEKING KNOWLEDGE:

After completing his early education. He proceeded to Multan and joined the madrasa of Mawlana Minhaj al-Din. Where he memorized the whole Quran. An eminent scholar and Sufi Jalal al-Din Tabrayzi also met him and blessed him. ⁽²¹⁾ One day Baba Farid was reading a book entitled "Nafay". Khawaja Qutb al-Din came there and when he saw Baba Farid, he asked him that what was he reading? He replied that he was reading the book nafay. He replied that may there be nafay benefit for you in this book. Baba Farid replied my benefit lies in your blessing and mercy. Baba Farid spiritual insight told him that this person is a blessed saint. Baba Farid bent towards him and Khawaja Qutb al-Din take bayat from him. Baba Farid requested him that I want to move with you to seek guidance. But Khawaja Qutb al-Din ordered him to complete his education in all subjects of Islam before turning to the disciple of his soul and said:

"It is obligatory for the student of spiritualism to attain knowledge of all the disciplines of Islam. The person without knowledge falls a prey in the hand of Satan" ⁽²²⁾

So this order of Khawaja Qutb al-Din elucidate the importance of knowledge in the sight of awliya. Khawaja Qutb al-Din himself was a great scholar. He travelled to

¹⁸ Ibid, p. 4.

¹⁹ Jawayd, Qadi, Punjab ky sufi Danishwar, (Fikshan Haws, Lahore, 2015), p. 45.

²⁰ Nizami, Khaleeq Ahmad, *The Life and Times of Baba Farid-ud-Din Ganj-e-Shakar*, p. 15.

²¹ Ibid, p. 16.

²² Ibid, p. 19.

sanctity for millions of people of all casts and creeds. ⁽¹³⁾ Even famous Orientalist, Professor of Oxford University H.R Gibb said that “Baba Farid is a seminal personality in the development of Islamic mystical movement in India.”⁽¹⁴⁾

Distinguished Position in Silsila Chishtia:

Baba Farid’s position in Chishtia Silsila is unique. He was the successor of the greatest preacher of Islam in India, Khawaja Moin al-Din Chishti Ajmayri and Khawaja Qutb al-Din Bakhtyar Kaki. He was bestowed with the blessings of both Sufis simultaneously. ⁽¹⁵⁾ Like his predecessor he always propagates the message of universal love and peace irrespective of cast, creed and religion. He was disciple of a great saint and also the teacher of a great saint. His association with Qutb al-Din at one hand and Shaykh Nizam at the other, gives him pre-eminent status in Silsila Chishtia. ⁽¹⁶⁾ He was the forth-bringer of Silsila Chishtia in his region.

GENEALOGY AND CHILDHOOD:

Baba Farid (1175-1265) was one of the descendants of the illustrious family of Hadrat Umar ؓ. His real name was Farid al-Din Masud. His father’s name was Shaykh Jamal al-Din Sulayman. He was born on 29th Shaban 569 A.H. in Kahutwal, a village near Multan. ⁽¹⁷⁾ His mother was a holy being and divine friend of Allah. She brought him up after the death of Shaykh Jamal.

13 Nizami, Khaleeq Ahmad, *The Life and Times of Baba Farid-ud-Din Ganj-i-Shakar*, Preface by Sir Hamilton Gibbs, (Idara-e-Abiyat-e-Delhi, India, 2009,) P.1.

14 Nizami, Khaleeq Ahmad, *The Life and Times of Baba Farid-ud-Din Ganj-e-Shakar*, Preface by Sir Hamilton Gibbs, P.8 (of Preface).

15 Nithar, Professor, *Naqad Majju at*, (Idara Thaqafat al-Islamiyya, 1989), p. 144.

16 Sayyid Sabah al-Din, Abd al-Rahman, *Tazkira al-Awliya Kiram*, (Adbistan, Lahore Pkaistan, 1937), p. 92.

17 Gurbachan, Singh Talib, *Baba Sheikh Farid Shakar Ganj*, p. 3.

distinguished class of Umma and they are selected people. As it is mentioned in a hadith narrated by Abu Hurayra ﷺ that, Allah's apostle ﷺ said,

“Allah said, ‘I will declare war against him who shows hostility to My wali (Divine Friend of Allah). And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.’”⁽¹¹⁾

This is the most supreme and blessed class of humanity in both worlds. They have spent their lives to please Allah. Now Allah will remember them as He promised in Quran.⁽¹²⁾ Baba Farid al-Din Ganj al-Shakar is certainly a prolific scholar of Islam and among the significant class of awliya.

INTRODUCTION OF BABA FARID:

Baba Farid Ganj al-Shakar was a great spiritual master, eminent scholar, and esteemed saint of Chishti Order. He was divinely equipped by the blessings of the Holy Prophet Muhammad ﷺ and bestowed with his traits. He was a fountainhead of guidance, who, with his moral excellence and infused knowledge, had illuminated the light of truth and eradicated the darkness of ignorance. In the society of immorality, perversion, depravity and wickedness he showed the path of peace, tranquility, harmony, mutual respect and love to humanity. His piety and sympathetic preaching made a profound impression upon all, he came across. He is the pioneer of guidance of truth in Punjab. For many years his khanqah at Ajodhan present Pak-Patan was a place of

11 al-Bukhari, Muhamma b. Ismail, *al-sahih*, 5:2243, Hadith:6137.

12 al-Quran, 2:152.

mother of Musa and Isa.⁽⁷⁾ Sometimes He grants knowledge directly to the qalb (heart) of His saints:

“And keep fearing Allah. And Allah grants you knowledge and Allah knows everything well.”⁽⁸⁾

And the incident of Khidr also explicates the merit and status of knowledge. Allah u said in the Quran that I have blessed Khidr with infused knowledge. And Musa went towards Khidr only to seek that blessed knowledge from Khidr.

Musa (Moses) said to him: ‘Can I stay with you under this (condition) that you will teach me (as well) some of that knowledge, which has been conferred on you for guidance?’⁽⁹⁾

It is an admitted fact that the status and rank of Musa is higher than Khidr. Musa is a Prophet and Khidr is a saint. Now it is verified from the Quran that to go in the court of Saints to seek blessed knowledge is the Sunna of Prophets.

It is an established fact that the hearts of the loved ones of Allah are equipped with the knowledge and the supremacy of the saints of Allah is linked with the trait of ample knowledge which is the attribute of Allah. All the renowned Sufis of Umma are masters of knowledge of all the disciplines of Islam e.g. Quran, Hadith, Jurisprudence, Linguistic etc. The life of divine friends of Allah is the practical implementation of this hadith:

Hadrat Anas رضي الله عنه narrates that Holy Prophet ﷺ said:

“The superlative part of your Din is the Sunna of Holy Prophet ﷺ and paramount of worship is to seek knowledge of Din.”⁽¹⁰⁾

Nowadays people think that there is no exceptional class of Awliya. It is a false perception that some people are significantly closed to Allah and anyone who perform pious deeds can become a wali. However, the matter of fact is that the class of awliya is a

7 al-Quran, 3:42, 28:7

8 al-Quran, 2:282.

9 al-Quran, 18:66.

10 Tabarani, Sulayman b. Ahmad, *al-Mujam al-Awsat*, (Cairo: Dar al-Harmayn, 1415), 9:107, Hadith:9264.

Similarly, the state of Ihsan is mentioned in the agreed upon hadith of Holy Prophet ﷺ:

“What is Ihsan (perfection)?” Allah’s Apostle replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.”⁽²⁾

The people who are blessed with the state of Ihsan are certainly the most blessed and loved ones of Allah. That is why Allah has ordered us to supplicate for the path of His blessed persons (saints):

“The path of those upon whom You have bestowed Your favours”⁽³⁾

The most distinguished blessing or attribute that helps a person to get attached to Allah, is ‘knowledge’. That is why Allah has mentioned in the Quran that the knowledge is the reason of supremacy of Adam over angels and all other creatures. And because of knowledge Allah declared Adam His vicegerent.⁽⁴⁾ Similarly, Allah mentions in the Quran that the persons who have abundant knowledge, fears Him a lot.⁽⁵⁾ At another place, Allah ﷻ said that whom I blessed with wisdom (knowledge), he is bestowed with tremendous blessing.⁽⁶⁾ It is a misconception that Sufis are only masters of spirituality and most of them are illiterate. This is an erroneous point of view. The divine friends of Allah are abundantly bestowed with blessed knowledge and wisdom. They strive hard throughout their life to seek knowledge. It is categorically mentioned in the Quran that Allah grants His saints distinctive knowledge. It is also mentioned that the source of infused knowledge is exceptional, other than the knowledge attained through five known sensations. Sometimes Allah reveals His message to His saints through angels, as for the

1 al-Quran, 76:9.

2 al-Bukhari, Muhammad b. Ismail, al-sahih, (Beirut, Libnan, Dar Ibn Kathir, 1978), 1:27, Hadith: 50.

3 al-Quran, 1:6.

4 al-Quran, 2:30-34.

5 al-Quran, 35:28.

6 al-Quran, 2:269.

BABA FARID AS FOUNTAINHEAD OF GUIDANCE & AN EMINENT SCHOLAR OF ISLAM

☆ Muhammad Iqbal

☆☆ Hafiz Umair

ABSTRACT

Sufism in Islam Deals with the human purification of Soul. Contentment of the heart and all spiritual needs of human soul. Sufis and Saints are those people who attain the spiritual excellence, purify their inner selves as well as their followers' hearts and those who considered to be the dear ones of Allah Almighty. There are four famous Sufi Orders in the world named, Qadriyya, Suhrawardiyya, Naqshbandiyya and Chishtiyya. Chishti Sufi Order is the most prominent Sufi order of the Subcontinent. Baba Farid al-Din Ganj al-Shakar belongs to this prominent Sufi order. He was the great spiritual master, eminent scholar, fountainhead of Islamic knowledge and an esteemed saint of his times. He approximately had the proficiency in all the disciplines of Islamic Sciences and this fact denies the false concept about Sufis that they do not have the sufficient knowledge of the religion. This paper will describe the scholarly attributes of Baba Farid al-Din Masood Ganj al-Shakar.

Key Words: Baba Farid, Eminent scholar, Knowledge, Preacher, Humanity.

Islam is a complete code of life which teaches the path of prosperity to the mankind. Islam provides guidance to the mankind regarding every aspect. The aim of Islam is to establish a harmony between humanity and its Lord. The heart of a human should be overwhelmed with the love of Allah. One should perform every action only for the sake of pleasure of Allah, as mentioned in the Quran:

“We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks”⁽¹⁾

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