

HABIBIA ISLAMICUS (The International Journal of Arabic & Islamic Research) (Bi-Annual) Trilingual (Arabic, English, Urdu)
ISSN:2664-4916 (P) 2664-4924 (E)

Home Page: <http://habibiaislamicus.com>

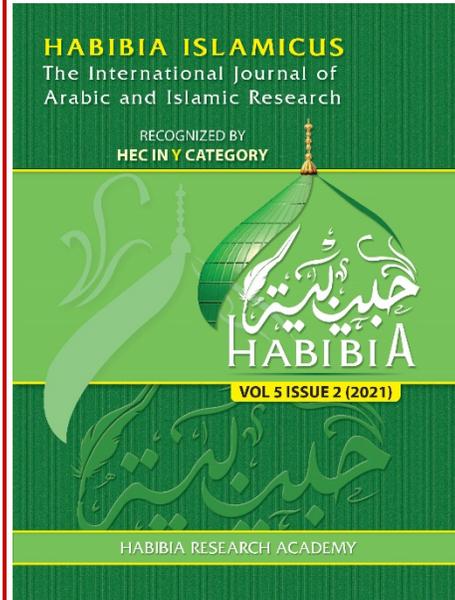
Approved by HEC in Y Category

Indexing: IRI (AIU), Australian Islamic Library, ARI, ISI, SIS, Euro pub.

PUBLISHER HABIBIA RESEARCH ACADEMY
Project of **JAMIA HABIBIA INTERNATIONAL**,
Reg. No: KAR No. 2287 Societies Registration
Act XXI of 1860 Govt. of Sindh, Pakistan.

Website: www.habibia.edu.pk,

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TOPIC:

“AN ANALYTICAL STUDY OF THE SOCIO-POLITICAL CONTRIBUTION OF SUFI POET KHAWAJA GHULAM FARID FOR THE UPLIFT OF AN ISLAMIC SOCIETY IN SARAIKI REGION” A HISTORICAL ANALYSIS

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How to Cite: *Rind, Ayaz Ahmad, Muhammad Naeem, and Sohail akhtar. 2021. “ENGLISH 5 An Analytical Study of the Socio-Political Contribution of Sufi Poet Khawaja Ghulam Farid for the Uplift of an Islamic Society in Saraiki Region” A Historical Analysis: Khawaja Farid ”. Habibia Islamicus (The International Journal of Arabic and Islamic Research) 5 (2):53-59. <https://doi.org/10.47720/hi.2021.0502e05>*

URL: <http://habibiaislamicus.com/index.php/hirj/article/view/196>

Vol. 5, No.2 || April –June 2021 || P. 53-59

Published online: 2021-06-17

QR. Code



“AN ANALYTICAL STUDY OF THE SOCIO-POLITICAL CONTRIBUTION OF SUFI POET KHAWAJA GHULAM FARID FOR THE UPLIFT OF AN ISLAMIC SOCIETY IN SARAIKI REGION” A HISTORICAL ANALYSIS

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ABSTRACT

Sufi poetry have great influence on the lives of the people of Punjab in Pakistan and among the several important Sufis are famous due to their literary services which they have contributed in the reconstruction of the society. In South Punjab, from Dera Ghazi Khan Division one of the famous Sufi poets is Khawaja Ghulam Farid. His Shire is located at Kot Mithan. Khawaja Fareed is considered important mystic Saraiki poet of South Punjab. His poetry provided oxygen to the society and source of inspiration. The teachings of Khawaja Farid guided the people of the region during colonial Period. He was great critic of Colonial Government and he highlighted the worst aspects superstitious of colonial system. He tried his best to awaken the people through his poetry. So that the social and political position of the people can be improved by giving them awareness and they can be saved from humiliating slavery. Although he had mastery of languages as called a poet of seven languages but he is famous for Saraiki poetry and many scholars called him “Ghalib of Saraiki Language” This research paper covers his socio-political contribution and literary services through Saraiki Poetry for the society during colonial era.

KEYWORDS: *Khawaja Farid, Mystic, Saraiki, Contribution, Society, Kot Mithan etc.*

Research Methodology: Research methodology for this paper is based on historical material and available data as primary and secondary sources, therefore, historical method has used with qualitative approach.

Review of Literature: Literature considered the main and primary ingredient of research and without the availability of literature it is very difficult to compile any research work. Therefore, for this research paper the review of literature is based on the following books and material as primary and secondary sources i. e *Dewan-e- Farid, Manaqib Fareedi, Gohar-e-Shab Charagh, Fard Farid, Talimat Tasawuf Khwaja Farid, Maqabees-ul-Majalis, Hiyat-eFarid, Punjabi Shaira Da Tazkara, Roh-e-Farid, Fikr-e-Farid, Khawaja Farid Ke Teen Rang* etc. are remarkable.

INTRODUCTION: It is said that the revolution of France was the result of the writings of W. Words Worth and Rousse. In Subcontinent Syed Ahmad Khan and Iqbal also considered as a great intellect of the Muslims. The great man of the time, the commentator of the omnipresent ideology and the seven-language Sufi poet Khawaja Ghulam Farid was such a genius working personality whose greatness was recognized not only in his life but also in his art, thought and personality after his death. Numerous scholars from around the world have published research papers in various languages. He is one of the world's leading Sufi poets. His universal personality was not only well-received in the academic circles of the subcontinent, but many Orientalists also wrote about his personality. His poetry opened new avenues for understanding many aspects of social life through the study of philosophy, wise thoughts and ideas and his universal word is the water of life for the progress of

mankind. He was born in 1261 A.H as 1845 A.D at the house of Hazrat Khawaja Khuda Bakhsh the famous Sufi saint belonged to Chishtiya order of mysticism at Chachran Sharif.¹ The real name was given to him “Khursheed Aalm” but he became famous due to the family affection to one of Sufi saint of Chishti order Hazrat Baba Farid-u-Din Masood Ganj-e-Shakar. His mother was died when he was only four years and father was died when he was only eight years, therefore his brother Fakhar-u-Din brought him up nicely.² In the age of eight he learnt the Holy Quran and then completed contemporary education i.e. Arabic, Persian and *Daras-e-Nizami*. Nawab of Bahawalpur Nawab Sadiq Muhammad Khan supported and sent him to Dera Nawab Sahib for further education.³ He continued his education and after that He swore spiritual allegiance to his brother Hazrat Khawaja Fakhar-u-Din at the age of sixteen. He also paid great tribute to his brother and *Murshed* in his poetry.⁴ Shackle also pointed out that he received his formal education from several noble religious scholars of the time. He learnt Holy Quran and sciences. Among the teachers Mian Sadar-u-Din, Molvi Khawaja Hafiz, Mian Muhammad Bakhsh Khoja, Molvi Qasim-u-Din and Mian Ahmad Yar Khoja were famous but the important one was his brother Khawaja Fakhar-u-Din.⁵ It also reported that he learnt *Bismillah* in the age of three and learnt Holy Quran by heart in eight.⁶ He made Saraiki as his identity and through his poetry he constructed the strong foundation of Saraiki language. He was great Saraiki scholar and worked on Saraiki literary development. His millions of people are followers only from Saraiki region.⁷

Discussion: According to the book *Manaqib-i-Faridi*” his genealogical tree was related to *Amir-ul-Momineen* Hazrat Umer Farooq (RA). Latter on one of his forefather, named Yahya came to Sindh during Muslim’s expeditions and settled at Thatha of Sindh. After this his family settled at Mangloot near at Multan. The family also had mystic background and the forefathers of Hazrat Khawaja were also well known Sufis. The following verse of his Diwan is a best commentary regarding his elder brother Khawaja Fakhar-ul-Din. Khawaja Farid is considered very important element of Saraiki culture in the region. With poetry his mystic order is also important and all known that he put the first bricks of Saraiki literature after long time. In Khawaja Farid's mystical poetry, Sufism, Mystery and Cognition, Praise and Naat, Importance of Religion, Statement of Eternal Beauty and Love and Scenes of Nature are reflected. Dr. Christopher Shackle thinks: "None of the local poets wrote better poetry than Khawaja Farid.

فخر جہاں قبول کیتوسے، واقف کل اسرار تھیوسے، ہر جانور جمال ڈٹھوسے، مخنی راز تھئے اظہار
چسماں فخر الدین مٹھل دیاں، تن من کیتا پُور، گھول گھستاں میں فخر جہاں توں، جنت حور قصور

Khawaja Farid's mystical poetry spread to the East and he was a fan and believer of Khawaja Farid, which he expressed in a letter he wrote to Maulvi Saleh Muhammad of Taunsa in 1930. In which he says that he listens to Khawaja Farid's influential coffees from one of his employees Diwan Ali and benefits from them. Khawaja Sahib wrote a magazine

called *Siyahat-e-Aflaq* which was mentioned by Allama Iqbal. This magazine of Khawaja Farid was written in Persian language and it had 96 pages. In this magazine, in the light of Qur'an and Hadith, in his personal observation, he imagined the physical appearance of the moon and stars and the celestial landscapes. The subjects of the heavens include the creation of the universe, the world of souls, the world of examples, the world of bodies, paradise, hell and the four elements. He writes about the stars. After the Throne there is a chair and all the stars except the seven planets are on it. The seven planets Mercury, Venus, Moon, Sun, Mars, Jupiter, and Saturn are under the chair. The Throne is above the heavens. There are twelve constellations above the chair which are composed of stars. The following twelve constellations are effective in the work of all worlds by the power of God. These include Aries, Taurus, Jupiter, Cancer, Asad, Virgo, Libra, Scorpio, Heart, Arc, Jedi and Pisces. There is a planet in every sky. They are called planets because their journey is real. And this is in contrast to the vinegar of the stars that are in the eighth heaven. The seventh heaven planet is called Saturn and the sixth is Jupiter, the fifth is Mars, the fourth is Sun, the third is Venus, the second is Mercury and the first is Moon. A village Yarawali at Muzaffargarh one of his follower Mithan Khan the lord of the village colonized a city of Mithan Kot. The Family settled at Mithan Kot while the time of Sikh rule they migrated from Mithan Kot to Chachran of Bahawalpur. Khawaja Farid was a great poet and he adopted mother tongue for poetry. There is no other poet in whole Saraiki region, who reached the fame of Hazrat Khawaja Farid. People of all communities like his poetry because every word of his poetry directly touches the man's heart. He became a Sajada Nasheen in age of 27 on the death of his brother Khawaja Fakhar-u-Din. While he married to three wives but his single son and daughter were from one wife. He provided them well education and proved a good husband as well as a good father.⁸ This great poet died on 6th of Rabi-l-Awal 1319 Hijri according to 24th July 1901 A.D at Kot Mithan. His shrine is at Kot Mithan where thousands of followers visit daily.⁹ Khawaja Farid had great status in mystic and revolutionary literature not only in Sub-continent but he was also a poet of International standard. As Iqbal regarded him in his discussion, it is very unfortunate that his literary work is limited to a regionalism, which is a great injustice for this noble personality. I did not meet him but I personally impressed the work of Khawaja Ghulam Farid because his work is measured up on the highest standard of intellect. His poetry needs deep study, while I observed elements of international status and importance in his poetry, which based on universality than regionalism.¹⁰ According to Javeed, Khawaja Farid is the classic of Saraiki region and literature. He is the most significant Saraiki intellectual and after him there is a space and no one could meet to him. This is a big loss of the region. He spread the colorful scenes through Saraiki poetry in the society.¹¹ Changwani stated him the King of Saraiki language, Poet of Saraiki language, Leader of Saraiki nation, A freedom Fighter of Saraiki region during colonial period and a radical scholar of the region. He Said Khawaja Farid is the "Sheikh-ul Shora" (Head of Poets). He promoted Saraiki at

that time when Islamic literature lasted its breath during colonial period.¹² According to Changwani, English had replaced Persian and Urdu in the subcontinent and English was becoming the medium of expression for the people as a Saraiki language. He was not an ordinary poet, but it would not be out of place to call him a Leader of freedom movement. Who instilled in the people the spirit of freedom through his poetry? And the common people engaged in the struggle against the British rule.¹³ One of the shrines in Dera Ghazi Khan is the shrine of the famous Sufi saint Khawaja Ghulam Farid. This shrine is located in Rajanpur town. The special feature of this shrine is that it is crowded with people. People come here from far and wide to fulfill their intentions. It is said that they find spiritual peace here. There is also an anchorage where people from far and wide get food. People come to the shrine to celebrate and pray.¹⁴ He settled in the barren and desolate region of Rohi in Cholistan. He made Rohi as his subject through poetry as he expressed in his poetry collection “*Diwan-e-Farid*” following verses are the clear example of the glory of Rohi,

ایہہ روہی یار ملاوڑی ہے، شمالا ہوے ہر دم ساوڑی ہے، وچ پٹیوں لسی گاوڑی ہے

Rohi became as a center of his educational institution and there he received the destination of spirituality. He was the great follower of the theory *Wahdat-ul-Wajood* and loved humanity.¹⁵ Khawaja Farid was a great scholar and Khawaja Ghulam Farid had full command literature. He had mastery over seven language including Saraiki as his mother tongue. He had known Saraiki, Sindhi, Hindi, Punjabi, Urdu, Arabic, Persian and even Barahvi and Balochi. Khawaja Farid was not only a mystic Saraiki poet, he was also a poet of nature. Khawaja Farid is considered the king of regional imagery. He expressed the beautiful scene of society in his poetry. The way they describe the charm of Rohi to the beautiful high and brightly colored dunes there in the style of nature painting attracts the residents and enthusiasts of Rohi. With the seasons of Rohi, he promoted the reggae trees, plants, animals and local culture in his poetry. He adopted “Kafi” as a type of Poetry and this term is popular among folk singers as Pathany Khan and Abida Perveen, both sing his “Kafis” in unison which are heart touching.¹⁶ He had great command on Hadieth, Fiqah and mysticism. He talked on these topics many times daily and his speech was persuasive. He studied *Kashaf-ul-Mehjoob*, *Awarif ul Maarif*, *Kimaya Saadt*, *Sah-e-Maratib*, *Khasos ul Hakam*, *Jami-ul-Alom*, *Jawahir-e-Jalali*, *Tohfa-e-Mursala*, *Kashkol-e-Hakmi* and got excel on other contemporary scholar of the time. The famous Book of Hadieth Mishkat remained all time in study.¹⁷ In 1876, he performed Hajj. Before this he visited many cities of Subcontinent and met various personalities i.e. Sir Syed Ahmad Khan and Molvi Abdul Hayi. He also visited Ajmir Sharif and paid homage to Hazrat Khawaja Moeen-ud-Din Chishti Ajmiri. Khawaja Farid was generous man and he distributed lot of wealth among the needy people.¹⁸ He went to Bombay and Lacknow and then went to Makkah through Bombay along with hundreds men. Hundred persons started this journey from Chachran and many others join during this travel in the way. Among them Hazrat Divan Wilayat

Shah, Hazrat Divan Ghulam Shah, Hazrat Divan Khair Shah, Hazrat Divan Haider Bakhsh Shah were the most famous companion. He did not refuse to anyone who requested to join the Company of Hazrat Khawaja Ghulam Farid.¹⁹ When he reached as expressed.

جیندیں عرب ڈٹھوسے، لُنندیں سکدیں مرنہ گیوسے
تھیواں صدقے صدقے، آیا شہر مدینہ، سکھ دی سچھ سہا م، گیا ڈکھڑا دیرینہ،
بچھ سوہنے داا بھریا، ڈٹھڑا نیک مہینہ، حرم معطر روشن، ہے نوری آمینہ
عرب دی ساری دھرتی، سوہنی صاف نگینہ تھی شیطاں پسیدہ، مر گیا نفس کمینہ²⁰

The above verses pointed out a picture of Love to the Holy Prophet PBUH and the land of Arabia. As he mentioned such words on different places as,

اتھاں میں مُٹھڑی چند جان بلب، اوتاں خوش و سدا وچ ملک عرب²¹

Khawaja Farid is a Sufi poet who incorporated various ideas into poetry. The theory of human greatness, the theory of nature and the theory of beauty and love are prominent. If considered, his theory of beauty is a combination in which the theory of beauty is both authoritative, the theory of nature and the theory of reality. The effects of Khawaja Farid's poetry are like the rainbow that spreads colors in the sky.²² The Saraiki poetry of Dera Ghazi Khan is incomplete without Khawaja Farid and it is not ordinary poetry but a collection of philosophy of Sufism which gives rise to a special spirit of devotion in the people.²³ In the era of political chaos and prostitution, Khawaja Ghulam Farid continued to play a role in improving the economic and political conditions of the people by making spiritual impact on their lives through his mystical poetry. In particular, he reduced people's materialism by turning them to spirituality instead of heresy. Similarly, Khawaja Farid also laid special emphasis on the religious training of the people and taught them to avoid blind imitation of Western education and civilization and atheist civilization in the imperialist era. He also slammed the imperialist era. He termed their economic policy as anti-Saraiki cultural and politics and urged the people to avoid it. Because the political, economic and social structure of that time was very backward and defeated and all the values of the civilization and culture were declining. The poor were enslaved by class strife and poverty. In this situation, he urged the rich to help the poor and provide financial assistance. He personally and with the financial support of the people arranged an anchor for the poor which continues to this day. He promoted Saraiki language with mystic approach due its rich cultural context and his Kafis are Master Pieces of Literature. He provided it a different theme. Love for land and expression of about regional society can be identified in his poetry. As Sufi poet he used Saraiki language not only to speak with people but also made it a source to speak with God. He introduces a natural approach for humanity as this legendary poet produced love for land especially for Rohi and its things. As a regional poet, his poetry provides social lessons through based on poetic purpose. His mystic poetry

expresses authenticity, high moral values, eradication of racial and social hatred, and corruption on earth, refraining from immorality, mutual respect as well as humanity, unity and patriotism which are the morals of any society. There is a lesson in building values. In his poetry, he preaches the philosophy of Islam that Islam is the bearer of literature for life. Therefore, he preached human dignity and respect for humanity. Khawaja Ghulam Farid discouraged the prevailing weak faith and many other social superstitions of his time. And at the same time try to make people aware. Khawaja Ghulam Farid, through his poetry, contributed to social reform as well as social and cultural development. He developed the local language and literature in the region to eradicate the effects of educational decline and ignorance of modern sciences. He also promoted the local language by quoting religious sciences in a poetic manner. One of the many reasons for Khawaja Farid's influence on Sufi poetry in the Saraiki region is that his love is real. They have been seen expressing their love for Allah and His Messenger in their own words. As he said in his *Kaf*:

جڈاں عشق فرید استاد تھیا، سب علم و عمل بر باد تھیا

Khawaja Ghulam Farid also gave great importance to pure nature. He discussed the common things in the society including green and lush valleys, lush trees, gardens and orchards, flowers and fragrance, fields, desert, sand. He attracted people by mentioning the weather, rain, rains, crops, animals, etc.

Conclusion: In this paper it has tried to explore the influence of Khawaja Fareed mystic poetry on the people of the Saraiki society. He was the noble personality of Dera Ghazi Khan Region. He always gave lesson of spirituality. In the entire world, all intellectuals and scholars have always played a vital role in the uplift of the society. There are various examples about his role among the people of the region. Khawaja Ghulam Farid was not only a poet but he was a great torch bearer of virtue and the humanity. His teachings are noble for the society of this region. In this Paper it is tried utmost to highlight the contribution of the life of Hazrat Khawaja Ghulam Farid, his personality and literary services as well as his social services. He was a great Sunni leader and a great Sufi poet, who turned the mind of the people through his poetry and created a sense of cooperation and unity among the people. He delivered the message of hope and harmony in the society. He will be alive ever and ever as a representative of humanity. Therefore, the brief discussion of the analysis of the social and societal effects of the poetry of Khawaja Ghulam Farid is that his poetry is a clear propagation of the message of human welfare, human dignity, and human social responsibility with the real relationship of man with God Almighty. This research paper will not only be useful for researchers, readers and students interested in Sufi poetry, but will also be helpful in future research work.

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