

# PAKPATTAN AND SHAIKH FARID<sup>81</sup>

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*Introduction.* A study of the life of Shaikh al-Islam Faridu'd-Din Ganj-i-Shakar (1175-1265) leads us to believe that he was constantly in search of a place where he could carry on his meditations and missionary pursuits undisturbed by the public. Ultimately he shifted from Hansi to Ajudhan which is today known as Pakpattan, the Tahsil of the Sahiwal (Montgomery) district. He lived here for about twenty-four years till the last moment of his life. It was then inhabited by backward Hindu tribes and aborigines who were mostly illiterate, bad-tempered and superstitious. There were deserts all round, snakes and wild animals were to be found everywhere.<sup>82</sup> The Baba himself was

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<sup>81</sup> On the invitation of Mr. Shamim Ahmad Khan, C.S.P., I had read this article under the title of "The Importance of Pakpattan," on 12th December 1966, at the Seminar on "Sahiwal in History" held at Sahiwal. The Centenary of the Montgomery District was celebrated when the original name of the district "Sahiwal" replaced the present name Montgomery. The function was presided over by Mr. Hammad Raza, C S.P., Commissioner, Multan Division. It is being published here by the courtesy of Mr. Muzaffar Qadir, C.S.P., Deputy Commissioner, Montgomery, Chairman of the Managing Committee of the Sahiwal Festival.

<sup>82</sup> *Siyar al-'Arifin* by Maulana Fazlullah Jamali, Rizwi Press, Delhi, A.H. 1310.

once bitten by a snake, while his mother was devoured by a wild animal in the vicinity of Ajudhan.<sup>83</sup> Even no regular food production was carried out here because in the account of Shaikh Farid it is mentioned that he had to live on the monkish bread available at Ajudhan like the *pelu*, *karir* and *dela* trees.<sup>84</sup> It is also a fact that the Shaikh preferred this place to any other and was contented here.

Since then Ajudhan, on account of Shaikh Farid's shrine (*Khanqah*), began to be called Pakpattan, developed into an uptodate town and became very popular. We shall describe briefly the importance of Pakpattan as a town as well as the Shrine of the Shaikh, along with a sketch of his life. Almost all the relevant sources have been utilised, particularly the recent book by Prof. Khaliq Ahmad Nizami, *The Life and Times of Shaikh Farid-ud-Din Ganj-i-Shakar* (Muslim University, Aligarh, (1955), which has proved indispensable.<sup>85</sup>

*Pakpattan Town.* At present it is the Headquarters of the Tahsil of the same name in the Montgomery (Sahiwal) district, West Pakistan. It is situated in 30° 21 N, and 73° 24 E, 29 miles South of Montgomery (Sahiwal) Railway Station.<sup>86</sup>

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<sup>83</sup> Ibid. p. 38.

<sup>84</sup> *Fawaidal-Fuwad*, by Amir Hasan Sajazi, ed. Muhammad Latif Malik, Lahore 1960, p. 125.

<sup>85</sup> Khaliq Ahmad Nizami has given very useful and large Bibliography in this work which may be consulted for a more detailed study.

<sup>86</sup> Gazetteer of the Montgomery District, pub. by the Punjab Government.

The name " Montgomery " was given to this district after Sir Robert Montgomery, who was Governor of the Panjab (February 1859 — January 1865). In 1865 when the railway was started, a village formerly known as Sahiwal, was thus re-named as Montgomery, which became the capital of the district, though this district was then known as Gogira, a name which is almost unknown. The headquarters then moved from Gogira to this new town.<sup>87</sup>

Historically speaking, this ancient village, Sahiwal, took its name from the early rulers of the Sahya dynasty of Jaipal who was defeated by the Ghaznavid Sultan Sabuktigin<sup>88</sup>. Originally Sahi people descended from one Salar Rajput who later on embraced Islam. At present there are two villages with this name Sahiwal, one in the Shapur district and the other here in Montgomery.<sup>89</sup>

Pakpattan is connected by a Railway link with Lahore via Kasur while the Grand Trunk road passes through it linking Lahore, Montgomery and Multan. Physically Pakpattan town is situated on the high bank of the Sutlej river, 24 miles to SW of Divalpur and ten miles from the present course of the river. The centre of the town, where the shrine of Baba Farid exists, holds a

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<sup>87</sup> Ibid. and *Jugrafiyah-i-Punjab* (Urdu) by Maulvi Karim-ud-Din, 2nd Ed., Lahore 1861, pp. 62-64.

<sup>88</sup> *The Ancient Geography of India* by A Cunningham, London 1871, pp. 214-19; *A Glossary of the Tribes and Castes in the Panjab and North-West Frontier Provinces* by Sir Denzil Ibbetson, Lahore 1914, Vol. III, pp. 342-43.

<sup>89</sup> *Imperial Gazetteer*, Oxford 1909, Vol. XVIII, p. 419, Vol. XXI, p. 482.

natural mount about 150 feet high from the level of the ground. This old town is traversed by six main streets from north to south and from east to west; they are in many places narrow, crooked and steep, but they have mostly been paved in the past. The arrangements of the drainage are rudimentary and the suburbs at the foot of the town receive and retain all the waste water from the houses and streets above. Water is generally obtained within the city from wells dug within and without the town.<sup>90</sup>

The Shrine of the Baba attracts crowds of visitors not only from all over Pakistan but also from India, Iran, Afghanistan and Central Asia, who specially visit the Shrine on 5th Muharram (1st month of Islamic calendar) to pay homage to the saint.

Today Pakpattan is an up-to-date town having almost all the facilities

of life and most popular owing to the Shrine of the Baba. In the course of the last few years, it has spread still farther to the north and in other directions.

*Geographical Importance of Pakpattan.* According to the *Fawā'id al-Fuwād* of Amir Hasan 'Ala Sajazi and other contemporary sources, the ancestors of Baba Farid originally belonged to Central Asia.<sup>91</sup> Though a foreigner at Ajudhan, he was fully aware of the importance of the location of this ancient town which he selected as his residence. In ancient days two great western roads from

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<sup>90</sup> *District Gazetteer*, opt. cit.

<sup>91</sup> Nizami, opt. cit., pp. 10-14; *Fuwad*, opt. cit., pp. 124-25.

Dera Ghazi Khan and Dera Ismail Khan, used to meet here, the first via Mankera, Shorkot and Harappa; the second via Multan. In those days these two roads were the grand routes which connected the sub-continent of India with Central Asia. A careful study of the mediaeval history and especially the account of the conquests of Mahmud of Ghazna, Timur and others will establish the truth of this assertion.<sup>92</sup> But the writers generally forget to mention these important roads, one leading from Ajudhan through Multan towards Delhi and the other towards Rajputana to Western India, the route which was actually adopted by Mahmud of Ghazna and later invaders.<sup>93</sup>

When Muhammad bin Qasim finished with the conquest of Sind in the first century of Hijra, he turned his attention towards Hindustan. He marched towards Multan which also fell to him and then came up to Dipalpur. We should not, however, forget that he had to make his first halt after Multan at Ajudhan, although history does not explicitly mention any place name between Multan and Dipalpur in the course of his activities. It is, however geographically obvious.<sup>94</sup>

At Pakpattan even to this day there is an imposing domed mausoleum towards the south of the shrine of Baba Farid which lies at a distance of about two furlong; locally it is known as the shrine of *Sahabi* (Prophet's companion) Sayyid Abdul Aziz

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<sup>92</sup> Eliot and Dawson, *The History of India*, London, 1877, Vols. II and III.

<sup>93</sup> "The Road Between Delhi and Multan" by A. M. Stow, *Journal of the Punjab Historical Society*, Vol. III, No. 1, pp. 26-37.

<sup>94</sup> Cunningham, *opt cit.*

Alambardar Makki (Fig. 5). Many attempts have been made to trace his origin from the time of the Prophet which have not so far succeeded in establishing its authenticity. However, the local tradition exists even to this day that at Ajudhan there were Arab settlers from the very early times.<sup>95</sup>

Arnold writes in his *Preachings of Islam*<sup>96</sup> that the Muhammadans of Multan succeeded in maintaining their independence, and kept themselves from being conquered by neighbouring Hindu princes, by threatening, if attacked, to destroy an idol which was held in great veneration by the Hindus and was visited by pilgrims from the most distant parts. But in the hour of its political decay, Islam continued to claim missionary successes.

Arab Geographers of the 10th or 12th centuries mention the names of many such cities, both on the coasts and inland, where the Musulmans built their mosques, and enjoyed the privilege of living under their own laws.<sup>97</sup> The Arab merchants at this time succeeded in establishing commercial communication between Sind and the neighbouring countries of India and the out-side world. Farishta has mentioned in the account of Baba Farid, on the authority of Shaikh Nizamud'Din Auliya, that once when he

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<sup>95</sup> *Anwar al-Farid* by Sayyid Muslim Nizami, Pakpattan, pp. 131-38.

<sup>96</sup> *The Preachings of Islam* by T. W. Arnold, London 1896, pp. 272-73.

<sup>97</sup> *Maruj az-Zahab wa Ma'adin al-Jawahir*, Cairo, Bolaq ed., Vol. I, pp. 382-83; "Mosques in Indo-Pakistan Sub-Continent during the first Century of Islam and their Architecture," by Dr. M. Abdullah Chaghatai, *Iqbal*, Lahore, Jan. 1962, pp. 42-54.

was sitting in the society of Baba Sahib, he saw that five *darwishes* from Turkistan — simple and unsophisticated type — came to Ajudhan. They declared to Shaikh Baba Farid that they had never come across a pious person such as he whom they had been craving to meet. Baba Farid replied, "Please wait for a while, I shall present you a real *darwish*." But they did not agree to it; they departed and perished on the way.<sup>98</sup>

It is, however, evident that Ajudhan after Multan, was actually connected with other great centres, both in the sub-continent and Central Asia. The places which these holy people selected for their residence were no doubt geographically most strategic and very soon, as a result of association with their name and activities of converting local people to Islam, acquired social and political significance. History records all ups and downs about Ajudhan's role through the ages. It is, thus, ultimately admitted that the whole credit goes to Baba Farid, who selected this place as his centre of activity.

A study of the system of land routes, during the mediaeval period, shall reveal that a man coming from the north and intending to reach the Indian capital Delhi, after traversing other various towns of strategically position, shall experience that the route from Multan to Delhi that lay by way of Ajudhan and Abohar was less difficult though less direct. This route was constantly traversed by the royal armies and it was by this route

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<sup>98</sup> *Gulshan-i-Ibrahimi Tarikh-i-Farishta*, Lucknow Persian ed., Vol. II, pp. 383-391.

that Minhaj-i-Siraj, the author of *Tabaqat-i-Nasiri* (A.H. 669), returned to Delhi from Multan,<sup>99</sup> where he had gone for forwarding his royal gifts to his ancestral home in Khurasan. Ziaud-Din Barni has mentioned in his *Tarikh-i-Feroz Shahi* that for the last sixty years the roads were ever free from robbers.<sup>100</sup> Ibn Battutah reached Delhi from Multan through Ajudhan crossing Abohar. On his setting out from Abohar, about midway, his caravan was attacked by a band of robbers.<sup>101</sup> It shows that after paying a visit to the shrine of the Baba, Ibn Battutah travelled from Ajudhan to Delhi by the route of Abohar; and from Abohar he came to Delhi via Hansi and Palam. At the end of 1397 A.C. a force under Timur's grandson Pir Muhammad Jahangir was despatched to capture Multan. Timur himself came to know that the people of Dipalpur had fled to Bhatner. Timur advanced towards Ajudhan to capture Bhatner. After a halt at Ajudhan, to pay homage to the shrine of the Baba, he marched to Bhatner. But Timur's army had marched from Ajudhan through Dipalpur and Abohar to Bhatinda, Samana and then to Delhi.

In short, Ajudhan geographically always served as a central point from where the travellers and invaders, after Multan, went towards India. At Ajudhan some other roads branch off to reach Delhi via other routes and thus its strategical position is quite obvious.

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<sup>99</sup> *Tabaqat-i-Nasiri*.

<sup>100</sup> *Tarikh-i-Feroz Shahi* by Ziaud'Din Barni, pp. 347-48, 58.

<sup>101</sup> Ibn Battutah, opt. cit



*Aborigines of Pakpattan.* On the authority of General Cunningham, it is alleged that Pakpattan, ancient Ajudhan, is probably a town inhabited by people variously mentioned by Alexandar's historians and other classical writers as: Ohyrake, Sydrakae, Sudarakae, Surakasae and Hydrakae, whose country extended up to Sutlej, to the north of Malli. Ajudhan probably derived its name from the Yaidhaya tribe (modern Johiyas).<sup>102</sup>

It was, however, destined by the Almighty God that a pious man like Baba Farid would settle at Ajudhan in the 13th century and change the whole out-look of this part of the world. All the aborigines of this place gradually embraced Islam. The author of the *Jawahir-i-Faridi* has beautifully described all the non-Muslim tribes then living before Baba Farid settled there, among whom more prominent were the Jats, Raj-puts and local agriculturists such as Sial, Sar Khankwanian, Pholian Odhkan, Jhakarwalian, Bakkan, Hakan, Sian, Khokaran, Dhudhiyan, Tobiyar etc.<sup>103</sup> As this part of the country extending towards Rajputana on the South, Multan on the West and Delhi on the East, was full of nomadic people, there was a lot of scope for the propagation of Islam among these people. Many prominent families began to embrace

Islam and gradually it penetrated to all levels of population. Naturally the credit for this goes to Baba Farid who employed all the members of his shrine and family in the propagation of Islam.

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<sup>102</sup> Cunningham, opt. cit., p. 217.

<sup>103</sup> *Jawahir*, opt. cit., pp. 448-50 (Urdu ed.)

Moreover, there was a natural attraction for Islam, whose simplicity and lack of caste system appealed to their imagination. It is also related that intermariages among the tribes played an equally important role.

It shows that Baba Farid succeeded in establishing conciliation and concord between the various cultural groups of this area. He was the first Muslim saint who tried to establish contacts with Hindu religious thinkers. Hindu Jogis used to visit his *Jama'at Khana* very frequently and the inmates sometimes discussed interesting problems with them.<sup>104</sup> We come across a reference to *Kafran-i-Sihab Posh*, which shows that non-Muslims used to come to his Khanqah for discussion.<sup>105</sup> The study of the *Fawa'id al-Fuwad* shows that Nizamud-Din Auliya had twice met Hindu Jogis in his *Jama'at Knana*. Here a question arises: in which language did the Shaikh converse with those Hindu Jogis? It was obviously the earliest form of the local vernacular which was Hindwi, i.e., Urdu.<sup>106</sup> We have sufficient evidence to prove that the Khanqah of Baba Farid was one of the cradles of Urdu language.

Ibn Battutah, in the account of Ajudhan, relates an interesting episode: "As I returned to the camp after visiting some pious personages, I saw people hurrying out, and some of our party along with them. I asked them what was happening and they told

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<sup>104</sup> *Fuwaid al-Fuwad*, opt. cit., p. 417.

<sup>105</sup> Nizami, opt. cit., 106 and *Journal of the Asiatic Society of Bengal*, Vol. VII, p. 36.

<sup>106</sup> Nizami, opt. cit. 106 and *Siyar al-Aulya* of Sayyid Muhammad bin Mubarak Kirmani Amir Khurd, Delhi, Dec. 1302, pp. 183-5, 194.

me that one Hindu had died, that a fire had been kindled to burn him, and that his wife would burn herself along with him. My companions later told me that she had embraced the dead man and burned herself along with him. Later on I used often to see a Hindu woman, richly dressed, riding on horseback, followed by both Muslim and infidels, preceded by drums and trumpets, and accompanied by Brahmans. In the Sultan's dominions they ask his permission to burn her, which he accords them. The burning of the wife after her husband's death is regarded by them as a commendable act, but is not compulsory; only when a widow burns herself, family acquires a certain prestige through it and gains reputation for fidelity. A widow who does not burn herself, dresses in coarse garments and lives with her own people in misery, despised for her lack of fidelity, but she is not forced to burn herself.<sup>107</sup>

It shows that even during the eighth century of the Hijra or about seventy years after the death of Baba Farid, the Hindu religious practices were duly observed by the permission of the State.

*Political Role of Ajudhan.* It is noted in the Ancient Geography of India that the fort of Ajudhan is said to have been captured by Sabuktigin in 367/978 in the course of his expedition in the Panjab and again by Sultan Ibrahim Ghaznavi in 472/1080 who had crossed the Southern border of the Panjab and captured the

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<sup>107</sup> Ibu Battutah, *Travels in Asia and Africa* 1326-54, trans. H. A. R. Gibb London 1963, pp. 190-93.

town. We have noted above that the old name of the town, where today Montgomery exists, was known as Sahiwal, after the aborigines of this region, who were called *Sabis*. It is also alleged that Sabuktigin had deputed Jaipal, the then king of the Panjab, who belonged to the same *Sabi* tribe.<sup>108</sup> Therefore I should infer that this whole area was brought under Muslim rule just after the Ghaznavid conquest.

In 796/1393 Rai Zulji Bhatti and Rai Daud Kamal Main, having arranged the forces of Multan, crossed the river Satluj near the village Barhara, and then near the village Dohali they entered Lahore, having crossed the river Biyas. When Shaikha came to know that Sarang Khan was coming towards him, he made preparations to meet him on the outskirts of Dipalpur. He besieged the village Ajudhan and he was informed that Sarang Khan had plundered the village of Bhandovit. So he marched towards him quickly. In the place named Samothala, about twelve *kos* from Lahore, both the armies faced each other. Shaikha Khokhar being badly defeated returned to Lahore and from Lahore he hurriedly left for Jammun. On the second day Sarang Khan entered the fort of Lahore and took it into his possession.

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<sup>108</sup> Cunningham, opt. cit., pp. 217-18. During the reign of Sultan Balban, Sidi Maula, a disciple of Baba Farid, was advised not to meddle in politics, but he did not care and ultimately he was murdered. (Vide *Cambridge History of India* Vol. III, p. 95).

He gave the title of Adil Khan to his brother Malik Kundhar and entrusted the fort of Lahore to him.<sup>109</sup>

In 801/1398 news were received that Amir Timur Badshah of Khurasan had attacked Talamba and entered Multan. The prisoners of Sarang Khan's army had been put to death by Pir Muhammad, the grand son of Timur. This incident terrified Iqbal Khan very much. Farishta has mentioned in detail this incident and the visit of Timur to the shrine of Shaikh Farid<sup>110</sup>: ". . . All of a sudden Amir Timur Sahib Qiran came on the banks of the Bayas river and the Prince Jahangir Khan with his army joined him on Friday 11th. Safar, year A.H. 801 (A.c. 1398). He put up before him whatever he had so far achieved in India and it was divided among his men who had participated in the struggle. As the prince had complained against the ruler of Bhatner to the Amir, he marched towards Ajudhan at the head of ten thousand selected warriors, because it was considered necessary that the complaint be met with. He divided the men at Ajudhan into three groups. One part took shelter in Bhatner and did not go any where and the rest of them stayed in Ajudhan and they depended upon the circumstances. The Amir himself after reaching Ajudhan went straightaway to the shrine of Shaikh Farid Shakar Ganj to pay his respects. And after giving full assurance of all protection to the residents of Ajudhan, he marched to Bhatner and crossing the Ab-i-Ajudhan (the Satluj river), encamped in Khaliskol; and

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<sup>109</sup> *Tarikh-i-Mubarak Shahi* of Yahya bin Ahmad as-Sirhindi ed. by Hidayat Husain, Calcutta 1931, pp. 151, 157-58

<sup>110</sup> Farishta, op. cit., pp. 156-57.

Bhatner was then at a distance of fifty *kos* (about a hundred miles) from there. They covered that long distance within one day. The fort of Bhatner was one of the famous forts of India and it was situated on a sidetrack from the thoroughfare. As no foreign army so far had encamped there, the residents living around Ajudhan and Divalpur had taken refuge there. As far as it was possible the fort contained people therein and the rest stayed outside the fort on the ditch. Amir Timur slaughtered all those who were outside the fort and took them into his possession along with their bag and baggage. The ruler Rai Zulji Bhatti of that place was one of the great infidels and there was no match of him in India in the principles of administration and for the same reason he was called the *Rai* or hero. He came in person out of the fort while the army of the Amir fought very bravely against him and Amir was declared victorious and he took the town into his possession and a large number of the population was annihilated and those who had remained, were taken prisoners. And thus the Amir captured a large booty and he advanced towards the fort and effected breaches. Rai Zulji was obliged to beg for protection and demanded one day's respite to arrange his affairs to appear before the Amir, who after granting his request entered his tent-enclosure. Rai Zulji in spite of his promise, did not appear there but began to dig up the ditches. But the besieged ones appeared on the tower of the fort and beseeched Amir Timur to grant them protection. The son of Rai Zulji came there with a heavy tribute. On the next day Rai Zulji himself came there hurriedly with the consent of Shaikh Sa'dud Din, the grand son of Shaikh Farid

Shakar Ganj of Ajudhan. He came to Amir Timur and he was honoured with the kissing of his feet. He had also brought with him a large variety of birds and three hundred horses of Iraq and along with it was the presentation of many kinds of Indian textile-fabrics. Amir Timur granted him a robe of honour showing respects on account of Shaikh Farid Sakar Ganj. Then Amir Suleyman Shah and Amir Allah Dad were appointed to control the gateway of the fort to bring out the persons who had taken shelter in the fort and those who had murdered Musafir Kabuli, one of the men of Pir Muhammad Jahangir, should be punished. And the rest of them were released after receiving ransom money from them. Thus after dealing with the affairs of Ajudham and Divalpur, Amir Timur Sahib Qiran came to Delhi after marching through Samana and other places."

It is mentioned in the *Tarikh-i-Mubarak Shahi* that in 803/1400, Taghi Khan Turk Bachcha Sultani, who was the son-in-law of Ghalib Khan, the Amir of Samana, assembled a large army with the intention of attacking Masnad-i-Ali Khizr Khan. When Khizr Khan came to know of it he became careful and with a large army came to Ajudhan. On 9th Rajab 803/1400 there was fight in which Taghi Khan was severely defeated. This was the starting point in the career of Khizr Khan who later became King of India, and established the Sayyid dynasty which had its rise at Ajudhan.<sup>111</sup>

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<sup>111</sup> *Tarikh Mubarak Shahi*, opt. cit., pp. 168-70.

Mallu Iqbal Khan defeated Nusrat Khan and ascended the throne of Delhi in 802/1400. He came towards Multan against Masnad-i-Ali Khizr Khan, who was then governor of Multan and the Makhdumzada Alamu'd-Din, the grandson of Qutb al-Aqtab Makhdum Sayyid Jalal al-Haq Bukhari of Uchcha intervened and thus the fear of fight was averted. But Iqbal broke his promise and he went to the border of Dhandoh, a village near Ajudhan in 808/1405. When Masnad-i-Ali Khizr Khan came with a large army to face Iqbal Khan, the latter was crushed to death and defeated. After it Khizr Khan ascended the throne of India at Delhi in 817/1414 as the first monarch of the Sayyid regime.<sup>112</sup>

Since the flight of Humayun, Fath Khan Jat had been in rebellion and had preyed upon travellers on the high road between Delhi and Lahore while the Baluch had been governing the city and district of Multan solely in their own interest. Haibat Khan dealt first with the Jat, who had established himself in Ajudhan-Pakpattan, but fled and retired into a mud fort where he was besieged. In a few days' time he surrendered himself and was imprisoned, but there still remained, in the fort, Hindu Bloch and Bakshu Langah. Haibat Khan in the meantime marched on to Multan and reported his success to Sher Shah, who rewarded him and advised him to adopt the practice of the Langahs in land

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<sup>112</sup> Ibid., pp. 170-75



systems. It means that this whole area remained with Sher Shah who maintained the old system of the local people.<sup>113</sup>

In 978/1570 Akbar went to Ajmer on pilgrimage. Afterwards he came to Nagaur where he got the old town repaired and also received the Rajput chiefs of Bikaner, Jaisalmer, Jodhpur etc. Direct from Nagour, Akbar made a pilgrimage to the shrine of Shaikh Faridu'dDin Shakar Ganj at Ajudhan, amusing himself on the way by hunting the wild ass in the desert, of which rare quarry he shot thirteen. From Pakpattan he marched away by way of Dipalpur to Lahore. Akbar stayed at Ajudhan for some days and paid a special visit to the shrine of Baba Farid.<sup>114</sup>

Abu'l-Fazl mentions in *Ain-i-Akbari* that Pattan had a brick fort under the Sarkar Dipalpur, in Multan province. Later on, it began to be called *Pakpattan* (holy ferry) which still continues. The name *Pattan* also signifies that it was a ferry during the early period and it has never been a seat of the government. It remained in the jurisdiction of Dipalpur.<sup>115</sup>

### LIFE SKETCH OF BABA FARID

*Family migrated from Central Asia.* Shaikh Farid-ud-Din Masud Ganj-i-Shakar (Ac 1175-1265), popularly known as Baba Farid, is one of the most popular and revered saints of the sub-continent.

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<sup>113</sup> *The Cambridge History of India* (Mughal period) by Sir Richard Burn, Vol. IV, pp. 53-4.

<sup>114</sup> *Ibid.*, pp. 102-103.

<sup>115</sup> *Ain-i-Akbari* (Persian text), Calcutta 1868, p. 552 and Vol. III under his account of saints (Urdu), p. 329.

Owing to political situation in Central Asia, Qazi Shuaib, the grand father of Baba Farid, left Kabul and reached Lahore with his three sons.<sup>116</sup> The Qazi of Lahore received him cordially and informed Khusrau Malik, the last Ghaznavid Sultan at Lahore, of the arrival of Qazi Shuaib, who did not desire any wordly office, and rather said with a mystic indifference that they did not want to run after a thing which had been lost to them.<sup>117</sup>

He was, however, entrusted with the Qaziship of Kahtewal where he settled. It is today known as Chawli Mashaikh in the Tehsil Mailsi of Multan district which undoubtedly had some political significance at that time.<sup>118</sup> One of the three sons of Qazi Shuaib was named Jamalud-Din Suleyman, who married, in Kahtwal, a daughter of Shaikh Wajihu'd-Din Khojandi. The girl was named Qarsum Bibi.

Shaikh Faridu'd-Din Masud was the second son of Shaikh Jamalud-Din Suleyman who was born sometimes in 571/1175.<sup>119</sup> This was the period when the Ghaznavid Empire of Lahore was fast declining. But Qarsum Bibi, the mother of Baba Farid, was a lady of fervent piety. It was she who had kindled that spark of love in Faridud-Din Masud and under whose motherly care, he developed a spirit of intense devotion to God.

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<sup>116</sup> Amir Khurd, opt. cit., p. 50; Farishta, opt. cit., pp. 583-91.

<sup>117</sup> Nizami, opt. cit., p. 11.

<sup>118</sup> Multan District Gazetteer. Kahtwal is differently spelt in different works.

<sup>119</sup> Nizami opt. cit., p. 11.

*Early Education.* Shaikh Farid's fame as a saint starts at Kahtewal while he was still quite young. Shaikh Jalau'd-Din Tabrizi, an eminent disciple of Shaikh Abu Saeed Tabrezi, on his way to Delhi through Kahtewal, enquired from the people whether there was any pious person in that town. He heard people say about Qazi Jamalu'd-Din's son Faridu'd-Din that he was a man always busy in his prayers in the mosque behind the city. He met him while Shaikh Farid was fasting and his trousers were in shreds. He was known even outside Kahtewal and Shaikh Bahau'd-Din Zakariyya of Multan wished to see him.<sup>120</sup>

Shaikh Jalalu'd-Din Tabrezi was associated with Shaikh Shihabu'd-Din Suhrawardy and a very close friend of Shaikh Bahau'd-Din Zakariyya of Multan and Khawaja Qutb-ud-Din Bakhtiyar Kaki. When Shaikh Jalau'd-Din Tabrezi reached Delhi after leaving Kahtewal, he was received by Sultan Shamsuddin Iltutmish, who showed a great respect to him. But he soon left Delhi for Bengal because Shaikh Najmu'd-Din Sughra., the Shaikhul Islam of Delhi, grew jealous of him.<sup>121</sup>

*Disciple in Chishti Order.* After finishing his early education in

Kahtewal, Baba Farid went to Multan while he was only 18 years old.<sup>122</sup> He joined the Madrasa in the mosque of Maulana Minhaju'd-Din Tirmizi and learned the holy Quran by heart which

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<sup>120</sup> *Khair al-Majalis* pp. 219-20; Mir Khurd, opt. cit., pp. 62-63.

<sup>121</sup> Amir Khurd, opt. cit., pp. 62-63.

<sup>122</sup> *Ibid.*, p. 60

he used to recite once a day.<sup>123</sup> One day when Baba Farid was studying the *Nāfi*, a book on Fiqh, Khawaja Qutbu'd Did Bakhtyar Kaki by chance came to that Mosque from Ush and busied himself in prayers. Baba Farid sat near by, with his book. After his prayer Khwaja asked, "Maulana, what book is this?" "It is Nāf'a'," replied the Baba. "May there be *nafa`* (benefit) for you in its study," said Khwaja Bakhtyar.<sup>124</sup> Baba Farid submitted and placed himself at the feet of the Khwaja. Khwaja Bakhtiyar Ushi left for Delhi and Baba Farid accompanied him. At Delhi many other saints of higher piety joined them. But according to Jamali's *Siyar al `Arifin*, Baba Farid completed his education in Multan and for higher studies he stayed for five years in Qandhar.<sup>125</sup> Baba Farid continued to live with Khwaja Qutbud Din Kaki and under his guidance traversed the difficult stages of the mystic path.

At Delhi he met Khwaja Muinud Din Chishti who bestowed upon him spiritual gifts and blessings. It was a unique honour in the history of the Chishti Silsilah. Baba Farid passed through all the stages of discipline of the Chishti saints. It is, however, not clear how long Baba Farid stayed at Delhi and how many times he visited Delhi.<sup>126</sup>

*Ganj Shakar*. Khwaja Bakhtyar Kaki ordered him to perform the *Chillah-i-Makus* which he performed in the mosque at Uchh

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<sup>123</sup> Ibid.

<sup>124</sup> *Siyar al-'Arifin*, opt. cit., p. 86.

<sup>125</sup> Ibid.

<sup>126</sup> Amir Khurd, opt. cit., 70.

known as *Masjid-i-Hajj*.<sup>127</sup> It was a calm and quiet corner of that town where he performed his Chillah for forty nights. He had neither hope of heaven nor fear of hell. Whether in Kahtwal, Hansi, Delhi, Uchch or Ajodhan he was always absorbed in his prayers. Amir Khurd mentions in his *Siyar al-Auliya* that he used to fast almost every day as a result

of which he became very weak. In this state he would pick up a few pebbles and put them in his mouth. These pebbles turned into sugar. This was the reason for calling him *Ganj-i-Shakar*.<sup>128</sup>

He intended to go for pilgrimage to Mecca. Once he went to Uchch but returned home with the plea that his master Khwaja Qutbu'd-Din Bakhtyar Kaki had not performed the Hajj. His life at Ajodhan was a chequered one.<sup>129</sup>

*Discussions with Non-Muslims.* *Fawa'id al-Fuwad* mentions that Hindu Jogis used to come frequently to the shrine of the Baba and discuss various problems of spiritualism. Shaikh Nizamu'd-Din had seen the Baba discussing the problems of human nature as described by Islam and Hinduism and on another occasion a Hindu Jogi was seen discussing the character of children at the time of birth and relationship between wife and husband. It is evident that these discussions with the non-Muslim learned

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<sup>127</sup> Nizami, op. cit., pp. 22-25; Amir Khurd, op. cit., p. 70.

<sup>128</sup> Ibid., pp. 67-68.

<sup>129</sup> Nizami, opt. cit.

people used to take place in the local vernacular with which Baba Farid was quite familiar.<sup>130</sup>

Pakpattan was from early times the seat of ancient Hindu shrine. One tradition of Farid's life states that during his temporary absence from Pakpattan in the Caucasus, a Hindu Jogi, the original incumbent of the shrine occupied by Farid, attained ascendancy over his followers and perverted many of them. In the Panjab District Gazetteer (Vol. XVIII, part B, p. XXIX), in the account of Pakpattan, it is mentioned that some Jogi families are still found in Pakpattan.

*Indifference to worldly Affairs.* It is stated on the authority of the *Fawā'id Al-Fuwād* that Sultan Nasirud-Din Mahmud, while going to Multan, passed through Ajudhan, when Ulugh Khan (later on Sultan Ghiyathu'd-Din Balban) was the ruler of this part. The Sultan stopped at Ajudhan to pay his respects to the Shaikh al-Islam Faridu'd-Din and through Ulugh Khan offered some cash money and gave a *mithal* deed granting four villages to Shaikh Farid as gift. On enquiry Ulugh Khan replied, "The money is meant for the disciples (*darwishes*) and the grant of four villages is meant for the Shaikh al-Islam as maintenance." Shaikh Farid replied smiling, "The cash money may be given to me, the darwaishes will divide it equally among themselves but withdraw

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<sup>130</sup> *Fuwaid al-Fuwad*, p, 417.

this grant of four villages because there are many others who deserve it more than I; you can give it to them."<sup>131</sup>

*Disciples of Baba Farid.* The *Fawā'id al-Fuwād* mentions that Sultan Nasiru'd-Din Mahmud marched towards Multan and Uchch in the month of Shawwal 651/1252 and on his way he stopped at Ajudhan. The soldiers flocked to the streets and bazars of Ajudhan to pay their homage to Shaikh Farid. The Sultan could hardly find way to see the Shaikh. A sleeve of the Baba's shirt was hung up on a thoroughfare. An ocean of humanity began to surge and the sleeve was torn to pieces. The Shaikh himself was so painfully mobbed that he requested his *murids* to encircle him in order to save his person from the eager public. But an old *Farrash*, who was not satisfied with merely offering salam from a distance, broke through the circle and fell on the Shaikh's feet, pulled them towards himself, kissed them and exclaimed, "Shaikh Farid, you feel annoyed and do not thank God for his blessings." The Shaikh began to weep. He thanked the *Farrash* for this admonition and asked for his pardon.<sup>132</sup>

*Travel Abroad.* Shaikh Faridu'd-Din Masud travelled very widely even beyond India.

It is related on the authority of Shaikh Farid al-Haq himself that once the Mongols attacked Nishapur and the ruler of that town sent a messenger to Khwaja Faridu'd-Din Attar to pray to the Almighty God to redress the calamity. Baba Farid mentions

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<sup>131</sup> Ibid., 171.

<sup>132</sup> Ibid., p. 247.

that once as a visitor he was staying at Baghdad in the mosque of Kanif in the company of Shaikh Auhi Kirmani along with another companion. It was being discussed that the people are not born having one and the same face and that every one is different from other. The Shaikh replied that he had come across a statement in the *Attar al-Auliya* quoted on the authority of Abdullah bin Abbas from our Prophet Muhammad (peace be upon him) how Adam was created and how his sons do not resemble one another.<sup>133</sup>

Similarly Shaikh Farid was once in Bukhara, where he had seen a very old pious man busy in his meditation. He met him and he told Baba Farid that he was living in that den for the last sixty years. He advised Shaikh Farid that one should be always prepared to meet with any eventuality.<sup>134</sup>

It is generally held that he travelled very extensively, although some writers attributed to him some unfounded stories of travels.

*At Hansi.* Hansi, an ancient town in the Hisar district, was occupied by Sultan Shihabuddin Ghauri in 1192. It was a place of great strategic importance. Baba Farid settled there after completing his mystic discipline at the feet of Shaikh Qutbu'd-Din Bakhtyar to hear the sermons of Maulana Noor Turk but the duration of his stay at Hansi is not known, although, according to some authorities, he stayed there for nineteen or twenty years. He dreamt at Hansi that his master was calling him to his presence, so

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<sup>133</sup> Ibid.

<sup>134</sup> Ibid., pp. 374-75.



he immediately started for Delhi. But in the meantime his master, Khwaja Bakhtyar Kaki, had died.<sup>135</sup>

*Last visit to Delhi.* On reaching Delhi Baba Farid went straight to the home of his deceased master and sat in his place.<sup>136</sup> It is related on the authority of *Khair al-Majalis* that when Shaikh Farid reached

Delhi from Hansi to pay his homage to the deceased Shaikh Qutbu'dDin Bakhtyar Kaki, he asked Shaikh Badru'd-Din Ghaznavi, the successor of the deceased, "Had the Shaikh willed anything before his death?" He replied that he wished to hand over his *Sajjadah* (prayer carpet) to Maulana Masud (Shaikh Faridud Din) and if he wished, he could marry his widow. Shaikh Farid declined to comply with the second wish. He took the *Musalla*.<sup>137</sup> A large crowd assembled there but he managed to come out of the town quietly and reached Hansi where he could not stay long because Hansi was also a great town. He had a desire to stay in a town where he would not be disturbed by the people, because he desired to get himself busy in his mystic devotion without being interrupted. At last he came to Ajudhan where almost all the people were infidels, of bad temperament and did not believe in darwishes. Shaikh Farid decided to make it his resting place for he would not be disturbed. Outside the village there were the Karir, Pelu and dela trees and one of them

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<sup>135</sup> *Tabaqat-i-Nasiri*, Minhaj-i-Siraj Jurgani ed. by Nassau Lee, Calcutta 1864, p. 120; Nizami, opt. cit., pp. 31-32; *Siyar al-'Arifin*, opt. cit., p. 33.

<sup>136</sup> Ibid., p. 37.

<sup>137</sup> Ibid and *Khair al-Majalis*, opt., cit. pp. 86-89.

was the largest one under which Shaikh Farid spread his *Kamli* and got himself busy in his devotions. He used to spend most of his time in the mosque where he felt himself fully contended. Here his children were born.<sup>138</sup>

He lived at Ajudhan with his large family for about thirty years as an ordinary citizen. His dress was always very simple and sometimes in shreds. If any one presented him a new dress, he gave it to the needy. His food was very simple too and mostly he used to fast. He passed his time in prayers and in attending to visitors. His staple food was Jawar. Shaikh Badru'd Din Ishaq, his son-in-law, was his chief personal attendant. There was also Khwaja Ahmed Siwistani who used to fetch water for ablution and look to other requirements of his.<sup>139</sup>

*Death.* He lived to the last moment of his life at Ajudhan and died there on Saturday, the 5th of Muharram, 664/Oct, 15, 1265. He died as he lived without any worldly means<sup>140</sup>. There was nothing in his house with which to purchase shroud for him. Amir Khurd's grand mother gave a white sheet to cover his coffin. The door of his house was pulled down to provide bricks for his grave. He was buried out-side the town in the grave yard

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<sup>138</sup> *Fuwaid al-Fawad*, opt. cit., p. 25.

<sup>139</sup> *Siyar al-Auliya*, opt. cit., p. 117.

<sup>140</sup> Nizami, opt. cit., pp. 56-58; Many writers say that the year of his death was **A.H.** 667.

of *Shuhada*, although some writers allege that he was buried in the same cell where he breathed his last.<sup>141</sup>

*Annual Urs (Commemorations) of Baba Farid.* It is stated in *Rabt al-Mubibbin* of Amir Khusrau (725/1325) that on Thursday 5th Muharram 715/1315 was the `Urs of Shaikh Farid al-Haq.<sup>142</sup> Maulana Wajihu'd-Din Paili, Maulana Shamsu'd-Din Yahya, Maulana Burhanu'd-Din Gharib, Shaikh Uthman Sayyah, Shaikh Husain, the grandson of Shaikh Qutbu'd-Din Bakhtyar Kaki, Maulana Fakhru'd-Din Zarawi, Maulana Shihabu'd-Din of Meruth, Maulana Nasiru'd-Din Goyahi, Hasan Ala Sajazi and many others were present while Khwaja Zikirullah Bil-Khair was describing the greatness and amiable manners of Shaikh Farid al-Haq which had really affected all those who were present. He related that the Baba died on 5th Muharram and it so happened that on the night when he was to die, he specially called him and said that Maulana Nizamu'd-Din was not present nor was he himself when Shaikh Qutbu'd-Din Bakhtyar Kaki (Baba's spiritual leader) was to die; after it he rose and recited the Quran upto 10 a.m. and after it he got absorbed in his prayers and recited a Persian couplet. In the night he repeated his *Asha* prayers four times after which he loudly cried that he entrusted himself to the Almighty God which was heard by the inhabitants of Ajudhan. Ultimately he breathed his last. When Khwaja Zikrullah finished this account, a loud cry arose from the assembly which affected the audience very much.

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<sup>141</sup> *Siyar al-Auliya*, opt. cit., pp. 89-91 and *Fu'waid al-Fu'wad*.

<sup>142</sup> *Rabt al-Mubibbin*, attributed to Amir Khusrau (Urdu), Lahore 1957, pp. 63-64.

After it Malik Yamin al-Mulk came with some nobles as well as Maulana Alau'd-Din (the grandson of the Baba) and Maulana Kamalu'd-Din. After it twenty darweshes entered and Khwaja welcomed them all. One of them related some other anecdotes of Baba Farid.

This account, describing the annual Urs of Shaikh Farid at Ajudhan, which incidently records the fifth death anniversary of the Shaikh, shows that this had become a permanent feature at Ajudhan in the shrine of the Farid and particularly on this occasion many pious people from far and near assembled there to celebrate it and revive the memory of the Shaikh by describing the biographical events of the saint. Accordingly the tradition of celebrating the annual commemoration of the Baba still continues. However, it is evident that this practice of holding the annual Urs at the shrine of Shaikh Farid had begun just after his death.

### DESCENDANTS OF BABA FARID

Baba Farid had five sons and three daughters. Khwaja Nasiru'dDin was the eldest who was a pious and devoted person but was mostly inclined towards cultivation. His second son Khawaja Shihabu'd-Din was an erudite scholar. He lived in the Jama'at Khana and when he died, was buried near the tomb of the Baba (Fig. 6). His third son Badru'dDin Suleman occupied the Sajjadah of the saint, and was succeeded by his son Shaikh Alau'd-Din while he was only sixteen. For more that half a century he graced the Khanqah of his grand father Shaikh Faridu'dDin. He was a pious person and his fame had travelled upto Alexandria

(Egypt) which is obvious from the *Travels* of Ibn Battutah He has been praised by Amir Khusrau, Amir Khurd, Zia'ud-Din Barni and others. He used to fast continuously with the exception of the two Id days and the days of Tashriq. He generally used to live in his Khanqah. His reputation for his spiritual greatness spread in the world during his life time.

Zia'ud-Din Barni calls him an embodiment of virtue and devotion.<sup>143</sup> Sultan Muhammad Tughluq was deeply impressed by his piety and he had become his disciple. It was mostly due to the relations of the Tughluq dynasty with the shrine of the Baba; because this dynasty flourished in Dipalpur which was its ancestral home. The Jama'at Khana of the Shaikh at Ajudhan had become a haven of refuge for the victims of cruelty and oppression. When Alau'd-Din died in 734/ 1334 he was buried on the north eastern side of the tomb of the Baba and Sultan Muhammad Tughluq built a magnificent domed tomb over his grave (Figs. 9,10,11).

Zia'ud-Din Barni mentions in his history on the basis of authoritative sources that Shaikh Alau'd-Din was one of the unique persons of his days, who was always seen either within the tomb of Shaikh Farid or attending prayers or reciting the Quran and studying the Traditions of the Prophet. In short, he was entirely devoted to the worship of the Almighty God.

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<sup>143</sup> *Tarikh Feroz Shahi* of Ziya-ud-Din Barni, Calcutta 1862, pp. 347-348, 518.

Shaikh Alau'd-Din had two sons, Shaikh Muizzu'd-Din and Alamu'd-Din who are also mentioned as Muizzul Haq and Alam-al-Haq. Both are considered as men of great piety. The elder, who had received his education from Maulana Wajihu'd-Din Paili, succeeded his father, and occupied the Sajjadah. Sultan Muhammad Tughluq invited him to Delhi and requested him to take interest in state affairs, because both the state and the religious matters are one and the same.

After some time, the Sultan sent him to Gujarat in the capacity of Naib-al-Saltanat or Deputy Governor of Gujarat under Malik Muzaffar.<sup>144</sup> According to the author of the *Siyar al-Auliya*, a great mausoleum of Shaikh Muizz al-Haq existed in Gujarat. His brother Shaikh Alam al-Haq, who was very much popular among the masses as a most sacred person, was made Shaikh al-Islam of Hindustan. He was buried in the mausoleum of his father Shaikh Alau'd-Din at Ajudhan .<sup>145</sup>

Shaikh Afzalu'd-Din Fuzail succeeded his father Muizzu'd-Din as his Khalifa at Ajudhan and after him his son Munawwar became his successor. But Shaikh Mazharu'd-Din, the son of Shaikh Alamu'd-Din, succeeded his father as Shaikh al-Islam of India after the death of his father.<sup>146</sup>

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<sup>144</sup> Ibid.,

<sup>145</sup> *Siyar al-Auliya*, pp. 33-40.

<sup>146</sup> *Jamahir Faridi*, opt. cit.

In short, Shaikh Badru'd-Din Suleyman's family mostly lived at Ajudhan and its members held the Dewanship of Pakpattan shrine even to this day.

*Ibn Battutah at Ajudhan.* Numerous visitors and travellers from far and near came to the shrine of Baba to pay their homage. They belonged to Khurasan, Jurjan, Delhi, Uchch, Nagour, Multan, Ajmer, Bahar, Lakhnowti, etc. But of particular interest is the account of the famous traveller Ibn Battutah who on his way to Delhi from Multan, first went to Abohar and then from Abohar he returned to Ajudhan in 734/1334.<sup>147</sup> He found that Ajudhan was a small town and it was then known as the town of Shaikh Faridu'd-Din Badyuni. Before his departure from Alexandria Ibn Battutah was specially asked by Shaikh Burhanu'd-Din to pay a visit to Shaikh Faridu'd-Din, whom he had met at Ajudhan. As a matter of fact Ibn Battutah actually meant Shaikh Alau'd-Din, the grandson and successor of the Baba. Shaikh Farid had died about 70 years before.

It is clear from the account of Ibn Battutah that he met Muizzu'dDin, and Alam-ud-Din, sons of Alau'd-Din, the former of whom had succeeded his father. When Ibn Battutah after paying his visit to the shrine, was going to depart, he was asked by Alamu'd-Din to see his father who was then on the top floor of

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<sup>147</sup> *Rabla Ibn Battutah — Tohfa turn — Nazzar*, (Arabic ed.) Cairo, 1346/1928,

the dwelling. He blessed Ibn Battutah with a supplication and honoured him with the sweetmeats.

## KHANQAH OF BABA FARID

(Architecture)

*The Khanqah (Shrine) of Baba Farid.* After the burial of Shaikh Farid at Pakpattan, his mausoleum became a great attraction for the pilgrims and devotees from all over the country and gradually it developed into a group of tombs, apartments, etc., of the members of his family, successors and others. The Jami' Masjid which existed there even during the life time of the Shaikh<sup>148</sup> gradually extended and developed into an imposing monument. A careful study of these various buildings in this shrine unfolds a vast history of the family of the saint as well as of Pakpattan itself. They represent a great variety of architecture. However, an effort is being made here in describing these monuments. A ground plan of the Khanqah covering different apartments is reproduced here (Fig. 1) which will help greatly in understanding their arrangement:

1. The Mosque.
2. The Court Yard of the Mosque.
3. The Tomb of Shihabu'd-Din.
4. The passage to private houses.

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<sup>148</sup> The Shrine of Baba Farid Shakerganj at Pakpattan" by Miles Irving, *Journal of the Punjab Historical Society*, Vol. I, No. 1, 1911, pp. 70-77; *Siyar al-Arifin*, opt. cit., p. 36.



5. The Tomb of Baba Farid.
6. Bahishti Darwaza (Paradise door) and Baradari.
7. The Nizami Masjid.
8. The Mausoleum of Shaikh Alau'd-Din.
9. The Courtyard in front of the Tomb of Baba Farid.
- 10-11. The Dalans and Rooms.
12. The Main Entrance to the Shrine.

These monuments of architectural history are very important, for they represent the architecturae of the Pre-Mughal period, which have been so far ignored.

(1) *The Mosque.* The present congregational mosque is an imposing monument, having three cuspid domes on its *evān* — *praying* chamber. The central one is higher and larger than others on its right and left. It seems certain that a mosque at Ajudhan existed before Shaikh Farid settled here. It is possible that it might have been improved upon and enlarged later on. However, its present architectural set-up can easily be assigned to the later part of the 14th Century, although some suggest an earlier date. The massive domes stand on pendentive and squinch system as we generally find in the monuments of the Tughluq period (Fig. 2). Its *evān* is comparatively narrow, eighty five feet long and twenty three and a half feet broad. There are three deep mihrabs in the back wall towards Qibla under the three domes and the central one is proportionately larger than others, but there is no regular *mimbar* (pulpit) in masonry. This special feature of the mosque is of great significance for it helps us in determining that this mosque was built in the 14th Century. There are two ordinary minarets on the ends of the facade which I regard later addition. The three porticoes in the facade harmonise with the domes,

although at present they have been turned into ordinary wooden doors. It is a fact that this masonry arcuated building is a remarkable specimen of architecture of the pre-Mughal period. This mosque being built on the highest spot in the Khanqah, can be seen from all over the town. However, it is mentioned in the *Jawahir Faridi* (1623) that Sultan Muhammad Tughluq built one mosque in Ajudhan which was then known as the Masjid-i-Tughluq.<sup>149</sup>

(2) *The Courtyard of the Mosque.* In front of the facade of the mosque, there is a spacious courtyard which is forty three feet wide on the north. We feel that the mosque is still higher than other apartments of the Khanqah. Thus we have reason to believe that when Baba Farid settled here, an ordinary mosque already existed here which he generally used for his prayers and he himself stayed near by. This spot was separate and one had to climb some steps, a height of about three feet, to come to the courtyard of the mosque. This mosque gradually developed and began to be called the Mosque of the Khanqah of the Baba. The physical position of this spot was then such that the mosque was naturally set up on the highest spot where there were several trees, as many exist even to this day.

(3) *The Tomb of Shihabu'd-Din*, the second son of Baba Farid, is a domed quadrangular building. He was generally called *Ganj-i-Ilm* on account of his great scholarship (Fig.6). He lived in the *Jama'at Khana* and died here perhaps in his own separate cell where he was buried which later on assumed the shape of a domed monument, although it is not of a very great architectural value.

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<sup>149</sup> *Jawahir-i-Faridi Tazkira Farideyah* by Ali Asghar ibn Shaikh Maudud ibn Chishti Bahdalwi and Falhpuri, pule, at Lahore in 1301/1884, p. 305.

Perhaps Shihabu'd-Din lived here independently because Baba Farid's third son, Badru'd-Din Suleyman, succeeded his father and occupied the Sajjadah.

(4) *The passage* towards the north leading to private houses of the custodians of the *Khanqah* etc. This whole low level area covers the northern side of Baba Farid's tomb, back side of Alau'd-Din's tomb on the West, the northern side measuring forty three and a half feet, having a passage which runs along with the tomb of Shaikh AlauDin from its western side to its southern and eastern sides. It meets the No. 9 courtyard, etc.

(5) & (6). *The tomb of Baba Farid* himself is the central figure of this whole Khanqah (Fig. 4). I think that this was the original spot where he first lived and which later on became his tomb. This cubical domed building holds the most renowned *Babishti Darwaza* (Paradise entrance) on its south which remains closed throughout and opens only once on 5th Muharram every year, while the door of this cubical building on the east remains always open to the public. Thousands of people pass through the *Babishti darwaza* hoping that thus they would obtain paradise. People enter the domed tomb and come out from the eastern door after saying the *fatiah* (prayer and blessing for the dead). This small squared domed building, about twenty feet at its base and almost of the same height, may be presumed to have been built just after the demise of the Shaikh. Most probably the practice of passing through the southern door, known as paradise door, on the occasion of annual commemoration, might have been established just after his death. However, this small domed tomb of Shaikh Farid has been built on pendentive system having a cusped dome over it and a long pinnacle on its top which is quite conspicuous.

The long open roofed hall on the south known as the Baradari (6) (Fig. 3) is thirty nine feet long and about twenty feet wide, and is supported on piers. Qawwali can always be enjoyed here which is the chief feature of the Chishtia order and it is generally recited throughout the year in front of the closed *Babishti door*.

(7) *The Nizami Masjid* is a very small square space of about thirteen feet, between the tomb of Shaikh Alau'd-Din and the south-eastern corner of the tomb of Shaikh Farid. It is built of white marble without any formal dome and it is just like an enclosed pavilion having slender pillars on its north and south and latticed panels etc.(Fig7).According to local tradition Shaikh Nizamu'd-Din Auliya used to stay there and used it as a mosque. It developed into a mosque as we see it today. The Qibla wall and the *mihrab* within it are adorned with inscriptions of Quranic verses (Fig. 8). But the remarkable thing is that the *naskhi-thulth* style of writing is almost the same which we find on the contemporary monuments at Delhi and elsewhere. The main border of the wall bears the *Ayat-al-Kursi*. The pointed cinqufoil central arch also usually bears holy phrases and the central space has Quranic verse after *Bismillah*, "Wherever Zakariya went

into the sanctuary, where she was, he found that she had food" (iii.37).The use of this special verse representing the *mihrab* is generally found in the Muslim monuments in Turkey of the Saljuqs who had perhaps first introduced it. There is reason to believe that there is Saljuq influence on Muslim architecture.

Besides, there are decorative sun-flower patterns in the spandrels of the arch and in its centre.

(8) *The Mausoleum of Shaikh Alau'd-Din*, the grandson of Shaikh Farid, is just adjoining the Nizami Masjid on its eastern (Fig. 9) side and its actual face opens towards the south in the court yard (9) (Fig. 11). I regard it the largest monument in the Khanqah after the mosque (1) as well as the most imposing specimen of the domed architecture, the earliest dated architectural monument in Pakistan.

Inside the dome there is a midway regular, wooden band which runs on all four walls of the tomb. This band of teak wood contains a versific long Persian inscription, being carved most artistically in *thulth naskhi* characters. It is quite an unusual feature in architecture. Unfortunately this inscription, in the course of time, has been damaged in many places which has rendered it difficult to be deciphered. It is, however obvious that this most splendid and grand mausoleum was built by Muhammad Tughluq who held the Shaikh in great reverence. The words giving the exact year of its construction 737/1337 are quite clear and it is also evident that it was the month of Safar when it was finalised. It was built by the strenuous efforts of Shaikh Muizzul-Haq, the son of Shaikh Alau'd-Din, who is generally called Muizzu'd-Din (Fig. 10). There is another name of one Syed Omar which occurs in the last verses of the inscription. He was a very pious person and was either buried here simultaneously or he had some connection with this monument. This special feature of the

mausoleum reminds us of the similar art of wood-carving of the Saljuqs in Asia Minor and Central Asia.

It can be mentioned here with confidence that the use of wood in construction at this stage of our history in Muslim monuments is really very rare, because it is not very common in the early monuments of the sub-continent. However, it is a fact that it is confined to this region of Pakistan where, perhaps owing to the non-availability of stone, wood had been introduced. But the use of wood in Muslim monuments of pure masonry, was perhaps first used in Ghazna by the Ghaznavide Sultans in their monuments such as the minarets at Ghazni which still stand there. I have observed that the massive wooden rafts have been used in these minarets at Ghazna at every stage of the building and similarly heavy wooden rafts can be seen in the interior of the dome of Rukn-i-Alam and other monuments at Multan which I regard as a unique peculiarity of the architecture of the Tughluq period. I think that the use of wooden rafts are technically a great help in sustaining the sudden vibration and shock with the result that these most splendid monuments have stood several severe earthquakes and survive to this day.

This splendid mausoleum, wholly built of brick masonry, being of an extra-ordinary importance in the history of Indo-Pakistanian architecture, holds a unique characteristic of slope walls, although we find the same features in the Multan monuments. It reminds us of the tomb of Sultan Ghiyathu'd-Din Tughluq (1325) at Delhi which holds similar type of slope walls, although its walls

are more conspicuously slope and is wholly built of stone. Here the walls inside the tomb are perpendicular and at the bottom they are about nine feet thick. The main passage on the south is also of the same width and there is a recess inside the dome in the centre of the northern wall. But on the west there is a *mibrab* (niche) which is about five feet wide and is adjusted with a pointed arch and it is very beautifully embellished with carvings in bricks and bears Quranic verses to harmonise with its whole artistic set-up. Unfortunately, the walls inside the dome are not in good condition at present. There are some traces of stucco work too. I think the dome's squinches forming octagon and above them higher squinches forming multi-polygonal shapes support the round hemispherical dome which internally stands on a diameter of about forty feet. But the outer octagonal base on its upper square end rises in the shape of a neck about ten feet high and then the roundness of the dome starts upward with a beautiful projecting band. The dome ends in a beautiful finial. The corners of the octagon hold turrets which are five feet in height and have regular bouquets as tops or small pavilions. This system of turrets on the corners of the octagon came to the sub continent direct from Sultaniya where the most splendid mausoluem of Sultan Khuda Banda Oljyatu was built. We do not find any monument with this particular characteristic prior to the tomb at Sultaniya built in A.C. 1305. The pinnacle of the dome is also very artistically arranged which makes it look beautiful. The same characteristic of turrets on the corners of the octagon of the

tomb, is also found in the tomb of Rukni-Alam at Multan (1335). The upper parapets of the octagon are decorated with cogs.

The walls of the tomb are very gracefully divided into decorative bands having geometrical friezes in relief and specially the entrance of the tomb is an oblong masonry arched construction which holds double parallel margins, the central part of this margin bearing an inscription having the beginning verses of the Sura al-Mulk of the Quran (lxvii. 10). This inscription in relief represents a very highly finished workmanship in stucco and the style of writing is *thulth naskhi*. There is also a novel use of decorative motifs on the walls just like hanging lamps. But it all depends on the genius of the artist who designed these embellishments which have afforded a great charm to this whole construction.

It can be said with confidence that this masonry monument at Pakpattan stands at the top of our Muslim architecture in Pakistan, although just after it, some more superb monuments were built at Multan or else. where which undoubtedly show great improvement over the previous ones, especially the mausoleum of Rukn-i-Alam of Multan excels al such previous efforts, which I shall describe separately in an independent monograph.

In short, at present there are few old buildings in the Khanqah, which really can claim to be old. According to *Jawahir Faridi* (1623) Muhammad Taghluq requested Shaikh Alau'd-Din, the grand son of Baba Farid, to be allowed to erect a Mausoleum for the Shaikh. The Shaikh replied that if at all it was necessary it



could be done after he died. After the demise of Shaikh Alau'd-Din, the Sultan appointed two nobles viz, Qabul Khan and Basharat Khan, to undertake the building of the mausoleum of the saint, which was done in due course of time.<sup>150</sup>

(9), (10) and (11). *The main courtyard* of the shrine, which measures about sixty feet into fifty four, formerly contained some graves and possibly it might be an ancient graveyard. Some writers have said that Baba Farid was buried in the graveyard of *Ganj-i-Shuhada*<sup>151</sup>. The appartments on the east (10-11), serving as guest houses for the visitors, do not possess any architectural value.

(12) *The main entrance* to the shrine from this gateway on the east holds the offices of the Keeper of Dargah on its upper storey and they have recently been renovated.

(13) *The Southern side of the main passage* contains a vast variety of so many houses, kitchens and other apartments. Just within the main entrance on the south the flower sellers and booksellers sit.

The architectural value of the mausoleum of Shaikh Alau'd-Din is really remarkable, which has so far escaped notice of the scholars and no one has even described it.

*Conclusion.* After giving a short account of the importance of Pakpattan's various aspects, we come to the conclusion that it all centered round the personality of the Shaikh al-Islam Faridu'd-Din Masud Ganj-i-Shakar, who selected this town as his residence and ultimately was buried here. After him, his *Khanqah* (shrine)

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<sup>150</sup> *Jawahar Faridi*, opt. cit.

<sup>151</sup> *Ibid.*; Nizami. opt. cit.

became the place of pilgrimage where an annual commemoration takes place every year on 5<sup>th</sup> Muharram. Since Baba Farid settled here, this town became a great centre for the propagation of Islam. This town established direct and active relations with Central Asian countries and India because it had direct routes leading to these countries, as well as to Rajputana and Western India. It always held a great strategical position during the mediaeval period which is obvious from some political activities which took place here. Ibn Battutah had the knowledge of this town's importance even before his visit during the life time of Shaikh Alau'd-Din, the grandson of Shaikh Farid. The Tughluq Sultans held the family of Shaikh Farid in great reverence, because Divalpur, being the home of the founder of Tughluq dynasty, was not very far from Pakpattan. The author of the *Jawabir Faridi* asserts that Malik Ghazi, the founder of the dynasty, got Kingship of India through the blessings of Shaikh Alau'd-Din. This is the reason why Muhammad Tughluq built a grand mausoleum of Shaikh Alau'd-Din just within the shrine of Baba Farid. We can regard it as the first standard dated monument of Muslim architecture all over the West Pakistan which has not so far been duly studied. Muhammad Tughluq took away Muizzu'd-Din and Alamu'd-Din, the sons of Shaikh Alau'd-Din, to his court; the first was made governor of Gujarat at Bharoach and the second was made Shaikh al-Islam of India, although before this the family had avoided to meddle in the affairs of the State. Some people will regard it as a departure from the routine of the Chishtiya order of mysticism.