

Religious Tolerance in the Teachings of Baba Bullah Shah and Khawaja Ghulam Fareed.

(The Best substitute of Current situation of Terrorism)

*Mehmood Sultan Khokhar

**Shazia Ramzan

***Arshad Munir

Abstract

"To err is human" is a commonly spoken phrase, but Nature (God) has made arrangement to guide human to perfection and purification. These human guides are prophets, saints, mystics and other pious (chosen), people. In this article teachings of two mystics have been quoted down to make this world an earthly heaven by creating religious harmony and tolerance and eradicating discriminations on the basis of sects, colour, race and caste. Baba Bullah Shah and Khawaja Ghulam Fareed in their teachings (poetry) lay great emphasis on the idea that God reflects through every existence of this universe. They are against sectarianism racism, and lingualism. They motivate humans to merge their worldly appearance into one and same mighty existence (God) through Ishq (divine love). This divine love, according to Baba Bullah and Khawaja Ghulam Fareed, is the most powerful force and it must be recognized Every one should plunge deep into the ocean of divine love. It contains the solution to all worldly problems of humans especially evergrowing terrorism and extremism. The Spiritual world is peaceful and full of love. The teachings of mysticism must be propagated and followed to

*Assistant Professor, Department of Islamic Studies, Bahauddin Zakariya University, Multan.

**Lecturer, University of Agriculture, Faisalabad.

***Lecturer, University College of Agriculture, Dera Ghazi Khan.

create an atmosphere of religious tolerance".

Man, since the time of acquaintance with the ups and downs of life in this world and the time of knowledge of man's surrounding, has been giving a profound look to the existence of God and His Signs. The effort to access the reality of life and the world has been placed in Man's nature. Several pious and chosen persons of God have endeavoured to communicate this reality to mankind despite the diversity of languages and times. Finally, the last message of Almighty Allah was conveyed by Holy Prophet (PBUH), the greatest blessing of Allah for mankind. Almighty Allah has exposed many of His Signs in His last message, The Holy Quran. The discussion came to an end by the words.

وفى انفسكم افلاتبصرون (1)

As also in your own

Selves: will yet not then see?

Where Human beings see Almighty Allah as omnipotent over all universe, man can realize (feel) His existence in his own body and testifies.

ونحن اقرب اليه من حبل الوريد (2)

For we are nearer to him.

Than (his) jugular vein.

The basic and core title of all the tasks (duties) assigned to Holy Prophet (PBUH) is the knowledge of God to human beings and perform this task by imparting knowledge and wisdom along with purification of mind.

ويعلمهم الكتاب والحكمة (3)

Instruct them in Scripture and Wisdom.

The movement of Sufism (mysticism) was initiated and promoted to impart certain knowledge of this reality to mankind. This movement kept going in almost all religions of this world with a slight difference.

It is a living fact that in Subcontinent saints played their role not only in the propagation of Islam, but also presented a picture of Islam which was full of love as well as tolerance.

They also presented an impressive demonstration of such a tolerance that the dwellers here could not restrict themselves from embracing Islam and followed its teachings. The study of history reveals to us this bright reality that saints played the most effective role in propagating Islam their practical demonstration of a life full of knowledge and profound thinking made the route to Islam. The most attractive one for common people and they embraced Islam troops after troops. This marvel took place not because of sword, but because of the good influence of eyes.

According to Dr. Abdul Majeed Sindhi:

The training of commendable attributes of Muslims was made possible only because of these saints and chosen people. They created brotherhood, equality, tolerance, love of peace among different societies as well as sects. A healthy society with peaceful tolerance came into being. (4)

A unique view of unity (harmony) of all and sundry, friends and foes was to be seen. No criticism, no veiled reference, no controversial dialogues and no heart breaking approach. The discussion (words spoken) were the feeling of every heart, a person came with broken heart but left with a happy or delighted heart, a person with no possession left with overflowing possessions, a tired or weary looking person departed fresh and energetic. In short, the company of saints served as a shady tree for the footsore passengers of deserts (5).

So, the underobservation article presents the study of teachings of Baba Bullah Shah and Khawaja Ghulam Fareed, two great mystics of Punjab region. These teachings give a lesson of religious tolerance, endurance,

regards for human feelings and honour of mankind.

Introduction: Baba Bullah Shah:

Baba Bullah Shah is a mystic (Sufi) saint having high spiritual values. His real name was Abdullah Shah, which later on became Bullah Shah. (6)

He is considered a supporter of human rights because he teaches the lesson of dignity of mankind. He strives for the regard and honour of human beings. He, through his poetry, makes man aware of this reality and advises him not to tease (oppress) those who are weak, not to murder one's brothers in lust of throne and property. None can find (sniff) the smell of sectarianism and caste system in his poetry. (7)

Once muslims assassinated a sikh on basis of revenge while he was passing by a muslim territory. They did so because somewhere sikhs murdered some muslims. Baba Bullah Shah showed great reaction over this incident and publicly criticized the contemporary priests. He was of the opinion that the reply of violence should not be violence. (8)

He says regarding the teachings of religious tolerance and non-violence.

چیری مسلمان دی، ہندوتوں قربان
دوہاں توں پانی وار پی۔ جو کرے بھگوان (9)

O Bullah! you must not hurt or harm even to the slaves of muslims and Hindus. Both are the creature of God and worship or pray to him. Leave it to God.

He does not give any importance to violence and extremism. Rather he says that if someone disagrees to you regarding your deeds and considers you a non-believer, you must not have a quarrel with him and agree to his opinion. Because it is a reality that some time people either act upon or helpless to follow the customs and traditions prevailing in the society more than their religion due to their weak belief, lower confidence and social pressure. They cannot bear the stress of criticism, so they rolled away from

true reality for fake ego. Under these circumstances, Baba bullah Shah encourages the men that no need to fear from the counterfeit and spurious rituals, no need to flow in the awful social flood. Just live with strong will and determination. You do not care and mind the criticism of community even if you are declared as denier by the society. He describes this theory as a religious scene in following style.

عاشق ہو یوں رب دا، ملامت ہوئی آلاکھ لوک کافر کا فرآ کھدے۔ توں آہو آہو آکھ (10)

Because the real thing that matters is heart and intention. When these two will be pious, the philosophy (differences) of Raam (god) and Raheem (God), Idols and Eternal will be easy. He indicates towards this idea in these words.

گل سجھئی تے رولا کیہ
ایہہ رام رحیم تے مولا کیہ (11)

Baba Bullah Shah is against sectarianism. According to him, none can win the pleasure (happiness / will) of God through sectarianism. So, one should avoid it.

کتنے شیعہ اے۔ کتنے سنی اے
کتنے جنادھاری۔ کتنے منی اے
میری سبھ توں فارغ کنی اے
جو کہاں سو یا زمیندا
میںوں عشق ہلا رہے دیندا (12)

People are divided in Shia and Sunni. Some with long hair, some are clean shaved. But I am separate and indifferent. Whatever I say, my sincere friend agrees with that.

Today, the way different religions and sects are contrary to each other about the existence and attributes of God, the way they are causing disturbance by following the opposite ways to access God's will. For these people Bullah Shah suggests a simple but a certain solution of this problem by saying: Why you have created troubles for yourselves for nothing when Almighty Allah exists nearer than jugular vein.

شہدہ رگ تھیں رب وسدا نیڑے
لوکاں پائے لے تھیرے
یاں کے جھگڑے کون نیڑے
بجج بجج کے عمر گوانی اے
گل رو لے لوکاں پائی اے (13)

He says on another occasion.

کے رام داس کتے فتح محمد ایہو قدیمی شور
مٹ گیا دوہاں دا جھگڑا نکل بیا کچھ ہور
میری بکل دے وچ چور، نی میری بکل دے وچ چور (14)

Look at his division of names. Somewhere is Raam Daas, and somewhere else is Fateh Muhammad. This is an uproar since the very begninnig. All disputes have come to an end when the same fact came known publicly that every one seemed a slave of his desires. (There lies a thief inside me).

The philosophy of Bullah Shah is that the terms of pious and evil, rich and poor, master and slave, love and hatred, friendship and enmity are just a lame excuse in this world. In reality, everyone has the colour of one God.

کے مئے خانے وچ بھنگی ہو
کے مہر مہری بن وسدے ہو
کینہوں لامکانی وسدے او
تسی ہر رنگ دے وچ وسدے او (15)

Somewhere You (God) reflects yourself through Roomi, some where through an African (a negro), somewhere through a European, and somewhere through a member of Sikh Caste. Somewhere you seem to exist in Love and Care, sometimes you seem omnipresent. While you are present every where and every colour reflects you.

This is the reason Baba Bullah seems to follow the path of real love (Ishq) i.e. divine love. This is the path that frees a beloved from all minor as well as major restrictions and helps the lover to reach the real destination of divine love.

ملاں قاضی راہ بتاؤن۔ دین دھرم دے پھیرے..... ایہہ تاں تھگ جگت دے جھپو رلاؤن جال چو پھیرے
کرم شرع دے دھرم بتاؤن سنگل پاؤن پیریں..... ذات مذہب ایہہ عشق نہ چھدا عشق شرع داویری (16)

The scholar as well as the judge guide me to a path of limitations, restrictions and constraints of religion. They are the fraudulent and deceivers and have spread their nets like hunters. These people consider only apparent actions and deeds as belief and put restraints in one's feet. Ishq (divine love) has nothing to do with caste and religion, rather it is against divine law.

It is once again cleared that the objectives of the saying of Baba was to criticise and condemn the sectarianism, regionalism, favoritism, inequity etc. He was devotee of the religion, but never liked grouping and advertising division.

According to Bullah Shah:

If anyone desires a garden full of spring of love, peace and calm, then one must follow the path of mysticism. One who finds the secret of mystic thinking, he leads (guides) himself to the straight path and the one who follows this path will have a peaceful life free of any wordly troubles. Because it is the path of equality. One can never find any discriminations of higher and lower in this way of living. He says

جس پایا بھیت قلندر دار راہ کھو گیا اپنے اندر دا
اوہ واسی ہے سکھ مندر دا جتھے کوئی نہ چڑھدی لہندی (17)

The mystic secret is the real divine love. The person finding it gets free from all discriminations of lingualism, regions, and sectarianism.

جاں میں سہن عشق دا پڑھیا مسجد کولوں جیوڑا ڈریا
ڈیرے جاٹھا کر دے وڑیا جتھے وجدے ناد ہزار
بید قرآناں پڑھ پڑھ تھکے سجدے کردیاں گھس گئے متھے
نہ رب تیر تھ نہ رب نکلے جس پایا تے نور انوار
عشق دی نویں نویں بہار (18)

Introduction & Teachings: (Khawaja Ghulam Fareed)

His name is Ghulam Fareed, but the name in history is Khursheed Alam. He was born at Chachran Shareef in 1845 A.D., 1261 A.H. He became

the successor to saint at the age of 27, after the death of his elder brother Maulana Fakhruddin. On this occasion, Nawab Sadiq Muhammad Khan, Abbasi, arranged for the function of formalizing succession. Miththan Khan Blouch, one of the mystic disciples of his great grand father Makhdoom Muhammad Sharif colonized Miththan Kot. Khawaja Khuda Bakhsh migrated to Chachran Sharif from Miththan Kot because of un-favourable circumstances, while Khawaja Ghulam Fareed came back to Miththan Kot and settled here in his days.

Khawaja Sahab is known as the poet of many languages. He had diverse personality traits. He was a famous poet, an excellent religious scholar and a mystic saint. He added a new colour to mystic literature. He, like a skilful artist, shapes words. Natural or artless (spontaneous) way of expression and sincerity of emotions produced an unlimited effect in his poetry.

According to his opinion the existence of human being is universal and he cannot live a life under limitations. In terms of sociology the greatest characteristic (quality) of pantheism is that this way of thinking emphasises to merge human society in a greater existence (God) rather than dividing it on basis of beliefs and sects. It is such unity which has no room for distinctions on basis of sects. This behaviour is the product of basic belief of unity of existence (pantheism) which induces a sufi (mystic) to look for one God rather than looking for majority of Gods. In this way a Sufi becomes a messenger of love, peace and harmony in human society, he tries to keep human civilization away from hatred, war, blood-shed and prejudice. The most frequently found message in the poetry of Khawaja Sahab is that man should develop himself into such a being who is the messenger of peace and love. He always used to say: One must avoid oppressing the weak and make things

easier for them. Be kind to them and take great care of their needs. Do all this without any distinctions of caste or colour or religion. It is because all faces belong to him. When he lies in every being, to whom will you tease or hurt?

When this sort of thinking, and this sort of teachings will be followed. Then none would be harsh or cruel, none will go for oppression or unlawful possession of others belongings, none would deceive others, none would dare to seduce others. Never. Nothing cruel can happen with these sort of teachings. **(19)**

He himself was a great scholar of Holy Quran and Sunnah. One can see an over flowing ocean of divine love of Almighty Allah and Prophet (PBUH) in his teachings and poetry. His poetry seems the translation of the teachings of Holy Book and Sunnah. The Holy Quran declares.

خلقکم من نفس واحد جاء الحق وزهق الباطل

The sayings of Holy Prophet (PBUH) reminds.

الخلق عيال الله لا فضل لعربي على عجمي

The same spirit is found in his poetry. He expresses his divine love in the following words:

ہک ہے ہک ہے ہک ہے ہک دی دم دم سک ہے
ہک ہے ظاہر ہک ہے باطن بیاسب کچھ ہا لک ہے
جیدھا ہک کوں ڈوکر جانے اوکا فرمشرک ہے (20)

He reflects his love for Prophet (PBUH) in these words.

راٹھن میرا نور الہی مظہر ذات صفات کماہی
سر لولاک کلنگی پائی طہ چتر جھلایا ہے

My beloved is the existence of Noor (light) of God, and expresses the attributes of Almighty Allah. He wears the turban of 'laulak' which means Prophet (PBUH) is the raison detre (the reason for or purpose of creation of Universe). He deserves the title of Taha.

According to him, these two beings (Allah & Prophet PBUH) is the real destination to access. Those who get very close to them, get blessed by the success of this world and the world hereafter. But the only way to get this closeness is to subjugate oneself completely (Physically, spiritually, apparently, inwardly, heartily and mentally as well.

For such a person, according to Khawaja Sahab, there is a valuable heritage in the form of examples set by Companions of Prophet (PBUH) and saints. One can access this closeness by following these examples.

ورثہ علوی تے صدیقی
بھٹہ ہستی وٹ ہستی (22)

جے توں چاہیں قرب حقیقی
ریت جنیدی رسم شقیقی

O human! If you wish to access His closeness, if you are desirous for the footsteps of Hazrat Abou Bakar and Hazrat Ali, if you want to follow the examples set by Junaid Baghdadi and Shaqeeqi Balkhi, then you must squander your worldly (artificial) existence and get benefits after starting your real and true life.

This was the expression of divine love and great respect for companions of Prophet and saints. Now we see how does Khawaja Sahab shows his love for human beings. He writes regarding the equality of humanity.

ہکڑوہی ول سمجھ سنجانی (23)

سوہنا کو چھا صرف بہانہ

Means that the creator of every human being is one and the same, and all creations reflect the same (one mighty existence). So, One existence must be recognized through all. Similarly, the truth is well known and evident, so we must not recognize what is untrue. As long as white or black, beautiful or ugly is concerned, you must make it sure that it (appearance and colour) is just a deception. Otherwise Allah's light is present in every appearance. He describes the philosophy of human regard and dignity in these words.

قبیلہ کعبہ مسجد مندر
دیرکنش سب تجھ میں ہے
صوم صلوٰۃ کے خود ہو والی
کیوں پابندگماں کے ہو (24)

Qibla, Kaaba, Mosque, Tempel, Church and Place of Worship for parsees, all are related to Your Existence. Despite this knowledge and everyone is presuming that he is following the right path. Khawaja Sahab writes on another occasion.

کیوں توں فردتے جز سڈانویں توں کلی توکل
باغ بہشت دا توں ہیں مالک خود بلبل خود گل
عرش وی تیڈا فرش وی تیڈا اتوں عالی ان مل
دینا و عقیقی، برزخ اندر، ناپیں تید ٹر آتل
یا دفریدا کول ہے تیڈے۔ ناں بے ہو دہ رل (25)

Khawaja Ghulam Fareed is a practical mystic. Whatever he teaches to others, follows himself. That's why the above mentioned concept of human dignity is not only found in his poetry, but also his life sets an example for this. For example an incident is given here. Once the emperor of a state (Jhal Magsi, Balochistan) Nawab Qaisar Khan Magsi presented him a mare (Naaz Pari). A famous thief of that state Nandu Khan liked this horse very much. When he came to know that this horse was going to be presented to Khawaja Sahab, he decided to steal it. When the horse was sent, he followed it so that he might steal it on the way but couldnot succeed. When it reached Khawaja Sahab and was tied in the stable of Khawaja Sahab, Nandu Khan again made a second attempt to steal it, but couldnot do so and was arrested. When he was brought to Khawaja Sahab and the reason was discovered, the thief said, "I like this horse very much, so I followed it and tried to steal it". Khawaja Sahab said, "You can take it if you are able to ride it". He became very happy. He took the horse and tried to ride it for half an hour but could not do so because the horse did not move at all. At last, he brought the horse back to Khawaja Sahab and was quite ashamed. Khawaja Sahab embraced him and said "These sort of actions donot suit you". It

changed Nandu Khan. He begged pardon not only for his previous deeds, but also spent his whole life in the company of Khawaja Sahab and died in Kot Miththan.(26)

Syed Irtaza is quite right to say when he writes.

He taught morality and high manners, kindness and friendly living to his followers and set an example for that (27)

He himself was not only a believer in religious tolerance and harmony, but his poetry also carried the same message of tolerance. He says

سجھ سنجانی غیر نہ جاڑنی سبھ صورت ہے عین ظہور
رکھ تصدیق نہ تھی آوارہ کعبہ۔ قلبہ۔ دیر۔ دوارہ
مسجد۔ مندر۔ بکروں نور۔ (28)

O mystic, understand it well that in every existence of this universe the omnipotence of Creator is evident.

So, never consider anything out of that omnipotence. O mystic, have a firm belief and dont go astray. In Kaaba, Qibla, Mosque, Church and Temple the same Almighty existence is searched for.

The simple and easily understandable song of mystic teach the dignity of man, tolerance and patience. As we try to create religious harmony amongst various sects by putting an end to religious prejudices and peace in society nationally and internationally.

بدھ۔ مجوس۔ یہود۔ نصاریٰ ہندو تے دیندار
آکھن پاک منزہ ہے بے انت الکھ پار (30)

Either they are the followers of Buddhism or Zoroastrianism, Judaism or Christianity, Hinduism or Islam, all glorify the Almighty, because He is faultless, having no start and no ending, beyond the access of knowledge and wisdom and is limitless.

Similarly he seems to strengthen his belief in prophethood by giving

an account of their praise and truthfulness. He also seems to teach the lesson to regard other religions or sects.

سبحان اللہ سبحان اللہ
دل وعظا کرے تو ریت پڑھے
سبحان اللہ سبحان اللہ (31)

ہے عشق دا جلوہ ہر ہرجا
کڈیں موسیٰ اتھی میتاں چڑھے
کڈی عیسیٰ۔ یحییٰ۔ زکریا۔

Means that every where (Ishq) divine love is apparent. Sometimes in form of Moses gets exalted by the God when gets a chance to talk to him at Meeqat. Sometimes it teaches Taurah. Sometimes this divine love takes the form of Jesus, Yahya and Zakariya. God is to be praised.

ہر صورت عین عیاں آیا
کتنے نوح کتنے طوفان آیا
کتنے یوسف وچ کنعان آیا
کتنے لچھن رام تے کان آیا
کتنے موسیٰ بن عمران آیا (32)

بن دلہر شکل جہان آیا
کتنے آدم کتنے شہست نبی
کتنے ابراہیم خلیل نبی
کتنے عیسیٰ تے الیاس نبی
کتنے زکریا کتنے یحییٰ ہے

Teaches the message of regard of religions in these words.

آکھے ہر دوم سمجھ بلیانی
تو نے روپ صنم دا ہے (33)

داڑی گھڑ سنجان سیانی
مظہر ذات صمداجانی

My heart always reminds me that if you find someone even in the shape of an idol donot call bad names because it may be a form of the same Almighty existence.

It was the expression of universal religious tolerance which accepts all religions and gives a lesson to regard every religion. But when the question comes of his own personality all religious discriminations come to an end. He says.

پتیم عشق دا جام
بھل گیا کفر اسلام
سنت کوں بھی سلام (34)

دستوں بیرمغاں دے
وحدت کیتا غلبہ
گزرے فرض فریضے

I drank the wine of divine love given by my spiritual guide. The oneness has overwhelmed me in such a way that I have forgotten all what is Islam and all what is against Islam. Not even aware of my duties and what is Sunnah.

He explains it more in another piece of poetry.

دیر۔ کنشت۔ دوارہ۔ مندر
مسجد۔ منبر و سر یا (35)

It means that as I became aware of the world of divine love I forgot about family as well as treasure (wealth). Fire temple or Church, temple or mosque, I forgot all.

Khawaja Sahab considers piety as the way to destination. According to him neither words nor degrees, and argumentation can give a solution for problems and real success. Piety is the cause of real success. He is of the opinion that piety including regard, favour, sacrifice must be used to find solutions for all problems rather than argumentation and quarreling.

ٹھپ فقہ اصول مسائل
سٹ نحوی فعل تے فاعل
ٹھ علمی بحث دلائل
ہے فقر فقط جاں بازی (36)

I would like to end my findings about Khawaj Sahab by describing the words of Col. Iqbal.

In the age going on where there is an environment of terrorism, materialism and lawlessness we need to promote the message of love and peace given by Khawaja Ghulam Fareed. If our institutions and social people achieve this task, it would not only be beneficial for the peace of whole universe, rather it would contribute to increase the reverence for Seraiki people. (37)

Gist of discussion:

It is a fact that today uncertainty and dissatisfaction is gorwing day by day among nations and socities collectively and among common people

individually. People are broken-hearted and dejected. Man is alone in the world of men. Man is comfortless in the world of material facilities. Specially Muslim Ummah, which was sent to be the leader of nations after reforming the systems existing in this world is the prisoner of slavery, confusion and separation. These situations demand that society should be motivated towards such a spiritual system which not only contains the solution of their woes, but it may also provide them with peace of mind and satisfaction at heart. So, in the environment of religious extremism and sectarianism these people brought a revolution in the life of common people in the past and they are sure to illuminate the dark ways of living of nations and society through the light of love, brotherhood and friendly behaviour. Baba Bullah and Khawaja Ghulam Fareed are such highly respectable personalities who guided thousands of straying people to their destination. These two persons were mystics, great scholars and fiery poets. They are matchless poets of Punjabi and Seraiki. Their thoughts are an invitation for action, message of hope, life and enthusiasm. It is needed to promote the teachings of mystics, make them a part of daily life so that society may reflect the colour of these teachings.

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