

***Sufism and its role in the development of interfaith  
harmony and peace in Pakistan society  
(A case study of Khawaja Ghulam Fareed and Baba  
Fareed ud din Masood Ganj Shakar)***

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**Abstract:**

*What is Sufism? When did Sufism begin? What is the legal status of Sufism? What role has Sufism played in the preaching of Islam? What has been the role of Sufis in the evolution of inter-faith peace and harmony in Pakistani society? What kind of social changes occurred as a result of the efforts of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar? My hypothesis is that the Shariah status of Sufism in Islam is justified, similarly the role of Sufis in preaching Islam has been very positive and the role of Sufis has been effective in the evolution of inter-religious peace and harmony in Pakistani society. And as a result of the efforts of Baba Fareeduddin Masood Ganj Shakkar, positive social changes have occurred in Pakistan.*

**Keywords:** *Sufism, Khawaja Ghulam Fareed, Interfaith Harmony.*

**Introduction**

Sufism in the Islamic term refers to inner knowledge. Sufism is also a process of purification of human imagination. If you look at the history of Sufism, it is not only related to Muslims, but it has been present in every nation. Sufism started in BC and the basis of the philosophies of Plato, Phathagoras, Baluta Tillens etc. is also Sufism. But Islam created a way of moderation in Sufism.

In the subcontinent mainly four Sufism elders came who played an important role in the propagation of Islam and the reconstruction of the society. These chains include Qadiriya chain, Chishtia chain, Suhrawardiya chain and Naqshbandiya chain. The role played by two great Sufists Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar in the evolution of inter-faith peace and harmony in Pakistani society is also an example.

The teachings and role of Sufis played a real role in the evolution of inter-faith peace and harmony in Pakistani society and the spread of Islam. The preaching of Sufi Islam not only increased the number of Muslims but also revived the atmosphere of superstition, disbelief and polytheism, the effects of which are still present.

It is a great religious service to write about the situations and places and services and character of the Sufis. The saying of the Holy Prophet (ﷺ) is "عند ذكر الصالحين تنزل الرحمة" (Remembering good people brings the mercy of God Almighty)

That's why writing mentions of the people of Allah and their acts of worship, morals and habits, virtues and perfections, and virtues and virtues is a cause of the revelation of the Almighty's mercy, and it is completely equivalent to divine remembrance. This encourages the owners of the tariqat and makes them concentrate on austerities and mujahids, and increases their courage to carry out the commands of God and avoid evil deeds. When Allah Ta'ala described the circumstances of the Prophets in the Holy Qur'an, He said to them (كذلك لنثبت به فؤادك), (This is so that your heart will be established with it, you will have steadfastness)

In every city and country, members of the people of Allah have been performing significant services in the propagation of religion from time to time. Bringing their achievements to the fore is a great means of promoting the religion of Islam. No era has passed without these blessed persons. Through this research, the evolution of inter-faith peace and harmony in Pakistani society and the real role of spreading Islam, the evaluation of the social effects of the teachings of Sufia Auliya, the reformation of spiritual attention arising in the present era. can be

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peace and harmony in Pakistani society. And as a result of the efforts of Baba Fareeduddin Masood Ganj Shakkar, positive social changes have occurred in Pakistan.

The main objectives of this research are to clarify the role of Sufis in the evolution of inter-faith peace and harmony in Pakistani society, especially as a result of the efforts of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar, what kind of social changes occurred in Pakistani society. They have to be clarified.

### **Literal definition of religion (دين):**

In the dictionary, the word (دين) is derived from the verb triple<sup>1</sup> دان "Adoption of religion, and religion with meaning الطاعة: As the saying goes " means That is, I obeyed him. Deen<sup>2</sup> قد دنت ودنت له " means obedience - as the saying of the Lord says:

﴿وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾<sup>3</sup>

People of the Book do not accept the truth.

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾<sup>4</sup>

Say, "I have been commanded to dedicate my religion to Allah and worship Him."

### **Terminological definition of religion (دين):**

According to Imam Shahrestani, the definition of religion is: "Religion is obedience and obedience كما تدين تدان That is, as you do, you will be rewarded. And sometimes, religion refers to the reckoning on the Day of Resurrection."<sup>5</sup>

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<sup>1</sup>Al-Jarjani, Ali Bin Muhammad Bin Al-Sayed Al-Sharif, *Mujam al-Tafzat*, Al-Cairo, Dar Al-Fazilah, 1992, p. 2/112

<sup>2</sup>Ibn Manzoor, Jamal al-Din Abu al-Fazl Muhammad bin Mukarram bin Ali, *Lasan al-Arab*, Beirut, Dar al-Maarif, 1992, p. 3/169

<sup>3</sup>Surah Al-Tauba 9:29

<sup>4</sup>Surah Al-Zumar 11:39

<sup>5</sup>Seer Alam al-Nabula, Shams al-Din al-Dhahabi, Research by Shoaib al-Arnaut and Muhammad Na'eem Al-Aqsoosi, Al-Risalah Institute, Al-Tabba Al-Awla, 1405 AH, 1985, p. 20/286

The definition of religion according to Imam Ibn Hazm:<sup>6</sup> "Religion is that which Allah Ta'ala has applied to us so that we obey Him, and there is no way of salvation except to follow Him." In the Qur'an, Sunnah and Ijmaa.<sup>7</sup>

The definition of religion according to Maulana Thanvi:<sup>8</sup> "A divine system that guides the minds towards worldly welfare and salvation in the Hereafter."<sup>9</sup>

According to Maulana Abul Maududi, the definition of religion:<sup>10</sup> "Religion is a system of life in which a person obeys the authority of a higher authority, follows it and lives his life according to the laws and rules of this higher authority. In exchange for this obedience, respect and progress." And in the case of asking for good reward and rebelling, Cain was afraid of the punishment and wrath of the Almighty.<sup>11</sup>

### **Definition of religion among Western thinkers:**

Western religious scholars have given different definitions of religion, among which the following are worth mentioning:

According to William James: "The feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."<sup>12</sup>

According to Herbert Spencer:<sup>13</sup> "Religion is the recognition that all things are manifestations of a Power which transcends our knowledge "<sup>14</sup>

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<sup>6</sup>Seer Alam al-Nabula, pp. 18/184-188

<sup>7</sup> Ibn Hazm al-Andalusi, Al-Nabdah al-Kafiyah fi Akhmat Usul al-Din al-Thaqir: Muhammad Ahmed Abdul Aziz, Dar al-Kitab al-Alamiyyah, Beirut, Lebanon, p. 14

<sup>8</sup> Nizhat al-Khawatr wal Bahjat al-Masa'i wal-Nawazir, Abd al-Hayy bin Fakhr al-Din al-Husaini, Publisher: Ibn Hazm, Beirut, 1999/1420 AH, pp. 8/1187, 1189

<sup>9</sup> Tahanwi, Muhammad Ali, al-Muhaqiq: Rafiq al-Ajm. Ali Dahrouj Kashf terms of arts and sciences, Library of Lebanon, 1996, p. 403

<sup>10</sup> Al-Moodudi, Naeem Siddiqui, Al-Faisal, Lahore, 1982, p.31

<sup>11</sup> Al-Mawdudi, Abul-Ala, Translation of Muhammad Kazim Al-Aqeem, Al-Tirmidhoun Al-Quran in Al-Qur'an, Dar Al-Qalam, Kuwait, 1971, p. 126

<sup>12</sup> William James, LeRoyl Millered., The Varieties of Religious Experience (Edinburg: Hanarel University, 1902), Pg: 33

<sup>13</sup> "Born in 1840, died in 1903; English philosopher, sociologist and neuroscientist. In his view, the creation of the universe is the result of the evolution of human existence and society. Therefore, he supports the theory of evolution. He also won the Nobel Prize in the field of medicine and neurology in his life.

<sup>14</sup> H. Leuba. James, The Psychological Study of Religion: Its Origin ·Function and Future (New York: Macmillan Company, 1912), Pg:314

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According to Professor Whitehead<sup>15</sup>: “Religion is the power of belief through which the person acquires internal purity and solitude, and if you are never solitary, you are never religious...religion is a system of general truths that transforms a person's character but with the condition of proper insight into religion”<sup>16</sup>

According to the famous philosopher Kant<sup>17</sup>:

“Religion is the recognition of all our bodies as divine commands”<sup>18</sup>

### **Literal definition of religion (مذہب):**

Derivation of the word religion مذہب : It is derived from the Arabic word ذہب, which means to go, pass or die. " المذهب من ذهب يقال: ذهب ذهابا " وذهوبا ومذهبا. <sup>19</sup>

The literal meaning of (مذہب) is a way of walking or a way of living.” The English equivalent of مذہب is Religion, which is derived from the Latin word and means belief, doctrine, and belief in an unseen Supreme Being.<sup>20</sup>

### **Terminological definition of religion (مذہب):**

"The collection of opinions and ideas that are related to the scientific and moral aspects and on which a person believes."<sup>21</sup>

### **Biography of Khawaja Ghulam Fareed**

“Khawaja Ghulam Fareed was a famous Sufi poet from Chacharan Sharif, Punjab, Pakistan. Your identity is the genre of poetry "Kafi". He

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<sup>15</sup> "Born in 1861, died in 1947, an American philosopher and mathematician. He has written several books on physics, mathematics and theology.

<sup>16</sup> H. Leuba. James, The Psychological Study of Religion: Its Origin, Function and Future, Pg: 314

<sup>17</sup> German philosopher, born in 1743, died in 1803; Kant is an important member of modern philosophy, although he was a sincere Christian, but in the last days of his life, he fell into doubts about his religion. That is why his contemporaries call him agnostic, that is, an atheist or a materialist.

<sup>18</sup> Al-Insan wal Al-Diyaan Darasa and Makarana, Dr. Muhammad Kamal Jafar, Dar Al-Thaqafah, Qatar, 1985, pp. 16-17.

<sup>19</sup> Al-Lisaan al-Arab, pp. 3/169

<sup>20</sup> Ferozsons, English to English and Urdu dictionary (Lahore: Feroz's son's pvt. Ltd

<sup>21</sup> Al-Musua Al-Maisara Fi Al-Idyan Wal-Dahhab Al-Mudamadina, p.: 2/1142

belonged to the Chishtiya Nizamiya family. You were Qureshi Farooqui by family."

### **Name and genealogy**

*Khawaja Ghulam Fareed bin Khawaja Khuda Bakhsh bin Khawaja Ahmad Ali bin Qazi Muhammad Aqil bin Khawaja Muhammad Sharif bin Khawaja Muhammad Yaqoob bin Khawaja Noor Muhammad bin Khawaja Muhammad Zakaria bin Sheikh Hussain bin Sheikh Priya bin Sheikh Haji bin Sheikh Nunand bin Sheikh Haji bin Sheikh Sadruddin bin Sheikh Yaqoob. Ibn Sheikh Fazlullah Ibn Sheikh Priya Ibn Tahir Ibn Sheikh Dhamach Ibn Sheikh Panhun Ibn Sheikh Kor Ibn Sheikh Priya Ibn Sheikh Husain Ibn Sheikh Muhammad Ibn Sheikh Mohsen Ibn Sheikh Musa Ibn Sheikh Zayd Ibn Nasir Ibn Sheikh Hassan Ibn Yusuf Ibn Sheikh Isa Ibn Sheikh Ahmad bin Sheikh Muhammad bin Abdullah bin Mansoor bin Malik bin Yahya bin Muhammad bin Sulaiman bin Nasir bin Abdullah bin Hazrat Umar Farooq.*

### **Birth and biography**

Khawaja Ghulam Fareed was born on Tuesday 25th Ziqad 1261 AH on 25th November 1845 in the town of Chachadan Sharif in Bahawalpur. The genealogy of your family goes back to Hazrat Umar Farooq. A person in his family, whose name was Sheikh Korbin, Hazrat Sheikh Priya, hence the word Korijah because of Kaur. His historical name was given as Khurshid Alam. Your father's name was Khawaja Khuda Bakhsh aka Mehboob Elahi. When you were four years old, your mother died and when you were eight years old, your father also left this world."

### **Education and Training**

"You learned Quran from Mian Sadruddin and Mian Muhammad Bakhsh. He studied Persian from Mian Hafiz Khawajaji and Mian Ahmad Yar Khawaja. One of the elders of Khawaja Ghulam Fareed an Khan Jatoi, after whom the town of Kot Mithan was settled. When the Sikh rulers of Punjab occupying Kot Mithan started harassing the Muslims, your father Khawaja Khuda Bakhsh moved with his family from Kot Mithan to Chachdan Sharif, Bahawalpur State.<sup>22</sup>

### **Allegiance and Caliphate**

"When Khawaja Ghulam Fareed turned thirteen years old, he pledged allegiance to his elder brother Khawaja Fakhar Jahan. When you were 27 years old, at that time your mentor and elder brother Khawaja Fakhar Jahan died. Then you become a Sajjada Nashin. You were very generous, the daily expenditure of your langar was 12 maunds of rice and 8

<sup>22</sup> Sufi Poets of Pakistan, Academy of Literature Pakistan, Lahore, 1995, p. 185

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maunds of wheat. About "100 to 500 men were with you all the time. Whatever came to you, you would distribute to the poor and needy till evening. The annual income from your jagir was 35 thousand rupees. You were very simple. You were in the day. He used to eat one wheat bread and drink cow's milk at night. He lived in Rohi (Cholistan) for 18 years. He advised his disciple Khas Nawab of Bahawalpur, whose name was Nawab Sadiq Muhammad Rabi Abbasi.

"زیر تھی، زبر نہ بن، متال پیش آمدی ہووی" "Be gentle, don't be harsh, otherwise Allah Ta'ala may be harsh on you too."<sup>23</sup>

### **Poetry**

"You also wrote poetry and most of your words are in Saraiki language. The name of which is "Diwan Fareed" besides he has written poetry in Urdu, Arabic, Persian, Purbi, Sindhi and Hindi. And your Urdu Diwan is also there. There are 271 KAFIAN in your Saraiki Diwan."<sup>24</sup>

### **Death**

"He passed away in Chachadan Sharif on Wednesday, July 24, 1901. At that time, you were 56 years old. He had a son, Hazrat Khawaja Muhammad Bakhsh alias Nazaq Karim and a daughter. His shrine is in Kot Mitthan (Rajanpur District)."<sup>25</sup>

The need and importance of interfaith harmony

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ

بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾<sup>26</sup>

"Say, O People of the Book, come to that which is agreed between us and you, that we worship none but Allah, and that we associate nothing with Him. Let none of us take anyone as his guardian besides Allah. If these people do not believe (this), say (to them) that you bear witness that we are obedient (to Allah).

"A Christian scholar Louis Cardet has reminded Christians that it should be clear to Muslims that when a Christian has a dialogue with a Muslim, he should consider it as his religious duty and consider it a human right. It is evil so that the Muslims know that the Christians are their friends and they want to make them their friends and make them believe that they are the bearers of Tawheed al-Haqiqi."<sup>27</sup>

<sup>23</sup> Khawaja Ghulam Farid, Dewan Farid, p. 178

<sup>24</sup> Khawaja Ghulam Farid, Dewan Farid, p. 18

<sup>25</sup> Khawaja Ghulam Farid, Dewan Farid, p. 20

<sup>26</sup> Surah Aal Emran 2:64

<sup>27</sup> Louis Cardet, Christianity in Pakistan, p. 65

Similarly, the leader of Christians in Pakistan, Dr. James Channon, writes.

"In view of the importance of the Christian mission of proclaiming the faith, it is strongly emphasized by the Church. The preaching of faith and belief is obligatory and the motto of the church is the brick that completes the building. Therefore, if someone's destiny awakens and he wants to be baptized. We should accept it wholeheartedly."

"If Christians can engage in dialogue with this consciousness and with this clarity, if they formally announced to dialogue and establish contact with Muslims of other religions in 1965 when the Vatican from this came the statement called *Nostra Aetate*, which calls upon Muslims and Christians to forget the past and work together for the good of humanity."

### **Eradication of the environment of hate, discrimination and intolerance**

Since the establishment of Pakistan, Muslims and Christians have been living as residents of one country. Christians are completely free to practice their religion. There is no danger to them. They have all kinds of opportunities to move forward. However, when the Muslims are abused by the Christian West or some derogatory act is done in the honor of the Holy Prophet ﷺ, then the Muslims It is natural to be agitated. There have been some incidents of violence in the last few years which have created an atmosphere of fear, but this atmosphere is common to all and even today it is prevalent in every big city. There are houses but no one says anything to them, in general, even when Muslims go there, they are afraid that no one will tell them anything. A little if there is a feeling of insecurity, it is in every heart. In other words, Muslims are also worried that there might be an explosion in their mosque and during prayer, just as Christians are afraid. However, reducing extremism is a different matter.

"In the same context, it is also said that the temptation of mutual fighting and civil war should not be allowed to arise, and the way to do this is to stop the darkness of hatred, bigotry and intolerance from flourishing by spreading the attitude of love and tolerance. go But it is obviously related to those areas where Muslims as well as Christians are in majority. And a clear example of this is Lebanon. Where Muslims as well as Christians are in the majority, where Muslims and Christians have been victims of civil war for a period of time (1975-1990) despite being compatriots.<sup>28</sup>

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<sup>28</sup> Al-Musua'at al-Maisara fi al-Idyan and mazahibs moderna, Al-Nandwa Al-Alamiya for Al-Shabab al-Islami, Riyadh, pp. 2/1057



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But the situation in Pakistan is completely different. Alhamdulillah there is no danger of any fighting or civil war. However, Muslims should show an open heart and welcome their Christian countrymen with the words "Cashma Roshan Dil Ma Shaad". So that prejudice ends and our Christian countrymen should also demonstrate the morals that were taught by Hazrat Christ.

### **Understanding and acknowledging each other**

One of the goals of Muslim-Christian dialogue is that Muslims and Christians try to understand each other. That is, at the level of individuals and also at the level of the community, mutual understanding should be born between the followers of both religions. In other words we can say to create better understanding. And let them understand each other the way they are or the way they introduce themselves. It also includes that they recognize each other, recognition does not mean that they both understand each other as right and believe in the truth. But to acknowledge their existence and to engage in dialogue means that you acknowledge the existence and religion of the person you are engaging in dialogue with as a fact.

Dr. James Channon says: "Interfaith dialogue is the name of recognizing each other"

According to some, it is better for the Muslims to recognize each other, but some believe that it will benefit the Christians. They will be able to say to their people, 'Look, even our opponents recognize us.' And converse with us. Why do you deny us?

Living together in peace and security can also come under the same heading. Which means that the inhabitants of a country should live side by side with peace and security. No matter how different their ideas and religious beliefs and rituals and customs are, but because they are compatriots, such things can also happen. Those who are going to collect them.

### **Protection of Muslim minorities and solutions to the problems of the Islamic world**

"The goal of Muslim-Christian dialogue in the world should also be kept in mind that where Muslims are in the minority, their problems should be discussed with the people there and especially with the Christian religious leaders to ensure the protection of their rights. . In the same way, for the solution of the problems of the Islamic world, where the governments have

their own role, the discussion and dialogue between the Muslim religious leaders and the Christian religious leaders also has its own importance.<sup>29</sup>

At present, Christians are more in number in the world and the balance of power is also in their hands. Most of the countries in America and Europe are Christians. In the dialogue of Muslim religious leaders with their religious leaders, where the issues of protection of Muslim minorities can be raised, the issue of Kashmir and the issue of Palestine can also be discussed. Apart from this, in other countries where there are problems of Muslims, they can also be discussed with Christian religious leaders by making them a topic of dialogue.

### **Peaceful world**

It is a major goal of global dialogue to reduce tensions and try to avoid catastrophic wars. If the atmosphere of peace is created, then there will be peace in the world. Islam has taught respect for human life and raised this voice even in the dark times of war and war:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾<sup>30</sup>

"And a soul whose killing has been forbidden by Allah. Not to kill, except lawfully (i.e. what the Shariah commands)."

### **Protecting the environment from pollution**

"This world belongs to humans; humans have to live in it. Therefore, one of the important goals of Muslim-Christian dialogue is to save this world from pollution. It should be kept clean, so that diseases do not spread and this great house of human beings is habitable. Under the title of practical dialogue, Dr. James Channon mentions the mutual struggle for social justice, education and a healthy society. One of the goals of this joint and mutual struggle is to raise awareness about the environment.<sup>31</sup> It is the responsibility of man to take care of the environment, try to keep it clean and protect it from all kinds of pollution and deterioration.

### **The reality of interfaith dialogue:**

The reality of the discussion between religions is that it refers to the discussion of religions that is related to beliefs, rituals and worship, ethics, etc. There was, but the beginnings of dialogue between formal religions emerged in the middle of the twentieth century.

<sup>29</sup> Al-Musua'at al-Maisara fi al-Idyan and mazahibs moderna, Al-Nandwa Al-Alamiya for Al-Shabab al-Islami, Riyadh, pp. 2/1057

<sup>30</sup> Surah Al-Isra 17:33

<sup>31</sup> Father Immanuel Asi, History of Bani Israel (Gujranwala: Maktaba Anawim Pakistan, 2013), pp. 95, 101

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Similarly, as far as written dialogues in the form of questions and answers are concerned to explain the religion and its beliefs and commands, Islamic scholars have also written many such books that contain questions and answers.

The fatwas of Shaykh al-Islam Imam Ibn Taymiyyah consist of 37 volumes and generally these fatwas are said as answers to questions. There are many examples of this in the modern era. Various fatwas of scholars are also a form of it, but it is obvious that this Apparently, they are in the form of a dialogue, but in reality they are answers to questions, i.e., they are not trying to clarify their position by discussing arguments on an equal level between the parties on a topic, but rather one thing from one side. It has been asked and the questioner has been given an answer from the other side. That is, in terms of this fact, we cannot call it dialogue, but the appearance is of dialogue.

There are also such examples of written dialogues. In which the parties have given arguments to justify their position.

An example of this is the correspondence between Maulana Syed Abul Ali Maududi and Dr. Abdul Wadud regarding the constitutional status of the Sunnah and it exists in the form of a book. Maulana Maududi has written in the preface of the book.

"In the first part, the entire correspondence between myself and Dr. Abdul Wadud regarding the constitutionality of the Sunnah has been recorded" Similarly, the correspondence between Maulana Zafar Ahmad Usmani and Maulana Syed Abul Ala Maududi regarding the relationship of inheritance and marriage among the Muslims of Darul Salam and Darul Kafr is also an example of this.<sup>32</sup>

In the West, in the eighteenth and nineteenth centuries, contact between religions grew rapidly.

In the late nineteenth century, there began a serious effort to bring the world's religious leaders together in a spirit of reconciliation and focus on the things that unite them, not To highlight the things that separate them from each other. The founder in this regard was the World Parliament of Religions which was held in Chicago in 1893. Although its initial movement was from Swedenborgians, it brought together under the banner of a common theology and at least delegates from every major religion. Pulled towards you.

A committee was established in Chicago to continue this work, but no full-scale parliament was ever held after that. However, the spirit of

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<sup>32</sup> Al-Maududi, Constitutional Status of Sunnah, p. 125

Chicago survived in the form of an International Council of Monotheists and other liberal religious thinkers and activists. He worked between 1901 and 1913 and his goals were to introduce the believers to each other and to emphasize the universal elements in all religions and the moral upliftment of the world. Pay attention to World War I temporarily put a brake on these efforts, but after the war, when internationalism stood in the way of further demonstrations and opposition, various interfaith movements emerged, which in 1929 The World Fellowship of Faiths resulted.

During this period, the Oxford Group movement emerged as Moral Re-Armament. It was primarily a Christian movement but it was not concerned with religious issues but rather with moral issues. Its heyday was in the late 1930s and it attracted many non-Christians. But hardly any scholar or expert could be produced to discuss this issue, with the exception of Friedrich Heiler of Marburg, who said this at an international conference in Tokyo in 1958. that "a new era is about to dawn on humanity when religions will move towards manifesting true tolerance and mutual cooperation for the sake of mankind."

Parliaments, congresses and conferences are being held in the style of the League of Nations to bring the religious leaders closer.

But the concept of dialogue in its modern sense entered the religious world in the turbulent years following World War I. It was closely related to existential philosophy. His first and most widely read manifesto was the one presented by Martin Buber in 1923 called "I and Thou". He tried to convince people that he Do not see each other as "I.It" but as members of the human community and as partners, their mutual relationship should be I.Thou.

Despite all these philosophies and efforts, the term dialogue for interfaith relations became common only in the years following World War II. It was the time of the peak of the popularity of the term, even then, this term was promoted among liberal Christians (Catholics, Protestants) in the West. As far as conservative Christians are concerned, this term was unacceptable for them. Similarly, the non-Western world. This term was also viewed with suspicion and it was understood that under the guise of this term it is actually required to support one's religion.

### **A review of Khawaja Ghulam Fareed's role in the evolution of inter-faith peace and harmony in Pakistani society**

Khawaja Ghulam Fareed is a Sufi saint, poet and guardian of Allah. Most of the poetry of Khwaja Ghulam Farid is in Saraiki language. The name of which is "Diwan Fareed" besides he has written poetry in Urdu, Arabic, Persian, Purbi, Sindhi and Hindi. And your Urdudiwan is also there. There are 271 KAFIAN in your Saraiki Diwan. You have written such perfect

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poetry in the genre of coffee that undoubtedly your poet is the asset of the world's greatest literature. Even today, it could not be said better than them.

In Islam, there is a lot of emphasis on the rights of the servants, so in the speech of Khawaja Ghulam Fareed, there are places where the advice of the rights of the servants is also found. Because Allah Ta'ala has sent man to this world to share in each other's pain and to be useful to each other."

Khawaja Ghulam Fareed says that a friend is the one who comes in handy in trouble and trouble. People who are not useful to others should not be friends.

دنیا تے جو کم نہ آیا اوکھے سوکھے ویلے  
اس بے فیضے سنگی کولوں بہتر یار اکیلے

"A friend who does not help in a difficult situation is better than a useless and worthless friend, let a person be alone."

### **Fulfilling the promise**

"Pledge is a moral attribute that is taught by every religion in the world, no religion considers it good to break a promise, because if a promise is not fulfilled, the system of society will be destroyed. In the Qur'an and Hadith, there is a lot of emphasis on fulfilling the promise. Allah says:

“وَأَوْفُوا بَعْدِي أُوفِ بِعَهْدِكُمْ”

And you fulfill the promise (made with) me, I will fulfill the promise (made with) you”.

Khawaja Ghulam Fareed, interpreting the Qur'an and Hadith, says:

کس مذہب وچ جائز آیا بھجن قول قراروں  
اوفوا بعہدی پر نیسے مکھ نہ موڑیں یاروں

"In any religion of the world, it is not permissible to speak with someone and not fulfill the promise, so remember the order of Apri (fulfill your promises) and turn away from your friend."

Their similes are taken from around their own region. Because he wrote poetry for the people. They were mostly uneducated and ignorant. That's why he chose similes for the training of such people in such a way that they are not beyond their intellect. says:

فریدا سوئی سرور ڈھونڈئیے جتھ لیہی وتھ  
چھپڑا ڈھونڈے کیا ہوئے چکڑ ڈبے ہتھ  
فریدا ایہہ دس گندلاں، دھریاں کھنڈ بوڑ  
اک را بندے را بندے رہ گئے اک رہندی گئے آجاز

either or

کوک فریدا کوک توں، جیوں را کہا جوار،  
”جب لگ ٹانڈاتاں گرے، تب لگ کوک پکار“

How complete and unique is the use of 'Tande' for life here. Like other Sufi poets, Baba Fareed also kept an eye on his environment and to explain his words in a better way, he also took into consideration the surrounding environment. says:

کلر گیری چھپڑی آتے لتھے ہنچھ  
چنجوں بوڑ نہ پیوں اڈن سندی ٹونچھ

That is, they have laughed and sat on the pool of color. They do not dip their beaks into the water to drink, but are ready to fly again with an unquenchable thirst. Here, Udayat Mara-at-ul-Nazir also comes forward with a special tone, saying:

فریدا چنت کھنولا وان دکھ برہ و چھاون لیف  
ایہہ ہمارا جیونان توں صاحب سچے ڈیکھ

Allegorical style is also found in his poetry, which is a characteristic of Sufi poets. says:

فریدا جن لوئین جگ موہیا، سو لوئین میں ڈٹھ  
کجل دیکھ نہ سہندیاں سے پنکھی سوئے بیٹھ

Baba Fareed's poetry was not just to say poetry. Rather, he wanted to tell the people of this region what he had experienced spiritually. Therefore, he used to address the people in their own language by adopting the mixed style of Tariqat and Shariat. He did not want to show his heart to anyone. That is why he used to address himself in his poetry with simplicity. This quality was later adopted by other Sufi poets. He tried as much as possible to keep the local environment and tradition in mind for his talk. After that, this characteristic of him also comes out openly that he used to use idioms and proverbs in the local environment, he used to say:

فریداجے توں عقل لطیف ہیں کالے لکھ نہ لیکھ  
اپڑیں گریوان میں سرینواں کر کے دیکھ

Similarly:

کندھی اتے رکھڑا کچرک بنے دھیر  
فریدا کچے بہانڈے رکھئے کچرک تائیں نیر

## **An evaluation of the role of Baba Fareeduddin Masood Ganj Shakkar in the evolution of inter-faith peace and harmony in Pakistani society**

Chishtiya teachings were embodied in Punjab in the form of Baba Fareeduddin Masood Ganj Shakkar. His mental attitude is symbolically indicated by the incident that when a devotee wanted to offer a pair of scissors to Baba Fareed, he replied, "Don't give me scissors, I am not a cutter." Give me the needle that I'm going to knit. Baba Fareed's synthetic attitude was so extensive that he adopted many Hindu methods of austerity. This was the reason that their chain was spread over a vast area of India.

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Thousands and millions of people were regularly associated with it. Its importance was not only spiritual but also gained political importance day by day due to immense devotion of the people. Even the sultans of Delhi began to consider him as a threat to their throne. Baba Fareed's aversion to power and austerity was very much in his personality. Therefore, they tried not to make the conflict severe. He was not concerned with state affairs. Stayed away from the rulers, and advised his companions and devotees to stay away. He even preferred to stay away from Darul Sultanate. Delhi was abandoned and Ajodhan in Punjab became the biggest cultural, intellectual and spiritual center of Punjab. Here, a new Islamic culture began to grow due to the fusion of Hindu and Muslim cultures. Sufism became a popular movement in Punjab under Baba Farid. In search of spiritual salvation, people started flocking to Ajodhan from far and wide. Spirituality began to be discussed, prejudices began to disappear, poetry and music became popular and Baba Fareed himself wrote poetry in this language.

"He was related to the people; his interests were related to the people. He was the guardian of public culture. They were opposed to the class system and high-rises. Loved simplicity. He was convinced of equality, taught philanthropy. They wanted to end the division of ruler and subject. They wanted equal justice for all. The result was that day by day they cut off from the ruling class and mingled with the people. The Bhagati movement was originally a developed movement of the Chishtiya school of thought and was promoted in the Hindu background. In Punjab, it got boost from the struggle of Baba Guru Nanak. This intellectual Guru accepted the profound influence of Bhagat Kabir. Even Guru Gobind Singh had given the decision that Bhagat Kabir's religion has now become Khalsa. Like Sufis and Bhagats, Baba Guru Nanak also taught to give priority to the spirit of religion over the external forms and worships. That true religious life consists of inner purity. Truth is E, which is behind the infinite levels of phenomena. Hinduism and Islam are two manifestations of the same truth. As long as there are classes, the ideals of equal and universal love cannot be shamed."

"Baba Farid's system of thought has an overall moderate tendency. They can neither be included in the orthodox nor in the liberal group. They live between the two. Their relationship with religious laws remains stable, but their access to many issues differs from that of dogmatic intellectuals. To illustrate this point of view we can take the mystical problem of Sahu and Sukkur. This problem was of special importance in the centers of mystical knowledge of the Middle Ages. The religious intellectuals preferred Sahoo to Sukkur. Baba Farid also generally held the same opinion. Along with this, he also admitted that Sukkur has superiority over Sahoo in the matter of revealing the truth. Shaykh Badruddin Ishaq attributed this sentence to him:

O dervish, the kind of fierce fire that is suppressed in the chest of dervishes, if even a little bit of it bursts out in the world of Sukkur, God willing, it would burn everything from the throne to the floor. consume This attitude towards Sukkur is in fact an inevitable by-product of a complete system of thought.

## Conclusion

The personalities of Khwaja Ghulam Farid and Baba Fariduddin Masood Ganj Shakar are not just Sufi poets but also a movement. They provided guidance for the Muslim Ummah through poetry. He was the owner of one-dimensional personality. He had high morals according to the Sunnah of Rasoolullah ﷺ. He treated not only Muslims but also non-Muslims with good manners.

- Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar had traveled all the paths of Sufism and knowledge, due to which he was well aware of all the places of Sufism.

- Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar expressed correct Islamic basic beliefs on the distortion of beliefs and ended the corruption from the society.

- In the poetry of both of you, there is a lesson of love for the religion of Islam.

- Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar taught the love of the country in their poetry. Reading your words awakens the spirit of patriotism.

- Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar taught their nation about Zadi and reminded the Muslims of the past when they were high and ruled the world.

- Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar put an end to despair and taught that man should always be hopeful of Allah.

- In the poetry of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shukar, the love of Quran and its implementation have been emphasized.

- Khawaja Ghulam Fareed, along with solving the problems of Sufism, also taught ethics to those who read his words. The beautiful pearls of ethics are seen in the form of poems in his writings.

- Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj are seen in the poetry of Shakkar to inspire people towards action.

- The poetry of Khawaja Ghulam Fareed and Baba Fareed points and wisdom in my speech.

Recommendations



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After writing the article under review, some important suggestions can be made

- It is necessary to turn to Sufism in this materialistic world so that the hearts can be blessed.
- The society should be informed about the teachings of Khawaja Ghulam Fareed and Baba Fareeduddin Masood in Ganj Shakkar.
- Society should be introduced to the scholarly services of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar.
- The teachings of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar should be fully utilized.
- Life situations and poetry of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar should be included in the educational curriculum.
- Punjabi literature in which Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar have rendered valuable services.
- The teachings of Khawaja Ghulam Fareed and Baba Fareeduddin Masood Ganj Shakkar should be made public to end the growing restlessness, anxiety and restlessness in the world.