



The First Eight *Saloks* of Sheikh Fareed in English Translation

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Since, *Shree Guru Granth Sahib* is relevant for spiritual, social, and cultural education for the mankind in contemporary times, therefore Sheikh Fareed's *Saloks* (Holy Verses also known as *Bani*) too are pertinent due to their inclusion in the same holy scripture. In *Shree Guru Granth Sahib Jee*, one hundred and thirty *Saloks* of Sheikh Fareed have been included under the title, ਸਲੋਕ ਸ਼ੇਖ ਫਰੀਦ ਕੇ (*Saloks* of Sheikh Fareed). Khawaja Fareed-ud-din Ganj-i-shakar is the first Punjabi poet whose poetry is available for the people in the recorded form. Therefore, the contemporary people of this region would like avail the chance to peep into the past spiritual, social, and cultural values system and then compare the same with the present one. In the 12th and 13th century A.D., foreign culture started invading the native culture because the dynasty of Prithivi Raj Chuahan had just ended and the regime of Sultans had started gaining a strong hold. This context began to produce a new culture in consequence.

Sheikh Fareed was one of the foremost *Sufi* leaders, who belonged to the *Chisti* order (founded by Khawaja Moin-ud-din Chisti) of the Muslim Mystics (The *Sufis* are also known as the 'Muslim Mystics' of India). Since, *Saloks* of Fareed are included in *Shree Guru Granth Sahib Jee*, they hold a good example of 'composite culture' of India, which might appeal to the people of different religions. The reason behind this apprehension is, that the poetry of Fareed carries those ideas, images, and symbols, which belong to divergent cultures and social traditions of the time. Guru Nanak Dev Jee born after three hundred years from Sheikh Fareed and the Guru selected his *Saloks*, so that the value system could be passed to the next generations. Then, Guru Arjan Dev Jee included in *Guru Granth Sahib* in 1604 A.D.. One may wonder, what was the reason behind the inclusion of the *Saloks*? Why did the four Sikh Gurus, Guru Nanak Dev Jee, Guru

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Amar Das Jee, Guru Ram Das Jee, and Guru Arjan Dev Jee had to include their 18 *Saloks* to fine tune the mild coarseness of Fareed's *Saloks*? Perhaps, the readers would like to know the answers.

For the present publication, the first seventeen *Saloks* of Fareed have been selected because the first one begins with the idea of 'death' and the 17th one ends with the same thought. In between, the all other *Saloks*, from 2 to 16 present different ideas about wisely indicating the modes to lead the life in jovial ways. Thus, an unmarked circle seemingly gets completed with these seventeen *Saloks*. The first *Salok* of the list decodes the mystery and experiences of an individual's mind, body, and soul during the time of death. The second and third *Saloks* unfold the state of confusion which arises due to personal and worldly reasons. The *Saloks* from four to seven explicate different strands of *Sufi* wisdom, suggesting some dos and don'ts in connection to the spiritual advances and social smoothness. The *Saloks* from eight to eleven unfold the personal regrets, which obstruct the poet to meet his *Beloved Lord* or Master, often eulogised as the 'Husband', and 'Sai' in his poetry. The twelfth *Salok* might have appeared a coarse one, therefore the same has been smoothed in the thirteenth one by the third Guru, Guru Amardas Jee. The fourteenth and fifteenth *Saloks* explicate about the tragic fate of those who did not live appropriately during their life time. The sixteenth and seventeenth *Saloks*, through the metaphors of 'weed' and 'dust' teach us to be humble, so that we could reach the pinnacle of humanity and spirituality.

ਸਲੋਕ ਸ਼ੇਖ ਫਰੀਦ ਕੇ

Saloks of Sheikh Fareed

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

1/Aum/ the Doer; By the True Guru's Grace.

1. ਜਿਤ ਦਿਹੜੈ ਧਨ ਵਰੀ ਸਾਚੇ ਲਏ ਲਿਖਾਇ ॥

ਮਲਕੁ ਜਿ ਕੰਨੀ ਸੁਈਦਾ ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ ॥

ਸਾਹੇ ਲਿਖੇ ਨ ਚਲਨੀ ਜਿੰਦੂ ਕੂੰ ਸਮਝਾਇ ॥

ਜਿੰਦੂ ਵਹੁਟੀ ਮਰਣ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ ॥

ਆਪਣ ਹਥੀ ਜੋਲਿ ਕੈ ਕੈ ਗਲਿ ਲਗੈ ਧਾਇ ॥

ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ ਕੰਨੀ ਨ ਸੁਣੀ ਆਇ ॥

ਫਰੀਦਾ ਕਿੜੀ ਪਵੰਦੀਈ ਖੜਾ ਨ ਆਪੁ ਮੁਹਾਇ ॥ ੧ ॥

1. The marriage time was preordained, the bride was to wed on which day.

‘Malak,’ who had been heard only, arrives, lets Himself display.

By shattering her bones, the hapless soul, It pulls away.

It clarifies the soul, the preordained time can’t slip away.

Marrying the soul, the bride; Death, the Groom will take her away.

Herself handing the soul to Him, who to embrace in wailing way.

The *Puraslat* is narrower than a hair; with your ears, haven’t you heard ! hey?

O Fareed, the warning calls are being given; don’t let yourself be robbed away. 1.

ਜਿਤ ਦਿਹੜੈ ਧਨ ਵਰੀ: The day of the bride’s wedding. ਸਾਹੇ ਲਏ ਲਿਖਾਇ:

The time of marriage was preordained. ਮਲਕੁ: *Malak*: The messenger

of Death, according to Islam. ਜਿ ਕੰਨੀ ਸੁਣੀਦਾ: Who has been heard of.

ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ: Arrives and Appears in person, lets himself

appear/show/displays/reveals ਸਾਹੇ ਲਿਖੇ ਨ ਚਲਨੀ: Preordained

marriage time cannot be avoided/slipped. ਜਿੰਦੁ ਕੁੰ ਸਮਝਾਇ: It explains/clarifies to the soul. ਜਿੰਦੁ ਵਹੁਟੀ: The soul is the bride. ਮਰਣ ਵਰੁ: Dearth is the Groom. ਲੈ ਜਾਸੀ: Takes her away. ਪਰਣਾਇ: After Marrying/After the marriage. ਆਪਣ ਹਥੀ: With her own hands, of her own, handing of her own to. ਜੇਲਿ ਕੈ: Sending/ After sending. ਕੈ ਗਲਿ ਲਗੈ: Who/whom to hug/embrace. ਧਾਇ: wailingly. ਵਾਲਹੁ ਨਿਕੀ: Thinner/ Narrower than a hair. ਪੁਰਸਲਾਤ: *Puraslat*, the bridge to hell. ਕੰਨੀ ਨ ਸੁਣੀ ਆਇ: Haven't you heard with your ears. ਫਰੀਦਾ ਕਿੜੀ: O Fareed, Warnings/warning calls. ਪਵੰਦੀਈ: being given. ਖੜਾ: In carelessness, being inactive, being in standstill position. ਨ ਆਪੁ ਮੁਹਾਇ: Do not let yourself be robbed away.

2. ਫਰੀਦਾ ਦਰ ਦਰਵੇਸੀ ਗਾਖੜੀ ਚਲਾਂ ਦੁਨੀਆਂ ਭਤਿ ॥

ਬੰਨਿ ਉਠਾਈ ਪੇਟਲੀ ਕਿਥੈ ਵੰਞਾ ਘਤਿ ॥ ੨ ॥

2. O Fareed, pinpricked is the godly entrance, I follow the earthly track.

Where should I proceed to dump, the self-sealed and upheld the sack. 2.

ਦਰ: Entry, Entrance, Door, Threshold. ਦਰਵੇਸੀ: Saintly, godly, Pious. ਗਾਖੜੀ: Full of thorns, Pinpricked, Riddled with thorns, Tough. ਚਲਾਂ: I move, I follow, I observe, I tread. ਦੁਨੀਆਂ ਭਤਿ: As others do, like others, According to the old experiences, like the ways of the world. ਬੰਨਿ ਉਠਾਈ: Personally Tied and upheld, Self-fastened and carried, Self-sealed and upheld. ਪੇਟਲੀ: Bag, Sack, Small bundle. ਕਿਥੈ ਵੰਞਾ ਘਤਿ: where to go to discard, where to move to get rid of, where to move to dump, to proceed to discard or dump.

3. ਕਿਝੁ ਨਾ ਬੁਝੈ ਕਿਝੁ ਨਾ ਸੁਝੈ ਦੁਨੀਆ ਗੁਝੀ ਭਾਹਿ ॥

ਸਾਈਂ ਮੇਰੇ ਚੰਗਾ ਕੀਤਾ ਨਾਹੀ ਤ ਹੰ ਭੀ ਦਝਾਂ ਆਹਿ ॥ ੩ ॥

3. To me infers nothing, occurs nothing, the world is a fire arcane.

My Lord graced me or else, I would have been burning in pain.

ਕਿਝੁ ਨ ਬੁਝੈ: Nothing resolves, Nothing is comprehensive/ No clue is found, nothing infers. ਕਿਝੁ ਨਾ ਸੁਝੈ: I cannot solve, nothing occurs. ਦੁਨੀਆ: This world/The world. ਗੁਝੀ is a mysterious/arcane/incomprehensible. ਭਾਹਿ: fire/energy. ਸਾਈਂ ਮੇਰੇ: Lord of mine/My Lord. ਚੰਗਾ ਕੀਤਾ: Did well/better/best. ਨਾਹੀ ਤ: Otherwise. ਹੰ ਭੀ: I too/also. ਦਝਾਂ ਆਹਿ: Burn in pain/Suffer, Burn/Smolder hot and red in pain.

4. ਫਰੀਦਾ ਜੇ ਜਾਣਾ ਤਿਲ ਥੋੜੜੇ ਸਮੰਲਿ ਬੁਰੁ ਭਰੀ ॥

ਜੇ ਜਾਣਾ ਸਹੁ ਨੰਢੜਾ ਤਾਂ ਥੋੜਾ ਮਾਣੁ ਕਰੀ ॥ ੪ ॥

4. O Fareed, if I knew, the sesame were few, I could hand-pick them on qui vive.

I would have been not so prideful, had I known that my Lord Husband is a naïve. 4.

ਤਿਲ: Sesame; ਥੋੜੜੇ – Not Many, Less, a few ; ਸਮੰਲਿ – carefully, cautiously, mindfully, on the qui vive; ਸਹੁ – Husband, Lord, Man, Groom ; ਥੋੜਾ – less ; ਮਾਣੁ ਕਰੀ – Be proud of, show arrogance, egoistic, to give oneself airs.

5. ਜੇ ਜਾਣਾ ਲੜੁ ਛਿਜਣਾ ਪੀਡੀ ਪਾਈ ਗੰਢ ॥

ਤੈ ਜੇਵਡ ਮੈ ਨਾਹਿ ਕੇ ਸਭੁ ਜਗੁ ਡਿਠਾ ਹੰਡਿ ॥੫॥

5. O Fareed, if I knew, the bridal ties would wear out, I would have tightened the knot.

No one I have found like You, Lord, the whole world I have seen and sought. 5.

ਜੇ ਜਾਣਾ: If I knew, had I known. ਲੜ: The end corner of the noosed bridal cloth, lose or hanging noosed end, the bridal knot is metaphor for bridal ties. ਛਿਜਣਾ: Wear out, Wear thin. ਪੀਡੀ ਗੰਢ ਪਾਉਣਾ : Tightened the knot or noose. ਤੈ ਜੇਵਡ: Great, Grand, Benevolent, Bounty like You (God, Lord), ਮੈ ਨਾਹਿ ਕੇ: No one is there, for me, to me. ਸਭ ਜਗੁ ਡਿਠਾ ਹੰਡਿ: The whole/all world I have searched out, looked out, experienced, known, sought out.

6. ਫਰੀਦਾ ਜੇ ਤੂ ਅਕਲ ਲਤੀਫ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ ॥

ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ ॥੬॥

6. O Fareed, if subtle astute you are, then don't pen the letters of third-rate.

Lower your head first and look deep into your inner-self's state. 6.

ਫਰੀਦਾ: O Fareed. ਜੇ ਤੂ: If you. ਅਕਲ ਲਤੀਫ: are a subtle/keenly/thoroughly astute/wise. ਕਾਲੇ ਲਿਖੁ: Black marks, words spoiling reputation, third-rate letters. ਨ ਲੇਖ: Do not write/scribe/pen. ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ: Inside of yours, inside the inner-self. ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ: Bowing/lowering your head first, deeply observe/look/scan/see, deeply see/scan/observe/look at your own state of being.

7. ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾ ਨਾ ਮਾਰੇ ਘੁੰਮਿ ॥

ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ ॥ ੭ ॥

7. O Fareed, those who punch you, don't punch them in consequence.

Arriving at your house, hold the feet of those one in high reverence. 7.

Or

O Fareed, don't hit them back, to you who rain blows.

Arriving at your home, worship the steps of those. 7.

ਫਰੀਦਾ: O Freed. ਜੋ: Those who. ਤੈ: to you. ਮਾਰਨਿ ਮੁਕੀਆਂ: Punch, hit with fist blows. ਤਿਨ੍ਹਾ: to them. ਨਾ ਮਾਰੇ ਘੁੰਮਿ: do not punch/hit back/ in turn/consequence. ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ: Arriving/reaching at your house/home. ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ: Kiss the feet of those, worship the steps of those.

8. ਫਰੀਦਾ ਜਾਂ ਤਉ ਖਟਣ ਵੇਲ ਤਾਂ ਤੂ ਰਤਾ ਦੁਨੀ ਸਿਉ ॥

ਮਰਗ ਸਵਾਈ ਨੀਹਿ ਜਾਂ ਭਰਿਆ ਤਾਂ ਲਦਿਆ ॥ ੮ ॥

8. O Fareed, when you had time for divine gain, you were absorbed in worldly affairs then.

Now death has held the strong foot; just as the load is full, just then it is taken away. 8.

ਫਰੀਦਾ: O Fareed. ਜਾਂ: When. ਤਉ: You. ਖਟਣ ਵੇਲ: had time for divine gain. ਤਾਂ: Then. ਤੂ: you. ਰਤਾ ਦੁਨੀ ਸਿਉ: were engrossed/absorbed in worldly affairs. ਮਰਗ: Death. ਸਵਾਈ ਨੀਹਿ: To hold/have a strong

foot/firm base. ਜਾਂ: Just as. ਭਰਿਆ: The load is full. ਤਾਂ: Just then.
ਲਦਿਆ: is taken away.

Note:-

In *Shree Guru Granth Sahib Jee*, One hundred and thirty *Saloks* (130) under the *Bani* (Holy) '*Saloks of Shaykh Fareed Jee*', 18 *Saloks* belong to the revered Sikh Gurus. The detail of these 18 *Saloks* is as below:

Among these, 4 *Saloks* (*Shalok* No. 32, 113, 120, 124) belong to Guru Nanak Dev Jee.

5 *Saloks* (*Shalok* No: 13,52,104,122, 123) belong to Amar Das Jee.

1 *Shalok* (*Shalok* No.: 121) belongs to Guru Ram Das Jee.

8 *Saloks* (*Shalok* No.: 75,82,83,105,108 to 111) belong to Guru Arjan Dev Jee.