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Baba Farid and Guru Nanak: Influence, Dialogical Reinterpretation, and Lived Religion in Punjab

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Abstract

Baba Farid and Guru Nanak are frequently studied in isolation by religious histories, or in general as Sikh representations of the Punjabi spiritual unity, without clarifying the role of influence and reinterpretation, the role of ritual difference. Such strategies might facilitate blurring the line between transmission of history and thematic similarity and they can lead to transformation of Sikh and Sufi traditions into an abstract syncretism. The issue thus lies in explaining the actual proximity without banning theological and institutional lines. It has three purposes, namely, to find what teachings with Baba Farid there existed, in the Punjabi religious context, and came in the Sikh text; to see how Guru Nanak confirmed or redirected or transformed these themes using the Sikh notions of Ik Onkar, hukam, nam, shabad, Bhagat, household responsibility, and community; and to compare the culture of practise lived there with the culture of practise lived under the Sikh gurdwara tradition. Due to the qualitative approach to history-comparative, a method is applied. The main corpus is the hymns and saloks which SHAIK Farid and some chosen hymns of Guru Nanak are being written on in the Guru Granth Sahib, both Salok Sheikh Farid Ke and the responses of the Guru being written in that version are especially focused on. The texts are evaluated by the close reading, coding of the text according to the theme, the intertextual comparison, the interpretation of the context. The convergence, transformation and divergence can be differentiated by a cross-case matrix, and to prevent the claim of theological identity between the two traditions, a negative-case analysis is used. Historical control comes in the form of scholarship on Chishti Sufism, the Sikh formation of canon, Punjabi vernacular culture, Pakpattan rituals and gurdwara practice. It is mediated Faridian, dialogical Sikh reinterpretation, and proximal involving rituals as it is revealed through the analysis in juxtaposition to distinct contrasts in authority, grace, asceticism, domesticity, scriptures, tomb-focused devotion, and congregational structure.

Keywords: Baba Farid; Guru Nanak; Guru Granth Sahib; Sufi-Sikh dialogue; lived religion

I. Introduction

Pashaura Singh (2003) argues that the *Bhagat Bani* in the Guru Granth Sahib should not be treated as an external anthology loosely attached to Sikh scripture. Its compositions were selected, arranged, and interpreted within a specifically Sikh process of canon formation. This argument offers a productive starting point for the study of Baba Farid and Guru Nanak. Farid's voice is preserved with its distinct authorship, yet it is placed within a scripture whose authority, organization, and theological direction are Sikh. The relationship therefore cannot be described adequately either as complete separation or as an undifferentiated 'composite culture.' It requires an account of reception, response, and continuing practice (Singh, 2000, 2003; Shackle & Mandair, 2005).

One of the most influential representatives of the Chishti tradition in Punjab was Fariduddin Masud Ganj-i-Shakar which dates to the twelfth and thirteenth centuries. His teaching as recollected, is combined with the devotion to one God and the feeling of repentance, humility, restraint, compassion and the feeling of death deeply. Guru Nanak

emerged some 200 years later in a Punjab that was already influenced by Sufi channels, Nath and Sant and a vernacular poetry and commerce, migrant movements, and religious controversy. His *bani* proclaimed *Ik Onkar* and explained the life of people by *hukam*, *nam*, *shabad*, grace, honest behavior and fight against *Bhagat*. The two personalities have never met and no personal, face-to-face teaching can be created. Such a relationship is mediated rather by Punjabi religious culture, tradition about the meeting of Guru nanak with Shaikh Ibrahim at Pakpattan and to the greatest extent by inclusion of compositions of Farid to the Guru Granth Sahib (McLeod, 1968; Grewal, 1990; Ernst and Lawrence, 2002).

Already, there exists a considerable amount of scholarship on this connection. Early Sikh historical studies locate Guru Nanak in the greater religiosity of north India, and scriptural studies review the compilation and Sikh exegesis of the *bani* of Farid (Schomer & McLeod, 1987; Singh, 2003; Singh and Fenech, 2014). The article at hand does not aim at purporting an unexplored connection thus. It restructures existing evidence with respect to the three specific categories of analysis. The former is: the mediated influence: what do the teachings of Farid have in the Punjabi setting, what expanded to Sikh scripture? The latter is the category of dialogical reinterpretation: how did Guru Nanak and the Sikh tradition of scripture affirm, correct, or revise Sufi theme of ethic in an alternate theological grammar? The third one is the lived religion: in what way do the shrine practices of Pakpattan and the congregational practices of Sikh gurdwaras represent both similar moral values, as well as dissimilar ways of sacred power?

The main thesis is that Baba Farid and Guru Nanak are engaged in a dialogue with each other which is organized. The work of poetry provided by Farid provided an effective vernacular tongue of recollection, personal ethics of self-analysis, non-durability, and modest demeanor. Guru Nanak expressed some of these anxieties but reallocated them into a positive theology of creation, the household and the Guru as the *shabad* and a new community based on the remembrance, work, sharing and equality within religious congregations. This was later canonized by Sikhs through preservation of his voice of Farid, and juxtaposition of Guru responses next to this voice. At the ritual stage, the practices of Sufi shrines and Sikh gurdwara converge in hospitality, and food, but diverge at the tomb, saintly intercession, and hereditary custodianship and scriptural sovereignty and congregational discipline.

2. Literature Review and Analytical Framework

The literature on the Chishtis has stressed that even as they adapted themselves to South Asians and their ways of social interactions, Islamism in the Chishtis was not eliminated. The Chishti teaching was merged with prayer, remembrance, moral discipline, hospitality and spiritual companionship and the *khanqah* developed social environment of interaction between instructions, food, charity and saintly authority (Rizvi, 1978; Schimmel, 1975; Ernst and Lawrence, 2002). Further evidence of the belief that the major saint retained power in the posthumous period is provided in work on shrines, which depicts that power persisted in the postum Johns of the saint to pilgrims, custodians, the CMI calendar of ritual events and the dispensation of blessing. With Pakpattan, the shrine evolved to be a big institution whose religious, social, and political implications would not be limited to the initial teachings that Farid presented (Eaton, 1984; Kurin, 1983).

Studies on Guru Nanak have been shuttling in between historical contextualization and study of Sikhs distinctiveness. Instead of putting Guru Nanak in a bigger picture of the devotional setting in north India, McLeod (1968) and Schomer and McLeod (1987) placed Guru Nanak in the context of revelation, community, and institutions of Sikhism. Nikky-Guninder Kaur Singh (2011, 2024) underscores the embodied, poetic and socially affirmative nature of the vision of Guru Nanak. These papers warn of the tendency to simplify Sikh thinking in order to find a synthesis between Hindu and Islamic factors. Communication was important but was achieved through selectiveness, critique and fresh formulation of ideas.

The literature that was the most significant in the current study is about the Guru Granth Sahib. According to Pashaura Singh (2000, 2003) *Bhagat Bani* was canonised on a Sikh hermeneutical level, and some of his compositions were responding to the Gurus. The Guru Granth Sahib Project also provides four hymns and 112 *saloks* of Shaikh Farid, and the eighteenth *saloks* of the Sikh Gurus, just like in the Farid section (including four of Guru Nanak). This composition accords tighter testimony of conversation than an overall similarity among mystical lessons.

The analysis is based on three concepts. The mediated influence is the transmission via language, encoded experience, disciples as well as texts even though it does not presuppose a personal dependency. The phenomenon (where one voice can be read through the ideas and power of a different tradition) is called dialogical reinterpretation. Lived religion shifts the focus on doctrine to actual means like pilgrimage, recitation, music, food, bowing, service, and administration

of involved, holy space (Bigelow, 2010; Mir, 2010). These ideas in combination allow us to compare without the exclusion of the theological or institutional dissimilarity.

3. Research Methodology

The compositions of Shaikh Farid and some of the hymns of Guru Nanak, in the Guru Granth Sahib are the main sources. With special focus, there is the four Farid *shabads*, the 112 Farid *saloks* located on the Angs 1377-1384, and *saloks* authored by the Guru that were inserted into the section *Salok Sheikh Farid Ke*. The scripture is the main textual account used in the study in consultation with the existing translations in English language and critical studies. It differentiates the historical Baba Farid and Farid voice who are maintained in Sikh scripture and the later traditions around Pakpattan since they are neither the same nor identical objects of study (Shackle & Mandair, 2005; Singh, 2003).

Close reading of the texts, thematic comparison of the texts and intertextual analysis of the texts are studied. Repeat themes - the corruption of divinity, ego, memory, moral behavior, mortality, domestic life, and grace and community are first detected in both of the corpus and at that point are compared to agree, correct and reassign concepts. Claims of transmission are tested using historical scholarship and studies of the context of Pakpattan and Sikh ritual practice are a wider contextualizing the third category. Similarity is not regarded as evidence of direct borrowing and only when it can be demonstrated to have been preserved in text, placed canonically, or an explicit Guru reply it is regarded as strong.

4. Three Angles of Analysis

The above Proposed Three Categories are then discussed. In Category I, the psychologically possible and empirically demonstrable types of influence of Farid are discussed: the Punjabi moral vocabulary that is typical of his poetry, the conventional narrative of Farid with Shaikh Ibrahim, and the canonization of the *bani* (poem) of Farid. These two studies form the basis of category II which enquires how the themes Sufi-effected were rephrased by Sikh ideas and institutions. Category III shifts off of texts into ritual life, and draws parallels between the shrine of Pakpattan and the gurdwara-based activities of the heritage of Guru Nanak. This framework will not allow repetition of historical background and each claim will be related to a certain form of evidence.

5. Category I: Baba Farid's Teachings and Their Mediated Influence

5.I Vernacular Ethics and the Punjabi Religious Environment

The greatest influence that Farid made was not reliant on a personal contact with Guru Nanak. It was disseminated in a Punjabi language spiritual responsibility. He uses his poetry to discuss the state of the self using weekly objects - dust, bread, mud, old limbs, marriage, night, hunger and the grave. This brought Sufi ethics nearer to hearing by people outside of the vicinity of an Arabic or Persian educational background. They further contributed towards the formation of Punjabi as a language that can hold a theological reflection, and moral criticism (Rizvi, 1978; Mir, 2010).

The key motives of this corpus are the same and recollect. The seeker is beckoned to bethink himself of the Divine, before youth and strength have passed away; and those who are proud are shriven by the wilting of the flesh; and covetous persons are not able to love, because of greed; and vengeance is unteachable; and the earth itself becomes a lesson of humility. The moral change is the challenge of devotion shown by Farid in his famous advice of responding evil with good and never to be carried away by anger (Sri Guru Granth Sahib, Ang 1381). These lessons were part of such ethos in Punjab even before the mission of Guru Nanak. They do not show that Guru Nanak imitated Farid, but a vernacular repertoire to which subsequent teachers and audiences would relate.

5.2 Transmission, Shaikh Ibrahim, and the Limits of Direct Influence

The Sikh tradition links Guru Nanak to the Farid to Shaikh Ibrahim who was also a successor at Pakpattan. Subsequently in *janamsakhi* memory, theological dialogue between the two is recalled and the meeting with the performance of *Asa Ki Var*. The Guru Granth Sahib Project documents the traditional opinion that Guru Nanak acquired the compositions of Shaikh Ibrahim (through Farid), and kept them with an eye to being later collected by Guru Arjan. These are valuable memories of Sikh memory, and of a probable textual tradition.

These should, however, be in historical restraint. The histories were composed to have been written after the death of Guru Nanak and the information contained in the histories cannot all be personally examined. The ensuing responsibility is consequently a twin one: dependence on the Farid thirteenth-century is impossible personally, and contact with contemporary Farid tradition Pakpattan is quite a historical possibility, and a place of vivid reminiscence. The concept of influence is most justifiable in situations that refer to the persistence of Faridians teaching, the way they are preserved by the Sikh community and ultimately in the Sikh scripture than to an unrecorded incidence of direct teaching (McLeod, 1968; Singh, 2003).

5.3 Farid's *Bani* in the Guru Granth Sahib

Canonical reception is the most evident form of influence. Even the Guru Granth Sahib has four hymns and 112 *saloks* which are credited to Shaikh Farid. There are also eighteen *saloks* of Sikh Gurus in this section *Salok Sheikh Farid Ke*, four of which are Guru Nanaks *saloks*. The organization does not relate Farid as a historical interest, out of the scripture. His voice is involved in a series of instruction where Guru compositions can either illuminate a previously stated problem, elaborate or refocus a question brought up by a Farid salok (Singh, 2000, 2003).

And this is no borrowing. Canonization alters the context upon hearing a composition. Farid continues to be called Farid, but his writings are arranged according to musical, authorial and theological structures of the Guru Granth Sahib. They are valued in a Sikh scriptural envision that revolves around the singular Divine, the Guru, *nam*, truthful existence and emancipation out of the ego. The outcome is selective reception: the poetry of Farid has been given a tribute where it can be able to speak within the Sikh way whereas the Guru responses of it keep the right to be able to reinterpret it.

Another significant methodological issue is solved by the evidence, as well. The commonalities like monotheism, humility and remembrance prevalent among the devotional traditions cannot be single-handedly used to create historical impact. The literal presence of the compositions of Farid in Sikh scripture, and the responses by Guru to this in the same section, give a written account of a relationship. That early Sikh tradition was not simply resembling in its ways the teaching of Farid, it was a school which was receiving, interpreting, a corpus of Farid.

6. Category II: Guru Nanak's Dialogical Reinterpretation of Faridian Themes

6.I Divine Unity, Remembrance, and the Language of Revelation

Neither path shows a difference in the theological grammars, however, both Farid and Guru Nanak lead the seeker to a single Divine Form of corporation. The voice of Farid is based on the Islamic monotheism and Chishti piety: the slave repents, punishes lust, recalls God, desires intimacy and relies on mercy. Guru Nanak starts by *Ik Onkar* and explains the existence by *hukam*, *nam*, *shabad* and grace. The ethical implication is similar, with no worldly identity, possession or status being able to be absolutely loyal. This distinction is in the arrangement of this belief. The oneness of the Divine is the core of new revelatory and community way Guru Nanak established (Schimmel, 1975; Mandair, 2009).

Remembrance shows the movement of dialogues very well. The poetic world created by Farid appreciates being alert, desiring, patient, remorseful and the repetitive nature of heart coming back to God. *Nam* is not a Sufi zikr with the Sikhs counterpart as guru Nanak also rejects forgetfulness. It is anchored in the Gurus *shabad*, to living in *hukam* and to a metamorphosis that is manifested in the work, speech, relations and social responsibility. A Sufi theme of ethics is also held onto but fitted in a new narrative of revelation and practice.

6.2 From Nafs to *Bhagat*: Reframing the Moral Problem

Second big conjoining is with regards to ego-focused self. Pride, appetite, greed, anger, bodily vanity and forgetfulness are among the things Farid attacks. The self cannot be guaranteed by beauty or even wealth as the aging body and the grave reveal the illusion created to save the self. Chishti discipline uses the desiring self, which is resistant to submission, in its work. It is referred to by Guru Nanak as *Bhagat*, the I centred consciousness that is a barrier to awareness of *hukam*, which then masquerades religion as display itself (Shackle & Mandair, 2005).

The answer to this diagnosis increased the social scope of Guru Nanak. *Bhagat*, is not only an interior passion but is also replicated by caste superiority, gender contempt, the power of exploitation, empty scholarship and the competition of religious superiority. The battle against ego thus demands an inner remembering and the social behaviors of telling the truth. It is a change, not shedding the moral psychology of Farid, the poetic exposure of the pride is retained but the effects thereof are evolved in a less spontaneous and communal and social existence.

6.3 Mortality, Asceticism, and the Householder

Mortality is recurrently implemented in the poetry as Farid endeavors to wake up the seeker. Young people are lost, mortality prevails, the skeleton takes the strong and earthly conformity seems illogical in the face of death. The pictures frequently have an ascetic intensity: hunger, bread, sleeplessness, alienation and hardship dramatize the price of devotion. The criticism of clinging and the inevitability of death were common to guru nanak who, however, rejects the idea that the only way to be liberated is to withdraw or live with austerities in the body.

The Sikh response shifts detachment on the domestic life. It is not in vain that creation is spiritual, the area where *hukam* is accepted and honest action is achieved. Disciplines of non-attachment can be work, family, generosity and being in the congregation. Guru Nanak thus turns the question to move out of being caught up into the world by the

ego and greed to: How can one live in the world without the ego and greed taking over the world? This is one of the most evident points whereby a Sufi-ascetic theme is revisited in the Sikh philosophy (Grewal, 1990; Singh, 2011).

6.4 Ethical Conduct, Equality, and Community

Both the teachings affirm that piety is tested through actions. The retaliation, cruelty, greed and contempt are denounced in the poetry written by Farid. Humility manifests itself in the handling of the weak and even respectfulness towards the dust under one feet. Guru Nanak also introduces truthful behavior to be superior to verbal assertions towards truth. Memorial is publicly expressed in the form of honest work, mutual support, compassion and avoidance of exploitation (Sri Guru Granth Sahib, Angs 62, 1245).

The other difference is institutional development. Farid is an ethical vision that shines through the saint, verse, *khanqah* and subsequent shrine. Guru Nanak adds ethics to the creation of sangat, the collective singing, collective work and the community discipline that later is linked to the *langar* and *seva*. Equality is also celebrated not merely glorified but on the contrary; it is drilled by repetitions of shared practices. Sikh ideology transforms common ethical issue into a pattern of corporate entities which becomes more enduring (Grewal, 1990; Singh and Fenech, 2014).

6.5 Grace, Authority, and Scriptural Dialogue

Neither Farid nor Guru Nanak looks liberation as an accomplishment as human being through tallying rituals. Hard work is important as it is a way of repairing will and behavior but being close to the Divine is a function of leniency or grace. The Chishti *silsila* rules discipline in the Farid school, through the *pir-murid* relationship. This moulded the teaching by Guru Nanak which focuses upon the Guru and *shabad*, a trend that unfolds in the line of Gurus and attains its ultimate form in the power of the Guru Granth Sahib.

It is this difference that makes the banification of Farid not the disintegration of Sikh identity. The scripture gets a Muslim Sufi voice, however, terms of reception are scriptural and Sikh. These comments are the direct Guru remarks on *Bhagat Bani*, Pashaura Singh (2003) highlights the fact that reverence and correction can both work hand in hand. And without being proclaimed the voice of the Guru, Farid becomes a part of Sikh pedagogy. What comes about is a dialogic relation, wherein the previous text is permitted to speak, and the Sikh Guru responds out of a different theology.

6.6 Ritual Critique, Religious Identity, and Human Dignity

Another way of convergence between the two traditions consists in their disapproval of religious performance where there is no linkage between external performance and ethical change. The verse written by Farid is the fruit of an Islamic devotional world and neither prayer, fasting or endearing observance is abrogated. Its caution is given towards the individual who will be serious in his or her religion but will be subject to anger, greed, retaliation, and pride. Guru Nanak uses a similar test in a more general way, to Hindu, Muslim and yogic and ascetic claims. Sacred marks, dress, pilgrimage, dietary rule, learning, and piety of the people has no saving power as long as *Bhagat* goes on to arrange the self. An identical principle is the common requirement that ritual has to re-create remembrance, humility and truthful behavior. The difference lies in the fact that the critique of Guru Nanak is an element of a new scriptural discipline and congregation instead of the denial of communal practice. Kinds of rituals in Sikhism such as kirtan, sangat, ardas and ethical practices of the then fledgling Sikh community reveal that his critique is on vain ritualization and not embodied worship (Grewal, 1990; Singh, 2011).

Their attitudes towards human dignity are also elucidated in this moral test. The pictures of dust, decay of bodies, poverty and vulnerability depicted by Farid eliminate the social superiority assertions. As all bodies grow old, and corrupt back to the earth, no real value can be built up through wealth and rank. Guru Nanak has this same levelling vision, and works out its social implications in a more explicit manner. Three topics that his *bani* questions are caste arrogance, woman degradation, faithful metamorphosis, and the manipulation of religious authority. The human creature is not a dignified being due to hereditary condition but relative to the one Divine and in truthful reflection in world. So in the poetry of Farid, pride is thrown into unbalance using mortality and humility and in the poetry by Guru Nanak, the destabilization is directed on to a more constructive criticism of unequal social relations.

Another disclosure that comes out of the comparison is that of the place of moral authority. The Farid tradition, in which the seeker studied on the example and discipline of the saint, the *pir-murid* relationship and the ethical tone of the *khanqah*, all taught the seeker. In the teaching of Guru Nanak the Guru and *shabad* reveal false practice and bring hearers together into a community which is responsible to the revealed *bani*. Both deny self authorizing religiosity, but the forms that make the self right are diverse. This difference is critical to the main point the article is trying to present,

the content of dialogical reinterpretation is still an ethical question being asked by a previous Sufi voice but the difference lies in the way the question is answered by altering the ideas, authorities, and collective practices.

Table 1. Faridian Themes and Guru Nanak's Dialogical Reinterpretation

Theme in Farid	Guru Nanak's response	Dialogical result
One God, repentance, longing, mercy	*Ik Onkar*, *hukam*, *nam*, *shabad*, and grace	Divine unity is retained but reorganized within Sikh revelation.
Nafs, pride, appetite, forgetfulness	*Bhagat* as personal and social distortion	Interior discipline expands into criticism of caste, power, and religious display.
Mortality, austerity, separation, detachment	Impermanence joined to responsible household life	Ascetic warning is preserved; withdrawal is rejected as sufficient.
Humility, non-retaliation, compassion	Truthful conduct, honest labor, sharing, *seva*	Ethics becomes a repeated congregational discipline.
Pir, *silsila*, and *khanqah*	Guru, *shabad*, succession, scripture, and *Panth*	Comparable need for guidance develops through different authorities.
Vernacular couplet and saintly memory	Musical *bani* and canonical organization	Punjabi poetics is retained while its reception becomes Sikh and scriptural.

7. Category III: Lived Religion, Shrine Ritual, and Gurdwara Practice

7.1 Pakpattan: Tomb, Pilgrimage, and the Ritual Life of the Shrine

A tomb-centred complex of the Holy memory of Farid is symbolised at Pakpattan. Annual urs commemoration of the death of the saint is a spiritual union of the saint and also attracts pilgrims into a thick procession of prayer, visitation, recitation, food distribution and movement. Historical literature has various cultural practices like qawwali, sama, the common kitchen, hereditary custodianship and the opening of Bahishti Darwaza in the annual festival. The power of the shrine has remained not merely through remembrance of teaching by Farid but also through the power of the ritual and the political figure of the nashin of the diwan or sajjada and through the circuitry of admirers bound to the shrine (Eaton, 1984; Kurin, 1983).

The main ritual performance is known as ziyarat which involves approaching the tomb of the saint, praying and getting blessing at a site where it is perceived that the baraka of that saint is still preserved. During the urs of the shrine the devotees are able to offer cloth or flowers, recite fatiha, distribute food, listen to the devotional music, and walk through the ceremonial gate of the shrine. With these acts, a relationship of the embodiment of saint, place, lineage and pilgrim is established. They also demonstrate that the subsequent shrine tradition of Farid should not be immediately associated with the teachings of the medieval saint; religious institutions evolve over the centuries, and shouldn't have political or devotional roles (Eaton, 1984).

7.2 Kartarpur and the Gurdwara: Scripture, Congregation, and Service

The gurdwara related to the legacy of Guru Nanak manages to organize the presence of sacredness in a different way. A tomb, hereditary saintliness is not the central and significant power but the Guru Granth Sahib, ritually installed, read, sung and venerated as the living Guru. Common practices of worship are kirtan, scriptural recitation, ardas, bowing before the Guru Granth Sahib and the presence of sangat. Sikh Rehat Maryada controls the honor of the scripture and congregational worship whereas *langar* and *seva* binds the other labor and food to the devotion (Shiromani Gurdwara Parbandhak Committee, n.d.; Singh, 2011).

Kartarpur is particularly noteworthy as Guru Nanaks memory identifies it with a community of worship, labour and distribute among Sikhs which was settled at this location. Visit to the place could result in a great emotional attachment, but the theological emphasis is the *bani* of the Guru and the congregation in place of the spiritual effectiveness of a grave. The scripture, music, service and disciplined equality is used to activate sacred space. This ideal of the householder (or Bhkactiy) described above is thus performed in a ritual manner: piety is practised in the realms of the usual social activities rearranged with the word of the Guru.

7.3 Similarities and Differences in Lived Practice

The two ritual worlds exhibit true parallels. They both employ the processes of sacred pilgrimage, shared feast, recited or sung poetry, humility of the body and service in transforming the teaching into experience. A pilgrim visiting Pakpattan and a visitor to gurdwara might take off his shoes, take off his head, go into a disciplined holy site,

participate in a devotional performance, and have a meal with others. It is these similarities that allow us to understand why Farid and Guru Nanak continue to be emotionally intelligible among the Punjabis (Bigelow, 2010).

The variations are also of significance. The tomb with its everlasting blessing of the saint is the heart of Pakpattan, the, urs of every year and the nurture of the custodial line; the Gurdwara and its Guru Granth Sahib is the heart of the gurdwara, the scriptural discipline every day and the power of the congregation, but no theology of tomb intercession. Music is used in both qawwali at a shrine and kirtan at a gurdwara, but on various liturgical principles and definitions of authority. The concept of *Langar* is found in both the Sufi and Sikh context as hospitality, but Sikh practice of *Langar* evolves as an everyday congregational formula against seniority. Similarity lived on thus does not annul any religious traces. It reveals the similarities in the way similar virtues are exercised with different ritual systems.

8. Findings and Discussion

The analysis comes up with four related findings. To start with, the connection between Baba Farid and Guru Nanak has historical significance, but its greatest proof has an intermediary nature, and is not biographical. The extensive dissemination of Punjabi verse by Farid, the likelihood of the meeting between the Guru Nanak and Shaikh Ibrahim, and even the fact that the material on Farid was collected and remains within the Guru Granth Sahib is a rising scale of testimony. Vernacular circulation provides availability, there is a tradition of Pakpattan that indicates a remembered channel of encounter; the plane into canonical operation is the show of active Sikh reception. This hierarchy helps to avoid two extremes errors: the rejection of a connection on the grounds that the two historical characters may not have ever had an opportunity to meet and the establishment of direct dependence based merely on the similarity of the themes. The transmission, selection and interpretation of a religious voice over time is the best place to find influence (McLeod, 1968; Singh, 2000, 2003).

Second, the teachings are compared to confirm that Guru Nanak did not merely imitate the Faridian Sufism; nor was a denier of Faridian Sufism. The endless continuum of ethics is significant because of the common criticism on the pride, greed, cruelty, hypocrisy and forgetfulness. Divine remembrance, repentance, humility, mortality and reliance on mercy as used in the language of Divine by Farid have found their place as intelligible in Sikh scripture. Nevertheless, Guru Nanak restructures these issues with *Ik Onkar*, *hukam*, *nam*, *shabad*, as well as the diagnosis of *Bhagat*. This re-structuring breaks their philosophies. This fight against self has a greater relationship with caste, gender, money exploitation, religious power and duties to the family life. Detachment is no longer demonstrated mainly in the ascetic nature of hunger, isolation, and the solemn; it is challenged by honest work, family duty, sharing and being a part of the congregation. That point of continuity on the level of moral concern and transformation on the level of theological grammar and social embodiment thus comes as the point of comparison.

Third, the Guru Granth Sahib ought to be taken as the question many a choice of dialogical reinterpretation. Farid is given in authorship, but set against a Sikh system of a musical scheme, and a system of authorship and authorization. Although this may not be explicitly conveyed in the Guru-written *saloks* that can be found in the Farid section, reception included affirmation, clarification, and correction. This form makes the vocabulary of the borrowing as well as syncretism a difficult task. The idea of borrowing implies the isolation of contents and the evidence in the canons indicates a long-run process of interpretation. Syncretism can also come to refer to a process where boundaries are not as important as they used to be, the scripture still maintains a differentiation but invokes another religious voice in pedagogical action. We can say that to a greater extent, Farid can be described as selective, dialogical reception: Farid is heard, but in the theological horizon of the Guru and *shabad* (Singh, 2003; Shackle and Mandair, 2005).

Fourth, lived practice attests to the discrepancy between the issue of ethical similarity and the creation of the same ritual systems. They both the gurdwara and Pakpattan are united in devotion and disciplined body practice, sacred sound, food, hospitality, collective memory and service. Such points suggest why Punjabi readers can discern that there is moral proximity between the two cultures. However, the essential difference of the ritual centers lies in the core. The tomb, baraka, ziyarat, urs, custodial geneage and devotional access to the ongoing blessing of the saint are organized around the tomb by the shrine. The gurdwara encircles folio life in terms of the Guru Granth Sahib, kirtan, ardas, sangat, *langar*, *seva* and congregational discipline. Both qawwali and kirtan can use music however, they are in the different liturgical and theological orders. In the same manner, food at a Sufi shrine and Sikh *langar* can be a form of hospitality, but the latter is institutionalised as a practice of equality within the congregation several times. Ritual comparison is thus evidence of adjacency with neither a collapse of authority, mediation or identity.

These results hone down the analysis concept suggested in the article. Structured dialogue Structured dialogue refers to a relationship where transmission of history, response to texts suchlike, are real yet doctrinal and institutional differences are constitutive. This is a more desirable notion than a celebratory narrative of composite culture since it poses the

question of who is the recipient of the voice of whose and via what authority and what transformation. It is also superior to an icon of closed traditions since the Farid corpus in the Sikh scripture is first hand testimony to the fact that religious demarcations had no power to hinder the appreciation. The methodology of the investigation proves the usefulness of integrating textual, historical and ritual evidence. Just as a similarity in text may cause influence to be overstated, may cause ideas to be obscured; and just as a shared form of ritual may bring in a romantic view of the life of the past, so may also coexistence be romanticized. When they are combined they come up with a better balanced interpretation.

The modern senses of difference is not that theological difference is initially to be reduced. Instead, it is the Farid-Nanak relationship that has provided a disciplined pattern of pluralism where traditions can be involved in another voice by not abandoning the own norms of truth and authority. The interfaith dialogue becomes significant when it goes beyond such general utterances as harmony, and measures specific ethical practices: disciplining the ego, responsible working, compassion, humility, service and opposition to social pride. Meanwhile, the work is still restricted by the issue of textual assignment, the subsequent dating of certain source of narratives, and the impossibility to reconsider the experience of rituals during the middle ages. These restrict it not dealing out the comparison; they demand a differentiation between canonical reception evidenced and cultural transmission plausible, and devotional memory.

9. Conclusion

The following study aimed at elucidating the connection between Baba Farid and Guru Nanak devoid of narrowing down to a simple exercise of personal influence and a vacuous ode to Punjabi harmony. The evidence can be used to come up with a more precise conclusion. These teachings of Farid found their way into the Punjab religious world by books of vernacular poetry, the unbroken Chishti tradition at Pakpattan and the recollection of saintly experience. The most notable record of contact is the Guru Granth Sahib being the canonical receptor of *bani* by Farid. His maintenance of his own authorial voice, and responses to these texts, written by Guru, in the same book, reveal that early Sikh tradition understood Farid and Guru as engaging in dialogue with one another, and not as sources to replace each other.

Under teaching level, ethically, there is a significant degree of proximity distinguished. Both Farid and Guru Nanak abhor ego, greed, cruelty, fraudulence, arrogance of the society and loss of remembrance of the Divine. Both current recall it as a science that has to remodel behavior and both gauge comprehensive religious sobriety in the form of humility, sympathetic and obligation to others. Guru Nanak however, redefines these issues in the form of *Ik Onkar*, *hukam*, *nam*, *shabad*, grace, and struggle with *Bhagat*. The deep contemplation on mortality and ascetic discipline of Farid is not abandoned but its effects are turned into the householder way, rightful work, sharing and the responsibility of the congregation. It is not merely the process of reducing Sufi teaching to Sikh philosophy; rather, it is a process of creative response, to which it gives a unique theological and social answer to questions with which we are familiar.

Lived religion can be compared, and this comparison supports this conclusion. Pakpattan is a representation of Farid by being the center of ziyarat around tombs, the urs, baraka, recitation of the holy song, food, qawwali, a ritual movement, and heir-apparent care. The practice of Sikh gurdwara reflects the teachings of Guru Nanak as a source of authority of Guru Granth Sahib, kirtan, ardas, sangat, *langar*, *seva* and disciplined congregational attendance. The two ritual worlds are related to devotion and hospitality, sacred sound, bodily humility and service, but sacred authority is found in different locations. The shrine acts as an intermediary to the ongoing blessing of the saint, and the gurdwara is focussed on scripture as Guru and the people sitting around *bani*. Practices like these cannot be considered the same as evidence of the same theology, therefore.

The concept of structured dialogue is the main contribution of the article. It identifies a type of relationship where there is an intermediate of influence, discriminating of reception and creative of reinterpretation. This articulation takes cognizance of the history of contact that Punjab has had whilst still maintaining the distinctions between Chishti Sufism and the Sikh course that was created by Guru Nanak. It provides a conscientious foundation of the modern interfaith contemplation, as well. Respect does not involve elimination of disagreement but it involves the accurate listening, acknowledgement of the moral insight of another tradition and readiness to challenge devotion by justice, humble and serving. Individual Farid *saloks* and individual Guru responses could be studied in more detail in future studies or the way pilgrims currently perceive Pakpattan and Kartarpur could be analyzed linguistically. Baba Farid and Guru Nanak come to life within the confines of the current textual and historical analysis as different religious leaders united by a lasting Punjabi discourse of Divine memoirs, moral reform and human rights.

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