

dans l'art de la littérature": *Ouvrage sur la rhétorique par Germanos Farhāt*, in *BIĒ*, xiv (1932) 275-9 with portrait; cf. *Diwān*, 89; Cheikho, *Catalogue*, 151, no. 6). In the field of prosody two small treatises of his are known: *al-Taḥkīra fī 'l-kawāfi* (printed with the *Diwān*, 13-22) and a *Risālat al-fawā'id fī 'l-'arūd* (cf. Cheikho, *Catalogue*, 161, no. 7).

Farḥāt is famous not only as a scholar but also as a poet. He himself collected the poems of his *Diwān* under the title of *al-Taḥkīra*, and it is in this form that the *Diwān* has been published three times (Beirut 1850—lithogr. 1866, 1894—with the commentary of Sa'īd al-Shartūnī, based on three manuscripts; on the last edition cf. C. F. Seybold], in *Litterarisches Zentralblatt*, 1895, col. 1447). This collection does not contain all his poetic works, many of which were later printed separately (cf. for example Cheikho, *Shu'arā'*, 463-8, and also in *Machriq*, vii (1904), 288, xxiv (1926), 397 and *passim*). His work is interesting from the point of view of literary history as representing a systematic effort to apply the forms of Arabic poetry to specifically Christian themes: the form of the *ghazal* to hymns to the Virgin, the *khamriyyāt* to the Eucharist, etc. Farḥāt was of course not the first to do this: as early as the 8th/14th century we have the *Diwān* of a certain Sulaymān al-Ghazzī (cf. Cheikho, *Shu'arā'*, 404-24) devoted to the same religious themes, but his name and his works are almost forgotten, and he did not found a school. The Christian element is largely predominant in the *Diwān* of Farḥāt, although it cannot be denied that he possessed a fairly deep knowledge of Arabic poetry in general; we find in it vigorous polemics directed against Abu 'l-'Alā' al-Ma'arri (248, 420, 439), many traces of the influence of Ibn al-Rūmī (257), Ibn al-Fāriḍ (295), al-Suhrawardī (310), an imitation of Avicenna's famous *ḥaṣīda* on the soul (274-7) etc. The form of his poems is in general classical, but he used also different types of *muwashshah*, *takhmīs* and *tasmi'*. His language is not always faultless and he has been rightly accused of too free recourse to poetic licence.

The bicentenary of *Ḍiarmānūs Farḥāt* was celebrated at Aleppo in 1932, and in 1934 a monument was erected to him in the palace of the Maronite archbishop (*Machriq*, xxix (1931), 949; xxxii (1934), 300; cf. also the article by F. A. al-Bustānī in *Machriq*, xxx (1932), 49-53; on the volume published in his honour, cf. *ibid.*, xxxi (1933), 789-90).

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(I. KRATSKHOSKY-[A. G. KARAM])

FARĪD PAŠA [see DĀMĀD FERĪD PAŠA].

FARĪD AL-DĪN [see 'ATTĀR].

FARĪD AL-DĪN MAS'ŪD "GANDJ-I-SHAKAR", one of the most distinguished of Indian Muslim mystics, was born some time in 571/1175 at Kahtwāl, a town near Multān, in a family which traced its descent from the caliph 'Umar. His grandfather, Kādī Shu'ayb, who belonged to a ruling house of Kābul, migrated to India under the stress of the Ghuzz invasions. Shaykh Farīd's first teacher, who exerted a lasting influence on him, was his mother, who kindled that spark of Divine Love in him which later dominated his entire being, and moulded his thought and action. Shaykh Farīd received his education in a *madrasa* attached to the mosque of one Mawlānā Minhādī al-Dīn Tirmidhī at Multān where, later, he met Shaykh Kuṭb al-Dīn Bakhtiyār Kākī [q.v.], *khalīfa* of Shaykh Mu'īn al-Dīn Čishtī [q.v.], and got himself admitted into the Čishtī order. According to Ghawthī Shaṭṭārī, Shaykh Farīd excelled all other saints in his devotions and penitences. At Učh he performed the *ṣalāt-i ma'kūs* by hanging head downwards in a well, suspended from the boughs of a tree. He observed fasts of all types, the most difficult of them being *Sawm-i Dā'ūdī* and *Tayy*. He had committed to memory the entire text of the Qur'ān and used to recite it once in twenty-four hours. Accounts of his visits to foreign lands by later writers are hardly reliable because no early authority refers to them. Besides Shaykh Kuṭb al-Dīn Bakhtiyār Kākī, he received spiritual benedictions from Shaykh Mu'īn al-Dīn Čishtī also. For nearly 20 years he lived and worked at Hānsī, in the Hīšār district. Later on he moved to Aḍjodhan (now called Pāk Pattan on his account) from where his fame spread far and wide. He died at Aḍjodhan on 5 Muḥarram 664/17 October 1265. During the last 700 years his tomb has been one of the most venerated centres of pilgrimage for the people of the sub-continent. Hindūs, Muslims and Sikhs alike hold him in high esteem. Numerous rulers, including Timūr and Akbar, have visited his grave for spiritual blessings. The town of Farīdkōṭ was named after him. He left a big family which spread in the country and many of his descendants (e.g. Shaykh Bahā' al-Dīn of Raḍiābpur, near Amroha, and Shaykh Salīm Čishtī of Fatehpur Sikri) set up important mystic centres.

To Shaykh Farīd belongs the credit of giving an all-India status to the Čishtī *silasila* and training a number of eminent disciples—like Shaykh Ḍiāmāl al-Dīn of Hānsī, Shaykh Nizām al-Dīn Awliyā' of Dihlī and Shaykh 'Alā' al-Dīn Šābir of Kalyar—who disseminated its teachings far and wide. By establishing close personal contact with people, he transformed the Čishtī order—which was, till then, limited in its sphere of influence—into a powerful movement for the spiritual culture of the masses. He attracted towards Islam many of the Hindū tribes of the Panḍjāb. The impact of his teachings is discernible in the sacred book of the Sikhs, the *Guru Granth*, where his sayings are respectfully quoted. His knowledge of *tafsīr*, *ḥikā'āt* and *fikh*, besides his mastery of Arabic grammar, impressed even the specialists. He introduced the *Awārif al-ma'ārif* into the mystic syllabus of those days, taught it to his disciples and himself prepared a summary of it.

Since all sorts of people—*djogis* and *kāfirān-i siyāh posh*, Hindus and Muslims, villagers and townsfolk—came to him, his *djama'at khāna* grew into a veritable centre for cultural intercourse between different social groups. Some of the earliest sentences of *Hinduwi* (the earliest form of Urdu) were uttered in his dwelling. He also helped in the development of some local dialects of the Panjāb by recommending religious exercises in the Panjābī language (*Shāh Kalīm Allāh, Kashkōl-i Kalīmī*, Dihlī 1308, 25).

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(K. A. NIZAMI)

FARĪDA [see FARĀ'ID, FARḌ].

FARĪDKŌT, formerly a small feudatory princely state in the Panjāb, now merged with the Firūzpur Division of the Indian Panjāb, and lying between 30° 13' and 30° 50' N. and 74° 31' and 75° 5' E. with an area of 642 sq. miles. Both the State and the principal town of the same name are unimportant. The town, lying in 30° 40' N. and 74° 49' E., 20 miles south of Firūzpur [*q.v.*], has a fort built by Rādja Mokulsi, a native Rādjpūt chief, in the time of Farīd al-Dīn Gandī-Shakar [*q.v.*], popularly known as Bāwā (Bābā) Farīd, after whom the fort was named Farīdkōt (*kōt* = fort). The founder was apparently an admirer and devotee of the saint, who was equally popular with the Muslims and the non-Muslims. The former ruling family belonging to the Siddhū-Brār clan of the Dīāts [*q.v.*], who later embraced Sikhism, occupied the town and the neighbouring territory during the time of Akbar [*q.v.*]. They were, however, involved in several petty quarrels with the surrounding Sikh states belonging to their kinsmen. Offended at the hostility of their neighbours, the ruling family sided with the British during the Sikh Wars, being rewarded with the restoration of certain lost territory. Again during the military uprising of 1857 the ruler, Wazīr Singh, remained loyal and actively assisted the British, receiving a further handsome reward. Farīdkōt, along with the other Phulkian States ruled by the Sikh Rādjas of the same common family, was badly disturbed during the communal riots of 1947 which followed in the wake of Partition, and is now without any Muslims, who have all migrated to Pakistan.

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FARĪDPUR, head-quarters of a district bearing the same name in East Pakistan. The district was created in 1807 out of the older division of Dacca-Djalālpur. It embraces an area of 2,371 square miles and has a population of 2,709,711 (1951 census). The city (pop. 25,287), which is named after that of the local *pir* Shāykh Farīd, is situated on an old channel of the Padmā, called the *Marā* (dead) *Padmā*. It is generally identified with the Fathābād of the Muslim period. The *ʿĀ'in-i Akbarī* mentions Sarkār Fathābād, and this name is believed to originate from that of Djalāl al-Dīn Fath Shāh, the Bengal Sultan (886-92/1481-6). But Fathābād as a mint town is known to have been first started by Djalāl al-Dīn Muḥammad (818-31/1415-35) after his conquest of the Hindū Rādjā of south Bengal. Since then Fathābād maintained its integrity, rising to an almost independent status in the time of the Dihlī emperor Akbar under the local *zamindār* Maḍlīs Kuṭub, who was finally subjugated in about 1013/1609 by Islām Khān, the Mughal *shubadār* of Bengal. It is in this district that the Farā'idiyya [*q.v.*] movement was started by Ḥādīdī Shari'at Allāh in the early 19th century, which was of a rural character and hence spread far and wide in the riparian districts of lower Bengal.

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