

# **SOUTH ASIAN SUFI LITERATURE: EXPLORING ABU ANEES BARKAT ALI'S SELECTED MONUMENTAL LITERARY WORKS ON SACRED SUFISM IN PUNJAB PAKISTAN**

**Tanzeela Arshaad,**

M.Phil Scholar, Department of Pakistan studies, Government College University Faisalabad. Pakistan. (tanzeelasialtanzeelasia@gmail.com)

**Prof. Dr. Muhammad Kamran,**

Director Institute of Urdu Literature, Punjab University Oriental College Lahore, Pakistan. (kamran.urdu@pu.edu.pk) (correspondence)

**Dr. Nasir Amir,**

Visiting Assistant Professor, Department of Pakistan Studies Government College University Faisalabad. (raonasiramir44@gmail.Com)

**Muhammad Asim Khan,**

Lecturer English, Laboratory College (Pars) University of Agriculture Faisalabad. (asim1412@gmail.com)

**Muhammad Zohaib,**

Visiting Lecturer Pakistan Studies, Department of Humanities and Linguistics, University of Agriculture Faisalabad. (zohaib0421@gmail.com)

## **ABSTRACT**

This research explored the deep Sufi writings of the Pakistani spiritual master Abu Anees Barkat Ali. This study explored the holy Sufi literature of Abu Anees Barkat Ali, with a particular emphasis on how his colossal works shaped sacred Sufism in Punjab, Pakistan. Focusing on the spiritual and moral aspects, the major objective is to delve into the deep wisdom contained in Barkat Ali's works. The study used a qualitative research technique to delve deeply into Barkat Ali's selected writings in order to reveal the intellectual foundations of his Sufi reputation. Barkat Ali's teachings and their wider relevance were examined via the theoretical framework, which takes influence from Sufi academics Carl Ernst (1997) and Annemarie Schimmel (1975) with a focus on the ethical aspects of Sufism. Barkat Ali's influential works, including "Makshoofat Manzal-Ehsan," "Kitab-ul-Amal Bis-Sunnah," "Asma' Al-Nab Al-Karim," "Manifestations of the Stages of Blessing," "Perseverance," "Mediation of the Shaikh," and "The Tragedy of Karbala and Martyrdom of Imam Hussain," undergo careful examination. An in-depth examination of Sufi ethics and values and the incorporation of spiritual guidance into daily life are part of the technique. An extensive review of Barkat Ali's varied literary works is part of the data collection process, and the analysis is centered on identifying pathways to moral development, community building, and social change. Translations of Barkat Ali's writings into English, Urdu, Arabic, and Persian, as well as acknowledgment from experts like Dr. Abdul Alim and Professor Hussain Nasr, demonstrate the worldwide effect of his Sufi heritage, according

to the findings. The results showed that Barkat Ali's lessons are applicable to everyone, regardless of their language or culture. Spreading the message of Allah and the teachings of Hazrat Muhammad (SAWS) over the globe is the ultimate goal of the study. This study contributes to our knowledge of how Sufi literature has shaped moral growth and community prosperity. This study adds to our knowledge of South Asian Sufi literature by illuminating Barkat Ali's ideas as a universally applicable framework for personal development, communal improvement, and moral compass setting.

**Keywords:** Abu Anees Barkat Ali, South Asian Spirituality, Sufi Literature, Selflessness, Divine Reverence, Sufi Academics, Universal Sufi Principles, Moral Perfection

## 1. Introduction

Sufism (tasawuf) rose to prominence in the 8th century AD. The Sufis contributed to Islamic philosophy, literature, and theological controversies in the years that followed. Westerners have used "sufism" (tasawuf) to define Islam's mystical component since the early 1800s to distinguish it from other religions' esoteric currents before Islam's rise to prominence in the seventh century. Some claim that early Christian, Pythagorean, and Zoroastrian concepts founded Sufism before Islam. Bagir (2006) says "shafa" (holy) is the root of Sufism (p. 90). The 13th-century movement's teachings were spread by Rumi and other "whirling in ecstasy" gurus. Sufism has been defined by several academics, including Junaid Al-Baghdadi. He believes that serving Allah (SWT), the One True God, and accepting that there are no other gods is the practice (Tafsir, 2000, p. 15). A famous Sufi figure, Babbaji, whose teachings are embedded in Islamic mysticism. Known Pakistani Sufi spiritual leader. His lectures and life include Islamic study, mysticism, and social duty. Babaji Hazoor's legacy, particularly his Sufism publications, is examined in this research. Barkat Ali dedicated his life to Sufi philosophy and was born a faithful follower of the Holy Prophet Sallallahu Alayhi Wasallam. Any Sufi enthusiast must study his huge literary works, which are full of spiritual insight. We'll examine Barkat Ali's literary contributions to Sufism to better appreciate his teachings and their ongoing impact. The world Barkat Ali lived in was in turmoil politically and culturally. Despite societal upheaval, he remained committed to Sufi ideals. His multicultural background let Barkat Ali immerse himself in Islam's spiritual traditions. Scholars like Dr. Abdul Alim and Professor Hussain Nasr recognize his intellectual ability. Sufism is a spiritual discipline that educates followers to approach and comprehend holy things, following the precedents set by the Sufis in Islamic theology (Sudardi, 2003a, p. 2).

The English translations of Babaji Hazoor's Sufism treatises by Dar-ul-Ehsan Publications are available globally. Various topics are covered in his writings. Babaji Hazoor examines the Sufi schools' views on Allah, the human soul, and enlightenment in his works. He unites seemingly opposing views like Wujudiyah and Shuhudiyah on God's transcendence and immanence. Babaji Hazoor emphasizes morality and character development in his writings. His main book, Makshoofat Manzal-Ehsan, outlines good and bad qualities as a moral guide. Babaji Hazoor's works contain dhikr, zikr, and mujadah, Sufi activities. He emphasizes these activities for spiritual and social growth. Reading Babaji Hazoor's writings shows his dedication

to assisting people. He ardently promotes selfless service to the impoverished to reduce human suffering.

Dar-ul-Ehsan Publications has translated and published several of Babaji Hazoor's Sufi texts into English. He writes on several topics. Babaji Hazoor explores the Sufi schools' views on Allah, the human soul, and enlightenment in his works. He reconciles seemingly opposing views like Wujudiyah and Shuhudiyah on God's transcendence and immanence. In his writings, Babaji Hazoor emphasizes morality and character. Makshoofat Manzal-Ehsan, his primary book, outlines desirable and revolting attributes as a moral guide. According to Babaji Hazoor, Sufi activities include dhikr, zikr, and mujahadah (Chisti, 2010). These activities promote spiritual and social well-being, he says. Babaji Hazoor's writings show his dedication to assisting people. He sincerely advocates reducing human suffering and humanitarian service to the underprivileged.

Abu Anees Barkat Ali's Sufi texts' profound insight is the focus of this inquiry. This study explores his mysticism to better understand his spiritual philosophy. This research critically analyses Barkat Ali's works' substance, context, and topics to show how his legacy has shaped current ideas of Islamic mysticism. Barkat Ali's writings are now considered Sufi classics, making this research urgent. Despite his widespread recognition, few academics have examined his multifaceted Sufi legacy. Not only academics and scholars need Barkat Ali's lessons on Islam's spirituality. This research fills the hole by analyzing his literary works, revealing their underlying truths, and presenting them in the context of Islamic mysticism. Abu Anees Barkat Ali's writings demonstrate his spiritual understanding, staunch adherence to Islam, and selflessness. His deep and simple writings have inspired countless Sufi seekers on their paths to enlightenment and social responsibility. Babaji Hazoor's writings may help us understand Sufism's power to address current issues and improve the world.

### **1.1. Scope of the Study**

The goal of this research is to shed light on the significant contributions of Abu Anees Barkat Ali to Islamic mysticism by analyzing his major writings on Sufism in great detail. The research aims to uncover the complexities of Barkat Ali's Sufi philosophy and its legacy by analyzing his works in terms of content, context, and overall themes. Investigating the intellectual, cultural, and historical context that influenced Barkat Ali's views will go beyond a cursory overview. This involves a critical analysis of his spiritual speech, his distinctive readings of mystical literature, and his interaction with important Sufi principles. This in-depth study aims to add to the growing body of Sufi literature by illuminating Barkat Ali's illustrious legacy and its continued significance in modern debates about Islamic spirituality.

### **1.2. Research Questions**

- 1) What is the global impact of Abu Anees Barkat Ali's Sufi legacy, considering the widespread distribution and translation of his monumental works into English, Urdu, Arabic, and Persian?
- 2) What role did character building and moral ethics play in Abu Anees Barkat Ali's Sufi teachings, as reflected in his selected works?

3) How did Abu Anees Barkat Ali's daily sessions of dhikr and Sufi teachings on selfless service to humanity, as expressed in the Books and contribute to community development, as reflected in his selected works?

## 2. Literature Review

Sufism's teachings on oneness with God, unconditional love, and self-transformation have fascinated centuries. Its rich literary past offers guidance on this interesting spiritual search. According to Junayd al-Baghdadi, Sufism involves recalling "self-annihilation in God" and "permanence or subsistence with God." Shibli says it's never seeking something tangible or ethereal since you're constantly with God. Abu Muhammad Jarir defines it as conquering vices and fleshly temptations to attain morality. Rumi's Epic poem *Mathnawi Ma'nawī*, a classic of Sufi literature, examines divine love, separation, and reunion. Its profound knowledge and lyrical beauty make it one of the finest literary masterpieces (Khan, 2017). Quay says Sa'di's *Gulistan* (Rose Garden) mixes Sufi teachings with practical life advice. Its timeless wisdom and inspiration in its ingenious storytelling and beautiful manner keep it relevant. Rumi's informal utterances in *The Discourses of Rumi* explain his teachings and everyday life. His warmth, humor, and practical counsel make for a fun and informative read (Rumi, 2010). Fariduddin Attar's allegorical narrative *The Conference of the Birds* follows a group of birds as they search for the Simurgh, their fabled monarch. It represents Sufi enlightenment and God connection (Golab et al., 2020).

### 2.1. South Asian Sufi Literature

Before continuing, "Sufi," "literature," and "South Asia" must be defined due to the nature of South Asian Sufi literature. Islamic scholars and followers have several views of "Sufism" (also known as "tasawwuf"). Some orthodox Muslims consider Sufism a bid'ah since the Prophet Mohammad (May peace be upon Him) and the Quran did not endorse it. Others believe it is important to Islam. Literature is the oral or written representation of previous ideas, emotions, or facts using poetic or grammatical traditions in every culture and language.

South Asia has been called *Bharatavarsha* or *Al-Hind* (after the Sindh River), although its limits have changed. South Asia now includes Bangladesh, India, Pakistan, Nepal, Sri Lanka, Bhutan, and the Maldives. Due to Sufi relations, the region is intricately linked to Central Asia and the Persianate world. Since Central Asia and South Asia had porous boundaries before modern times, Indo-Persian may be used to characterize the literature and culture. Many indigenous languages and dialects shaped Indo-Persian civilization in South Asia. For 800 years, Sufis have expressed their feelings in Punjabi, Sindhi, Bengali, Malayalam, and other subcontinental languages. Given South Asia's many religious and ethnic identities, it may be inappropriate to confine "Sufi literature" to Muslim-only works. Islamic mysticism and literature have attracted many non-Muslims.

### 2.2. Historical Context

Many believe that the Prophet Muhammad passed down mysticism to his cousin and son-in-law, Hazrat Ali (ibn Abi Talib), and later to the Islamic leaders. The name "Sufi" may have come from

"as'hab as-suffa," which refers to the poor people who resided on a platform outside the mosque in Madina. 'He who hears the voice of the Sufi people and does not say aamin (Amen) is recorded in God's presence as one of the heedless,' the Prophet Muhammad said, according to Ali Hujwiri, an early authorized Sufi writer. Due to Hazrat Ali's fame, most Sufis can trace their heritage. The first Persian Sufism book was written by Ali al-Hujwiri, but these mystics travelled to India. Ali wrote *Kashf ul-Mahjub* ('The Revelation of the Veiled') in Lahore, Punjab, after meeting many shaykhs (Islamic teachers) during his journeys from Syria to Turkestan, the Indus River, and the Caspian Sea at 990 CE, Ali was born at Hajvare, near Ghazni. This book, according to its translator Reynold A. Nicholson, "is to set forth a complete system of Sufism," by exploring and expanding on Sufi beliefs and practices. The author writes like a teacher.

*Kashf-ul Mahjub* established South Asian Sufi literature, which includes poetry, theosophical speculation, and personal accounts of mystical issues. Lahore was an extension of the Persianate or Islamicate world of the time. Indian Sufis consider this a classic *tasawwuf*. Nizamuddin Aulia of Delhi says this book would help anybody find a spiritual master. In Chapter "Concerning the doctrines held by the different sects of Sufis" twelve mystical schools and their teachings are listed, however Nicholson wonders if Al-Hujwiri invented them to systematize Sufi knowledge. Several Sufi silsilas and groups formed in India, but al-Hujwiri was not one of them.

Traces of Sufism in British Romanticism by Naji B. Oueijan reveals how much Sufism influenced the Romantics without downplaying other -isms. In favor of Christian and neo-Platonic mysticism, most Romanticist academics have ignored Sufism's influence. The Sufis institutionalized education and emphasized the instructor-disciple dynamic in Sufi lodge life (*dergah*, also termed *khanqah*, *zawiya*, or *tekke*).

### 2.3. Theoretical Framework

The theoretical foundation of this research rests on an examination of the Sufi heritage of Abu Anees Barkat Ali, with a focus on a thorough evaluation of his seminal writings on the subject. Carl Ernst (1997) and Annemarie Schimmel (1975) are two well-known Sufi scholars and philosophers who could help us put Barkat Ali's teachings and their immense impact into context. The framework explores the moral aspects of Sufism, with an emphasis on fundamental Sufi principles; this includes a concept of moral perfection that goes beyond actions to cover emotions and ideas. The framework highlights the importance of proper behavior in Sufi thought, which emphasizes reverence for the divine, other people, and one's own self. Works such as *Makshoofat Manzal-Ehsan* show that Barkat Ali's teachings, which center on the moral requirement of selfless service, are in harmony with this view. Using this theoretical framework, the research hopes to deduce the paths of moral growth, community building, and social transformation by investigating the dynamic between individual and collective metamorphosis.

### 2.4. Previous Studies

Singh and Gaur (2023) edited "Sufism in Punjab: Mystics, Literature and Shrines," an important anthology of Pakistani and Indian researchers on Sufi mystics, literature, and shrines.

The long prelude prepares for studying Punjabi Sufis' methods of spreading mystic ideas in mediaeval society and culture. The articles examine classic and modern Sufi literature to comprehend Punjabi Sufism. Beyond architecture, the anthology shows the profound links between Sufi shrines and Punjabis. It emphasizes Sufi non-communitarian devotion's importance in Punjabi cultural assimilation. The book illuminates Punjab Sufism and its cultural significance. South Asia does not sell print copies of this collaborative inquiry, which reveals that academics worldwide like it.

Wahyudi and Kuswandi (2023) found various ways in which Sufis literature is applicable now as they studied it at Maulana Rumi Islamic Boarding School and preserved Sufi values. Research shows that Sufis literature is a goldmine of information since it teaches Sufism and spirituality. Sufis literature is also known for its amusing capacity, which helps convey profound meaning. According to study, Sufi literature reinforces confidence and emphasizes that true pleasure comes from being close to God. Finally, the research suggests that Sufis literature may inspire readers to create horizontal and vertical links. This qualitative descriptive research found that Sufis literary works help individuals learn, have fun, feel more confident, and have hope, which brings God and His creations closer. Critically, one may inquire whether literature's Sufis goals are applicable to modern society and, if so, what difficulties or limits may stand in the way.

Amrollahi et al. (2022) criticize Arthur John Arberry's "Sufism as an account of the mystics in Islam" as the "first concise history of Sufism in any language." This research questions Arberry's Sufi researches, particularly his study of Persian poets and their societal influence. The study claims that Arberry's understanding of Islamic Studies, Iranian Studies, and Sufism is weak since he has never experienced Sufism's impact on Persianate communities. Arberry is criticized for using secondary sources and not fielding in Persianate cultures like Iran, Azerbaijan, Afghanistan, Pakistan, and Tajikistan. Direct exposure to these locations may have improved Arberry's understanding, according to study. The inquiry also revealed crucial Arberry findings that may have completed the book. This critical inquiry criticizes Arberry's insights and calls into question his contribution to understanding Sufism and its social importance without actively interacting with the cultural situations he covers.

Mohyuddin and Ansari (2021) examined Sufi literature and found it important for mediaeval India's social history. They noted that historians are now focused more on Persian Sufi literature than royal chronicles. Court records, which concentrate on the ruling elite, military, and government, seldom account for common people's life in mediaeval India. The range of genres supplied by Sufi works—mal-fuzat, tazkirahs, maktubat, diwan, and instructional literature—enhances mediaeval South Asian historiography. The research emphasizes the relevance of Sufi literature in historical evaluations of the social and cultural atmosphere, but it also acknowledges the challenges of assessing its validity, content, and style. Sufi literature must be examined for its production, diffusion, usage, and rhetorical purposes, although there is growing consensus on its historical value. Historians may better understand the mediaeval Indian state and society by studying these materials, opening up new research options.



According to Khan (2017), Jalal al-Din taught the Sufi principles of fana, or self-annihilation, and baqa, or sustenance in God. Mathnawi reveals a gap in Western research. Love, oneness, and ecstasy dominate fana and baqa's complicated connection, despite the poem's detailed study of these issues. Khan claims that ignoring the Mathnawi's formal design and Rumi's intent to use it as an instruction manual hinders understanding. The research says Rumi's heuristic method, fana and baqa, shape poetry. Khan reveals that Rumi's Sufism is based on self-effacement by analyzing the Mathnawi analytically and synoptically. The thesis describes a step-by-step strategy for destruction and survival with precise instructions. Khan says fana and baqa are the heuristic route to the mythical summit. Self-annihilation is crucial in Rumi's Mathnawi, and this study adds to previous literature. It also suggests investigating this missed component. Sayfulina et al. (2015)'s study of Middle Ages Siberian Tatar Sufi texts has much to do with 18th- and 19th-century orientalist's intellectual interest. Deciphering and disseminating Tatar literary monuments allows for in-depth analysis, the study emphasizes. It describes the Tatar people's engagement in belletristic literature, astronomy, medicine, law, education, and religion by stressing the widespread dissemination of handwritten books before the 19th century. As events in the Islamic East unfold, the plot follows Tatar spiritual culture in Arab-Muslim civilization. Although Sufism embraced several practices, the authors argue that its followers were united by a dedication to the Prophet's teachings and a desire for spiritual perfection. The study examines Sufi poetry's introspection and enlightenment. Through the poetry of Ikany, Huvaydo, and Amdamy, Sufi Siberian Tatar poets weave legendary synopses into complicated tales. Sufi Ikany's inner worldview evolution from the Arabian sands to the Siberian bogs and woodlands shows how ephemeral material pursuits are compared to the spiritual universe. This study reveals a complicated network of ethnic and confessional traditions that motivates Sufis to endure Siberian winters.

An investigation of South Asian Sufis by Hermansen and Ramsey (2012) shows how Inayat Khan and Samuel Lewis idealized "India" as religiously varied. The chapter examines how these ideologies affected British Empire territories and colonial administrations. Geographic disparities in reception may explain why the Sufi Movement is more prevalent in New Zealand, Canada, and Australia than the Sufi Order International in the US. This chapter examines Universalist Sufi gender relations, focusing on early women engagement and leadership. In an outward Western culture, it examines how women are perceived as different and needing protection. Because India is linked to the mystical East, African-American Islamic organizations see Sufi claims differently. This study on South Asian-inspired Sufi organizations in the West and their different members and interests tracks a shift from solo spiritual instruction to movement-oriented activities. In the West, the Chishti tariqa is distinctive and adaptable while accommodating religious and cultural diversity. India is its origin. This chapter discusses the changing nature of diasporic South Asian Sufi traditions and the challenges of preserving authenticity in multiple cultures.

Tüfekçioğlu (2011) explores the intricate connection between Sufism and cultural memory in Turkish crime fiction, namely Ahmet Ümit's *Bab-ı Esrar* (The Dervish Gate). The study examines three elements of Sufism in the book: its role in criminal fiction, current Sufi literature, and ideological effect, defining *Bab-ı Esrar* as revisionist fiction. The study claims

that Sufism permeates crime fiction, influencing its plot, style, and philosophy. The essay provides a profound reading of Bab-ı Eşrar, presenting it as a gripping thriller and contemporary literature rooted in Sufi philosophy. The book is a notable example of secular Turkish popular culture interacting with and reflecting Sufism. Look for errors or omissions in the author's evaluation of Sufism's effect on the novel's genre conventions and intellectual underpinnings to better understand its portrayal of Sufi philosophy in Turkish literature.

Schimmel (1990) shows how scholarly perspectives on Sufism have altered since A.J. Arberry revolutionized the religion in 1950. After setting the stage for understanding Sufism as Islam's mystical component, Arberry tracked Western Orientalist studies. F.A.D. Tholuck wrote one of the earliest works on Sufism in 1821, claiming it was pantheistic based on Persian texts, according to Schimmel. More Arabic and early Persian sources changed this outlook for academics. The 1800s and 1900s saw debates over Neoplatonic Sufism, as well as gnostic, Christian, Aryan, Vedantic, Buddhist, and Central Asian influences. Schimmel illuminates the complicated history of Sufism within Islamic mysticism and shows how Sufi studies is continuously reevaluating new interpretations and influences.

Despite significant advances in South Asian Sufism literature, numerous concerns remain. Even though Singh and Gaur's (2023) collection provides useful information on Sufi mystics, literature, and Punjabi, Pakistani shrines, Abu Anees Barkat Ali's works need more study. Ali's major literary works may explain Punjab's holy Sufism, while the collection touches on several aspects of the faith. Second, Wahyudi and Kuswandi's (2023) research emphasizes the value of Sufi literature, but it does not critically assess its relevance to current society. Understanding the barriers to applying these ideals to modern life is crucial. Finally, Amrollahi et al. (2022) criticize Arthur John Arberry's studies on Sufism's effect on Persianate civilizations due to a lack of first-hand testimonies. Direct interaction with affected populations may help clarify Sufism's social effects. Finally, Western study ignores the delicate relationship between self-annihilation (fana) and God-sustenance (baqa). Khan (2017) analyses Rumi's Mathnawi to illuminate this overlooked aspect. This aspect of Sufi doctrine deserves more study due to Rumi's teachings and its potential relevance to current readers. Filling these information gaps would let us understand South Asian Sufism more subtly, emphasizing literature and local contexts.

### **3. Methodology**

This study will utilize a qualitative research approach to investigate the significant selected literary works of Abu Anees Barkat Ali on sacred Sufism in Punjab, Pakistan. The study approach will employ a thorough content analysis of selected works from Ali's extensive body of work. Corpus of Barkat Ali's writings, taking into account different styles, forms, and intended readers. His lessons may be accompanied by visual resources, such as books or sermons. The main source of data for analysis will be sourced only from Abu Anees Barkat Ali's written works, including his published books, essays, and any accessible unpublished manuscripts. The research incorporates an interpretive methodology that explores the intricate cultural and historical background of Punjab in order to comprehend the many aspects of Ali's Sufi writings. Furthermore, interviews will be undertaken with academics, researchers, and



persons knowledgeable with Ali's works to get vital insights into the reception and influence of his writings. The gathered data will undergo thematic analysis to identify reoccurring themes, cultural influences, and the underlying philosophy in Ali's Sufi work. This study technique seeks to get a thorough comprehension of Abu Anees Barkat Ali's contributions to sacred Sufism within the unique setting of Punjab. It strives to untangle the many layers of his literary heritage.

#### **4. Analysis and Discussion**

South Asian Sufis Literature: Exploring Abu Anees Barkat Ali's Monumental Literary Works on Sacred Sufism in Punjab Pakistan examines Ali's major works, which remain relevant today. The works of Punjabi Sufi leader Abu Anees Barkat Ali demonstrate its cultural significance. Sufi literature is both static and dynamic, according to the study. These works disseminate and reinforce Islamic principles and beliefs while being maintained for future generations. This study examines Ali's writings to comprehend Sufi literature's practical aspects and how it conveys Islamic beliefs. The study found that Sufi literature is essential for more than just its cultural and historical components; it also contributes to Islamic da'wah and the larger Islamic culture discussion. Research into Abu Anees Barkat Ali's works shows how Sufi literature has been a major cultural and religious influence in South Asian nations, particularly Punjab, Pakistan.

This description fits the tale of subcontinental Sufis and darweshs who disseminated Islam. Due to their religious essence and simple yet colorful personality, these figures have drawn followers of all religions and cultures throughout history. In "South Asian Sufis Literature: Exploring Abu Anees Barkat Ali's Monumental Literary Works on Sacred Sufism in Punjab Pakistan," Hazrat Muhammad Barkat Ali Ludhyanvi is praised as a guiding light. The critical synthesis connects the topic by emphasizing Sufi figures' contributions to Islam, notably via their writings and spiritual teachings. This project will analyze Abu Anees Barkat Ali's literary works to better understand how he and other Sufi greats like Hazrat Muhammad Barkat Ali Ludhyanvi utilized literature to convert Punjabis to Islam. The study examines Sufi texts' practical lessons and cultural significance, which align with the emphasis on revolution and example. This analysis helps explain South Asian Sufi literature and customs by combining the study's basic aims with Hazrat Muhammad Barkat Ali Ludhyanvi's praise.

##### **4.1. Dar-ul-Ehsan: A Testament to Dedication**

In his post-migration settlement near Salar Wala railway station, Baba Gee launched his multifaceted, Islamic mission. Once he had property from his father's claims in India, he concentrated on Zikr, Tableegh, and literature. His writings were compiled into "Makshoofat Manazil e Ehsan." Dar-ul-Ehsan had a beautiful mosque, darsgah, Quran Kareem Mahal, charity hospital, a massive tower celebrating "Ashab e Badr," and two smaller mosques, demonstrating Baba Gee's dedication to assisting Muslims. The place symbolized his life's work and his dedication to three eternal aims. Dar-ul-Ehsan, the "house of blessings," is a tangible embodiment of his spiritual aim, which he maintained after death. The Quran Mahal in the complex shows Baba Gee's reverence for the Holy Book and Allah by storing old and new Qurans. This collection features international handwriting styles inspired by Baba Gee's mission. In line with his goal of complete care, the free charity hospital in Dar-ul-Ehsan holds free eye camps

twice a year, including free eye tests, glasses, surgery, lodging, and food. The analytical analysis of Baba Gee's post-migration work reveals a substantial contribution to Islam and communal welfare, in keeping with the wider issue of holy Sufism addressed in Abu Anees Barkat Ali's literary works in Punjab, Pakistan.

#### **4.2. Dar-ul-Ehsan Publications**

Shaikh Hadrat Abu Anees Muhammad Barkat Ali (May Allah Be Pleased with Him) founded Dar-ul-Ehsan International, Faisalabad, Pakistan on 26 January 1997, and promoted Islam through publications in its purest and most unadulterated form in light of the Holy Quran and the Sunnah of the Prophet Muhammad (PBUH). This was his last message on the eve of his farewell pilgrimage. The influential writings of Abu Anees Muhammad Barkat Ali have been translated into English and published worldwide by Dar-ul-Ehsan Publications of Huddersfield, UK. The Muslim Ummah and curious non-Muslims alike may benefit from these translations, which are provided at no cost. Urdu, Arabic, and Persian versions of the works have been digitally preserved and made available to a wider audience via CDs and DVDs. Barkat Ali's impact went far and wide during his lifetime, bringing people from around the world. Notable individuals including the Shah of Iran's cultural envoy, Professor Hussain Nasr, and Dr. Abdul Alim, Rector of Al-Azhar University and Tehran University, respectively, praised his intellectual accomplishments. This honor shows how prominent academics of Barkat Ali's day have recognized his literary legacy.

#### **4.3. Worldwide Experts on Abu Anees Barka Ali**

Babaji had a significant impact on Sufism over the world, as Professor Sayed Hussain Nasr and Dr. Hakim Ghulam Mu'in-ud-Din Chisti explain. Nasr, a distinguished professor at a top American university, recognizes Babaji as a model Muslim and a devout adherent of the prophet's sunnah. Shaikh Al-Chistiyyah and American convert Chisti highlights the irresistible allure of Babaji's personality, which goes beyond his clairvoyance and miracles. Witnesses to the spiritual revitalization and tranquility that permeate Babaji's presence witness to the enchantment of his grin. The altruistic dedication of Babaji, shown by the free care of the ill at his hospitals and the yearly eye camps that benefited thousands, goes beyond his personal charm and makes an important contribution. As expressed in *The Book of Sufi Healing*, his focus on community development and humanitarian aid is in harmony with the core principles of Sufism, which center on the selfless commitment to helping those in need, going beyond mere prayer and seeking heavenly reward.

#### **4.4. Selected Literary Works of Abu Anees Barkat Ali on Sufism**

For the purpose of reaching people all over the world with Allah's message and Hazrat Muhammad's (SAWS) teachings, Hazoor Baba Gee wrote more than 400 volumes on a wide range of subjects, including literature, religion, ethics, metaphysics, hierarchies, Sufi philosophy, psychology, and Sufism. These books were distributed worldwide free of cost.

***Makshoofat Manazal-e-Ehsan:***

Makshoofàt-e-Manàzal-e-Ehsàn, authored by Ḥazrat Abū Anees Muḥammad Barkat Ali, encompasses sixty-eight Rasail articles or letters in six volumes. Volume V covers Divine Commandments, directions for promoting Islam, and Iblis-Namah, with the Holy Prophet and Satan discussing material matters. The Holy Prophet's followers perform Darūd Sharif in Volume VI.

Sufism, Islamic ethics, and moral philosophy are explored in these calligraphical Urdu books, which include extracts from Arabic and Persian. Never forget Allah (Dhikrullāh), and stay away from deceit, slander, falsehoods, and envy. Some of the deepest ideas covered in the letters include Gnosis, Reality, and the Beautiful Names of Allah. Ḥazrat Abū Anees offers practical advice and instances via the Qur'an, hadith, and Sufi practices. Faith, honesty, justice, love, and other qualities are emphasized by the author as weapons against immorality. For devout Muslims, the book is fundamental. The early letters place a strong emphasis on Dhikrullāh, ethical conduct, and Islamic principles. On the whole, Makshoofàt-e-Manàzal-e-Ehsàn is a substantial piece of literature that promotes moral conduct in everyday life and develops Sufi literature by the integration of spiritual guidance and practical assistance. The credibility of his lectures is enhanced by the personal examples he uses to illustrate his views.

***Kitab-ul-Amal Bis-Sunnah:***

Abu Anees Barkat Ali's huge work, "Kitāb Al-'Amal Bis-Sunnah" (The work of Practice of Sunnah - The Holy Succession), is an important contribution to Punjab, Pakistan's study of holy Sufism. In "Tartib Sharif" (The Holy Succession), the Holy Prophet Muhammad's sayings are meticulously recorded and organized. Abu Anees Barkat Ali pledges his fealty to the Holy Messenger by praying with Allah to allow him fully immerse himself in the Sunnah. His humility is shown in the prelude, where he confesses his inexperience and prays to Allah for perfect Sunnah observance. The book, which took 25 years to complete, shows Baba Gee's spiritual commitment. A rigid daily routine includes Nawafil prayers, Tartīb Sharīf recitation, preaching, and publishing teachings throughout his lifetime.

Abu Anees Barkat Ali's book is based on the six authentic collections of the Holy Prophet's sayings, known as Saḥīa Sittah. The book is validated by Baba Gee's adherence to the Sunnah and the insertion of Nawafil prayers before transcribing each Ḥaḍīth. The collection adheres to Ilm al-Rajāl's beliefs and references historical Islamic literature. Tartīb Sharīf contains the Arabic text, Urdu translation, and author's commentary. Baba Gee's thorough compilation, steadfast devotion to living according to the Sunnah, and attention to detail, right down to the cover design, make this literary work unique and all-encompassing. Abu Anees Barkat Ali's work demonstrates his dedication to Da'wah-o-Tablīgh al-Islam, Dhikrullāh, and humanitarian service to humanity, transcending sectarian and regional boundaries. Its status in Islamic educational institutions shows its Sufi literary prominence. Abu Anees Barkat Ali's legacy lives on in Islamic academics.

***Asmā' Al-Nab Al-Karim:***

Sufi Barkat Ali's five-volume "Asmā' Al-Nab Al-Karim" is unlike any other compilation of Muhammad's blessed names. The list comprises 1,437 names. The author analyzes the prophet's

life using biographical accounts, Islamic legal studies, and Quranic interpretations. The author presents a dictionary of Prophet Muhammad's holy names after praising Allah. Every name has an Urdu equivalent, and British academics translated the book into English for easier reading. This literature analyzes the Holy Prophet's life spiritually and legally, making it useful for Muslims and non-Muslims.

The author emphasizes understanding and loving the Prophet of Islam, especially in light of misconceptions and negative media portrayals. This compilation was created out of love, dedication, and a desire to dispel Prophetic skepticism. "Asmà' Al-Nab Al-Karim" shows Sufi Barkat Ali's dedication to eliminating Muhammad's unfavorable image. Creatively adding names to a lexicon gives the biography a spiritual and legal depth.

Translations in various languages, mainly English, are used to reach more people and unite disparate linguistic groups. Glossy art paper and full-color printing make the book more enticing to readers. Due to its Sufi perspective, a critical eye may uncover biases in the collection. Due to the work's distinctiveness, many may ask whether other biographical information and perspectives are removed. "Asmà' Al-Nab Al-Karim" is a remarkable Sufi text that sheds fresh light on Muhammad's life. This book clarifies and promotes complete information on Islamic spirituality, making it a significant addition to the field.

#### ***Manifestations of the Stages of Blessing:***

Sufi Barkat Ali's spiritual progress and blessings are explored in this literature. The author emphasizes reflecting the Shaikh's image, sacrificing for beauty, rejecting foes, integrity, and devotion. His spiritual journey is revealed as Sufi Barkat Ali gained spiritual enlightenment and a cleansed heart via dhikrullah. Hazrat Farid-ud-Din Attar's earnest conversion shows Tawakkal al-Allah and Ghayriyyat's effectiveness. The author claims significant spiritual ability and converts fortunate people once a month. According to the book, a visiting comparative religions expert praised Sufi Barkat Ali's spirituality.

The book discusses the Holy Prophet, the Holy Quran, and many aspects of daily prayers. Volume 30 covers Jesus' life and the Battle of Karbala, two major Islamic events. From anecdotes to spiritual advice and Islamic theology, this book covers Sufi Barkat Ali's life and teachings. Devotion, spiritual purity, and religion's transformative power are central to Sufism. The conversion of Hazrat Farid-ud-Din Attar shows how spirituality affects people. By suggesting that spiritual transformations might lead to similar conversions, the author adds a magical aspect.

Speaking of the visiting professor's comment boosts Sufi Barkat Ali's spirituality, an outside source says. The book's mix of prayers and history reflects Sufi teachings' complexity. His adopted daughter has done a great job categorizing the author's Maqàlàt (monologues) so readers may identify specific themes within the greater framework. Even if the sentence was undoubtedly meant to repeat, the reader may find it unpleasant. To end, "Manifestations of the Stages of Blessing" weaves tales, insights, and insights into Islamic spirituality into a magnificent tapestry of Sufi Barkat Ali's spiritual teachings and experiences.

#### ***Perseverance:***

Sufi Barkat Ali's booklet "Perseverance" begins with an Arabic adage that states we should pray to Allah for perseverance rather than miracles. According to a hadith in which the Holy Prophet says Allah values continual, even little, actions, the booklet explores the idea that staying loyal in practice is a magnificent act. Perseverance has concrete benefits, as seen by a tree planted and maintained for over time. Initially small, the tree grows to provide shade, food, shelter, and more. Sufi Baba Farid-ud-Din Mas'oud Shahr Ganj references this metaphor, emphasizing the need of perseverance till success. Practices gain strength and longevity via endurance, as seen in Shaikh Musleh-ud-Din Sa'di Al-Shirazi's *Gulistan*. The pamphlet also describes a saintly man who died after several prayer cycles with interruptions for nature calls. The heroine of this tale had a full life and achieved her goals. Considering the pros and cons of tenacity, continuing the path brings joy and happiness, while giving up brings conflict, suffering, and loss of control. Hussain Ibn Mansür Al-Hallaj advised people to stay engaged at the conclusion of the booklet. In "Perseverance" by Sufi Barkat Ali, spiritual constancy is discussed. The holy guy is a real-life example and the tree is a metaphor to simplify the lesson. The benefits of constancy are compatible with Sufi beliefs. The booklet convincingly argues that spiritual perseverance is more vital than sudden miracles. Using Sufi examples and recognized persons' teachings supports authorship. Miracles may be a divine endorsement for one's efforts, calling into doubt the seeming opposition between perseverance and miracles. Due to the concentration on conversation, contemplation and meditation may be disregarded. Finally, "Perseverance" is a great Sufi treatise on spiritual consistency. The brochure may help Sufis seeking practical advice.

#### ***Mediation of the Shaikh:***

This portion of Abu Anees Barkat Ali's Sufi works discusses the Primordial Point and the significance of words, specifically "Là Hawla wa là Quwwata illà Billàh" (there is no power and strength except with Allah). The plot follows the Sufi teachers, especially Abdul Karim Jali and Hussain bin Mansür Al-Hallaj, and their teachings' central emphasis. In exploring Al-Hallaj's description of the Primordial Point as an unchanging source, the book reveals spiritual concepts. Abu Anees Barkat Ali gives several ways to become closer to Allah to show that everyone can. In the narrative, dhikr, especially "Là ilahà ill Allàh," changes lives and is the finest method to remember.

Summary of *Tawhid-i-Af'ali*: Believers must surrender to Allah's will in all matters. Meditative conversation, silence, and restrained speaking help prevent evil. The passage suggests predestination via rain and corals. Reciting holy texts for enlightenment and believing in God's oneness are the main topics. Practicing self-denial and acknowledging Allah brings one closer to Him. Critical analysis praises Abu Anees Barkat Ali's logical explanation of Sufi teachings and deep spiritual understanding. Mystical notions, philosophical reflections, and spiritual advice make the narrative more engaging. The author's views are bolstered by historical examples. This literature follows Sufi traditions by offering practical instruction on spiritual enlightenment via dhikr and language.

#### ***The Tragedy of Karbalà and Martyrdom of Imàm Hussain (A.S):***

This Sufi literature discusses Karbala and Imam Hussain's assassination via Abu Anees Barkat Ali. Historical context is provided by detailing how the Holy Prophet foresaw Khulafa ar-Ràshidun's reign and how Mu'àwiyah's appointment and hereditary succession broke with this tradition. The Battle of Karbala in 61 AH pitted Yazid's army against Imam Hussain, the Holy Prophet's grandson. Graphically shown are the Imam's supporters' violent killing, the religious women and children's water deprivation, and the dangerous circumstances. In the desert, the author describes trampling bodies and Imam Hussain's beheading, which was taken to Yazid's court.

One notable inclusion is Imam Hussain's lectures (khutubàt), which reveal his teachings and the beliefs he died for. The author portrays individuals like Ḥurr, a Yazid army soldier who eventually collaborated with Imam Hussain, in a balanced manner, praising Ahl-e-Bai'at supporters and criticizing the perpetrators. The tale compares the Battle of Karbala to the Battle of Badr to establish it as a turning point in early Islamic history. The details of Karbala continue to inspire people, especially the oppressed, to fight back. Critics commend Abu Anees Barkat Ali's emotional and spiritual depth in resolving the topic. Like Sufi traditions, the author's dedication to Imam Hussain emphasizes love, sacrifice, and the sacred. It enriches South Asian Sufi literature with historical and spiritual perspectives. We commend the colloquial English translation, which shows the necessity for ongoing revision to reach more people.

## 5. Findings of the Study

A major translation of Abu Anees Muhammad Barkat Ali's works into English, Urdu, Arabic, and Persian has greatly impacted his Sufi legacy worldwide. He disseminated Sufism and its concepts worldwide via his speeches. Because of his influence, Abu Anees Barkat Ali was visited by individuals from over the world. He was lauded by researchers like Hussain Nasr of Tehran University and Dr. Abdul Alim of Al-Azhar University. The Chair of Cultural Studies at a top American institution is another sign of Professor Hussain Nasr's fame. The spiritual effect of Babaji was not limited by language or culture. Babaji's magnetism attracted guests like American convert Dr. Hakim Ghulam Mu'in-ud-Din Chisti. His smile and demeanor made people crave his blessings again and again.

Babaji built communities in addition to teaching Spirituality. Free medical services, including eye camps for the blind, showed generosity. Under Babaji's government, hospitals continued to serve society's poor. In his dedication to education, Babaji founded a madrassah for new converts' children. He constructed converts' houses to show his commitment to improving life. His monetary honesty set an example for Pakistanis. Abu Anees Barkat Ali's Sufi tradition benefits society, not simply spiritual growth. His passionate prayers for Pakistan's integrity, prosperity, and glory among nations show his love for the country in words, teachings, and acts. His followers are urged to pursue information that serves the country and individual souls.

Abu Anees Barkat Ali's Sufi mysticism extended beyond ceremonial customs and focused on morality and character. He wrote on how Sufism may improve people's life by imparting strong moral values and character. Abu Anees Barkat Ali valued religious steadfastness. In his works, he underlined that real Sufism requires a close contact with Allah. This devotion fosters gratitude, humility, and duty to a higher power. Service without expectation was Babaji's main



message. His works emphasize how compassion and kindness are the highest expression of spirituality. In the preamble to "The Book of Sufi Healing," helping the ill and wounded was a moral duty. Abu Anees Barkat Ali managed his finances well. His lessons stressed ethical and sensible money management. He established free healthcare, eye camps, and schools to demonstrate how ethical budgeting practices can enhance lives.

By establishing a madrassah to instruct children, especially those who had converted to Islam, he showed his commitment to education influencing character. His purpose in producing mosque school lessons and materials was to instill morality in the future generation. Abu Anees Barkat Ali honored Muhammad's Sunnah. His lectures stressed following the Prophet's moral and ethical example to build character. Babaji's cheerful and soothing aura impressed many visitors. He promoted spiritual growth and inner peace in his teachings, not simply outer behavior. The Sufi teachings of Abu Anees Barkat Ali offered a complete foundation for moral development. A holistic spirituality that highlighted dedication, selfless service, economic integrity, education, and Prophetic paradigm adherence was his goal to shape morally upright and ethically conscious individuals.

Abu Anees Barkat Ali's Sufi teachings and daily dhikr (remembrance of Allah) sessions, as described in "Makshoofat Manzal-Ehsan," helped the community flourish and promote generosity. Babaji's knowledge of mystical traditions and Sufi literature guided these sessions, which enhanced individual and community health. Regular Dhikr practice deepened spirituality and enhanced the Divine link. Based on his Sufi roots, Babaji stressed character development and morality. He stressed in his writings that harmonizing Sufi ideas helped individuals live a healthy and ethical existence. Abu Anees Barkat Ali's Sufi legacy is global due to his countless translations. Literature in English, Urdu, Arabic, and Persian and academic visits by Dr. Abdul Alim and Professor Hussain Nasr fostered cross-cultural engagement. Through these efforts, Sufi ideals expanded worldwide.

The teachings of Babaji, as contained in "Makshoofat Manzal-Ehsan," provide a thorough framework for ethical behaviour. The significance of individual conduct in constructing a just and peaceful society was highlighted by the insistence on avoiding lying, backbiting, envy, and always remembering Allah.

Studies of South Asian Sufi literature, with an emphasis on the holy Sufism of Abu Anees Barkat Ali of Punjab, Pakistan, and his epic writings, are consistent with a theoretical framework that is based on an analysis of Barkat Ali's Sufi background. Based on the work of Carl Ernst and Annemarie Schimmel, two prominent Sufi philosophers and researchers, the framework explores the ethical aspects of Sufism, highlighting fundamental principles and a vision of moral perfection that includes both thoughts and emotions. Barkat Ali's teachings, as seen in works such as Makshoofat Manzal-Ehsan, align with the principles of Sufi thinking, which emphasize the importance of right behavior, including respect for the divine, other people, and oneself. Following this paradigm, the study will examine Barkat Ali's Sufi heritage in an effort to decipher the methods to moral development, community building, and social change via the complex interaction of individual and communal transformation. Barkat Ali's teachings had a significant


influence on people's moral fibre and on South Asian Sufi literature as a whole, and this theoretical framework gives a thorough lens through which to examine this influence.

## 6. Conclusion

In conclusion, the Sufi works of Abu Anees Barkat Ali reveal a wealth of moral teachings and spiritual knowledge inside the fabric of South Asian religions, especially in Pakistan's Punjab region. Comprehensive analysis is conducted on his famous Sufi writings, including "Kitab-ul-Amal Bis-Sunnah," "Asma' Al-Nab Al-Karim," "Manifestations of the Stages of Blessing," "Perseverance," "Mediation of the Shaikh," and "The Tragedy of Karbala and Martyrdom of Imam Hussain." His vast body of writing, exemplified by "Makshoofat Manzal-Ehsan has been translated into English, Urdu, Arabic, and Persian, establishing a Sufi legacy that is felt around the world. Based on the theoretical framework proposed by Sufi academics Carl Ernst and Annemarie Schimmel, Barkat Ali's teachings are examined critically. This analysis reveals that Barkat Ali's teachings are in harmony with basic Sufi ideals, which include moral purity, selflessness, and respect for both humans and the divine. Professor Hussain Nasr and Dr. Abdul Alim are only two of the prominent academics who have praised Barkat Ali's work, adding to its profound influence. This study confirms that Barkat Ali's concepts are still relevant today and provides a detailed plan for improving moral character, strengthening communities, and bringing about social change. Barkat Ali's Sufi works have stood the test of time because they are based on wisdom, moral behavior, and the promotion of universal values; they encourage readers to seek enlightenment, live ethically, and help their communities develop. Despite the passage of time, Barkat Ali's teachings continue to have an impact, serving as a classic road map for modern seekers of meaning and purpose.

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