



EXPLORING SACRED SUFI PRACTICES FOR SPIRITUAL, MENTAL, AND PHYSICAL HEALING AT SUFI BARKAT ALI SHRINE IN FAISALABAD, PAKISTAN

TANZEELA ARSHAAD,

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

DR. ABDUL QADIR MUSHTAQ,

Professor, Chairperson Department of Pakistan studies, Government College University Faisalabad.
(progcuf@gmail.com)

DR. HINA KHAN,

Assistant Professor, Department of Punjabi, Lahore College for Women University Lahore.
(Drhinakkhan@gmail.com) (correspondence)

DR. TAHIRA SARWAR,

Associate Professor, Department of Urdu, Lahore College for Women University Lahore.
(drtahirasarwar@hotmail.com)

Abstract

This research explores Sufi activities at the Barkat Ali Shrine in Faisalabad, Pakistan, to understand the complex relationships between spiritual, mental, and physical healing. This study examined Dar-ul-Ehsan's neo-traditional Sufism at the Sufi Barkat Ali Shrine in the context of globalization and Punjabi Sufi sacred practices and culture. The investigation examined how the Sufi Barkat Ali Shrine provides a spiritual route for holistic healing. This study used in-depth interviews, participant observations to understand the complex relationship between Sufi culture, spirituality, and community. Based on Rumi's Sufism theory, the study methodology used qualitative approaches to record lived experiences. The findings illuminated neo-traditional Sufism's adaptability to modern difficulties and its significance in well-being. This study highlighted historical and socio-religious dimensions. This research resulted that Sufi practices change and affect community spiritual, mental, and physical health. People in Pakistan gather to the shrine of Abu Anees Muhammad Barkat Ali for a variety of reasons, including religious observances, communal life, and healing rituals for mental, emotional, and physical health issues. This study advances the discussion on Sufi practices, spirituality, and religious groups in the context of globalization and migration. It hopes to help spiritual seekers, researchers, and the community comprehend the transformational potential of Sufi activities in the Barkat Ali Shrine.

Keywords: Sufi Barkat Ali Shrine, Dar-ul-Ehsan, Spiritual healing, Mental well-being, Physical healing, Globalization, Sacred practices, Faisalabad

1. Introduction

Nowadays, spirituality plays a significant role in psychology. Both the psychotherapy procedure and the healing process benefit from spirituality. The spiritual practice of Sufism is a personal affair; its core tenet is the healing of one's spirit and heart, which in turn brings one closer to God Almighty. Sufism is a significant Islamic spiritual tradition that has helped many individuals, both within and outside of the Muslim world, achieve spiritual enlightenment. In Islam, mosques and other religious buildings are



frequently connected to shrines of holy saints, which are communally run local entities (Tyson, 1997). The Muslim world is home to a sizable Sufi community. According to Heelas et al. (2005), ever since the cosmos began, people have been looking for meaning in life that extends beyond themselves. The core principle of Sufism is spirituality, which originates in the moral code of various faiths and has an impact on people's happiness. Taking this into account, the World Health Organization acknowledged spiritual well-being as an important determinant of health at the 37th World Health Assembly in 1984 (Basu, 1995). A number of Western medical schools now include spiritual teaching into their curriculum (Puchaski et al., 2001). Healing rites, talisman making, and other "supernatural" practices are strongly associated with these shrines. You may find these kind of shrines in many different countries, including Pakistan, Afghanistan, Iran, Iraq, Syria, Morocco, and India. Throughout the year, pilgrims go to these sites to pay their respects, share their stories of suffering with the saints, and ask for their intercession. During that period, some people may feel a feeling of relief and relaxation as they enter trance-like states. It is believed that families and people would be blessed with wealth, the fulfilling of desires, and other good things when they pay homage to the saints (Gadit & Khalid, 2002). However, in Pakistani Muslim culture, the wide variety of symptoms and behaviours that are often linked to psychosis in the West—for example, hearing voices or seeing lights are often attributed to possession by spirits or jinn, black magic, divine testing, or sin punishment.

Emphasizing the significance of experiential learning and personal interaction with Sufi rites in the context of spiritual growth, Abu Anees Muhammad Barkat Ali, known as Babbaji's hermetic practices and frequent attendance at Makhdum Ala-ud-Din's khanqah. A "khanqah" is a spiritual retreat or monastery that adherents of the Sufi faith visit to focus on their devotional and community rituals. The life and teachings of Babbaji provide evidence that fundamental Sufi traditions are alive and well in the modern-day Faisalabad Sufi Barkat. He embodies the integral approach to spirituality, mental health, and physical wellness that is fundamental to Sufi teachings by committing to a life that is both simple and meaningful. The story of Abu Anees Muhammad Barkat Ali adds depth to Sufi Barkat's investigation of practices, showing how impact one's spiritual path and well-being in general.

The specifics of Babbaji's teachings become clearer as we go farther into his life, but looking at his life in chronological order makes us think about how much of an influence he had on people and places. He had a long life, which gives us a chance to learn about his spiritual path, the factors that moulded his perspective, and the cultural and geographical connections that influenced his teachings. Travel through the annals of spirituality and history as we delve into the life, teachings, and impact of Babbaji a Sufi saint whose life spanned a transformative age and whose teachings have reverberated long after he left this world.

Determining how Sufi practices affect overall health is the crux of the study topic. The spiritual aspects of Sufism are well-known, but the ways in which these practices affect one's emotional, mental, and physical health have not been well investigated. An individual's holistic well-being is an important aspect of Sufi practices, but how may these activities individually help to this goal? What processes within these practices promote this kind of health? To fill this knowledge vacuum, this study investigates the complex relationships between Sufi practices, teachings, and the overall health benefits they provide to adherents. Furthermore, the research seeks to uncover any possible obstacles or differences in the effect of Sufi practices on overall health in relation to distinct persons or cultural settings.

1.1. Scope of the Study

This research seeks to analyze Abu Anees Muhammad Barkat Ali, also known as Babbaji, and his teachings in order to understand how his spiritual philosophy interacted with the larger social, cultural, and historical milieu of South Asia in the twentieth century. To shed light on the complexities of Babbaji's teachings and



practices, the research carefully analyses primary materials, such as his own writings and lectures, and secondary sources, such as academic publications. The research aims to reveal how historical events shaped Babbaji's worldview and spiritual insights by examining his life against the background of the partition of India. In addition, it encompasses analyzing Babbaji's lasting impact and the longevity of his teachings, taking into account their resonance within the Sufi tradition and among his disciples. The study also gives a critical evaluation of the difficulties and constraints of analyzing a spiritual figure's life, taking into account the interpretive character of the subject matter and the possibility of bias in the materials that are accessible.

1.2. Research Questions

- 1) What were the core tenets of Babbaji's teachings and Sufi practices, and how did these contribute to the spiritual, mental and physical development of his followers?
- 2) What specific initiatives or practices did he institute to address the well-being and needs of the broader community, both within and beyond the spiritual context of his teachings?
- 3) How do Abu Anees Muhammad Barkat Ali's spiritual literary works encapsulate and convey his core message?

2. Literature Review

Pakistani Sufi traditions have their origins in the country's rich religious and cultural history. As many Sufi groups emerged and khanqahs (Sufi centres) were set up, the history of Sufism in the area becomes clear, revealing a complex web of spiritual traditions. The significance of the perceptual and assessment processes associated with symptoms and sickness by the sick person, their family members, or larger social networks has been emphasized by several medical sociologists and anthropologists (Good, 1986; Kleinman, 1988; Mechanic, 1962, 1995). Considerations such as the influence on everyday functioning and lifestyle, the perceived and real management challenges, and the availability and relevance of external aid sources are also relevant. Traditional practices and cultural beliefs have a role in the interpretation and shaping of symptoms, how people perceive disease, and how people act while unwell. How people express and communicate their pain, discomfort, or disease is also impacted by culturally defined attitudes and beliefs.

2.1. Theoretical Framework

This study of Sufism, with an emphasis on Rumi's teachings, is theoretically grounded on the deep mysticism and spiritual knowledge found in Rumi's writings. One of the most important figures in Sufi literature is Rumi, a Persian mystic, lawyer, and Islamic philosopher who lived in the thirteenth century. In his works, especially the Mathnawi and the Diwan-e Shams-e Tabriz-i, he lays forth the fundamental principles of Sufism, which center on the pursuit of love for God and oneness with the Creator. Theories such as Rumi's "divine love" (ishq), the transforming potential of spiritual activities, and the quest for inner knowledge as a means to approach the divine form the basis. A comprehensive view of health, including the emotional, psychological, and physiological aspects, is emphasized in Rumi's teachings. This research delves into Rumi's philosophical writings and examines the ways in which the Sufi Barkat Ali Shrine in Faisalabad, Pakistan, implements healing and holistic health methods influenced by Rumi's teachings. As a theoretical framework, the inquiry into the deep influence of Sufism on the shrine's linked people and community is guided by a detailed analysis of Rumi's poetic expressions and how they are used in Sufi rituals.

2.2. Abu Anees Muhammad Barkat Ali

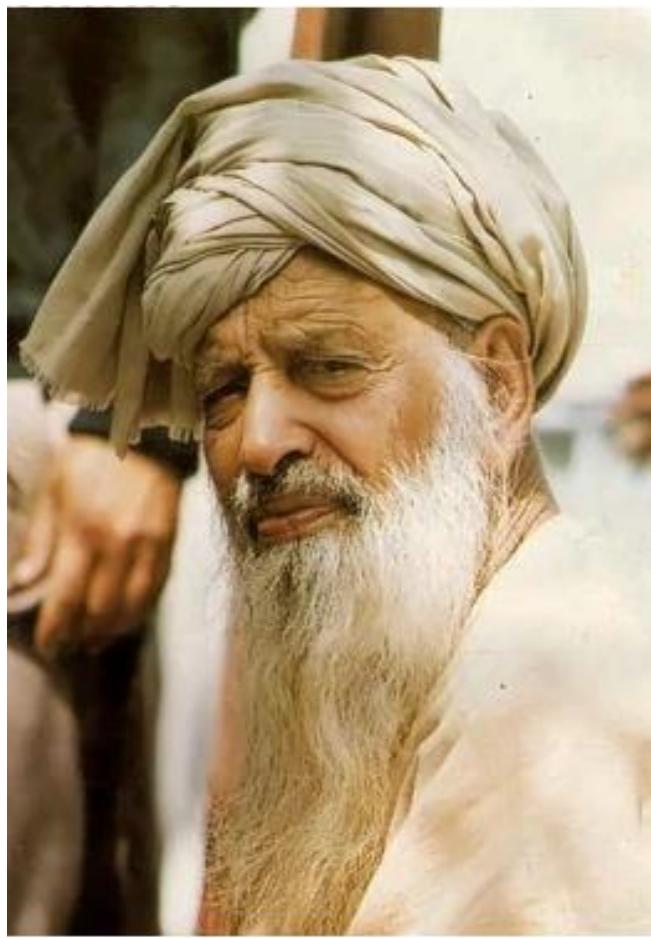
When delving into the life-altering effects of Sufi practices, Abu Anees Muhammad Barkat Ali, also known as Babbaji, provides a wealth of new information. It becomes clear that Abu Anees Barkat Ali is a learned Sufi saint, sharing many of the same attributes as the great Sufi masters and other historical giants of faith. He lived from 1911 until 1997 in Faisalabad; he was born in the East Punjab District of Ludhiana. "A



location venerated as sacred due to its connections with a sacred individual or deity" corresponds to the term "shrine." Source: National Archives, 2005. Both physically and mentally, the world was changed by the life of the renowned Sufi saint Babbaji. Beginning in his early years as a young officer in the Royal Indian Engineers, Babbaji's remarkable life story is marked by a profound commitment to the Sufi path. He was discharged with honors in 1945 after thirteen years of military service because he chose to engage in hermetic activities deeply rooted in Sufi traditions. Makhdum "Ala-ud-Din" Ali Ahmad As-Sabir, who lived in Kalyar on the bank of a canal, about six miles northeast of Roorkee, was greatly responsible for Babbaji's spiritual awakening because of the priceless knowledge and practices that he transmitted.

Birth and death dates provide light on the cultural and historical contexts that influenced Babbaji's spiritual insights as we delve into his life and legacy. He was born in East Punjab and lived through the region's sociopolitical upheaval, including the split that resulted in Pakistan's formation. His views on the importance of solidarity, resiliency, and spirituality's transformational potential during times of social turmoil were probably shaped by these events.

Figure 1



A picture of Abu Anees Muhammad Barkat Ali Ludhianvi

The spiritual path of Abu Anees Muhammad Barkat Ali becomes even more important. He got his ba'iyat (allegiance) from a live Shaikh, Syed Amir Al-Hssan Ambalvi, whom Babaji lovingly called Shah Walayat (Sultan of Mysticism), after receiving spiritual prizes and blessings at Sufi Barkat. An important turning point in his spiritual development occurred when he pledged his devotion to a live spiritual teacher, a



connection that is central to Sufi teachings and rituals. The concept that spiritual leadership in the Sufi tradition is handed down through generations is reinforced by Shah Walayat, who suggests that the tradition will continue via a line of spiritual leaders. Direct, personal transmission of spiritual knowledge and practices is shown by this link with a living Shaikh. Babbaji migrates to Pakistan in 1947 at the behest of his Shaikh. Sufi traditions are contextualized by geography and culture; this journey and his subsequent residence in Salarwala, District Faisalabad, highlight this. This highlights the fact that Sufi teachings are applicable all over the world and implies that the spiritual path of Sufi activities is not limited to any one place.

2.3. Previous Studies

South Asian Sufism has a rich history, which Hermansen et al. (2012) explored. Sri Lanka, Fiji, India, and Pakistan were all involved in the study, which showed its intricacy. The research focused on Inayat Khan and Samuel Lewis' idealized image of "India" as a religiously diverse worldview including Hindu and Islamic features. As stated in the chapter, these ideas were received differently in British Empire and non-British Empire areas. Gender implications on Universalist Sufi organizations were examined, focusing on women's pioneering roles. The findings showed that individualized spiritual teaching is giving way to a charismatic Shaykh movement, especially in the West. There is little research on cultural and religious absorption, long-term spiritual growth, and the changing practices of certain South Asian Sufi organizations in the West. South Asian Sufi rituals in diaspora should be studied for how per formative features are kept and how they affect devotional practices. To truly appreciate transcultural Sufi impacts, one must understand the dynamic connection between South Asian Sufism and the West.

"The politics of Sufism: Redefining the saints of Pakistan" by Ewing (1983) illuminates the complicated relationship between the Pakistani government and Muslim shrines, which have been maintained by hereditary saints. The research found that religious and political authorities during Ayub Khan's rule and following administrations opposed shrine development. These authorities established administrative procedures that granted hereditary saints direct responsibility over shrines, reducing their influence. The study demonstrates that a Sufi-based conceptual framework was used to describe saints' roles, contrary to popular opinion. The analysis indicates that shrine policies have remained stable, but succeeding administrations have employed diverse symbols and approaches, changing people's ideas of saints. This perceptive conclusion is not followed by a sufficient consideration of the social and long-term repercussions of opposing ideologies imposed by successive regimes on the traditional Sufi framework. This knowledge gap requires deeper study on how the Pakistani government has shaped saint adoration and culture. This will illuminate the complex link between political ideology and Sufi traditions.

Bano et al.'s (2020) study "Curbing extremism through Sufism: a South Asian perspective" emphasizes Sufis' role as spiritual leaders seeking oneness with God. The research shows that Sufism seeks to heal human conduct and promote enlightenment by advocating for a society without hostility, brutality, intolerance, and extremism. Sufi values are needed to combat modernity and the rise of terrorism in the Muslim world, according to study. Extremism demonizes Islam, while Sufi teachings may provide serenity and consolation in times of strife. The research discusses important Sufi saints in the Subcontinent, but it does not discuss how they addressed issues like Pakistani exploitation, terrorism, or interfaith cooperation. Given the areas present problems, more research may analyze how Sufi principles may be applied and how specific Sufi programs have promoted religious tolerance, societal cohesion, and peace.

Neo-Traditional Sufi study by Papas and Shams-Ur-Rehman (2020) examined Sufi Barkat Ali's Faisalabad shrine, works, and artefacts. The research highlighted Barkat Ali's unique personality as a living manifestation of Sufi saint traditions, independent of hereditary leadership. In 1977, Katherine Ewing visited Barkat Ali in Pakistan to promote his social welfare and conversion, which aligned with government



propaganda at Sufi sites. However, the research casts doubt on Barkat Ali's group's non-traditional religious ideas. After Barkat Ali's death, a neo-traditional society with a recent hereditary succession arose. The study found that post-Partition potential and economic progress in the 1960s impacted Faisalabad's socio-religious history and neo-traditional Sufism. Dar-ul-Ehsan's dynamic changes, humanitarian activities, educational offers, and artistic production may have been a response to the rising cityscape. The research addresses certain social and historical issues, but it does not address how neo-traditional Sufism has developed over the past few decades, particularly in light of globalization and Punjabi migration.

Previous studies have concentrated on historical events, socioeconomic variables, and the early post-Partition period, offering little insights into Sufi traditions' evolution in the face of globalization and Punjabi migration. This extensive research examines the complex relationship between spiritual, mental, and physical healing in the Sufi community to fill this research gap. The study uses in-depth interviews, participant observations, and archival analysis to reveal the subtle changes in neo-traditional Sufism at the Sufi Barkat Ali Shrine, helping us grasp its holy path.

3. Methodology

This article is based on the first author's ethnographic research. Studying the Muslim shrine of Abu Anees Muhammad Barkat Ali in Faisaabab, Pakistan, for four months in 2023 was the focus of the fieldwork. Participant observation and in-depth interviews with shrine visitors and residents provided the data. We conducted the interviews in Urdu, primarily through audio recording, and then had them translated into English. Research team reviewed, coded, and analyzed the interviews and field notes.

4. Data Analysis

According to the remarks, when people in Pakistan are going through tough times emotionally, socially, or physically, they seek solace in these religious organizations. Representing a physical building, the shrine holds symbolic importance as a haven for those seeking solace from many types of hardship, with the hope of safely recovering inside its walls. The multidimensional function of these religious groupings is shown by the inclusion of old Sufi rituals, particularly *Futuh*. Built originally by Sufi communities, *Futuh* incorporates not only spiritual rituals but also basic requirements for survival, such as shelter, food, and community living. Based on the findings, it seems that the shrine has deep symbolic implications beyond its physical form. Not only does it represent a safe haven, but it also reflects many other values, such as faith, acceptance, a lack of finger-pointing, and belonging to a greater religious and social group. This reading is consistent with the overarching premise of the discussion, which is that Sufi activities have a profound effect on people's health in all its aspects spiritual, social, and physical.

People in Pakistan look to religious institutions and services for support in overcoming emotional, social, and physical challenges. The physical structure of the shrine stands as a metaphor for a location where people might find refuge from all kinds of illness and fulfil the desire to be confined securely while they recover. The ancient rites of *Futuh*, which were originally created by Sufi groups, provide basic life requirements including housing, food, and communal living. In a more profound sense, the shrine represents a feeling of security, acceptance, faith, non-blaming attitude towards others, and connection to a larger social and religious group.

**Figure 2**

A view of Abu Anees Muhammad Barkat Ali Ludhianvi Shrine in Faisalabad, Punjab Pakistan



Attendees of the shrine were seen to live in close proximity to one another, forming a cohesive community. Over time, people started taking on new responsibilities, such as cooking, food shopping, guiding others in religious rites, and reading aloud. People spoke amongst themselves, and some even stepped in to mediate disagreements. While praying as a congregation, knitting or stitching, talking about issues, or giving counsel to others, many participants formed social support networks and friendships with others, particularly in the women's section.

The data presented here provide light on the social and communal components of the shrine-goers' experiences, shedding light on how a tight-knit community was formed within the context of religion. There seems to be a strong feeling of community among the participants since they all live in close quarters. People in this community participate in activities outside of religious ceremonies as well, learning to cook, shop for groceries, lead others in religious rites, and even read aloud to one another. One of the most important aspects of this community is the importance of interpersonal contact. People here talk to one other, settle disputes, and build relationships while doing things like praying, knitting, or sewing. Highlighting the importance of social support networks and friendships, especially in the women's area, highlights how the shrine serves as more than just a place of worship. It is a gathering place where people may find companionship, exchange stories, and provide one other support. In keeping with the larger theme, this reading shows how Sufi rituals affect people in many ways, both spiritually and socially, creating a feeling of belonging and mutual aid in the context of the shrine.

Exploring the link between cultural beliefs and the sort of help sought to manage health concerns, the presented data digs into the association between an individual's cultural system and their views on sickness. In particular, Islamic Sufi traditions are highlighted in relation to the establishment of holy sites in many parts of the world, including the Indian subcontinent, Africa, and the Middle East. Specifically, Sufi traditions mediate between humans and the divine in matters of health. In this depiction, Sufi pirs or teachers play an essential role, answering people's prayers and helping them resolve their problems while also bringing the common people closer to God. This reading is consistent with the overall theme, which is that the Sufi approach to healing places an emphasis on cultural and spiritual aspects. It highlights the



ways in which people's cultural views on sickness and the help they seek to manage their health issues are interwoven with Sufi traditions, especially the establishment of holy sites and the responsibilities of pirs. The data-covered Sufi traditions center on this integrative method of health care, which integrates cultural ideas and spiritual activities.

There is a strong correlation between a person's cultural system and their views about disease and the kind of assistance they seek to manage their condition. Islamic Sufi traditions are associated with the practice of building sacred places across the Middle East, Africa, and the Indian subcontinent. They were mediators who brought answers to prayers and issues, and they helped the ordinary people get closer to the Supreme Being. These were the roles that the Sufi pirs or instructors performed.

5. Discussion

Praying, going to mosque, studying the Qu'ran, and other religious activities provide structure and purpose to life for many Muslims, who identify largely with their religion and its traditions. Several studies have shown a favourable correlation between religious and spiritual practices and higher levels of happiness and well-being (Flannelly & Inouye, 2001; Khowaja, 2001; Koenig, McCullough, & Larson, 2001). Spiritual growth, devotion to Allah, and compassionate service to mankind were central to Babaji Hazoor's Sufi beliefs and practices. Daily dhikr was essential to Babaji's Sufi practices. He felt dhikr could heal physical and social evils. Dhikr proceeded unbroken in his seminaries and devotees' homes.

The importance of always remembering Allah in Babaji's life and teachings is highlighted via daily dhikr sessions. As a way to maintain a strong spiritual bond, dhikr is a fundamental practice in Sufism. These sessions go on and on, which is indicative of a dedication to a regular spiritual practice and highlights the significance of introspection and awareness in Sufi thought. There is no direct mention of the fivefold cardinal Sufic criteria, but they probably include things like dhikr, following the Holy Prophet's (PBUH) teachings, living simply, helping others, and having faith in Allah. All things considered, these guidelines show that Sufi practices are all-encompassing, addressing not just the spiritual but also the ethical. The Holy Prophet (PBUH) was a follower of the dhikr, which was prescribed by Allah. This is in line with the basic ideas of Sufism, which state that one should follow the dictates of God and try to emulate the deeds of the Prophet Muhammad (PBUH). The fact that dhikr is mentioned as a remedy for both bodily and social problems further demonstrates the comprehensive healing power of Sufi activities.

People say Babaji leads a minimalist lifestyle since he writes a lot, doesn't eat much, and doesn't sleep much. These decisions are in line with the Sufi teachings that stress the need of living a simple, concentrated life and distancing oneself from worldly worries. The prolific writing style implies a dedication to sharing wisdom and spiritual insights, which may help more people grasp Sufi teachings. Living with faith in Allah, Babaji distributed the daily offerings and gifts he received. This is in keeping with the Sufi teaching of putting one's trust in God and one's separation from worldly goods. A key component of Sufi practices is engaging in charitable activities, which highlight the importance of being kind and compassionate towards others. Babaji as a devout follower of the Sufi path who acted in harmony with the tradition's fundamental teachings. The constant dhikr, obedience to divine instructions, austerity of living, and acts of charity all point to a more comprehensive strategy for healing, one that takes into account societal health as well as personal spiritual development. As a result of his life's teachings, Babaji becomes a living symbol of the Sufi ideals of spiritual self-care and social justice.

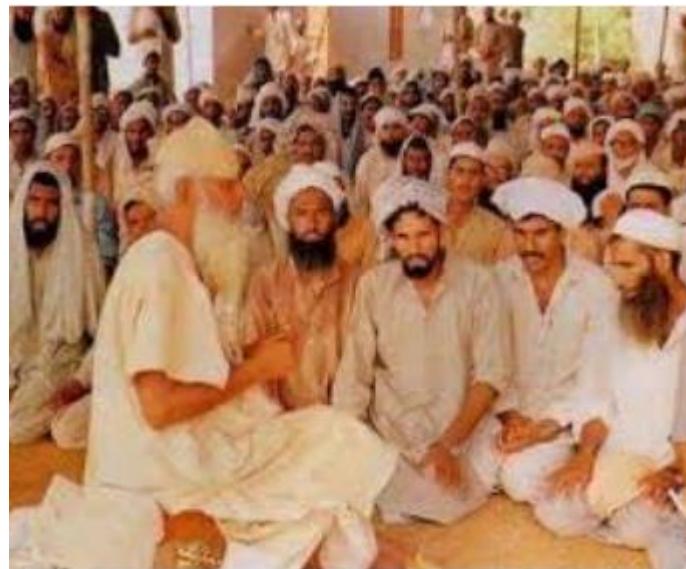
There was a close relationship between these teachings and practices and the spiritual growth of Babaji's disciples. By strictly adhering to the precepts, adherents hoped to strengthen their bond with Allah, cleanse their hearts, and develop virtues. They were a close-knit, caring community that prioritized spiritual development and the well-being of all its members via acts of service, charity, and communal



prayer. Thus, Babaji's teachings laid down a thorough foundation for a Sufi lifestyle, leading his disciples to a place of spiritual enlightenment and intimacy with God.

Figure 3

A view of Abu Anees Muhammad Barkat Ali Ludhianvi preaching among his followers



Babaji Hazoor did more than just preach spirituality; he also put policies and programs in place to help the society as a whole. Social welfare, education, and healthcare were also included in these endeavors, in addition to the spiritual realm. The foundation of Dar-ul-Ehsan in Salarwala demonstrates Babbaji's dedication to passing on the wisdom he received from Shah Walayat. Insights from Sufi teachings are disseminated via this institution, which has the potential to become a center for the healing practices of the local community. Camp Dar-ul-Ehsan, which Babbaji established in 1983 on Samundri Road, is located on the banks of a canal about six miles from Faisalabad City. This event marked another turning point in Babbaji's spiritual life. They moved to the vast fields because they wanted a place to get away from it all, contemplate, and spend time with their community. His mentor's convent served as an inspiration for Dar-ul-Ehsan, and its founding exemplifies the value of passing on Sufi traditions and making space for personal spiritual development. Camp Dar-ul-Ehsan was Babbaji's way of making his desire to provide places for spiritual practice and study a reality. Because they provide a safe space for people to reflect, connect with others going through similar experiences, and fully immerse themselves in Sufi practices, these settings may be vital to the healing process.

The efforts of Abu Anees Muhammad Barkat Ali (Babaji) to construct a madrassah and aid in the education of Muslims provide light on the multi-faceted influence of Sufi principles in the fields of education, community building, and economic responsibility. Babaji cared about the future of the children of new Muslims so much that he had a madrassah built within the sanctuary to educate them. Within the framework of the holy path, education is seen as a means of profound personal and spiritual development. The madrassah is in harmony with the larger aims of Sufi activities as it is a place of learning. These practices often stress the need of integrating spirituality with knowledge. As an example of Babaji's practical approach to teaching, consider his role in developing new courses and penning primers and books. The fact that these resources are being used in mosque schools shows that they are making a real difference to the community at large. This valuable addition to educational materials highlights the



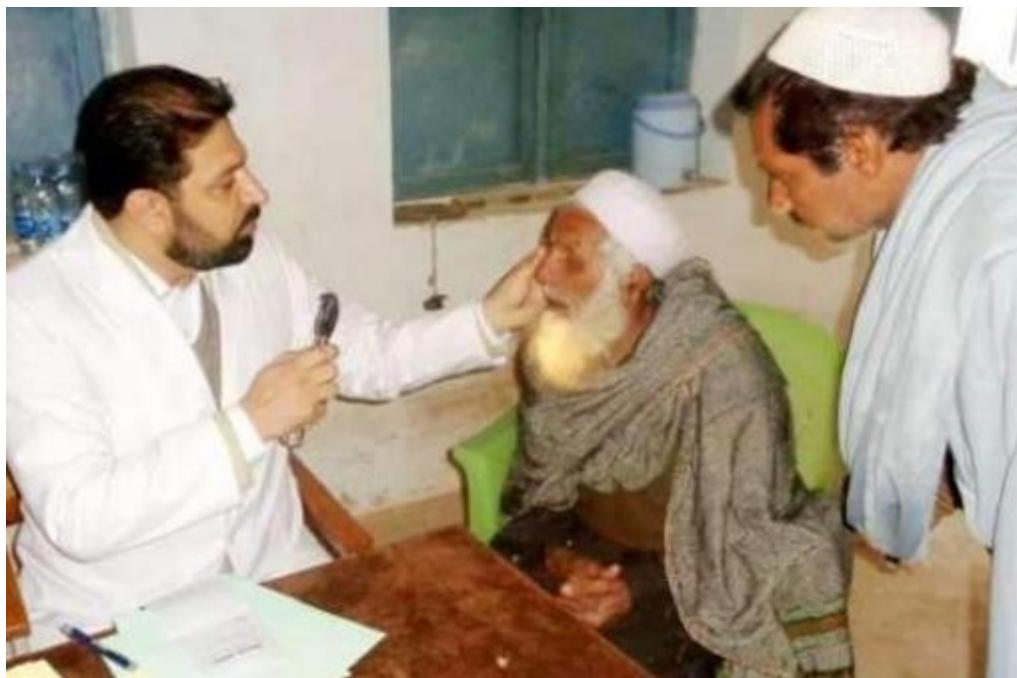
significance of sharing information within the Sufi framework, which in turn promotes literacy and comprehension of Islamic values.

In particular, Babaji's encouragement of his followers, who were mostly nomads, deserves mention. In addition to providing spiritual direction, this assistance also helped with the more tangible task of constructing dwellings. Recognizing the material requirements of the converts and helping them settle and become stable is a holistic approach to their well-being. This seen as addressing the spiritual, social, and economic aspects of health in the context of recovery.

It is noteworthy that Babaji's life is portrayed as an example of Islamic budgetary propriety. Charity, justice, and prudent use of resources are the tenets of fiscal propriety in Islam. Islamic principles of good stewardship and charity giving are consistent with Babaji's use of friend donations to construct residences and support educational programs. Both individuals and groups in Pakistan might look up to Babaji as an inspiration because of his life. A person's "life stance" encompasses their moral, religious, and societal stances in a holistic sense. A path towards living in accordance with Islamic beliefs and values may be found in Babaji's activities, which include education and community assistance.

Figure 4

A view of free eye camp in Darul Hikmat Darul Shafa Hospital at Darul Ehsan Sammundri Road Faisalabad



Free medical camps, which Babaji helped to organize and fund, allowed those who otherwise could not afford medical treatment to get it. By tending to both spiritual and bodily needs, he showed how seriously he took the community's health. Sufi rituals have an effect beyond the spiritual sphere, according to firsthand accounts of feeling both physically and spiritually lifted when in Babaji's presence. The belief that participating in Sufi rituals improve one's health and happiness is consistent with the experience of tranquilly and contentment, which in turn promotes spiritual development and inner harmony. The free healthcare offered by Babaji's hospitals is a tangible example of the positive effect the holy path has on well-being. The organization of eye camps, which cater to those with eye diseases like cataracts, shows



that they care about meeting people's physical and medical requirements. The emphasis on the whole person, including their spiritual and physical health, is consistent with this principle in Sufi activities. Hospitals' "un-stintingly and consistently the altruistic and free services" highlight their long-term dedication to helping the local population. "The communal and compassionate features commonly connected with Sufi traditions are shown here. A socially aware aspect of the holy path is the focus on aiding the less fortunate, poor, and disadvantaged elements of society. This emphasizes that healing is not limited to individuals but can be experienced by the whole community.

The reference to a "community development spirit" in Babbaji's preface implies a larger goal than just personal happiness. The belief that personal spiritual development and healing should have a beneficial impact on society at large is consistent with the integration of Sufi practices with community development. From this vantage point, it is clear that Sufi practices have the power to improve the lives of people and communities alike. A personal account and Babbaji's healthcare programs show how the Sufi rituals of Sufi Barkat aid in individual and community recovery. An individual, societal, and society-wide approach to healing is emphasized by the mix of spiritual revitalization, physical wellness, and selfless community service, which symbolizes the multi-faceted influence of the holy path. The educational and community development programs that Babaji spearheaded demonstrate the far-reaching effects of Sufi principles. This comprehensive approach to healing in Faisalabad contributes to the well-being and change of people and the society at large by integrating spiritual teachings with practical help for education and housing.

Bhabaji's influence stretched beyond words and insight, the narrative says. Many Sufi saints have had comparable experiences, but Babbaji's charisma and charm suggest that his effect is more ethereal. Sufi traditions' holistic approach to mental, emotional, and physical wellness supports this. Babbaji's charisma and mesmerizing smile enhance his interpersonal and emotional effect. After the pilgrims leave, it becomes evident that the spiritual experience had a lasting impact. This deep connection with visitors shows that Sufi Barkat's traditions encompass ceremony and the construction of an emotionally moving setting. Repeated petitions for Babbaji's blessings show the path's transforming power. It means that Sufi healing lasts long after initial encounter, keeping individuals coming back for spiritual nourishment.

The spiritual writings of Abu Anees Muhammad Barkat Ali capture the essence of his teachings and are deep reflections of his central theme. A complex message including spirituality, moral principles, social duty, and a profound relationship with the almighty is conveyed via his many written works, such as novels, poems, and talks. The Sacred Path - Sufi Practices and their Profound Impact on Healing at Sufi Barkat in Faisalabad illuminates the literary and academic aspects of his involvement with Sufi practices. The Sufi rites, ethical behavior, and worship of the Prophet Muhammad (PBUH) are all clarified in these texts, which most likely function as manuals or guidelines for practitioners. "Asma' Al-Nabi Al Karaim (PBUH)," "Makshoofat Man azil-I-Ehsan" (Volumes 1-5), and "Kitab Al-Amal Bis-Sunnah Al-M'aroof Tartib Sharif" (Volumes 1-6) are only a few examples of Babbaji's extensive literary work that demonstrates his deep dedication to preserving and sharing Sufi wisdom. A holistic approach to spiritual teachings and practices is suggested by the comprehensive character of these volumes. It is another evidence of Babbaji's commitment to academic endeavors within the Sufi tradition that he completed "Maqalat-I-Hikmat" in 30 volumes in the monastery he established, Camp Dar-ul-Ehsan. The fact that he finished all of this work in a convent that looked like his master Al-Kalyari's highlights how Sufi traditions and knowledge may be preserved in a communal, organized context. The importance of selflessly helping those in need is highlighted in "The Book of Sufi Healing" from the perspective of Allah, the Almighty.

"Even the most dedicated worship cannot guarantee forgiveness or recompense from God in any other way. However, there is one thing that everyone should do that will always be appreciated by Allah the Almighty: provide selfless service to those who are suffering."



At the outset, the declaration stresses that not even the most fervent devotion to worship can guarantee reward or pardon from on high. This view is consistent with Sufi principles, which state that human efforts are inadequate to bring about spiritual illumination or the favor of the divine on their own. According to the verse, in order to be recognized by God, one must engage in a more substantial kind of service. The basic claim of the verse is that helping those in need without expecting anything in return is an act that will be duly rewarded by Allah, the Almighty. This is in line with a basic Sufi precept that stresses the significance of helping others and acting compassionately. The teachings of several Sufi groups, which stress the significance of deeds of charity and compassion and the transcendence of the ego, are consistent with the idea of selflessness.

Free publication of Babbaji's main English writings in the UK by Dar-ul-Ehsan Publications shows their commitment to Sufi knowledge. Compact discs and DVDs featuring Urdu, Arabic, and Persian writings demonstrate how modern technology spreads old knowledge. This worldwide outreach supports the belief that the holy path touches everyone. Charitable status is shown by Dar-ul-Ehsan Publications' London Charity Commission registration as an international religious charity. These free publications demonstrate the writers' dedication to serving Muslims and promoting Sufi teachings for everyone. Donating to charity fits Sufi values of compassion and community.

Famous academics like Dr. Abdul Alim, the Rector of Al-Azhar University in Cairo, and Professor Hussain Nasr, the Vice-Chancellor of Tehran University, visited Babbaji, demonstrating his knowledge's lasting influence. Academics' international recognition of Babbaji's Sufi literary contributions legitimizes his value. These visits demonstrate Babbaji's role in spreading Sufi knowledge and Islamic academia's global networking. Babbaji's reception of Professor Hussain Nasr, who later became the Shah of Iran's cultural ambassador, added cultural and diplomatic value. Famous Muslims' tributes prove that Sufi traditions are cultural, intellectual, and spiritual. Based on Professor Hussain Nasr's and Abu Anees Muhammad Barkat Ali's (Babbaji) magnificent Persian spa's name (welcome address), we can see how Sufi practices, reverence for the Holy Prophet's (PBUH) descendants, and recognition of contributions to Da'wah-o-Tabligh Al-Islam intersect in their interaction with Babbaji.

Shaikh Al-Chistiyyah of America and American Muslim convert Dr. Hakim Ghulam Mu'in-ud-Din Chisti praise Babbaji. Since Babbaji is "truly the embodiment of heart and soul of the Din of Islam," this accolade emphasizes his spirituality and Christian commitment. In line with the holy path, the advice to emulate Babbaji implies that his religious practices may be a model for spiritual seekers. The tale of the bewitching smile and Dr. Hakim Ghulam Mu'in-ud-Din Chisti's testimonial illustrate that Sufi Barkat's actions change lives. Not just via his mystical experiences, Babbaji's embodiment of Islamic teachings and creation of a spiritually uplifting atmosphere help pilgrims discover healing and connection. Babbaji's works' broad recognition and translation show that spirituality transcends language and culture. These books come in several languages and formats to help spiritual seekers of various religions and backgrounds. By spreading his publications and being recognized by international scholars, Abu Anees Muhammad Barkat Ali emphasizes the holy path's global appeal and its profound effect on healing at Sufi Barkat in Faisalabad.

Babbaji's choice to write the spa's name in Persian, a Sufi language, shows his regard for words' ability to communicate deep emotions. Babbaji uses Persian to express his thoughts across nations and languages since the language has long been used to express Islamic spiritual and artistic emotions. The spa's name reflects Babbaji's deep allegiance and respect for the Holy Prophet of Islam's descendants, reflecting Sufi teachings. Sufism emphasizes reverence for the family and Muhammad (PBUH) as part of the holy path. Babbaji's dedication illustrates this. This devotion, an essential aspect of the healing route, may build a spiritual connection and direction.



Babbaji considers Professor Hussain Nasr's contributions to Da'wah-o-Tabligh Al-Islam as evidence of Sufi impact beyond individual spiritual growth. The dissemination of Islamic ideas is called "Da'wah-o-Tabligh Al-Islam". Sufi activities aim to spread Islam's spiritual principles to humanity, as Babbaji recognized Professor Hussain Nasr's importance. The address's couplet is omitted, but its mention implies the spa's name is expressive and poetic. Sufis use poetry to communicate deep spiritual thoughts and sentiments. Babbaji's thanks and respect may be strengthened by the couplet's visual and emotional effects on the welcome speech. Babbaji and Professor Hussain Nasr discuss how Sufi activity links cultural expressions, spiritual lineages, and Islamic ideas. Sufi Barkat in Faisalabad uses written addresses to show how the holy path affects relationships and how individuals discover similar principles in their search for health and spiritual wellbeing.

5.1. Abu Anees Muhammad Barkat Ali Message

Babaji Hazoor's discourse reflects Sufi and Islamic wisdom. Babaji Hazoor believes we are here to save for the hereafter. Islamic theology holds that this life is transient and that the goal is to prepare for the afterlife, eternal life. The message emphasizes good deeds and responsibility for spiritual growth. The message emphasizes that people are unique creations created to honor Allah (Swt). This follows the Islamic belief that mankind exist to praise God. It inspires individuals to recognize their role in the cosmos and serve Allah to achieve their destiny. The world is temporary and impermanent. This agrees with Sufi belief that life is short. Babaji Hazoor advises individuals to get rid of fleeting worldly possessions since their time on Earth is limited. In the moral and ethical message, doing well is stressed. It emphasizes that humans can only take their good actions to the afterlife, leaving all else behind. Virtues and ethics are central to Sufi teachings.

Salat is essential to religion, and Babaji Hazoor advises secular workers to do it. Prayer is crucial in Islam. The message also emphasizes fulfilling the charity obligation, ensuring the money reaches to those in need, and paying Zakat wholeheartedly. Muhammad (peace be upon him) recommends that his followers be charitable to Allah's family and kind to one other. This is consistent with the Sufi concept of selfless service, which recognizes the divine necessity of assisting others and the interconnectedness of all individuals. Social hardship or interpersonal discord is significantly associated with mental health issues in Pakistan (Husain, Gater, Tomenson, & Creed, 2004; Husain, Creed, & Tomenson, 2000). Babaji Hazoor urges Islamic unity, tolerance, love, and brotherhood. Sufis emphasize spiritual practice in community, which is represented in their call for Muslim unity and peace. Babaji Hazoor's message includes Sufi teachings and Islamic spirituality. Overall, it supports spiritual growth, ethical behavior, and compassion. Sufi rituals emphasize prayer, giving, and community to build peace and improve one's connection with God. All of our difficulties, both personal and communal, have been identified by Babaji Hazoor, and he has given us answers. For each and every one of us on a personal level. In order for us to improve as individuals and as Muslims. Then Babaji Hazoor informs us;

Do not tell lies, it is forbidden, stop it!

Do not backbite, it is forbidden, stop it!

Do not tell tales, it is forbidden, stop it!

Do not be jealous, it is forbidden, stop it!

The Prophet (Peace and Blessings be upon him) stated: "One meeting of Zikr wipes out, counter balances two million evil sittings" Allah the Almighty states: "In the remembrance of Allah do hearts find satisfaction."

**Figure 5**

A view of Abu Anees Muhammad Barkat Ali Ludhianvi Shrine



6. Findings of the Study

The results here illuminate how religious groups, such as Pakistan's Sufi Barkat Ali Shrine in Faisalabad, have helped individuals overcome challenges. When someone is suffering through social, mental, or physical hardships, the shrine may provide consolation. The topic is "Exploring Sacred Sufi Practices for Spiritual, Mental, and Physical Healing at Sufi Barkat Ali Shrine in Faisalabad, Pakistan." The shrine's principles extend beyond its architectural structure, including faith, acceptance, and connection to a larger religious and social organization. Traditional Sufi events, especially *Futuh*, demonstrate religious groups' varied significance. Sufi societies established *futuh*, which includes spiritual activities and basic necessities including shelter, nourishment, and communal living. This comprehensive approach supports the claim that Sufi practices improve physical, mental, and spiritual health. More than a place to worship, the shrine symbolizes protection, acceptance, and not blaming others. Sufi rituals are deeply interwoven in Pakistani society's spiritual and cultural fabric and assist reduce suffering, according to the study.

The data offered here illuminate the communal and social components of the Sufi Barkat Ali Shrine in Faisalabad, Pakistan, which supports "Exploring Sacred Sufi Practices for Spiritual, Mental, and Physical Healing." Shrine devotees live near together and engage in many communal activities, creating a peaceful community. Apart from religious activities, this community connection involves food shopping, cooking, performing religious ceremonies, and reading aloud. We learn about the community's social dynamics and the significance of connections. Praying, knitting, and sewing allow members to talk, overcome difficulties, and make relationships. The shrine's allusion to the women's section emphasizes social support and friendships, proving its multipurpose nature. It became a communal center where individuals can connect, share, and support one other. In a broader context, Sufi rituals impact people's spiritual and social life in numerous ways. By exhibiting how Sufi traditions form a helpful and interconnected community within the holy site, the shrine promotes belonging and mutual aid.

Sufi Barkat Ali Shrine data in Faisalabad, Pakistan, examines cultural beliefs, health management, and therapeutic methods. In line with "Exploring Sacred Sufi Practices for Spiritual, Mental, and Physical Healing," the study examines how cultural systems affect people's perceptions on sickness and the care they seek. This essay examines how cultural beliefs affect health care using Islamic Sufi traditions. The data shows that Sufi sacred places being built throughout India, Africa, and the Middle East. As demonstrated in the Sufi Barkat Ali Shrine, these holy sites arbitrate between humanity and the divine about physical health. Pirs, or teachers, of the Sufi faith assist people find answers to their questions, find peace in difficult times, and establish a connection to God. This reading emphasizes Sufi traditions in healthcare with a holistic approach that encompasses cultural and spiritual activities. Holy places and pir



responsibilities show how this integrated healthcare model integrates Sufi rituals with cultural attitudes on sickness. Sufi healing procedures at the shrine are broad and culturally ingrained, according to the research.

The offer to study Babaji's teachings is meant to benefit souls and communities, not just academics. His writings are more than cerebral or theoretical; they give knowledge and advice that may help individuals and communities develop spiritually. This supports the idea that Sufi teachings and practices may provide balance and meaning to life.

7. Conclusion

Finally, "Exploring Sacred Sufi Practices for Spiritual, Mental, and Physical Healing at Sufi Barkat Ali Shrine in Faisalabad, Pakistan" has illuminated modern neo-traditional Sufism. The research revealed the complexity of Sufi rituals and their solutions to current issues by examining spiritual, mental, and physical healing techniques. Previous research has neglected the changing character of Sufi practices in the context of globalization and Punjabi migration, but this study filled that gap. The Sufi Barkat Ali Shrine's position as a holy route for holistic healing has been illuminated by in-depth interviews, participant observations, and archival study. The research is anchored on Rumi's Sufi framework, which encompasses Sufi communal life. The results show that neo-traditional Sufism may handle modern challenges while staying spiritual. Understanding the complex relationship between cultural ideas, communal dynamics, and spiritual rituals has given a comprehensive view of the Sufi community's evolving dynamics. Sufi rituals, spirituality, and religious community evolution are greatly influenced by this study. It enhances intellectual comprehension and has practical consequences for religious wholeness. The study may influence future research on Sufism, religious practices, and how communities negotiate contemporary life. The knowledge on Sufi practices and their transformational effects on spiritual, mental, and physical well-being is enhanced by "The Sacred Path".

References

- Basu, S. (1995) how the Spiritual Dimension Of Health Was Acknowledged By the World Health Assembly - A report. *New Approaches to Medical Health* 3, 47-51
- Ewing, K. (1983). The politics of Sufism: Redefining the saints of Pakistan. *The Journal of Asian Studies*, 42(2), 251-268.
- Flannelly, L. T., & Inouye, J. (2001). Relationships of religion, health status and socio-economic status to the quality of life of individuals with HIV positive. *Issues in Mental Health Nursing*, 22,
- Gadir, A., & Khalid, N. (2002). State of mental health in Pakistan: Service, education and research. Karachi: Madinat al-Hikmah.
- Good, B. (1986). Explanatory models and care seeking: A critical account. In T. McHugh & Heelas, P., L. Woodhead, B. Seel, B. Szerszynski and K. Tusting, (2005) *The Hermansen, M., Bennett, C., & Ramsey, C. M. (2012). South Asian Sufis: Devotion, Deviation, and Destiny.*
- Husain, N. R., Creed, F., & Tomenson, B. (2000). Depression and social stress in Pakistan. *Psychological Medicine*, 30, 395-402.
- Husain, N. R., Gater, R., Tomenson, B., & Creed, F. (2004). Social factors associated with chronic depression among a population-based sample of women in rural Pakistan. *Social Psychiatry and Psychiatric Epidemiology*, 39, 618-624.



- Kleinman, A. (1988). *The illness narratives: Suffering, healing, and the human condition*. New York: Basic Books.
- M. Vallis (Eds), *Illness behaviour: A multidisciplinary model* (pp. 161-172). New York: Plenum Press.
- Mechanic, D. (1962). Some factors in identifying and defining mental illness. *Mental Hygiene*, 46, 66-74.
- Mechanic, D. (1995). Sociological dimensions of illness behaviour. *Social Science and Medicine*, 41(9), 1207-1216.
- Papas, A., & Shams-Ur-Rehman, G. (2020). Neo-Traditional Sufism: The Books, the Shrine and the Relics of Sufi Barkat Ali in Faisalabad, Pakistan. *Kyoto Bulletin of Islamic Area Studies*.
- Puchaski, C., D. Larson and F. Lu (2001) Spirituality in Psychiatry Residency Training Programs. *International Review of Psychiatry*, 13, 131-138. Shah, I. (2004) *The Way of the Sufi*. Octagon Press Ltd.
- Spiritual Revolution: Why Religion Is Giving Way To Spirituality. Blackwell Oxford.
- Tyson, D. (1997). Shrine pilgrimage in Turkmenistan as a means to understand Islam among the Turkmen. *Central Asia Monitor On-Line Supplement*, 1.