

## Channels of Knowledge Transfer of Sultan Bahoo's Teachings in Modern Era

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### Abstract

Sultan Bahoo is a prolific Sufi author who wrote more than one hundred and forty books in the Persian language mainly in the form of prose. On the contrary, his work in Punjabi language is in the form of *abiyat* (poetry). There is considerable information about his teachings and a vast literature about his poetry that testifies to the fact that he was a mystic, Sufi and a man of letters, although apparently, he had not received formal education and initially could not read or write. In a previous study, the main topics of Sultan Bahoo's selected Punjabi poetry were analyzed (Maldonado, 2014), while in this investigation the methods of knowledge transfer of his teachings in current times will be analyzed. Looking at his style of disseminating knowledge this paper explored what type of wisdom he tried to convey to other human beings and which literary and linguistic elements he employed in this pursuit. A global analysis was conducted which revealed that the teachings of Sultan Bahoo were spread through literature, music, conferences and research and that more than one billion people around the world potentially have access to his teachings in one or multiple forms in the current times.

### Keywords

Sultan Bahoo, teachings, knowledge, knowledge transfer, knowledge sharing, channels of knowledge transfer

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## 1. Introduction

Hazrat Sakhi Sultan Bahoo (1630-1691 approx.) was an influential Sufi author and poet of the Subcontinent. He belonged to the *Qadiri* Sufi order. Hadrat Sultan Bahoo had an interesting educational background due to the fact that he did not attend any school nor received formal education. He stated in *Ain-ul-Faqr* "Although, I have not got worldly education but spiritual knowledge has sanctified me so much that all the knowledge is absorbed in my body and mind"

گرچہ نیست مارا علم ظاہر  
ز علم باطنی جان گشتہ طاہر

According to Ali (1956), Hazrat Sultan Bahoo received his calling through a vision in which he was ordered by Hazrat Ali into the court of Prophet Muhammad (sall' Allahu Alayhi Wassallam) who ordered him to bring people towards Islam by saying: "Call the people towards Allah. Persuade and guide them. Your position will be raised day by day and it will continue till eternity because this is the eternal order of The Lord." About that experience, he stated that it was not just a spiritual experience or hallucination, rather an event he experienced through his physical body. After this event, his mother convinced him to swear allegiance not just inwardly but also outwardly. For this purpose he sought the guidance of Syed Abdul Rehman Jilani Dehlvi, although many authors are of the opinion (including the author of this article) that he did not need to seek outward allegiance. Nevertheless Islamic scholars are divided on whether he really sought it or he did not since *Manaqib-e-Sultani*, the first biography of Bahoo mentions he did (Ali, 1956). In any case, whether he followed a guide or he did not, it is indeed a fact that the writings of Sultan Bahoo are still of great importance due to the type of knowledge he tried to spread.

Initially, during his lifetime, Sultan Bahoo was engaged in the writing of his works. These writings were transferred traditionally through the publication of books. Later, there was a surge in the production of *kawwalis* and *kafi* (cultural songs in Punjabi language) that included his lyrics and these were the traditional forms of transmission.

They were limited to Punjabi language and had a very limited geographical transmission scope. In the current times, with the advents of advanced technology and globalization and the proliferation of translation, the teachings of Hadrat Sultan Bahoo have the potential to be transferred at a faster rate than ever before to every corner of the world through physical means (not intuition or spiritual means).

Based on the literature review, the researcher developed a framework for understanding knowledge sharing content and physical transfer channels in the context of Sultan Bahoo's literary works.

## **2. Literature Review**

Traditionally, knowledge is authenticated information (Dretske, 1981; Vance, 1997; Alavi and Leidner, 2001). Davenport and Prusak (1998) explain knowledge as "a fluid mix of framed experience, valued, contextual information, and expert insight that provides a framework for evaluation and incorporating new experiences and information." (Liyanag et al., 2009).

The terms knowledge and information have been used interchangeably. However researchers have pointed out that the distinction is not very practical (Bartol & Srivastava, 2002). In this regard, researchers have considered knowledge as the information that individuals are able to process, such as ideas, facts, expertise, etc. (Alavi & Leidner, 2001; Bartol & Srivastava, 2002; Wang & Noe, 2010).

Knowledge is not a fixed element since it has various dimensions; "Knowledge may be viewed from several perspectives (1) a state of mind, (2) an object, (3) a process, (4) a condition of having access to information, or (5) a capability" (Alavi and Leidner, 2001).

Two types of knowledge have been identified. These are tacit and explicit knowledge. In terms of tacit knowledge the term was originally presented in the sixties (Polanyi, 1966). Implicit knowledge has as well been identified (Reber, 1989), however, since its definition points towards an unconscious process that yields abstract knowledge, our study will limit itself to tacit and explicit knowledge due to the nature of the required data.

Knowledge by itself is not effective without its spread. For this reason knowledge transfer and sharing are essential. Knowledge transfer is an area of knowledge management that specializes on the distribution of knowledge across the boundaries imposed by those domains of knowledge that are specialized (Carlile and Reberich, 2003).

Knowledge transfer cannot be achieved without knowledge sharing. In this regard knowledge sharing is a fundamental stage that is necessary for knowledge acquisition (Nonaka & Takeuchi, 1991). These two authors have, in addition, introduced a knowledge conversion model in order to provide a description of the different methods of knowledge transfer (Nonaka & Takeuchi, 1995). According to Holtham & Courtney (1998) the modes of knowledge transfer can be informal or formal, as well as personal and impersonal, whereas socialization would fall on an informal mode of transmission since the knowledge is not being recorded in a formal type of a manner.

Although a large pool of literature exists in regards to knowledge management, this usually refers to knowledge transfer and sharing in the context of knowledge in organizational structures (Alvesson & Kärreman, 2001; Cummings & Teng, 2003; Lee & Choi, 2003, etc.) Sultan Bahoo related knowledge is usually presented in two kinds of formats literature and music. In terms of literature, this type of knowledge falls within the purview of academic knowledge and music usually within cultural knowledge.

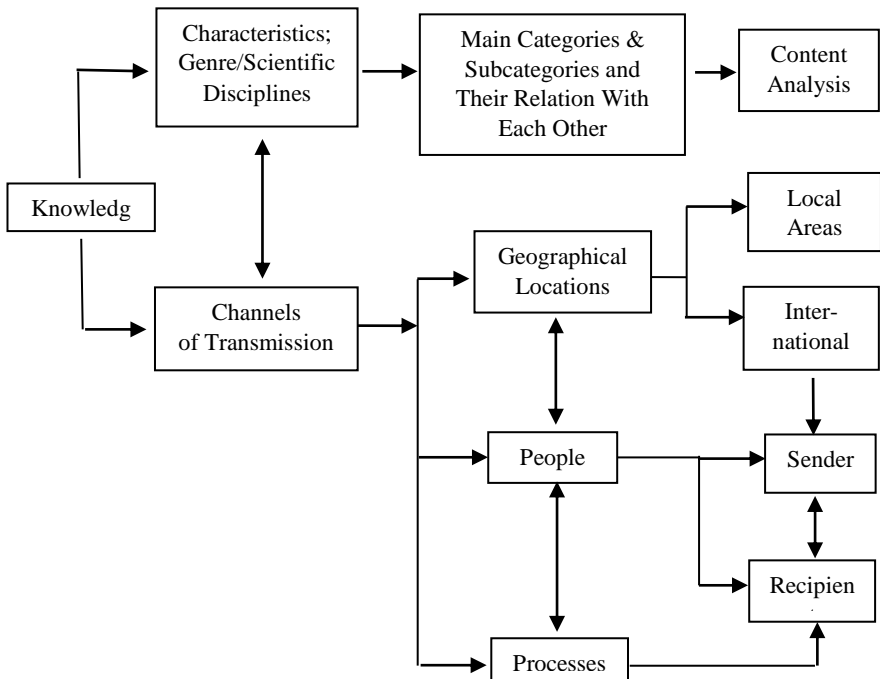
If the creation of knowledge is by itself a challenge and huge efforts go into it, the promotion of knowledge is by itself a bigger challenge (Argote et. al., 2000; Levin & Cross, 2004). There are complex processes involved in the transmission of knowledge. In the process of knowledge transfer various patterns have been observed. One of them is that people are more willing to receive and give useful knowledge when trust exists (Andrew & Delahay, 2000; Abrams et al. 2003; Levin & Cross, 2004; Wang & Noe, 2010). This is usually the case when it comes to academic materials. In the case of Sultan Bahoo the transfer seems to be done through academic and cultural materials.

### 3. Methodology

As stated earlier the objective of this study is to analyze and identify the knowledge transfer channels in the case of Sultan Bahoo related materials. The methodology of this study is a mixed method approach to research mainly descriptive and analytical. It is originally based on a model by Bekkers & Bodas Freitas (2008), in terms of the data collection which was done during 2017 and the first half of 2018. However, the one utilized here is adapted to the need of our study. For that particular reason there are a number of different steps included so that the objective can be achieved.

The first step is the identification of the types of materials through which the knowledge of Sultan Bahoo is transmitted; in which format they are transmitted and what is their genre. Second, a content analysis should be performed so that it is clear what type of content we have on hand. Third, the channels of transmission will be analyzed according to the following figure:

**Fig.1)** Model of knowledge transfer in academic and cultural contexts



During the analysis the factors related to every step of the process will be discussed.

#### 4. Analysis

##### Step 1: Characteristics; Genre/ Scientific Disciplines

In this step, the main characteristics of the knowledge of Sultan Bahoo will be analyzed and explained. The main subject identified is religion. Religion as the main discipline

##### Step 1.1: Main Categories and Subcategories and Their Relation with Each Other

The main categories and subcategories are depicted in the following diagram:

**Table 1)** Characteristics of the knowledge being transferred.

Characteristics of the Knowledge				
Main Discipline	No.of Categories	Main Categories	Sub-Categories	Language
Religion: Islam- SUFISM	1.1	Literature	Poetry	Punjabi Spanish English
	1.2	Music	<i>Kawwali</i>	Punjabi
	1.3	Research	Conference Papers Published Articles Mphil Theses	English English English

1. As it can be seen in the table above, the main discipline that is transferred is religion, in this case Islam and within Islam Sufism.

1.1 Sufism in this case is being transferred through literature under the subcategory of poetry and in Punjabi as the original language of

transmission, which in turn is then translated into English and Spanish languages.

1.2. In the case of the category of music, the genre is *kawwali* and this is transferred in Punjabi language.

1.3. In the case of research, the subcategories are conference papers, published articles and MPhil theses which are transferred in English.

### **Step 1.2: Explanation of Subcategories and Their Relation with Each Other**

- a. Transfer through literature: In this case, the genre utilized to transfer the knowledge of Sultan Bahoo is poetry. The transfer occurs through books and their translations.
- b. Transfer through music: The transfer of knowledge that involves *kawwali* and poetry.
- c. Transfer through research: Research can happen in various forms such as scientific article writing, conference papers and theses writing for a degree program.

In some cases these overlap. For example in the case of poetry recitation, an event will relate to literature as well as music. The same occurs in the case of research. Research is by nature an academic and scientific process. When holding a conference for example, this will happen with relation to literature and poetry and with relation to research. The main category is then transferred through the subcategories that are related to each other.

### **Step 1.3: The Knowledge Content of Sultan Bahoo's Poetry**

An important point of discussion is not only the transfer of knowledge but also what type of knowledge is being transferred. In this regard, the three subcategories of poetry, *kawwali* and research are very much interrelated since *kawwali* and research are actually based on the poetry of the author.

Maldonado Garcia (2014) had explored the content in Sultan Bahoo's poetry. These were the findings:

The research analyzed the poetry contained in the book titled *Death Before Dying*. The Sufi Poems of Sultan Bahoo that contained poems which were analyzed for thematic content through frequency analysis. Seventy poems were extracted and the analysis revealed a number of themes within the poetry.

The topics that were found in the poetry of Hazrat Sultan Bahoo were the following:

1. Love (effects of): The great majority of the poems of Sultan Bahoo talk about love. In fact, in the analysis it shows that in 70 poems there were 105 recurrences related to the effects of love, using different words. The term "love", it is the most important topic in the poetry of the Sufi and it presents 38 counts throughout the 70 poems. Other terms like "loved, beloved, companion" appear 37 times. Another term included in the love is "heart" and its varieties, present with 30 frequency counts. The total accounts for 105 recurrences.

Sultan Bahoo approaches this topic from various points of view:

- a. The heart afflicted by love suffers and this pain is an important dimension of the Love of Allah.
  - b. The pain suffered to attain the agreement or union with the Beloved has certain benefits which in Sultan Bahoo's concept are greater than any benefit from this world, even greater than scholarship.
  - c. The metaphorical information with which the pain is expressed has significant value in the expression of the pain's magnitude: "their bodies are on fire", "the sacrifice of worldly treasures", "churning milk and yoghurt", "spirits boiling" etc.
2. The second most important recurrence in terms of frequency is the "Unity." This is as well the basis of the pain and the love. There is no end to the pain until unity with the Beloved is achieved. Terms related to unity (including metaphorical terms like "death", "life" and "Ecstasy." It also includes the term "Hoo" or "Bahoo" as these terms mean "with God" indicating unity. The collective count of these terms is 100.
  3. The following term in order of frequency is "God". God is represented by various words according to the semantic content of the words. These are "Lord", "Allah", "God", "You", "Truth". "The Friend",



”He”, etc. Poem number five has a recurrence level of 11 counts. Whereas the total recurrences in the 70 poems is of 49.

4. The “Sacrifice” which relates to the pain and unity is present with a recurrence level of 20.

5. The “Faith” is related to the concept of love and pain as well as the guide. The concept of faith is as important as the concept of love. The recurrence of this term appears 18 times.

6. “Visibility of the love” through the mystics. The mystics and Sufis make the love visible through their teachings and relationships with followers and other people. The frequency of this term is 18 times.

7. “Remembrance” is another pillar of the unity with God. This pillar or tenet leads to the unity as well.

8. “The Guide”: This relates to the fact that all believers need to have a teacher or someone who can direct them properly in the pursuit of attaining religious knowledge, conduct their lives in the right direction and receive spiritual guidance. This point is reinforced 11 times in his poems.

The content mainly explains how humans need to conduct their life as far as love for the Creator is concerned and the level of union with God that a human must have.

## **Step 2: Analysis of Transmission Channels**

In this step transmission channels will be analyzed from the point of view of (1) geographical location (2) people involved in the transmission and receiving of the knowledge (3) the processes involved in this transmission.

### **Step 2.1. Geographical Location**

Through a number of processes the knowledge of Sultan Bahoo is transferred to various geographical locations that have been divided into the following:

- a. Locally within countries
- b. Internationally

The origin of the knowledge that Sultan Bahoo wanted to transmit in terms of geographical area during the life of Sultan Bahoo was

originally India. With the passage of time India was divided into India, Pakistan and Bangladesh. For the purpose of our study these geographical areas will be treated under the category of “local areas” or “countries of origin” In this regard, the number of potential receivers or recipients of the knowledge as far as availability in the concerned area of origin through the languages of the areas goes as follows:

**Table 2)** Geographical location of the origin of the knowledge and subsequent transmissions. Local areas.

<b>Geographical Location in the Areas of Origin</b>		
<b>Countries of Origin</b>	<b>Language of Transmission</b>	<b>Population</b>
Pakistani Punjab	Punjabi	92,721,700
Indian Panjab	Panjabi	29,258,970.
Bangladesh	Punjabi	23,700

After the knowledge was transmitted in the local areas through Punjabi language in Pakistan and India as main areas of origin, it spread within the two countries through the translation into other local languages:

**Table 3)** Geographical location of the origin of the knowledge and subsequent transmission in the local areas through translation.

<b>Geographical Location in the Areas of Origin Through Translation into Other Local Languages</b>		
<b>Countries of Origin</b>	<b>Language of Transmission</b>	<b>Population</b>
Pakistan, India, Bangladesh	Urdu	163,095,930
India	Hindi	378,000,000

In addition to the countries of origin the knowledge of Sultan Bahoo was translated to other international languages. In this regard the

expansion of the knowledge of Sultan Bahoo reached international levels through the translations to western languages:

**Table 4)** Geographical locations of transmission in international areas through translation.

<b>International Geographical Locations in International Areas</b>		
<b>Countries</b>	<b>Language of Transmission</b>	<b>Population</b>
Spain, United States, Central America, South America (Except Brazil) Some Countries in Africa (Like Morocco And Congo).Philippines. A Total of 48 Spanish Speaking Countries and The North Part of Morocco.	Spanish	527,976,150
Britain, United States, Canada, Australia and All English Language Countries and Speakers All Over the World	English	983,522,920

English and Spanish languages are the second and third most spoken languages of the world after Chinese (Maldonado Garcia, 2013). This is makes for an ease factor during the transfer of knowledge through language in international areas.

Finally, the calculation of the total number of potential receivers of the knowledge will be performed:

**Table 5)** Total number of potential recipients the knowledge is made available to through language.

Total Number of Speakers According to Language	1,191,076,450	Approximate access and expansion to the complete world through the above mentioned languages.
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In spite of the above mentioned number of speakers, we need to have in consideration that the number of English language speakers is

not absolute. More and more people are learning this language all over the world every day. Furthermore, the populations of the countries of origin may speak different languages, as well as English. In this case, the number of Punjabi/Panjabi language speakers that may speak Urdu and English is not known. This indicates an element of language overlap in some of the speakers. Hence, these numbers are not absolute. In addition, Muslims in India may have informally translated some of Sultan Bahoo's works to other Indian languages such as Tamil and others. The same may be the case in Bangladesh.

According to the above table the total possible spread or knowledge transfer in the works of Bahoo in terms of speakers is of 1,191,076,450 speakers of the above mentioned languages or approximately 15.88% of the world population.

### Step 2.2. People Involved in the Transmission

Transmission of knowledge requires the involvement of institutions as well as people. The following is an analysis of the people involved in the transmission of knowledge of Sultan Bahoo per discipline:

**Table 6)** Involvement of institutions and the people affiliated with these institutions per discipline

Involvement Of Institutions And Their People					
Main Discipline	No. of Categories	Main Categories	Sub-Categories	Institutions	People
Religion: Islam- Sufism	1.1	Literature	Poetry	Book Publishers Universities Religious Institutions Conference Halls	Writers Translators Professors Teachers Religious Leaders And Workers

	1.2	<b>Music</b>	<i>Kawwali</i>	Concert Organizers Music Agents Music Halls TV/Radio Stations	Song Writers Singers Music Bands Tv Producers And Other Personnel
	1.3	<b>Research</b>	Conference Papers Published Articles MPhil Theses	Religious Institutions Universities Research Institutes Conference Halls	Professors Researchers

The previous table shows the involvement of people according to the category they are involved with.

**Table 7)** Involvement of the sender in relation to the receiver

<b>Involvement of Sender and Receiver</b>				
<b>No. of Categories</b>	<b>Main Categories</b>	<b>Sub-Categories</b>	<b>Sender</b>	<b>Receiver</b>
1.1	Literature	Poetry	Writers Translators Professors Teachers Religious Leaders and Workers	Readers of Poetry Professors Students
1.2	<b>Music</b>	<i>Kawwali</i>	Song Writers Singers Music Bands TV Producers and Other Personnel	Music Lovers

1.3	<b>Research</b>	Conference Papers Published Articles Mphil Theses	Professors Researchers Students	Other Professors And Researchers Students
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In this regard, people is not an independent category, it is related to the processes they fulfill. In this regard the processes involved in the transmission is the last step of the analysis. These processes are in no way independent. Rather they are very much interrelated to the people and the discipline themselves.

### Step 2.3 Processes Involved in the Transmission

There are several processes involved in the transmission of knowledge. These are the following:

**Table 8)** Processes through which knowledge transfer takes place

<b>Processes</b>				
<b>No. of Categories</b>	<b>Main Categories</b>	<b>Sub-Categories</b>	<b>Processes</b>	<b>Receiver</b>
1.1	<b>Literature</b>	Poetry	Writing Translation Teaching	Readers Of Poetry Professors Students
1.2	<b>Music</b>	<i>Kawwali</i>	Songs Writing Cd And Video Recording Video Recordings Concerts	Music Lovers
1.3	<b>Research</b>	Conference Papers Published Articles Mphil Theses	Research Conference Presentations Article Publication Degree Programs (Theses)	Other Professors, Researchers Students

### 2.3.1. Spreading knowledge through writing and translation

There is no doubt that language is a vital factor in knowledge transfer. Shared language enhances communication in general exchanges (Kogut & Zander, 1992). Language opens the doors of communication among cultures. For this reason, when the works of any author are translated to any particular language, the literary works are made available to the people of that particular culture and society. The works of the writers and the translators are of major importance. A translator is the person who will interpret the works of an author and through his mind and writings, the door of the new culture opens. According to Hedlund (1999) “For knowledge to be exchanged and combined, there has to be a shared medium of communication. People have to be able to make sense to and of each other. One aspect of this is shared spoken general language.” And so language is an important medium of international knowledge transfer.

During his lifetime, Sultan Bahoo, wrote a number of books, which different sources cite as being 140 in number in Persian and Punjabi. Nevertheless, only some of them have been recovered, some sources cite 30 and others cite 40. However, many authors, as explained before, are translating his work to different languages. In this regard, language is a sizeable source of knowledge expansion for this author.

In any case, the important fact is that Sultan Bahoo has become, indeed, a pillar of knowledge, not only for those who speak Punjabi. His Punjabi *Abyaat* are now progressively being translated into other languages such as, and first of all, Urdu. There are also translations into Hindi. However, most importantly, there are translations into European languages like Spanish (in the book “*Los grandes poetas místicos del Pakistan*” by the Pakistan Academy of Letters, 1995) and English (*Heart Deeper than Ocean* by Dr. Awan, (2017) and others like the translation of Jamal Elias titled “*Death Before Dying*,” 1998).

Considering the fact that English and Spanish are two of the three most spoken languages in the world, these translations are, indeed, an achievement in terms of knowledge transfer for the existing cultures of Pakistan and India and also for the English speaking countries’ societies as well as those which are Spanish speaking.

There are several organizations promoting the consistent publication of the books of Hazrat Sultan Bahoo. One of them (and a very prolific one) is MUSLIM Institute. A Sufism oriented organization with headquarters in England and Pakistan. However, there are many publishers promoting the works of Hazrat Sultan Bahoo, in both India and Pakistan in various languages.

Some of the books that have been recorded are the following:

1. **Ain ul Faqr.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: January, 2016 (Edition 30). Al-Arifeen Publications. Lahore, Pakistan.
2. **Ameer ul Konain.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: March, 2011 (Edition 2). Al-Arifeen Publications. Lahore, Pakistan.
3. **Aqal-e-Baydar.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: March, 2013 (Edition 4). Al-Arifeen Publications. Lahore, Pakistan.
4. **Asrar ul Qadri.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: September, 2011 (Edition 2) Al-Arifeen Publications. Published from: Lahore, Pakistan.
5. **Kaleed-ut-Tauheed Kalaan.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: January, 2015 (Edition 4). Al-Arifeen Publications. Lahore, Pakistan.
6. **Kaleed ut Tauheed Khurd Majalisa tul Nabi, Risala Ruhi Shareef.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: September, 2013 (Edition 14) Al-Arifeen Publications. Lahore, Pakistan.
7. **Majalisa tul Nabi Risala Runi Shareef.** Translated in Urdu: Said Ameer Khan Niazi Persian & Urdu Translation Published in: September, 2013 (Edition 14). Al-Arifeen Publications. Lahore, Pakistan.
8. **Mehk ul Faqr Kalan.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: October, 2011 (Edition 3). Al-Arifeen Publications. Lahore, Pakistan.
9. **Noor ul Hudaa.** Translated in Urdu: Said Ameer Khan Niazi. Persian & Urdu Translation Published in: March, 2013 (Edition 6). Al-Arifeen Publications. Lahore, Pakistan.



This is an example of some of his translated books, although there are many more published not only in Pakistan but in USA and other countries. Furthermore, other authors are making compilations of the works of Hazrat Sultan Bahoo with their English translation such as:

1. Elias, Jamal J. (1998) *Death Before Dying. The Sufi Poems of Sultan Bahu*. University of California Press. Los Angeles, California.
2. Z.A. Awan (2017) *Sultan Bahoo. Heart Deeper than Ocean*. Al-Arifeen Publications. Lahore.
3. Kirmani, S.A.A. (2000). *Biography of Hazret Sultan Bahu*. Azim and Sons, Pub. Alkarim Market Urdu Bazar Lahore.

### 2.3.2 Spreading knowledge through music and musical events

Many singers and composers have created adaptations of the *kalam* (speech) of Hazrat Sultan Bahoo. This *kalam* is spread through various genres of Sufi music such as *kawali* and *kafi* genres. If we relate music with language his *kalam* is usually transferred in Urdu and Punjabi. Famous singers of Pakistan and India do transfer his *kalam* through this medium.

Various musicians have transferred the *kalam* of Hadrat Sultan Bahoo to the masses. In fact, this is a very effective way of transmission for the illiterate which are high in number in Pakistan and India. Given the literacy rate (54.9% in 2009 according to the CIA reports (Maldonado Garcia, 2016)). Even if they cannot read, the *kalam* may be able to reach them through *kawali*<sup>1</sup> or any sort of musical transmission.

The following table depicts a few of the artists who transfer the *kalam* (speech) of Hazrat Sultan Bahoo through the process of music and music creation:

**Table 9)** Singers who transmit the *kalam* of Hazrat Sultan Bahoo

<b>Singers Who Transmit or Have Transmitted the <i>Kalam</i> of Hazrat Sultan Bahoo Through Their Music</b>	
<b>Pakistan</b>	<b>India</b>

<sup>1</sup> Islamic songs in Urdu or Punjabi.

Abdul Rauf Rufi	Habib Painter (Late)
Abida Parween	Hans Raj Hans
Akhtar Qureshi	Harshdeep Kaur
Alam Lohar	Javed Ali Sajjan
Arif Lohar	Muhammad Rafi (Late)
Badar Miandad Qawwal (Late)	Munnawar Masoom
Hina Nasrullah	Nooran Sisters
Ibrar Ul Haq	Pooja Gaitonde
Imran Aziz Mian	
Muhammad Boota Sultani	
Muhammad Iqbal Bahoo <sup>2</sup>	
Noor Jahan (Late)	
Owais Raza Qadri	
Pathanay Khan (Late)	
Rahat Fateh Ali Khan	
Raja Hamid Ali	
Reshma Murshid (Late) <sup>3</sup>	
Roshan Ara Begum (Late)	
Shahbaz Qamar Fareedi	

<sup>2</sup> Muhammad Iqbal Bahoo was born in India and settled in Lahore after the partition. He also received the Sultan Bahoo award (Tamgha-i-Imtiaz) in 2008 from the Government of Pakistan.

<sup>3</sup> He was awarded Sitara-e-Imtiaz from the Government of Pakistan.

Sufi Ghulam Shabbir & Ramzan Sultani	
Sultan Rahi (Film Star)	
Syed Fasihuddin Soharwardy	
Ustad Hamid Ali Khan	
Ustad Nusrat Fateh Ali Khan (Late)	
Ustad Shaukat Ali Khan	

His verses are sung in many genres of Sufi music including *kawwali* and *kafi*,<sup>4</sup> and tradition has established a unique style of singing his couplets.

Interestingly enough there is a group of Korean singers who sing *kawwali* in Urdu mixed with Korean language.<sup>5</sup> Although they are not known until today for singing the kalam of Hazrat Sultan Bahoo.

### 2.3.3. Spreading knowledge through conferences and seminars

Another way in which the knowledge of Sultan Bahoo is spread is through conferences and seminars where the speakers have conducted research on some area of the knowledge of Hazrat Sultan Bahoo. It seems that at some point in time, the knowledge content that Hazrat Sultan Bahoo tried to spread was a part of the curriculum in schools. This is not the case nowadays. For this reason it is important in order to spread knowledge and not only knowledge but correct, scientific knowledge that scholars of humanities and social sciences including religious and comparative religious studies engage on the study of his literature. These studies have been recorded in the Persian and Punjabi departments of various universities such as the Punjab University, Lahore (2016, 2017),<sup>6</sup> COMSATS (2016)<sup>7</sup> and other educational organizations usually in collaboration with MUSLIM Institute.

<sup>4</sup> Types of Sufi songs.

<sup>5</sup> Korean Qawwali "Taal" <https://www.youtube.com/watch?v=0-y5a6OxBIA>

<sup>6</sup> Rumi and Bahu's teachings could bring positive revolution: Bani Asadi. <http://pu.edu.pk/home/section/exam/7209>

Recently various conferences on the topic of the literature of Hazrat Sultan Bahoo were conducted in Pakistan. An example of how this knowledge is transferred through conferences is the following. An international conference conducted in December 2014 in Islamabad by MUSLIM Institute compared the teachings of Mevlana Jalaluddin Rumi and Hazrat Sultan Bahoo. The topics covered during the conference were various. The speakers were also of varied nationalities and ethnic backgrounds. This information is recorded in MUSLIM Institute's website<sup>8</sup>.

In the view of the Ambassador of Bosnia and Herzegovina to Pakistan the teachings of both Sufis "promote universal love and can promote dialogue between apparently diverse civilizations over the globe." According to Muhammad Saleem Mazhar, (professor of Persian language) "the teaching of Sufis are still present in our hands and we can solve our social issues by practicing them. It also brings non-Muslims closer to Muslims." Jononov Sherali, Ambassador of Tajikistan to Pakistan the teachings of both Sufis "give the lesson of love for humans (...). Spirituality is the main link between Central Asia and South Asia. (...) According to their philosophy, heart of a human being is a place where Allah Almighty reveals and thus enlightens our souls." He quoted Hazrat Sultan Bahoo as saying "the body of yours is the dwelling of true Sustainer."

Pir Syed Ibrahim Shah, Minister of Religious Affairs and Inter-Faith Harmony stated that "The youth should develop reading habits and follow Sufi teachings. (...) Sufi teachings are based upon the notion of unity and that is our splendid future. Hadrat Sultan Bahoo and Hazrat Mevlana Rumi taught us love, peace, mutual harmony and brotherhood."

Nurali Nurzad of Khunjad State University, Tajikistan stated that the "books of Hadrat Sultan Bahoo and poetic work of Hadrat Mevlana Rumi teach us about Faqr (Spiritual excellence). Apparent knowledge is also acquired. When we study the books of Hadrat Sultan Bahoo, new

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<sup>7</sup> Kamran Lashari (2016) "Mystical Teachings of Hazrat Sultan Bahoo and Modern Era" on 8th December, 2016

<http://ww3.comsats.edu.pk/ciitblogs/BlogsDetailsOuter.aspx?ArticleId=123332>

<sup>8</sup> [www.muslim-institute.org](http://www.muslim-institute.org)

secrets are disclosed. I want to translate his books in Tajik language because every line of his sayings is researchable and it has very delicate words of Persian language. Hadrat Sultan Bahoo considers the continuous effort superior to miraculous efforts and urges upon making persistent efforts.”

Aalia Sohail Khan stated that the focus should be on the mystical teachings and the promotion of social balance and equity. Farid ud Din Khan from University of Information Technology and Sciences, Dhaka, Bangladesh stated that society is in dire need of spiritual knowledge and social justice. In the case of Mevlana Rumi he presented the purpose of human beings while Sultan Bahoo proposed the means to achieve the purpose at the same time that his verses created a need for divine union with the human as all Sufis do. The relationship with God needs to be stronger than our relationship with this world.

Zafar Ullah Khan, Special Assistant to Prime Minister of Pakistan on Parliamentary Affairs stated that both Sufis presented similar philosophies of love towards humanity and divinity. Humans are the center of the universe and need to bow to Allah subhanawatallah. Sectarianism needs to be eliminated through the promotion of justice, equity, equality and moral values.

Ali Asghar Chishti from Allama Iqbal Open University, Islamabad stated that Shariah and mysticism are related as mysticism is the practice of the Shariah. According to him the Sufis emphasized the spending of live according to Quran and Sunnah. He further stated that Islam is facing criticism in today’s world because of the performance of actions that go against it. The performance of the correct deeds can only be achieved through spiritual awakening.

Sikandar Ismail Khan, Federal Secretary, Ministry of Overseas Pakistanis & Human Resource Development explained that the friends of Allah subhanawatallah have kept on inviting people towards closeness with Allah but our ego comes in the middle of this closeness. Through the control of ourselves peace can be brought in the world.

Erkan Turkmen from Konaya Karatay University, Turkey stated that different regions have given the same message through the utilization of

different languages. The poetry of these Sufis, in fact comes from the interpretation they made of the Quran. Hazrat Sultan Bahoo had truly emphasized on the attainment of spiritual education.

Sultan Ahmad Ali stated that the true literary and spiritual legacy of Hazrat Sultan Bahoo in the form of 140 poems is still unexplored. While his Punjabi poetry has been researched his Persian language work needs to be studied.

The above is just one example of the research and knowledge that these conferences convey. This knowledge is usually recorded in conference proceedings and the websites of the event organizers.

Another conference held in March of 2013 the "Three day International Hadrat Sultan Bahoo Conference" had other topics related with Hazrat Sultan Bahoo's knowledge in consideration. These topics are as follows:

- Hazrat Sultan Bahoo in contemporary times
- Global impact of Hazrat Sultan Bahoo
- Comparative Study of Hazrat Sultan Bahoo
- Intellectual dimension of Hazrat Sultan Bahoo
- Hazrat Sultan Bahoo: a spiritual & literary leader.
- Youth interaction on Hazrat Sultan Bahoo as a role model

These are the topics usually up for study by scholars in these types of conferences.

#### 2.3.4. Spreading knowledge through research

In the research scene two types of research formats have been noted. These are Master and MPhil degrees dissertations as well as research articles.

In this regard some notable contributions are the following:

#### **Master and Mphil Theses**

- Numan Ahmad (2014). A Comparative Study of Mysticism of John Donne and Sultan Bahu (National University of Modern Languages)

- Tariq M Saleem (2009). *Maarifat e Elahi aur sifa'y batin: Data Ganj Bakhsh Farid udin Masood aur Sultan Bahoo ke afkaar ka taqabli e tajziata mutalia* (Allama Iqbal Open University, Islamabad)
- Bashir Ahmad (2013). *Abyat e Bahoo ke Urdu tarajim ka taqabli mutalia* (Allama Iqbal Open University, Islamabad)
- Salah Muhammad (2013). *Shah Hussain, Sultan Bahoo te Waris Shah: chonvein Punjabi classical shaira'n de kalaam wich akhana'n da wartara* (Allama Iqbal Open University, Islamabad)
- Muhammad Nasir Khan (2009). Educational thoughts and practices of major Sufic traditions in Indo Pak sub-continent: a case study of Sultan Bahoo. (International Islamic University, Islamabad)
- Rabia Azam (2010). *Hazrat Sultan Bahoo ka nazria Faqr: Islami ta'leemaat ki roshni mein tehqeeqi mutalia* (Bahauddin Zakariya University, Multan)
- Muhammad Ameen (2015). *Tajzia'ti o tatbeeqi mutalia: Hadith e Nabwi (SAW) aur Sultan Bahoo ki Sufi fikr.*
- Kulsoom Fatima Sayyed (1989). *Ahwal o aasar o afkar Hazrat Sultan Bahoo* (National University of Modern Languages)
- M Ahmad Nawaz (2017). Reaching the Divine Presence: A Textual Analysis of Hazrat Sultan Bahoo's poetry (National University of Modern Languages, Islamabad)
- Iqra Khalid (2018). Metaphoric Representation of Fortunate Bride (Sada Suhagan) in Sultan Bahoo's Poetry (National University of Modern Languages, Islamabad)
- Najat Ullah Shah (2018). Study of Mysticism in Abyat e Bahoo and selected works of Wordsworth, a formalistic approach (Qurtuba University of Science & Information Technology)

Research articles:

- Rashid Menhas, Saira Akhtar and Norina Jabeen (2013). Sociological Analysis of Sufism (A Case Study of Hazret Sultan Bahu, Shorkot, Pakistan). *International Journal of Academic Research in Business and Social Sciences*. Vol. 3 (9): 296-301.
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  - Munir Ahmad Mughal (2011) Sultanul-'Arifin Hadrat Sultan Bahoo (R.A) Ki Qur'an Fahmi (The Understanding of the Holy Qur'an by Sultanul-'Arifin Hadrat Sultan Bahoo).

**Research articles presented at International Hazrat Sultan Bahoo Conference organized by MUSLIM Institute on 20-21 March (at Islamabad) & 26 March (at Lahore) 2013:**

- Hadrat Sultan Bahoo's Proposed Human Society by Prof. Dr. Daud Awan
- Crisis of Character & Hadhrat Sultan Bahoo by Prof. Jalil Aali
- Challenges of Contemporary Period and Teachings of Hadhrat Sultan Bahoo by Syed Haroon Ali Gilani
- The Great Spiritual Leader Hadrat Sultan Bahoo's Teachings in the Context of Elevating the Contemporary World Order and Human Society by Dr. Farid Uddin Khan (Dhaka, Bangladesh)
- Global Peace & Teachings of Sultan Bahoo by Mr. Ashfaq Gondal
- Application of Hadrat Sultan bahoo's Vision in 21st Century by Prof. Hamayun Ehsan
- Sultan Bahoo, Punjabi Poet and Sufi Mystic by Dr. Gerhard Bowering (Yale University, New Haven, USA)
- Ennobling Power of Sultan Bahoo's Poetry by Dr. Aaliya Sohail Khan
- The works of Hadrat Sultan Bahoo and Azeri poets. Their Sufi views by Dr Elbayi Magsudov (Nakhchivan State University, Azerbaijan)
- Some Mystical Moments with a "Sultan" by Mr Afsar Rahbeen (Afghanistan)
- Hadrat Sultan Bahoo & Iqbal's Concept of Faqr by Prof. Ehsan Akbar
- Time; As Understood by Hadrat Sultan Bahoo by M. Ali Iftikhar (MUSLIM Institute – UK Chapter)
- Bridal Symbolism in Sultan Bahoo's Poetry by Dr. Tanvir Anjum



- Without mentor, no one has attained by Prof Khawar Saeed Bhutta
- Desire for Divine: Hadhrat Sultan Bahoo & Human's Purpose of Life by Dr Dildar A Alvi
- A review of the moment for implementation of Deen in Sub-Continent, factual situation of Hadrat Sultan Bahoo's period & his contribution by Rana Abdul Baqi
- Sultan Bahoo's Concept and Depiction of Mystical Love. A Semantic Analysis by Dr Maria Isabel Maldonado Garcia
- *Sultan Bahoo ki farsi ghazal main falsfa-e-wahdat ul wajood ki fikri ma'nviat* by Dr. Abdul Aziz Sahir
- Hadrat Sultan Bahoo's Concept of recognition of Allah/Gnosis (Irfan) by Dr. Ghulam Reza Aevani (Iran)
- Sultan Bahoo's Epistemology by Dr. Sughra Sadaf
- Hadrat Sultan Bahoo's message and the Youth by Mr. Waleed Iqbal

**International Conference on "Sultan Bahoo & Melavna Rumi" 9 December, 2014 at Islamabad, organized by MUSLIM Institute:**

- Man, the Crown of Creation; Focus of the Teachings of Sultan Bahoo & Mevlana Rumi by Dr. Nurali Nurzad (Tajikistan)
- Social balance & equity and teachings of Sultan Bahoo & Mevlana Rumi by Dr. Aalia Sohail Khan
- Concept of "Allah is sufficient, all else is lust" for balance in society as described by Sultan Bahoo & Mevlana Rumi by Dr. Farid Uddin Khan (Dhaka, Bangladesh)
- Inculcating humility and patience among humans through Philosophy of Sultan Bahoo & Mevlana Rumi by Dr. Saleem Mazhar
- Different dimensions of Knowledge and its sources in the teachings of Sultan Bahoo & Mevlana Rumi by Prof. Dr. Erkan Turkmen (Konaya Karatay University, Turkey)

## **5. Discussion and Future Considerations**

The study has exposed a number of channels of the knowledge transfer of Sultan Bahoo as well as the main themes of the knowledge and the processes and people involved in the transfer. A future study could consider expanding the channels of transfer to include more languages and translations; for example engaging translators of different

languages starting with the languages of the Muslim countries or where Muslim population is present and then expanding to other European languages such as French, German, etc. Translations through Spanish language could be expanded as there are not many books in this language. Films could be made about the life of Sultan Bahoo by focusing on the knowledge, including it in the national curriculum of Pakistan and other countries, etc. The research, by uncovering which methods the knowledge is transferred through, unveiled that there are endless opportunities for expansion through language transfer in terms of translation through different languages, books writing, conferences and events, music events and recordings, research, etc. Future studies may determine which other methods of knowledge transfer can be explored so that the knowledge Sultan Bahoo intended to transmit can be done through many more channels .

## **6. Conclusion**

The purpose of this research was to analyze the methods of knowledge transfer of Hazrat Sultan Bahoo's poetry, as well as what type of knowledge is being transferred. It became clear that Hazrat Sultan Bahoo's teachings are universal for all mankind, genderless; for women, men and children, in other words, the complete humanity. The most important methods of transfer have been analyzed as well as the spread and thematic of the knowledge. Obtaining the thematic recurrences or frequencies the researcher was able to obtain a system of hierarchy on the most important topics present in the poetry of Hazrat Sultan Bahoo. The research identified various methods of knowledge transfer such as books, music, events, research, etc. In the future, perhaps including the knowledge in the national curriculum, movies and other methods of knowledge transmission, could expand the knowledge of the Love for the Creator.

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