

**Beyond Romance: Human Experience, Social Consciousness, and Spiritual Transformation
in Mian Muhammad Bakhsh's Saif-ul-Malook**

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ABSTRACT

Saif-ul-Malook is one of Mian Muhammad Bakhsh's important works of Punjabi Sufi poetry, and through the story of love, he has included the inner meaning of life and spiritual change. While the story is told through Prince Saif-ul-Malook's quest for Badi-ul-Jamal, there is much more to it than the romance of desire and love. The work is about human struggles, desires, sufferings, endurance, growth in moral values and pursuit of ultimate truth. In this study, the representation of human, social and spiritual realities is explored in Saif-ul-Malook, and how Mian Muhammad Bakhsh transforms lived human experiences into the ethical and spiritual reflection is explored. This is done by using qualitative textual and interpretive analysis in examining selected themes, episodes, metaphors and symbolic situations in the poetic narrative. Especially, love and separation, worldly desire, ego, hardship, courage, self-purification, knowledge, and the individual's progress towards spiritual realization. The challenges faced by the main character serve as both symbols of the human struggle and as steps in the Sufi path towards Divine Reality. The results indicate that there is a close relationship between individual experience, ethical awareness, social responsibility and spiritual development in Saif-ul-Malook. The study concludes that Mian Muhammad Bakhsh's poetry has a lasting impact because he uses everyday experiences to bring out the deep spiritual message, which also encourages consideration of moral behavior, human life, and the search for spiritual fulfillment. Although scholars have investigated the mystical symbolism and cultural importance of Saif-ul-Malook, little research has been done to look at how the aspects of human suffering, social ethics and spiritual metamorphosis are interrelated.

Keywords: Mian Muhammad Bakhsh; Saif-ul-Malook; Punjabi Sufi Poetry; Ground Realities; Human Experience; Spirituality; Sufism; Moral Transformation.

INTRODUCTION

Mian Muhammad Bakhsh 1830-1907 is one of the most important poets of Punjabi Sufi poetry, whose works are noted for their mystical ideas, cultural expression, and moral reflections. Saif-ul-Malook is a famous poem written by Amir Khusro, which occupies a middle place in Punjab literature, and is the depiction of the journey of Amir's Prince Saif-ul-Malook, who is searching for Badi-ul-Jamal. The love story is a love story, but the underlying structure of the narrative is Sufi theology, that is the love of moving towards spiritual realization, from the world to the spiritual, from attachment to enlightenment (Schimmel 1975; Ernst 1997). Journey, separation, longing, all the symbolism of it, becomes a way to reflect on issues of self-development, morality and divine consciousness, and Bakhsh translates human emotions from one language into another.

The magical symbolism, spiritual ideas and literary importance of Saif-ul-Malook have been explored in previous scholarship. Concepts of dhikr (remembrance) and qalb (heart) have been examined as important

ones in studies, in which Bakhsh uses symbolic expressions to convey deeper spiritual meanings (Ashraf & Said, 2020). Likewise, studies of Bakhsh's poetic tradition highlight the importance of metaphor, allegory, and vernacular expression in communicating complex Sufi concepts that are intelligible within Punjabi cultural settings (Syed, 1968; Alam, 2026). In recent years, the social aspects of Saif-ul-Malook and its connection with moral values, justice, authority and opposition to social evil have been explored (Anwar & Perveen, 2025).

The existing studies, however, have focussed upon the mystical, symbolic and social dimensions of Saif-ul-Malook separately. Focusing on the interconnection between human experiences, social realities and spiritual transformation in the poem has not received much attention. This study aims to fill this lack which is the study of Saif-ul-Malook as a holistic understanding of man's struggle, moral growth and spiritual rejuvenation.

Bakhsh turns the commonplace experiences of love, separation, suffering, desire and moral struggle into "stages of inner purification and spiritual growth," the present research contends. The difficulties experienced by the protagonist are not only a narrative block, but also a symbol of the difficulties that are encountered during the human journey towards self-awareness and a greater truth (Schimmel, 1975; Ashraf & Said, 2020). Moreover, the poem illustrates the connection between spiritual growth and ethical and social responsibility, a correlation in which the transformation of the individual impacts on human relationships and communal living (Anwar & Perveen, 2025).

Through qualitative textual and interpretive analysis, the study examines how Saif-ul-Malook draws on personal experience and links it to the general themes of ethics, social awareness and spiritual attainment. This study attempts to integrate the human, social and spiritual viewpoints in order to provide a more holistic understanding of Mian Muhammad Bakhsh's poetry and also emphasizes the ongoing significance of Saif-ul-Malook as a literary depiction of the human condition.

Research Questions

1. How does Mian Muhammad Bakhsh represent human and social realities in *Saif-ul-Malook*?
2. How is love, suffering, desire, struggle, and moral conflict connected with the spiritual journey represented in the poem?
3. How does *Saif-ul-Malook* transform lived human experiences into ethical and spiritual teachings?

LITERATURE REVIEW

Punjabi Sufi poetry is a unique genre of literature where mystical themes, cultural experiences, and social issues are conveyed in an accessible manner through symbolic stories. In the mystical tradition, the words of human emotion, such as love, longing, separation and union, are often used as a way to convey the seekers' relationship with Divine Reality (Schimmel, 1975). Likewise, Sufi literature frequently conveys spiritual experiences in a metaphorical or symbolic manner, as mystical experiences are not always easily conveyed in the literal sense (Ernst 1997). These viewpoints give significant insight into Saif-ul-Malook in which human life itself is now a symbolic expression of spiritual change.

The study of Mian Muhammad Bakhsh has been mainly concerned with the mystical, symbolic and philosophical aspects of his poetry. Saif-ul-Malook is one of the important examples of Punjabi Sufi literature where the lover's journey is a reflection of the inner journey of the seeker. Ashraf and Said (2020)

explored the notions of dhikr (remembrance) and qalb (heart) in Saif-ul-Muluk, proving that Bakhsh is using symbolic language to convey spiritual awareness and dimensions of hidden reality. Their study emphasizes the need for an inner transformation and spiritual awareness, but its main emphasis is on the mystical symbolism and not the relation of spirituality and social reality.

Also, the symbolic and semiotic aspects of Bakhsh's poetry have been studied. From a transcendental semiotics perspective, Alam (2026) examines Bakhsh's poetry, suggesting that the metaphors, signs and cultural symbols are used as channels to convey metaphysical messages. It is a way of showing how common pictures and story elements become meaningful on a spiritual level. Although symbolic interpretation illuminates the inner dimensions of Bakhsh's poetic language, it offers only a few reflections on the impact of these symbols in the context of the lived realities of human experience, moral decision making, and social engagement.

The other aspect of scholarship which is of significance is the link between Bakhsh's poetry and social consciousness. The book Anwar and Perveen (2025) introduce is not simply a mystical romance, but a social criticism, moral reflection, and vernacular resistance. Their study highlights themes of justice, authority, empathy, coexistence, and criticism of social wrongdoing. This contribution expands the understanding of Bakhsh's poetry by demonstrating that spiritual expression can also engage with social realities. Nevertheless, further investigation is required to understand how social concerns and spiritual transformation operate together within the narrative structure of the poem.

The broader tradition of Punjabi literary studies also emphasizes the importance of vernacular expression in transmitting philosophical and spiritual ideas. Syed (1968) notes that Punjabi poetry frequently combines folk traditions, cultural symbols, and philosophical reflection, allowing complex ideas to remain connected with ordinary human experiences. This is especially true for Bakhsh's treatment of the Punjabi language, for he brings to the fore familiar emotions, characters, and social contexts to convey spiritual ideas.

Historical research in South Asian Sufism also reveals that regional Sufi practices coalesced with the local cultures, languages and social settings of which they were a part (Eaton, 1978; Ernst, 1997). These traditions did not promote the idea of separating spirituality from worldly life, but instead were linked to moral conduct and social duty. In this sense, Saif-ul-Malook may be considered a literary masterpiece in which the struggles of individuals serve as a means of moral development and spiritual awakening.

Existing scholarship has done much to shed light on the mystical, symbolic and social aspects of Saif-ul-Malook, but these approaches have tended to be isolated. There has been little focus on the intertwined connection of human experiences, social realities and spiritual change. Hence, this study tries to fill this gap by studying the work of Saif-ul-Malook as a single literary portrayal of human struggle, moral awareness, responsibility for the society and spiritual realization. It maintains that Bakhsh's poetic success is in the way he extracts and presents from ordinary occurrences, passion, suffering, desire, and conflict, ways of attaining self-awareness and a greater sense of spiritual understanding.

Theoretical Framework: Sufi Hermeneutics and Symbolic Interpretation

The theoretical framework of this research is Sufi hermeneutics and interpretation of the symbol, which is based on the analysis of Saif-ul-Malook, a literary representation of human experience, social consciousness, and spiritual transformation. In Sufi hermeneutics, the study of the inner message or meaning of the mystic text is emphasized, with the outer story often symbolizing the inner spiritual message. In the Sufi world, the word love, the word separation, the word journey, the word union, do not

have a fixed meaning; they are symbols of the journey the seeker takes through the world and its attachments with the goal of Divine realization (Schimmel, 1975; Ernst, 1997).

Bakhsh's poetic approach is based on the idea of symbolic interpretation. Metaphors and allegories are often used by Sufi poets as spiritual experiences can be difficult to put into words. Symbols like the lover (ashiq), the beloved (mahboob), the journey (safar) and the separation (firaq) are multiple-layered and link human emotion to spiritual states. The quest of the prince for Badi-ul-Jamal in Saif-ul-Malook can thus be read as a physical quest but also an allegorical journey of the soul journeying for perfection, knowledge, and Divine truth (Chittick, 1989; Ernst, 1997).

This framework also is based on the Sufi principles of *ishq* (love), *tazkiyah* (purification), *dhikr* (remembrance), and *ma'rifah* (spiritual knowledge). According to the Sufi teachings, love is a transformative energy that can lead the person out of the confines of the self and the world. The tribulations faced by the seeker are considered as opportunities for spiritual growth and the development of patience, humility and awareness. suffering and struggle in Saif-ul-Malook is not only considered as challenges within the story, but as a process of moral and spiritual growth (Schimmel, 1975; Nasr, 2007).

The framework also takes into account the connection between spiritual transformation and social ethics. In the past, the Sufi literature has linked the idea of purification with the notion of good human behavior, including compassion, fairness, and ethical relationships with others (Ernst, 1997; Eaton, 1978). The social themes discussed in Saif-ul-Malook, therefore, are not treated as independent issues, but as interrelated elements in the spiritual journey, such as morality, authority, empathy, human responsibility, etc.

The study is analysed on the bases of this theoretical prism at three levels which are interconnected:

1. **Literal Level:** The narrative journey of Prince Saif-ul-Malook, including love, separation, obstacles, and eventual union.
2. **Symbolic Level:** The allegorical meanings of characters, events, and metaphors as representations of inner human struggles and spiritual states.
3. **Spiritual-Ethical Level:** The transformation of individual experience into moral awareness, social responsibility, and movement toward Divine realization.

In this study the Sufi hermeneutics and symbolic interpretation is used to prove that the Saif-ul-Malook is a romantic story, a reflection of human life, as well as a spiritual guide. By this framework, Mian Muhammad Bakhsh is able to open the experience of love, suffering, and struggle for deeper insights into the universal experience of self-development, ethical consciousness, and spiritual fulfillment.

METHODOLOGY

The type of research design used in this study is qualitative type with interpretative approach specifically using textual analysis and thematic analysis of the Saif-ul-Malook by Mian Muhammad Bakhsh. Literary research falls under the category of qualitative methodology because it does not require the use of numbers to measure, but to explore the meanings, symbols, cultural expressions and philosophical ideas that are found in literary texts (Kuckartz, 2019).

The main source of analysis is the poetic text of Saif-ul-Malook, which is analyzed by close reading to recognize the recurrency of subjects, symbols and patterns of narration in the text, in relation to the human

experience, social realities and spiritual transformation. The study investigates Bakhsh in the light of Sufi hermeneutics and symbolic interpretation to gain insight into how Bakhsh represents the ordinary human experiences as moral and spiritual growth.

Thematic analytical approach is used to structure the interpretation in four interconnected dimensions:

1. Human Realities:

In this category, the experiences of love, separation, longing, suffering, desire, struggle and perseverance of Saif-ul-Malook are discussed.

2. Moral Realities:

This dimension is related to ethical values such as self-discipline, humility, patience, ego control and personal transformation.

3. Social Realities:

This section examines issues of justice, authority, empathy, social responsibility, and the moral implications of collective well-being.

4. Spiritual Realities:

This dimension explores the Sufi ideas of divine love, purification of self, remembrance (dhikr), spiritual knowledge (ma'rifah), and striving for realization of the Divine.

The historical, cultural and theoretical background is given with the help of secondary sources such as scholarly works on Punjabi Sufi literature, Mian Muhammad Bakhsh poetry and Sufi philosophy (Schimmel 1975, Ernst 1997). These sources help to place Saif-ul-Malook in the overall context of South Asian Sufism.

The analysis is an interpretive approach in which the elements of the text is studied at three levels, namely the literal meaning, the symbolic meaning, and the spiritual-ethical meaning. In this way, the study explores the correlation between the poet's personal experiences and moral consciousness, social duty, and spiritual awareness in Bakhsh's narrative poem.

Islamic History in Saif-ul-Malook

Mian Muhammad Bakhsh's Saif-ul-Malook provides a foundation of human experiences for spiritual and moral development. Love, suffering, desire and struggle are not opposed to spiritual development but rather Bakhsh uses them as crucial steps in the individual's search for greater meaning in life. The saga of Prince Saif-ul-Malook goes beyond mere narratives to serve as a metaphor for the human journey from emotional entanglements to self-awareness and spiritual insight. This relationship between life and soul and spiritual development is typical of the Sufi understanding that spiritual change is born out of confronting the challenges of life (Schimmel, 1975; Chittick, 1989).

Love, Separation, and Longing

Love (*ishq*) is the mainstay of the story of *Saif-ul-Malook*. On a superficial level the poem is a love story of the prince's for Badi-ul-Jamal, but in the Sufi tradition of interpretation, love is an underlying quest for

perfection and ultimate truth. The beloved is a symbol that elicits feelings of longing, devotion and transformation in the seeker. Human love is often used in sufism to convey the need of the soul for closeness to God, because in the absence of the Divine, the absence of human loved ones is also a way of spiritual awakening; the absence of human love is a way of spiritual awakening too (Schimmel, 1975).

In *Saif-ul-Malook* the separation is the motive and a means for the protagonist to seek his identity. Distance is not a deterrent to seekers: In distance they grow in patience, commitment and inner strength. Journey toward union is not only fulfillment of personal desire but is also gradual refinement of the self. In this symbolical set-up, Bakhsh transfers the romantic yearning into a spiritual metaphor, in which the search for the beloved is a search for meaning and truth.

Suffering and the Transformative Journey

Another important aspect of humanity delved into in *Saif-ul-Malook* is suffering. The challenges the protagonist has to overcome are the challenges people face in their quest for personal and spiritual fulfillment. But the suffering that Bakhsh puts in his poetry is not described as unworthy of suffering; rather it is described as a means of acquiring patience, courage and wisdom.

In the Sufi philosophy, tribulations and tribulation are viewed as chances for cleansing oneself. Before attaining spiritual maturity (Ernst, 1997), the seeker has to face the obstacles and weaknesses in the outer and inner world. Likewise, the sufferings which the *Saif-ul-Malook* had to go through are used as the stages of transformation. All of the challenges build character and lead the seeker to the next step in awareness.

So the poem presents two kinds of suffering – human and spiritual. It is a human condition of struggle and uncertainty at the human level and of transcendence of the self at the spiritual level.

Desire, Ego, and Self-Purification

The other aspect of the human experience in *Saif-ul-Malook* is the battle between the desire and self-control. Bakhsh introduces the idea that human desire, when harnessed by the ego and attachment, can create obstacles to spiritual progress, but can also be a powerful force to drive action. The seeker's path is not a path of rejection of human emotions, but of elevation of human emotions to a higher level of awareness.

The Sufi idea of the purification of self-tazkiyah al-nafs emphasizes on purifying the inner self through the elimination of arrogance, selfishness, and attachment. By this process, the person becomes humble, patient and conscious of morality (Nasr, 2007). *Saif-ul-Malook* is a book that represents this duality in external and internal journeys of the protagonist. The quest for the beloved is the quest for oneself to know and for spiritual perfection.

Human Struggle and Moral Development

The human experiences narrated in the book of *Saif-ul-Malook* eventually converge towards moral development. Commitment is taught by Love, Patience is developed by suffering and character is strengthened by struggle. Bakhsh sees human challenges as opportunities to learn ethical values and gain more awareness towards responsibilities.

The link between change and accountability is one of the hallmarks of Sufi literature. Spiritual growth does not stop at personal experience and instead has an impact on the way a person relates to other people and

impacts society (Ernst, 1997). As such, Saif-ul-Malook conceptualizes human struggle as a means to achieve the conversion of emotions into moral and spiritual awareness.

In general, Bakhsh's treatment of the human realities shows that the path traveled by the individual is physical, emotional, moral and spiritual. Love, separation, suffering, and desire are not standalone experiences but are linked experiences, which the human being passes through in order to reach a fuller understanding and higher realization of self.

Social Realities in *Saif-ul-Malook*

Saif-ul-Malook is a Sufi romance, but there are also significant social themes that touch on moral, power, justice, and interpersonal issues. In Mian Muhammad Bakhsh, spirituality is not regarded as a personal journey in isolation, but a journey that intertwines with ethical actions and social responsibility. Bakhsh uses symbolic stories, which are readily understandable in Punjabi, to raise questions about human behaviour, the abuse of power, compassion and moral order in society (Anwar & Perveen, 2025).

Justice, Authority, and Moral Responsibility

An important social aspect of Saif-ul-Malook is the issue of power and morality. Bakh's view of authority is as a responsibility, not a privilege. Leadership and social influence are significant only when they are in service of justice, concern and ethical consciousness. The poem implies that unchecked power can cause imbalance and pain, while justice can help bring harmony to society.

Anwar and Perveen (2025) suggest that the idea of vernacular resistance is present in Saif-ul-Malook, which challenges unrighteousness and holds people accountable for their deeds. Bakhsh's poetry, then, transcends the role of spiritual teacher and addresses issues of social justice from this vantage point. The poem criticizes the misuse of authority, as per Sufi philosophy, the social reform has to start from the internal purification of human nature.

Social Ethics and Human Relationships

Bakhsh's portrayal of human relationships is closely connected with ethical values. Character interactions build the traits of trust, patience, loyalty and compassion. The difficulties of the journey of Saif-ul-Malook reveal that the actions of personalities impact on the life of masses. The human being is not seen as a solitary entity, but as part of a web of accountability and interdependence.

The poem encourages values that enhance social relationships such as empathy, humility, forgiveness and respect for others. These values are in keeping with the overall Sufi philosophy which recognizes both one's own spiritual development and moral behaviour towards others (Ernst, 1997).

Empathy, Suffering, Collective Awareness

The important social message that Saif-ul-Malook gives is that of suffering as empathy. The difficulties of the protagonist help to raise awareness of human vulnerability and its need for compassion. The poem's experiences with separation, struggle, and uncertainty prompt the reader to consider the human experience in common.

In Sufi Tradition, a person's realization of their own suffering can lead to sensitivity to others' suffering. Thus, personal change is linked with social responsibility. Bakhsh's poetry indicates that such a person must

have a spiritually developed character, who must be kind and generous and concerned with society, and not detached from the world (Schimmel, 1975).

Punjabi Language and Social Accessibility

The very fact that the language used is Punjabi is an important social aspect of Bakhsh's poetry. In rendering abstract philosophical and spiritual concepts into the vernacular, Bakhsh made the mystical teachings available to the common people, who were not part of elite literary or religious circles. The use of vernacular made it possible for spiritual ideas to be linked to ordinary experiences, cultural practices and people's collective memory of the past (Syed, 1968).

This linguistic accessibility enhanced the social effect of Saif-ul-Malook. The poem served as a moral edutainment tool as well as a spiritual story, and that reflected on human behaviour and social relationships. The abstract ethical principles were reduced to human experiences through the familiar imagery and storytelling, Bakhsh did.

Individual Transformation and Social Reform

A key theme of Saif-ul-Malook is that social transformation starts with individual transformation. The poem introduces the idea of the purification of self as the basis for responsible social behaviour. The person who conquers his/her ego and selfishness and morality will be able to contribute to the society positively.

Hence, the social vision of Bakhsh is closely related with his spiritual vision. The three social values—justice, compassion, and ethical responsibility—are not three distinct values but the results of purification in the inner life. The changing of the individual, as illustrated by Saif-ul-Malook, has broader consequences for social harmony and the welfare of the community.

Saif-ul-Malook thus becomes a tale of personal love and spiritual quest, but also something of social values and human responsibility. Bakhsh's poetry is a synthesis of inner spirituality and external social life, and his work demonstrates that to have any spiritual awareness one has to display ethical conduct and concern for humanity.

Spiritual Transformation and Human Reality in *Saif-ul-Malook*

Saif-ul-Malook does not offer a separation of human experience from spirituality; it is rather the human experience that becomes the basis of spiritual transformation. The individual's conflict between himself, his longing for love, his sufferings, and his awareness of love are understood as experiences he passes through in order to reach higher realization. The poem, therefore, links to the Sufi principle of internal purification and spiritual development (Ashraf & Said, 2020).

One of the key elements in this change is that of leaving the attitude of desire behind for the attitude of awareness. There are certain inner restrictions which need to be surmounted, the most important being the attachments and the ego, before the seeker reaches the state of spiritual attainment. In Sufi philosophy it is a process of refinement of the self, a process in which worldly concerns are phased out and replaced by some greater understanding and awareness of Divine presence.

One of the key concepts in Bakhsh's poetry is that of qalb (heart). The heart is not just an emotional organ, it's also a spiritual organ and a faculty that helps us to perceive the hidden reality. Ashraf and Said (2020)

note that the term dhikr (remembrance) is directly linked to qalb in Saif-ul-Malook; the former is the medium of spiritual knowledge.

Saif-ul-Malook's journey is thus an inner awakening. The external events that occur in the story correspond to the internal emotional states: separation is the indication of spiritual longing, challenges are the obstacles that the seeker must surmount, and eventual union is the completion of the seeker's journey. In this embrace, Bakhsh does not make human suffering a meaningless hardship but a path to developing patience, wisdom and spiritual maturity.

More recent studies of Bakhsh's poetry also highlight the fact that normal cultural images are utilized as symbols which give additional meaning to a deeper metaphysical domain in Bakhsh's poetry. The common symbols and metaphors provide a link between the spiritual and the human experience and culture.

So, Saif-ul-Malook draws a continuous relationship between the material reality and the spiritual reality. In this poem the way to higher consciousness starts with the normal experiences of love, conflict and suffering, and personal transformation is the root of ethical and spiritual living.

Discussion: *Saif-ul-Malook* as a Bridge Between Human Experience and Spiritual Ethics

The analysis shows that Saif-ul-Malook is a synthesis of human experience with spiritual insight. Spirituality is never divorced from the world around Mian Muhammad Bakhsh—ordinary feelings of love, suffering, desire, and struggle are the avenues through which he explores moral and spiritual depth. This story arc of Saif-ul-Malook is thus an external journey, and an internal process of transformation.

It is one of the great strengths of the poem that it conveys personal experience to universal moral lessons. Love is a way to cultivate patience and commitment, suffering is a way to grow and a way to build character, struggle is a way to rise above oneself. In this way Bakhsh draws parallels between personal feelings and the larger issues of character and responsibility among human beings.

This connection is further reinforced by the symbolic nature of the poem. Material experience is made to convey deeper spiritual meanings through the use of metaphors and allegorical images by Bakhsh. The study of Saif-ul-Malook places particular importance on its symbols, such as journey, heart and remembrance, which act as vehicles through which mystical concepts are communicated that go beyond literal meaning (Ashraf & Said, 2020).

Moreover, the poem shows that spiritual growth has social implications. The changes in the human being are related to values: empathy, justice, patience and morals. Recent research on Bakhsh underscores its spiritual message, enriched with social and moral reflections, and delivered through the medium of Punjabi poetry, aiming to convey issues of justice, harmony, and opposition to social wrongs (Anwar & Perveen, 2025).

Hence, Saif-ul-Malook should be studied not only as a mystical romance, but also as a work of literature. A literary interpretation of the human condition in which personal tribulations are the means of moral growth and spiritual development. The enduring impact of the poem is its ability to resonate with universal human experiences while offering a vision of inner transformation and moral responsibility.

In summary, the central argument of this paper is that Mian Muhammad Bakhsh has succeeded in creating a spiritual framework from ground realities of human life which has led to an individual experience as a means to ethical consciousness and Divine Realization.

CONCLUSION

This study explored Saif-ul-Malook as a literary depiction of the human, social and spiritual realities. The analysis shows that Mian Muhammad Bakhsh's work does not simply fit into the bounds of a romantic narrative but rather gives a deeper insight into the conditions of human existence. The poet explores the difficulties that form individual character and spiritual awareness through the experiences of love, separation, suffering, struggle and self-transformation.

The study emphasizes that this search of Saif-ul-Malook is a search at two levels: one physical and the other inner, the search of self-realization and Divine understanding. The problems of human beings in the story are not only challenges but opportunities to grow morally, patiently and spiritually. The connection between a lived world and a spiritual shift is one of Bakhsh's poetic outlook (Ashraf & Said, 2020).

Moreover, Saif-ul-Malook brings to the fore some important social and moral issues. Bakhsh brings to light concepts about justice, empathy, moral responsibility and social harmony using the allegory, metaphors, and language of Punjabi. In his poetry, he shows that spiritual growth and growth of character are closely intertwined, and that there is a duty of the individual to be responsible to society (Anwar & Perveen, 2025).

Based on the results of this study, it can be concluded that the timeless significance of Saif-ul-Malook is that it can turn any human experience into a universal lesson. Love is made a way of devotion and suffering is made a way of wisdom, and personal purification is made a platform of ethical living. In this fashion, Mian Muhammad Bakhsh establishes a literary connection between reality and aspiration in the world of spiritual.

Thus, Saif-ul-Malook not only has to be regarded as one of the most important compositions in Punjabi Sufi literature but also as a deep study of the human being. The message is relevant because it reflects life experiences that remain relevant in human life and provides a vision of transformation from within, of compassion, and of spiritual fulfillment.

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