FEMALE VOTIVE RITUALS AT SHRINE OF BARI IMAM
ISLAMABAD, PAKISTAN

QUAID-I-AZAM UNIVERSITY
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ISLAMABAD

2021

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"Thesis submitted to the department of sociology, Quaid-i-Azam University

Islamabad, for the partial fulfillment of the degree of master of Science in Sociology"

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Quaid-i-Azam University, Islamabad

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Quaid-i-Azam University, Islamabad
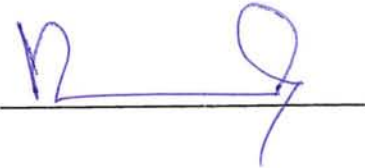**(Department of Sociology)**

FINAL APPROVAL OF THESIS

This is to certify that we have read the thesis submitted by Ms. Nimra, it is o judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaic i-Azam University, Islamabad for the award of the Degree of "MSC in Sociology ".
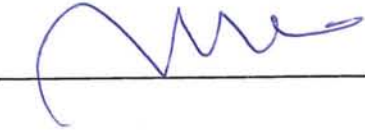
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ACKNOWLEDGMENT

Contents

ABSTRACT

The Sufi shrine of the Sufi remains an integral part of the religious and social structure of Pakistan. They work primarily on building public participation, the provision of entertainment. In music and songs (qawwali), teaching, distribution of food, sweets, money, etc., forcing people to perform manner. The sample study framework was Hazrat Bari Imams' home in the Noor Pur Shahan capital of Islamabad, where a sample of 120 respondents was deliberately selected. The study used a measurement tool. Pakistan is a country full of Sufi sanctuaries like Bari Imam, where people visit to fulfill their wishes through prayer; also, people practice different culture types here. This study is based on women's general view by visiting the sanctuary of Bari Imam, Islamabad. It is especially so in the holy places of Pakistan. The functionalist theory has been used in this research work. Besides, it shows that critical details were collected from 120 respondents from the temple. Likert scale is used for access, and SPSS software is used to analyze collected data. According to the results, 78.0% of respondents profess belief in Sufism. The Sufi shrine of the Sufi remains an integral Shahan capital of Islamabad, where a sample of 120 respondents was deliberately selected. The study used a measurement tool.

Chapter No. 1

Introduction

There are various Shrines in the Pothohar region, where followers visit to deal with their social and psychological problems. I (Khan and Sajid 2011). The Shrine of Bari Imam is located above the medieval sites; therefore, he is at least 450 years old. The Shrines are deeply linked to the 'Sufi Salasul' (spiritual precepts) founded and named after the leading leaders of Aulia Allah (friends of the Sufis of God) (Khan et al. 2014). Shah Abdul Latif Qadri Qazmi Mashhaddi R.A (Bari Imam) is a well-known Sufi Saint of the Pothohar region (Government of Pakistan 1999). He was considered righteous for being a saint (Plateau, 2011), a true follower and preacher of Islam. He worshiped Allah (God) in many places (Batool et al. 2014a). He was Wali Allah and the spiritual guide of 'Silsila-e-Qadria,' 'Tariqa' who claimed spiritual supremacy over all other Sufi orders (Loimeier, 2013), by Hazrat Syed Abdul Qadir Jilani (RA). The Shrine of Hazrat Bari Imam was initially built on Mughal Emperor Aurangzeb's orders (Government of Pakistan 1999). It has been under the auspices and management of 'Auqaf', a center of the Federal Ministry of Religious Affairs, since 1976. Of the 40 employees working on the shrine, 17 are regularly on leave and employed on daily salaries for public safety (Batool et al. 2014a). The Shrine of Hazrat Bari Imam contains a different tradition from other sacred sites. Shah Abdul Latif's believers perform various rituals in the shrine to contact the spiritual world, especially the buried saints. The popular practices of this shrine are lightning traditions (candle burning, charagh, more and agarbati)

• Chadars and flowers are widespread and 'jharoo lagana'on in Sufi cemeteries

• 'Mannat othana', 'Langar bantna' (distribution of free food to the community), Tabarrok (distribution of food to certain people), distribution of sweets (Elaichi dana / Makhane)

• Telling stories about Hazrat Ali ul Murtaza (A.S), Naat, Tilawat, Dhammal

• The slogans of Hazrat Ali ul Murtaza (A.S) and Hazrat Bari Imam etc. (Batool, et al. 2014b)

• Ropes and locks enclose the fence around the sanctuary of the sanctuary, walk around the temple, and visit the temple barefoot.

In the Shrine of Hazrat Bari, Imam, both believers and non-believers visit and perform Mannat (asking or pleading), because it is believed that Hazrat Bari Imam is very close to Allah and can represent their desires to Him. When wishes or prayers are fulfilled, believers present different things in the Shrines depending on socio-economic status, including animals, money, gold, sweets, Daigs (food), milk, ghee, pitchers (gharolies), dallies, sehras, etc. showing their love for the Sufi and Allah buried (Batool et al. 2014b).

In Mannat, a ritual offering or oral payment, one or more items are displayed or placed without the intention or purpose of re-acquisition or use in the holy place for religious purposes and purposes. These are modern and ancient societies and are designed primarily to benefit supernatural forces or supernatural powers.

Sufis temples are considered to be the most potent religious objects in some Muslim lands. They play an essential role in creating diverse cultures and traditions. Moreover, the Sufi theme remains a mediator that leads people to understand the divine ways (Batool et al., 2013).

Sufis are very important and essential to Pakistani culture. There is a special relationship between the Sufi and the ordinary believer in Sufism in Pakistan. They relied on Sufi in times of crisis. Besides, many people visit these shrines to ask for wealth, success, remove enemies, remove the evil eye, seek guidance, etc. (Pirani, 2009).

Besides, regular visits to a holy place or shrines can be spiritually uplifting. It can remove sins and cleanse the mind and body (Abbas et al., 2013).

Apart from religious effects, these temples also perform social functions and are regarded as the foundation of political and social power. As the days go by, many cemeteries, khanqahs / Mazars, courtyards, and mosques have grown and transformed into a religious and social center where communities and followers often visit to perform rituals sacraments to find satisfaction and comfort in their daily problems (Ewing 1983).

Then, the theme of the temples lies in the faith and reverence of their visitors for their spiritual and mystical accomplishments. In Islam, many shrines are the tombs of the prophets or saints; a personality believed to have a special kind of encounter with Allah. Various religions

influence visits to shrines; the saint should be a bridge or have a strong connection between Allah and the visitor, so it often seems that any prayer in the temple should be accepted. There is a great deal of importance and significance to the Sufi sanctuaries in Pakistani society and culture. One of the Sufi church followers considers it sacred and is a holy place where various rituals are performed. The Sufis have always played the mediator role that leads people to understand success and friendship with Allah. Many people strongly believe in the power and blessings of the Sufis. They, the believers, have tremendous confidence in the acceptance of the Sufis. Besides, they visit the sanctuaries of any Sufi to demand mannat to meet their economic, social, physical, and spiritual needs. They firmly believe that the Sufi can listen to their manat and help them in many uncertain ways. However, many people still feel more than this but have never considered Sufi mediation as between man and Allah. The recognition of superstitions and myths varies according to gender and education, but many believe in superstitions and myths (Abbas 2015).

People have sought solutions to injuries, serious illnesses, and diseases throughout history, whether they come from psychiatrists, physicians, or temples (Malik 2012).

The practice of visiting shrines or shrines to gain the highest spiritual power, remove immorality, vice versa, and fulfill one's desires and prayers (mannat) is a public practice or is considered a purpose for international travel (Frembgen, 2012).

Some believers do the division of the sect of this sect. After completing a certain manat, they gave the Nazis their satisfaction and happiness (Batool et al. 2013)

Cultural offerings have different cultures and histories as well. Archaeologists and Anthropologists bring to light the meanings and illustrations familiar in the world, providing examples from ancient times to the present. Looking at the broader wisdom, ex-votos are thanksgiving offerings that require the abolition or abolition of mannat; the types of such donations are similar to the tangible objects of each understanding and devotion. You may vary from country to country, from time to time (Fisher 2013).

Significantly, devotion to tradition occurs most often in texts where people worship a certain kind of divine character. This practice is all too common in the rites of worship involving

characters that are part of the divine nature and personality. The mediation level of these numbers or letters gives mediation power and especially reconciliation power. To aid in treating illness, these materials' providers call for human-made but more powerful statistics (Morehouse 2012).

The sanctuaries are designed to house the Sufi saints. These Sufi saints live their lives, gaining spiritual strength and closeness to Allah. It is customary to honor the Sufi saints by regularly visiting their shrines. People who strongly believe in the Sufis as a spiritual and healing power to take their messages or petitions to Allah for their correction (Werbner 2006).

In many societies, voting is important because of the supernatural exchange; it was economically and socially significant. It understands the formation of gifts among people in a particular community accustomed to giving gifts to adults; whereas, ignoring the gifts given to the gods is equivalent to understanding society's divisive nature. Moreover, logical skills are the same. It may be considered appropriate for an item to be transferred as it exists rather than have consequences for the use of the thing as a product. What is accepted as a traditional gift has its own merits. It is a small part of a large class of transferable objects; however, it is not one part of that grade; it deals with the formation and support of that class (Osborne 2009).

1.1 Problem Statement

Sufis and Sufi shrines have influenced Pakistani society and culture through their thoughts and actions. They play an essential role in shaping cultures and traditions. The current study was conducted to determine the motives and reasons for female parishioners' visits and the entire social and economic tourism sector. Still, more people can choose to experience an inner satisfaction and official holidays.

1.2 Research Objectives

1. To discover the socio-economic status of women visiting shrines.

2. Analyze the reasons behind women visiting the shrines.

3. Promoting things that force women to visit shrines.

4. Investigate the mannat or the designate process in the holy places.

Chapter No. 2

Review of the Literature

Tehmina Iqbal quoted a Ritual commentary from the Encyclopedia Britannica "A custom is the presentation of a traditional drama based on a belief or decision of the spirit. Culture is a straightforward, visible code of conduct displayed by all public orders. It is therefore thought to see culture as a way of describing people." (Iqbal & Farid, 2017)

The Sufi shrine is an essential part of the social and religious beliefs of the people of Pakistan. Devotees consider it a sacred place to practice various cultures and a place where all Mannat are performed. People, in particular, visit holy places to meet their spiritual, social, economic, and physical needs. There are many social beliefs of myths and superstitions made in the sanctuary. (Safdar, Abbas, Qureshi, Zakar, 2013).

Below the mountains of Margalla lies the temple of Shah Abdul Latif Kazmi. they are attracting volunteers - people from diverse backgrounds from all over the country. The city has been known as "Nurpur Shahan" since Hazrat Bari Imam came in 1600. the temple went through renovation stages, with the Mughal Emperors' original building and rebuilt during the British Raj era. In 2008, a building program was launched to design the temple in the patterns of Majid-e-Nabvi. From dawn till dusk, prayers, offerings are made, oil is taken from the lamps believed to cure diseases, and all day long, there are songs "Ya Ali Madad." (Aamir Yasin, 2016)

Sufism in Pakistan has been an essential part of society for centuries. Ali Asani (2005), speaking on Islam in South Asia, argues that culture's role is what defines it, especially in the case of Sufism or the mysterious Islam with its strong ties to culture. Asani points to two completely different aspects of conflicting South African Islamic culture: one looks at the 'universal practice of Arab-Persian culture. At the same time, the Sufi Women in Pakistan 99 and the other seeks to increase and end Islamic practice within many local cultures on the continent '(Asani 2005, 4645). This bond of religion and culture, in the case of Sufism, produces a catch, where it is interesting to highlight how the ideas and teachings of the Sufi culture and the local culture combine to form a different kind of culture that can be called Sufi Culture.

Regarding Sufism, as practiced in the Punjab, Pakistan, Choudhary (2010) states a close relationship between Punjabi culture and Sufi practices (Choudhary 2010, 2). Explaining this intimate connection between Sufi traditions and Punjabi customs, he says that Sufism and the Punjabi culture both have superior characteristics, and because of this common denominator,

Sufism flourished in the Punjabi society. Similarly, the focus on women's participation, participation, and presence in the sanctuaries of Pakistan and India, Purewal and Kalra (2010) show how women play these roles. In terms of racial activity and secondary sources, their research shows that women's religious activities are considered an extension of their responsibilities or cultural functions. Although there is strong opposition or disapproval of such women's movements in thought and practice, it does exist. In both Pakistani and Indian societies, with many men, the tendency and desire to control women's bodies and their movements are present. The participation of women in these highly contested areas is also a sign of their resilience; however, it is interesting to note that their involvement may have been ignored by religious authorities or seen as contradictory.

Studies related to Sufism in Pakistan and women's role in Sufi culture focus on aspects of women's visits to the theater and the reduction of cultural practices. Scholars such as Pinna Werbner (2007), Shameem Burney Abbas (2010), Omar Kasmani (2016a, 2012b), and Katherine Ewing (1998) have analyzed the role and status of women within the temples and traditions of Sufism in Pakistan. In a different perspective, Ahmad Salim (2010), while identifying Sufi women poets in South Asia, presented their critical involvement with many women's problems. Through their poems, they provided mysterious guidance to the people and constantly criticized the evils of society. These Sufi women poets are also remembered for their contributions to social change.

Looking at the role and status of women within the Sufi structure in South Asia, Kelly Pemberton (2006) highlights the importance of women's presence in the spaces, some of which are constructed as patriarchal spaces. Examining the power of women's authority and the question of succession in Sufi orders, you see that women's ability to act as pir (spiritual guides) depends not only on certain specific factors but also on other specific indirect and intermediate factors. 1 for women such as pir, their sacred order, and spiritual guidance, Pemberton explains that "the extent to which women exercised Saad Ali Khan's 100th authority as pirs ascended and outward movements from the 'normal' meanings of the pyramid." (page 66). These variables include 'family, class, and reproductive factors, marital and reproductive status, education, femininity and status within the family and / or within order, body language as it links to - or disdain - of existing expressions and ideas about male and female

relationships, about the position of Muslims in the right place and the conduct of women…
'(Pemberton, 2006, 68-69).

According to Siddique et al. (2015), mannat is linked to traditional discovery in Qadam Gah
Mola Ali k, w (Hazrat Ali k, w) routes. Qadam Gah of Maula Ali k, w is located in Hyderabad
and is considered Najaf-e-Sindh, (City of Hazrat Ali). Besides, the authors have given a brief
overview of the people's beliefs and their manna-making practices.

Qadam Gah Mola Ali k.w plays an essential role in the belief in the saints. The authors aim to
search for the idea behind the mannat and their types and practices in existing religions and
sectarian societies. Their primary purpose of the present study is to examine the kind of
practices practiced at Qadam Gah Hazrat Ali k, w and how these beliefs and practices are
traditionally transmitted from one generation to the next.

They also elaborated on the Shia sect that they had great faith in the Imamat (leadership) of
Hazrat Ali (A.S). Qadam Gah Mola Ali is a divine abode where people of different ages and
generations perform rituals. The focus is on the Shia sect, which receives and regularly
administers the sacraments and finds inner satisfaction. In Qadam Gah, many practices were
performed by devotees to their spiritual and emotional accomplishments. The followers of this
temple believe that these Imams make a connection between man and Allah to maintain the
balance of various things and the focus of human beings. Many people stayed in Qadam Gah
for inner and spiritual happiness. Nazi Nazis are rated as a sacred object in the Shia sect and are
considered the most fantastic decision to end problems and ill health, and each person enjoys
not only the taste but also the "Sawab" (profit). (Siddique et al. 2015).

However, many people still believe more than this but have never considered in the role of Sufi
mediation as between man and Allah. Moreover, the recognition of superstitions and myths
varies according to gender and education, but many believe in superstitions and myths (Abbas
2015).

They also add that many rituals are performed in Qadam Gah to resolve mental and divine
fulfillment. Each person believes that these Imams are the best foundation for communication

with Allah Almighty. One day we will rejoice in Allah's style for the love of the Imams (A.S). (Siddique et al. 2015).

Batool (2010) opines in an article about women visiting temples and the reasons and objectives for their visits. The study's site was the temple of Syed Sakhi Mehboob Badshah in the G6 region of Islamabad. A sample of 12 12 respondents was selected from the target sample, and quality tools were used to analyze the data. The result shows that various rituals are performed with women in temples. The socio-economic framework visits the shrines, but most of the holy women's pilgrims are lower classes focused on fulfilling their daily needs and desires; whereas, educated people can make choices with spiritual satisfaction and official visits.

Batool et al. (2013) reported that Sufi shrines have significant aspects of Pakistani society's religious and social structure and order. They are mainly involved in the production of public participation, the establishment of entertainment in worship and song (qawwali), refining people, food distribution, sweets, money, etc. The current study aimed to discover the concept of the mannat and its existing forms and follow the various religions and groups of modern civilization. To understand the order of human-related convictions, sit in holy places. Besides, they are understanding the initial unintended consequences that persuade people to do mannat. The sample study framework was the shrine of Hazrat Bari Imam in Noor Pur Shahan of the Capital Territory Islamabad. The results showed that most people, i.e., 98.1 percent requested manna, have a strong belief that they have been fulfilled. Besides, the practice of making manna is very common in the lower social and economic spheres. The tradition of performing mannat is still in vogue as 98.1 percent believe it offers inner satisfaction and peace.

Charan, Banghu, and Dewei (2018) explained that the Sufi shrine has a good reputation in Pakistani society and culture. Sacred sites have an essential role in the religious and social life and the cultural and cultural life of the sacraments, Sufi saints, sounds, old-fashioned beliefs, spelling, music, and dancing in the healing process. It is a place where devotion and trust are built, and it is a place where Muslims and non-Muslims share happy and happy events.

These writers went on to add to the construction and construction of the Sufi Shrines or cemeteries. They have a national and international influence representing the religious,

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spiritual, economic, and Islamic system of Islamic social foundations. Therefore, what Muslims say about the Sufi shrines is of the highest or most important cultural, political, social, and economic significance. It was based on a national survey; the purpose of the study was to find out the use of sacred places and the people's view of living in these holy places from a cultural point of view of the urban and rural Sindh. In addition, the controversy over social and spatial interactions with regard to these Sufi sanctuaries, the study revealed, showed that most people have strong beliefs in the blessings of the Sufis; these people travel to fulfill their spiritual, inner, physical, social, physical, and economic aspirations.

The above discussion shows that the position of women as spiritual guides, teaching and leading men and women in the tariqa of Sufism by performing bai´at for students in Sufi order, is a challenge for those who are organized and the practice of Successism, living close to the Sufi lodges (khanqahs).

Two basic ideas need to be clarified before discussing the status of women within Sufi orders further: the first relates to women's role, position, authority, and status within the broader context of their presence or absence from Sufi literature and society at large; the second is related to the history of culture and women. As women's gender is rooted within certain cultural contexts, their role as leaders or guidelines is also determined by their social and cultural context.

As a collage to the above, two related questions arise: have women been able to work on their gender and gain greatness or recognition within the Sufi context, and what are the implications of a particular sexual image within Sufism for women? Before answering these questions, it is important to note that power and authority in many cultures are often linked to men, especially in the religious sphere. Shahab Ahmed, describing the authority that exists in the higher hierarchy of Sufi, notes that while Sufism operates in society through the social organization of tariqahs which is the source of the exercise and exercise of the spiritual authority of the shaykhs (Sufi rulers) over their disciples on binding authority / orthodoxy (Ahmed, 2016, 284). Speaking on the role and role of women as Sufis, Jaya Kakkar (2006) asked the source of women's power by asking appropriate questions about women's place in the Sufi dynasty - "did they acquire their identity primarily as mothers, sisters, daughters, or wives? of the Sufis? Did

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any of them find sufficient mention in the history of Sufism? Or as individual Sufis (Sufi women)? (p. 279)).

Michel Boivin and Remy Delage (2016) work has led to the production of rich ethnographic texts in Sufi culture in South Asia recently. Introducing Devotional Islam to Modern South Asia: Places of Worship, Travel with Wanderers, this volume examines Sufism's characteristics and magnitude in contemporary South Asia. Regarding women's status in Sufi and especially the culture of the sanctuary, Boivin notes that research and production of studies on the subject are limited and inadequate. Praising Saad Ali Khan's 98th Survey, Boivin said, "It is important to investigate the position of women's authority (emphasis added), knowing that this issue is not being discussed much at this time. Sadly, women are often portrayed as being superior and superior to the "clients" of so-called spiritual guides in Sufi shrine. This is often explained by the argument that women will be more emotional than men "(Boivin, 2016). Similarly, Kelly Pemberton (2006), when discussing the role of women raised not only as devotees but also as the spiritual authority (teachers) in Indian shrines, says women always participate in the life of the Sufi culture in ways that may contradict or contradict standard religious and cultural views on gender equality and women's subjection to authority. The obvious between the present discourses and the experiences of women Omar Kasmani, in his study on women's fakirs in Sehwan Sharif, Pakistan, presents a similar situation, Seldom do the women of these accounts en joy an influence over a male in public c. They too, unlike fakirs, take on the roles of spiritual authority that are usually reserved for men‖ (Kasmani 2016, 57).

The appearance of women in temples, a theme studied throughout the Islamic world, in addition to spiritual benefits, also offers several other benefits (Betteridge, 2017, 14). While it is interesting to highlight the reasons for a visit to a shrine in Pakistan, racism and sexism and religion in Islam and South Asia tend to reflect the theology of women only within the feminine spheres. Sources that contribute to our understanding of women who have followed the path of self-sacrifice and who have chosen to take a spiritual journey, show that they too were subject to normal social pressures. Some of them live normal lives, are married and have children while others live independently and have no gender roles (Shaikh 2012, 47). In the matter of finding spiritual power within Sufism, the Sheikh says that spiritual knowledge is

basically linked to masculinity. Reflecting on the nature of the deep-rooted ancestors of Sufism, he says that women who wish to attain that status can only gain it by taking a man.

According to Abbas (2015), people who visit shrines belong to a variety of lifestyles like govt. servant, daily betting, housewives, students, businessmen, shopkeepers, etc. The ideas, opinions and suggestions taken from both men and women look alike; however, there are many who differ in their views and opinions regarding superstition and mythology.

Moreover, great distinctions were seen between the ideas of the learned and the uneducated people as to the sanctuary's ideas and the various practices that were practiced there. Often, individuals visit shrines for many reasons and purposes; for example, feeding the secret and spiritual needs, physical needs, mental needs, and financial needs. Donors enrolled in today's study were 20-50 years old, however; the average age of the donors was 35 years. Visitors to the Sufi temple had a flexible educational note. Still, most visitors were illiterate. Only a handful of respondents are educated or have a higher education. Most of the visitors were from urban areas and some of the visitors were from rural areas who came to visit the city of Lahore.

In addition, a large number of people had strong confidence in the blessings of the Sufis and looked to the sacred objects found in the Sufis' sanctuaries and used them to satisfy their social and financial needs and physical perfection. There is a greater tendency among women than men to visit shrines. They consider these factors to be of great help in satisfying their cravings and eliminating illness. People came from various faiths including parents, families, religious leaders, and other networks to visit Sufi shrines. People from all walks of life came to visit the shrines but belonged to the middle or lower economic and social communities. There is more information on these broader aspects of gender and the level of education.

Chaudhary (2010) added to our knowledge that in Pakistan Sufis temples should be regarded as common public places for performing rituals that the patrons of the sanctuary thought were appropriate in terms of holiness. People who follow a certain Sufi also display emotional and psychological attachments to their temples. As a result of this emotional attachment, Sufis sanctuaries remain an integral part of religion and maintain social order or maintain a proper social structure in Pakistani society. Followers visit shrines to seek treatment for a variety of

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ailments, be it physical or mental, and a wide range of human problems ranging from the wisdom of hating health to the suffering and hardship of poverty. Fans also follow the remedies for infertility, passing exams or seeking jobs or promotions and victories in civil and criminal courts. In addition, it is thought that the saint's plea can bring success in love and, inevitably, can damage the property and health of the opponents in love; they can resolve material conflicts and bring back a lost child home or improve a disobedient husband or son.

In addition, religion is often practiced and multiplied by local customs, standards, and traditions. Sufism developed in the province of Punjab as the principles and its adherents were close to the nature of civil society in Punjabi society - both of which were naturally ordered. Large donor gatherings in Urs include dressed men, religious or midwives, fortune-tellers, prostitutes, traditional healers, musicians, and so on. They all belong to certain groups on the outskirts of Punjab and find their life enriched by Bari Imam's temple where the saint especially of the small groups. All of these small groups make the Sufi saint have its own vision that can match their professional life.

In addition, most of the time people come to visit the temple or come during the Urs period of the lower part of the urban area. But these people are also from rural areas and most of them belong to the lower levels of rural communities. Many people visit the sanctuary of Bari Imam and many of the problems they face in their daily lives. Most of them come with a male child's desire; some of them seek cures for their illness while they are still alive or we can say that some people want freedom from poverty or the poor life they live. In addition, people find food in the holy kitchen or in food that is distributed by the people in fulfillment of their manna. Such as peace of mind, finding a job, producing a better harvest, assistance in court cases, gratitude, overseas work, passing exams, marrying a loved one, a successful life; in short, we cover all the turfs of life from social to financial, religious, religious, entertaining and satisfying.

2.1 Assumptions

1. Sufi shrines embrace unlimited status in Pakistani culture.

2. Sufis places of worship continue to be an important feature of religion, social structure, and social order in Pakistan

3. Mannat tradition is considered to be a traditional belief in Sufi shrine

4. People from different social and economic levels and with different qualifications regularly visit shrines.

5. The purpose after visiting the sanctuary is to restore, poverty, infertility, domestic problems etc.

Chapter No. 3
THEORETICAL FRAMEWORK

The theoretical framework is regarded as the most crucial tool for effective research. Focusing on imagination, forming ideas, and then developing ideas that will be tested later with mathematical tools. The theory is seen as providing guidance and direction for research and proving what is being thought.

3.1 Functionalist Perspective

The best ones focus on the role of social media or activity; moreover, what do they do. Jones (1912), Durkheim thought that harmony and harmony, as opposed to contradictions, divided society. Besides, it recognizes the wonders of community for its purpose in building or empowering social cohesion. In religion, segregation of workers and suicide were studied from this perspective. The primary function of religion is to distinguish the sacred impurity of E. Durkheim again.

A sense of holiness helps to bring communities together. His study of religion also included social gatherings. Indeed, he views all of this as the ultimate goal of religion. He, too, saw the slightest tendency of modern society toward religion as patriotism; it was a cause for concern. He felt that the religion of public interest needed to be developed to change the traditional systems.

In the "Elementary Forms of Religious Life," E Durkheim's efforts to determine the effect of religion on social cohesion by reviewing religion in the original culture took place in 1912. It is seen as an opportunity to explore how faith works to keep people close to certain groups, discipline morals, and integrate them into the appropriate social and orderly structure. In the newborn society, the purpose of religious research then reveals how religion creates unity.

According to E. Durkheim, there are three crucial religious elements: 1. belief or belief in holiness; 2. religious traditions or groups; and 3. customs. Religion began when people began to live in large groups. As it was a new partnership, one consequence was the concept combined with their existence's great power. It was an idea of where the concept of holiness originated.

E. Durkheim thought that religious conviction provided scientific information. Essential experiences and balanced thinking, such as reasoning, time, and place, are developed after religion. Communities are becoming more and more obsessed with material things that make

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knowledge take over the scientific system, and these species are trapped in their common sense. Religion plays a vital role in building social cohesion and social cohesion because of its geographical resources. Religious beliefs are always considered and accepted as part of a conscious society. For this reason, social norms, too, are considered. Unity is empowered to control behavior because it becomes a matter of self-control, according to E. In Durkheim, religion is practiced as a social service. In addition, the concept of religion emerged as a result of social interaction outside the circle and symbols and makers of the religious purpose of the development that took place in the group. People use the totem as a symbol to represent their group, even if it means the "higher power" that controls the group. Culture strengthens shared identity with sacred attraction. (Jones 1912).

3.2 Talcott Parsons

According to Pharaoh (2006), American Functionalist Talcott Parsons said that religion provides "basic values" to societies and tries to make sense of unanswered questions about death and life's purpose. Belief creates cultural similarities when we strengthen tradition. This approach sees society move from a higher level with a greater focus on social structures and believe in social change as seen in the past as living things. Besides, this approach looks at public works and community structures. In straightforward terms, it centers around "the work to put, as immovably as could really be expected, on every angle, interaction, or practice, its effect on the presentation of the supposed steady, incorporated framework."

Moreover, this vision tells us about the social cohesion of the people based on their religion. Religion may be regarded as one of the leading social cohesion centers in a society where people share the same religious beliefs. Religion is an institution used to create social cohesion in the community.

As has already been said, the approach looks at the functions and structures of the community. Because of the fundamental values of religion, people are socially and politically close; Interestingly, the people also supported the religious leaders in the elections when they came to fight like that. In this way, religion creates social cohesion but conflict in existing societies; thus, people have healthy social media. Fundamental values and many other social values and norms enable the participation of people and their religious authorities. When they participate in elections, the majority of people support and vote for them.

3.3 Religion as a Cultural System - Geertz

According to Greetz 1993, it is customary to train oneself according to the religious, social, and cultural norms prevalent in society. Also, people follow religion according to their social and cultural needs.

He has tried to explain religion in terms of anthropological culture. According to him, the study of religion in traditional culture focuses on the great man like Weber, Durkheim, and Freud. Aside from past theories, Geertz aspires to discover "the magnitude of the culture of religious analysis."

Greetz 1993 made his comments regarding his studies in the field. He was prepared to describe the making of symbols to look at people's problems that religion could solve - called the "problem of interpretation". He also distinguished between religious and human theories that bore the same issues simultaneously as science, art, and theology.

Finally, Greetz 1993 explains how these symbols and beliefs gain power; he also shows that the basis for religious beliefs is actually culture. In conclusion the Geertz put his whole point of view by explaining that culture is the only thing where people can understand the basis of the whole social and psychological process and they keep culture above all else; it also molds them. With the integration of social and cultural analysis, the study of religious culture can improve.

Continuing the anthropological study of religion Greetz also described religion and culture. He describes culture as "a variety of naturally defined adjectives made up of symbols and codes," which people use to communicate in society and establish the character of their lives.

Greetz describes "culture" as a "historically transitional pattern of meaning embedded in social media, advancing and improving their quality of life". He also defines "religion" as a separate movement of symbols with four distinct effects. The idea is to get people here to practice a religion that meets their cultural needs. In other words, there is a close connection between social norms and Sufi practices. There is indeed a cross-cultural connection between religion and religion as a major factor in cultural practices. This is in line with what Geertz called "the magnitude of the culture of religious analysis" or "Religion: As a Cultural System" as symbols of a system that incorporates ethos and defines human names.

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Suggestion

1. Women practice or visit shrines according to their religious beliefs

2. Cultural values and traditions are the basis on which social and psychological processes can be held.

3. There is a contradictory relationship between religion and culture, and women's pilgrimage is their custom in most cases.

Hypothesis:

Female votive rituals are the reasons behind visiting the shrine of Bari Imam

H_0: there is no relationship between the female votive rituals and the visiting shrine of Bari Imam.

H_1: there is a relationship between the female votive rituals and visiting the shrine of Bari Imam.

Variables:

Independent variable:

"female votive ritual" is the independent variable.

Dependent variable:

"Visiting shrines" is the dependent variable

Chapter No. 4
CONCEPTUALIZATION AND OPERATIONALIZATION

4.1 Conceptualization

Conceptual reasoning breaks down and transforms research ideas into an ordinary meaning of agreement between users. This process ultimately leads to the development of beneficial concepts that ultimately lead to the formation of importance.

There are significant concepts in the study that you need to understand before proceeding with the study's construction and analysis that can help with the dynamic scale. These three ideas are intertwined.

4.1.1 Culture

Culture refers to the way of life of a group of people living in a particular community. It includes their dress, wedding plan, family life, language, work habits, religious practices, and hobbies (Giddens 2005).

Culture, "all complexities including knowledge, belief, art, law, morality, culture, and any other skills and habits acquired as a member of society." (Edward Tylor 1871).

Culture is "the traditional method of interpreting symbols." Geertz (1973, 89).

"Culture is a man-made part of nature," says Herskovits (1948, 17)

Culture also contains rules, customs, and symbols that relate to the feelings, morals, and thoughts of a particular group of people. Learning behavior is a natural or biological process that involves other cultural factors such as beliefs, practices, art and objects made from objects passed from one generation to the next. Because of culture, one can separate one group from another Includes ethics, beliefs, tools, etc. Expected in a particular community or group. In addition, language, practices, cultures, values, laws, customs, products, technologies, tools, institutions and organizations are also included in the culture. It promotes any community or group that reflects its ownership from.

4.1.2 Religion

Religion is the groaning of an oppressed creature, the heart of a heartless world, just as it is the spirit of an airless state. It's a human opiate (Karl Marx)

Religion is a girl of Hope and Fear, disclosing to Ignorance the idea of the Unknowable (Ambrose Bierce)

Religion is an integrated system of beliefs and practices related to sacred things, that is, divisive and forbidden things - beliefs and practices that unite in one moral society called the Church, all of which adhere to them (ilemile Durkheim)

It seems good to go back at once to this important source, and simply seek, as a small religious definition, a belief in the Spiritual People. (Edward Tylor)

According to the Advance Oxford Learners' Dictionary religion is "the belief in the existence of a god or gods, and in the practice of their worship". Sociologist Durkheim describes religion as "an associated arrangement of consecrated convictions and works on, which means independent and prohibited, the convictions and practices that join in one good society, called the congregation, by every one of the individuals who cling to it" (Jones 1912).

4.1.3 Oath or Mannat

It is a lousy promise or a severe pledge. It can be used as a noun and a verb. An oath can be called a critical declaration; to swear an innocent act of making some kind of promise. Pledges are often regarded as evil and sacred; promises with greater purpose can be broken.

4.1.4 Oath

"The staff of the fun occasions is a given custom, which has been finished to perceive the freedom made by sonic strategies that are imperceptible after an illness or mishap. We don't think that its fixated on the passing of a lord" (Cambridge Ancient History).

4.2 Operationalization

Performance is related to the theoretical meaning and specific processes that help the expert to evaluate variables or theories in terms of strengths. Moreover, it links philosophy with visual techniques as well as physical reality. When we apply any idea or flexibility, we find out how

we work to measure it. Moreover, cohesive ideas are not visible. We cannot immediately calculate them. Alternatively, experts try to find ways to measure themselves, often indirectly.

4.2.1 Culture

Traditions in Pakistani society embrace unlimited status, especially in the Sufi temple. Many people according to their culture visit the temple in their daily lives and practice many of the traditions that exist in their culture. According to our culture, most of us view the Sufi as a bridge between man and Allah, which leads to success through the Sufi's blessings. According to their tradition, many people give something to the temple when their mannat or mannat has been fulfilled. Various rituals were performed at different times and ceremonies in the temple according to individual customs.

4.2.2 Religion

Religion should be kept as the study's primary focus because most pilgrims belong to different religions or denominations. Other cultures are based on individual beliefs. Islam is divided into many sects, especially Sunni and Shia. Both Sunnis and Shiites perform various rituals in their temples according to their religious beliefs. These beliefs are passed on from one generation to the next. Many people live in shrines because of their religious entertainment.

4.2.3 Oath or Mannat

An oath or a manna is associated with an individual's beliefs. When people ask Allah (God) directly or indirectly in the temple, it is considered a mannat or oath. When a certain mannat is fulfilled, that person pays for something in the temple such as a charhawa or Chauhan. Mannat is also considered a pledge or a pledge.

4.2.4 Oath

The study is concerned with the specific purpose of male visitors to the Bari Imam temple. According to the observance, the fulfillment of the desire is a great idea after visiting the sanctuary. Votive is the source of producing mannat and vows. Fulfillment of Votive causes a strong impression on visitors. The state of the scientific supernatural phenomenon is linked with humility and concise fulfillment. Performing various rituals was inherent in the natural culmination of their desire. Therefore, according to the researcher's view, the desire and

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fulfillment of the words play an important role in strengthening the belief of male visitors in Bari Imam.

Chapter # 05
RESEARCH METHODOLOGY

A research methodology is a structure through which the research has been done while conducting a research study. The research methodology entails the research tools and techniques which the researcher used for data collection. This section involves the research design, universe, unit of analysis, sample size, sampling techniques, tools, and data collection techniques, and data analysis.

5.1 Research design

This study is based on a quantitative research approach. In quantitative research, hypotheses and theories are recorded and recognized with the exploration to break down the gathered pieces of information. Questionnaire were utilized for the information assortment. It is a suitable technique for gathering precise information quantitatively, as it is more accurate than subjective information.

5.2 A Universe of the study

The universe of the study is the shrine of Bari Imam, in Islamabad. The researcher targeted Bari imam as a universe of study because data can be easily collected from there and it is easy for the researcher to approach the respondents in this area and most of the people come to visit this shrine whether they live in Islamabad or not.

5.3 Target Population

In the present research, the respondents were chosen from the shrine of Bari Imam. Information was collected from the females only.

5.4 Sampling Technique

In this study, the sample has been drawn by using a random sampling technique. This research is quantitative, and the researcher was a representative part of the population; that was why the simple random sampling technique was used to get a representative sample.

5.5 Sample Size

In this research, 120 people were unintentionally chosen as the respondents from Bari Imam's shrine for gathering information. According to average estimate weekly 600-700 female visitor visit, the exact population of male visitor is unknown. this sample has been chosen through purposive sampling. This sample gives the authentic response regarding the research. This

sample size clarifies the most extreme impression of the general population from the focused-on zone instead of taking the minimum example.

5.6 Tools for Data Collection

The questionnaire was used as a tool for data collection. A self-administered questionnaire has been produced to collect quantitative information. Questionnaire is separated into four sections. In the initial segment of the questionnaire, insights about the respondents have been inquired. The second, third, and fourth piece of the survey depends on the female votive rituals at Bari Imam's shrine; questions are closed ended. In the closed-ended questions, the respondents must answer in made rankings between 1 to 3. Likert scale has been utilized for the questionnaire. Accordingly, a point-by-point questionnaire has been intended to gather information from those people.

5.7 Techniques for Data Collection

A questionnaire was circulated amongst the respondents for the pretesting purpose. The respondents filled the entire questionnaire; the researcher guided them on the off chance that they had any comprehension and language problem in any inquiry of the questionnaire.

5.8 Tools for Data Analysis

Data collection is a well-organized method that is used to access the blurred information into valuable and reasonable shape. The selection of tools is a crucial section to analyze the data. In this research, SPSS has been used to analyze the collected data to reach the results.

5.9 Reliability and Validity

In systematic research, the reliability designates as the most recurring meaningful result confirmed in past findings. The reliability of this research provides the similar findings and the conditions associated with past investigations. However, the validity shows that the finding of the results justify the entire research condition and cover all the ideas and circumstances.

5.10 Ethical concerns

Ethical standards are the essential part while conducting a research. Being a new in research field, the researcher will try his level best to go after the research's ethical concern. Being a researcher of social sciences, it is the first and important duty and responsibility of a

researcher to maintain the ethical codes and conducts of research, i.e. to get permission before getting the information or data and the other one is to keep all information confidential.

Chapter # 06

Results

The part of the present study demonstrates the response of the respondents. The descriptive analysis has done in which the responses are measured through the statistical calculations in the form of frequency and percentage. Results are as follow.

Table 6.1.1 Demographic Information:

Part-1

Statements	Responses	Frequency	Percentages
Religious Sects	Sunni	68	57%
	Shia	52	43%
Marital Status	Married	69	58%
	Unmarried	51	42%
Education	Educated	54	45%
	Uneducated	66	55%
Family Structure	Joint	81	68%
	Nuclear	39	32%
Family Background	Rural	49	41%
	Urban	71	59%

The table above describes the respondents' religious order; Most of the respondents visiting the Bari Imam shrine belong to the Sunni Islamic sect. In this case, the Sunnis are followers of Imam Abu Hanifa who were more than half of the respondents. While less than half of the respondents belonged to the Shia Islamic sect. Shia are followers of Imam Jaffar Al-Sadiq with 43% respondent.

The Bari Imam temple is located in Islamabad, an urban area, which is why most of the people who visited the temple were in the background. Mostly, they are residents of Islamabad or residents of neighboring towns or villages of Islamabad. In addition, the table mentioned above also provides details about the marital status of the respondents. The majority of respondents were single, as the proportion of married people is high. About 42% of respondents were single. While 58% of respondents were married.

In addition, the table above also provides information on respondent education. The vast majority of respondents were illiterate. About 45% of respondents are illiterate. While 55% of respondents were trained.

In addition, the table mentioned above also provides details about the family structure of the respondents.. About 68% of respondents were joint families. While 32% of respondents were Nuclear families.

In addition, 59% of respondents were from urban households while the majority of respondents were also from rural households with 41% respondents.

Culture of *Mannat* at the Shrines:

Part-2

Statements	Responses	Frequency	Percentages
Do you believe in Sufis?	Yes	94	78%
	No	26	22%
Do you have great love and respect for Sufis?	Yes	94	78%
	No	26	22%
Do you believe that Sufis have great space in Pakistani society?	Yes	110	92%
	No	10	8%
Do you consider Sufi shrine a sacred place?	Yes	89	74%
	No	31	26%
To what extent you believe in the charismatic powers of Sufis?	To Some Extent	61	51%
	To Great Extent	49	41%

	Not At All	10	8%
Do you believe that visiting shrines is allowed in your religion?	Yes	65	54%
	No	7	6%
	Don't know	48	40%
Your everyday miseries and tensions bring you to the shrine, is it correct?	Yes	93	77%
	No	27	23%
Do you always visit shrines?	Your Own Choice		
	Your Family Member's Choice	61	51%
		39	32%
	On Insisting of Other people	20	17%
Do you visit shrine to get inspiration from a Sufi's life?	Yes	105	87%
	No	15	13%
Beside this shrine, do you also visit shrines of other Sufi saints?	Yes	98	82%
	No	22	18%

The table above gives us details about the respondents who believe in Sufis. The vast majority of respondents said yes when asked if they believed in Sufis or not. About 78% of respondents said they believed in Sufism. While a small number of respondents also visited the sanctuary of Bari Imam, they did not believe in the Sufis making up 22% of the total respondents.

The table also describes the number of respondents who showed love and respect for the Sufis and there were a large number of people who had great love and respect for the Sufis. While a small number of respondents who also visited the Bari Imam temple believe that they do not respect and dislike the Sufis.

The table above also gives us details about the Sufus space in Pakistani society; A total of 92% of respondents agreed that Sufis have a large role to play in the Pakistani community and that a small number of respondents think that Sufis do not have a large space in Pakistani society making up 8% of respondents.

After believing in Sufism and love and respect for the Sufis in Pakistan, approximately 74% of respondents agreed that Sufi shrines are sacred places in Pakistan and 26% of respondents said that Sufi places of worship are not considered sacred places.

In addition, Sufis are constantly blessed with attractive power. While respondents were asked about belief in the power of Sufis loved ones, 41% of respondents strongly believed in the supernatural powers of Sufis while 8% of respondents were skeptical of the attractive Sufis' power.

In addition, religion plays a vital role in Sufism. People especially visit temples according to their religious teachings. When asked, 54% of respondents answered yes to visiting religious shrines. Only 6% said that visiting shrines was illegal in their religion while the remaining 40% responded that they did not know whether visiting shrines was allowed in their religion or not.

In addition, the table above gives us details about a personal tourist temple. 51% of respondents said they visit shrines of their choice. 32% of respondents said they visit the shrines as a family choice and 17% of respondents visit the shrines by choosing other people.

In addition, most people visit shrines because they are inspired by Sufi life or Sufis teachings. This table gives us details about the promotion of people from Sufis life. 87% of respondents visited shrines to inspire Sufi's life, while 13% did not visit shrines to receive encouragement.

In addition, 82% of respondents visited other shrines along the shrine while 18% of respondents did not visit other shrines.

Part-3

Statements	Responses	Frequency	Percentages
Have you ever performed a *mannat* over a shrine?	Yes	101	84%
	No	19	16%
	Fulfilled	71	59%
For a Child	Not Fulfilled	25	21%
	Prayed Today	24	20%

For a Job	Fulfilled	69	58%
	Not fulfilled	28	23%
	Prayed Today	23	19%
For Education	Fulfilled	34	28%
	Not Fulfilled	45	38%
	Prayed Today	41	34%
For Family	Fulfilled	61	51%
	Not Fulfilled	19	16%
	Prayed Today	40	33%
For Judicial	Fulfilled	47	39%
	Not Fulfilled	26	22%
	Prayed Today	47	39%
For Any other Purpose	Fulfilled	48	40%
	Not Fulfilled	28	23%
	Prayed Today	44	37%
Would you still have faith in saints even if your *mannat* is not fulfilled?	Yes	107	89%
	No	13	11%
Have you ever given something at shrine in return of fulfillment of your *mannat*?	Yes	87	73%
	No	33	27%
Do you believe that performing *mannat* at a shrine is a right way to ask something from Allah?	Yes	89	74%
	No	31	26%
According to you who is in your mind when you ask for *mannat* at a shrine?	Asks directly to Sufi	12	10%
	Gives *wasta* of Sufi to Allah	83	69%
	Asks Allah directly	25	21%

The table above gives us some details about the mannat performed at the shrine. There are always various purposes for which people make manna in the sanctuary.

According to the table above, 84% of the respondents made manna at the temple while 16% of the respondents never made any manna at the temple above. While, 25% of respondents mannat for the child was not completed while the remaining 36% responded to praying for manna per child on the day of the study.

Like the children who responded, people also prayed for manna for this work. 25% of respondents prayed for a job mannat and it was fulfilled and 37% for a job manifesto. At the time, the remaining 38% of respondents prayed for a work manna on the day of the study.

Respondents also prayed manna for educational purposes as well. 13% of the prayers prayed were for the instruction of the respondents and 40% of the respondents were not completed while the remaining 33% prayed for manna for education on the day of the study.

The table above shows the effect of family-made mannat in shrine. 21% of family respondent mana was fulfilled. 36% of the respondents' mannat were not completed while 43% of the family manna was prayed for on the day of the study.

Many people also performed manna at the temple for judicial purposes. 20% of the mannat for judicial purposes are fulfilled 37% of the respondent mannat are incomplete while 43% of respondents for judicial purposes pray on the day the study was conducted.

When the mannat made is still unfulfilled 89% of respondents still have faith in the Sufi saints and still visit their sanctuaries. While the remaining 11% of respondents have no faith in the Sufis when their mannat they perform is not fulfilled in the Sufi temple.

When the mannat is fulfilled, 73% of the respondents donate something to the temple in return for their happiness and the remaining 27% of the respondents donate nothing to the temple in return for the fulfillment of their mannat.

In Islam, people always ask Allah for everything. Basically, the people in the shrine perform the mannat to ask for something from Allah. 74% of respondents consider this a proper way to ask Allah and make Sufi a hand to help accomplish their mannat and 26% of respondents think this is not the right way to ask Allah for Sufis.

The table above gives us details of who is on your mind when you ask for mannat in the temple. 10% of respondents said that they asked the Sufi directly when they performed the manna and 69% of the respondents agreed with the statement that they were performing the Sufi and went to Allah to make their mannat complete. The remaining 21% of respondents inquire directly from Allah whenever they perform manna in the sanctuary.

Descriptive Question of Rituals' types:

Activities	Responses	
	N	Percent
Burning of Candles, *Cheragh*, and *Agar Batti*	26	22%
Chadars and spreading flowers on grave	30	25%
Mannat, langar, tabarruk, sweets	33	27%
Recite *Naat, Tilawat*	31	26%
Total	120	100%

The table above gives us details of the various rituals and rituals performed in the temple of Bari Imam after or before the fulfillment of the manna or these rituals performed in the temple during religious times. 22% of respondents lit candles, agarbati or Cheragh before or after the completion of the mannat. 25% of respondents distributed flowers or fields to Sufi's grave. 27% of respondents distributed langar, sweets or tabarruk as part of the mannat when fulfilled; it is to show their love for the Sufi saints. While 26% of respondents recited the Holy Quran or Naat in the temple to show respect and love for the Sufi.

Inferential Statistics

Religious sect and believe in Sufis

Cross Tabulation

	Do you believe in Sufism		
	Yes	No	Total
Sunni	65 54%	14 12%	78 66%
Shia	29 24%	12 10%	42 34%
Total	94 78%	26 22%	120 100%

The table above shows the cross-tabulation of the religious sects and people's beliefs in Sufism. In this study, the religious sect is divided into Sunni and Shia sectarian Islam because Muslims are more likely to have Sufism. According to a sample of 120, 54% of Sunni respondents said they had a strong belief in Sufism. While, 24% of the Shia respondents out of 120 said they had a strong belief in Sufism. Therefore, from the above results it is clear that the religious denomination does not care about Muslims believing in Sufism, whether they belong to the Shia sect or the Sunni sect; they have a strong belief in Sufism.

Religious sect and love and respect for Sufis

Cross Tabulation

	Do you have great love and respect for Sufis?		
	Yes	No	Total
Sunni	70 58%	13 11%	83 69%
Shia	24 20%	13 11%	37 31%
Total	94 78%	26 22%	120 100%

This table shows the count against the sect whether they love and respect Sufism or not. According to their religious teachings, in the above results, 70% of Sunni respondents showed great love and respect for the Sufism of the 120 respondents and 24% of the Shia people showed great love and respect for the Sufis. This shows that love and respect for the Sufis do not matter in the religious group because all Islamic denominations show love and respect for the Sufis because they have a strong faith in the Sufism.

Religious sect and do Sufis have great space in Pakistani society?

Cross Tabulation

	Do you believe that Sufis have great space in Pakistani society?		
	Yes	No	Total
Sunni	71 (59%)	5 (4%)	78 (63%)
Shia	39 (33%)	5 (4%)	42 (37%)
Total	!10 (92.0%)	10 (8.0%)	120 (100.0%)

This table shows the division of the cross between the religious sect and the area of Sufism in Pakistan. Based on the results of a sample of 120 respondents, 60.0% of Sunni Muslims believe that the Sufis have a greater place in Pakistani society. And 32% of the Shia sect believe that Sufism has a big role to play in Pakistani society. From the above results we can conclude that the Islamic sectarian Muslims have a more Sufis tendency compared to the Shia sect.

Religious sect and visiting shrines is allowed in your religion

Cross Tabulation

| | Do you believe that visiting shrines is allowed in your religion? | | | |
	Yes	No	Don't know	Total
Sunni	45 (37%)	5 (4%)	28 (23%)	78 (64%)
Shia	20 (17%)	2 (2%)	20 (17%)	42 (36%)
Total	65 (55.0%)	7 (7.0%)	48 (40%)	120 (100.0%)

This table shows the division of the cross between the religious denomination and the belief in visiting the holy places is permissible in your religion. According to the results, 37% of the Sunni sect admitted to visiting the shrine and allowed it to be practiced. At the same time 17% of the Shia Muslims also believed that visits to shrines were permissible in their religion. Based on the above results, we can conclude that the visit to the holy places is always permitted by the entire religious system whether they are Shia or Sunni because some cultural practices and religion allow them to visit the holy places.

Religious sect and Your everyday miseries and tensions bring you to the shrine.

Cross Tabulation

	Your everyday miseries and tensions bring you to the shrine, is it correct?		
	Yes	No	Total
Sunni	57	15	72
	48%	12%	65.0%
Shia	36	12	48
	30%	10%	35.0%
Total	93	27	120
	78%	22%	100%

The table shows the cross between a religious sect divided between Shia and Sunni and the daily disagreement and grief that brings them to the temple. Of the 120 respondents, 48% of Sunnis agreed that the reason for visiting the shrines was due to the conflict of their daily lives and grief. At the same time, 30% of Shia have also admitted to visiting the shrine because of daily problems. According to the results, it is clear that people visit shrines to dispel the conflicts of their daily lives and misery and want to spend some time in the temple because of its peaceful nature.

Family background and believe in Sufis

Cross Tabulation

	Do you believe in Sufism		
	Yes	No	Total
Rural	50 42%	12 10%	62 52%
Urban	44 37%	14 11%	58 48%
Total	94 79%	26 21%	120 100%

The table above shows the family background of male tourists and their beliefs in Sufism according to their family background. In the 120th sample, 42% of rural people admitted to believing in Sufism and 37% of urban people admitted to believing in Sufism.

This result also shows that women living in rural areas are more prone to belief in Sufism compared to people in urban areas.

Family background and great love and respect for Sufis

Cross Tabulation

	Do you have great love and respect for Sufis?		
	Yes	No	Total
Rural	50 42%	12 10%	62 52%
Urban	44 37%	14 11%	58 48%
Total	94 79%	26 21%	120 100.0%

The table shows us by comparing the background of the male tourist families and their love and respect for the Sufis in the community. Of the 120 respondents in total, 42% of rural women confessed that they loved and respected the Sufis and 45% of those in urban areas admitted that they loved and respected the Sufis because they believed in Sufism.

Family background and belief that Sufis have great space in Pakistani society

Cross Tabulation

	Do you believe that Sufis have great space in Pakistani society?		
	Yes	No	Total
Rural	60 50%	5 4%	65 54%
Urban	50 42%	5 4%	55 46%
Total	110 92%	10 8%	120 100.0%

The insertion of the cross in the above indicates that the comparison between the family background and the large Sufis area in Pakistani society. Of the 120 respondents, 50% of rural women believe that in Pakistan Sufis has a large space. 42% of urban men believe that the Sufis in the Pakistani community have a large area. And this huge gap is due to the belief of most people in Sufism. This result also shows that whether women are rural or urban, they both believe that Sufism has a big role to play in Pakistani society.

Family background and considering Sufi shrine a sacred place

Cross Tabulation

	Do you consider Sufi shrine a sacred place?		
	Yes	No	Total
Rural	53	14	67
	44%	12%	56%
Urban	36	17	53
	30%	14%	44%
Total	89	31	120
	74%	26%	100.0%

This table covers all the comparisons between the family background, and they think that the Sufi shrine is a sacred place or not. The comparison was between urban and rural backgrounds. Of the 120 respondents 44% of rural men consider the Sufi shrine to be a sanctuary and 30% of urban men also consider the Sufi shrine to be their sanctuary. This large number of urban men consider the Sufi shrine to be a sacred place because it is associated with modernity, but they associate themselves with religion. They have a very strong connection with religion too.

Family background and everyday miseries and tensions bring you to the shrine

Cross Tabulation

	Do you believe in Sufism		
	Yes	No	Total
Rural	49 41%	12 10%	61 51%
Urban	44 37%	15 12%	59 49%
Total	93 78%	27 22%	120 100.0

This table shows the division of the cross between the family history of male pilgrims in the holy places and their daily misery and discord that brings them to the holy places. Comparisons occur between male tourists in rural and urban areas in the holy places. According to the results, 41% of women from rural areas admitted to visiting shrines due to their grief and stress and 37% of urban men admitted to visiting shrines due to their daily problems and tribulations. Now with the above results, it is clear that those men, whether from the cities or the rural family, visit the holy places to remove their daily troubles and conflicts.

Education and believe in Sufis

Cross Tabulation

	Do you believe in Sufism		
	Yes	No	Total
Literate	46 38%	14 12%	60 50%
Illiterate	48 40%	12 10%	60 50%
Total	94 78%	26 22%	120 100.0%

This table shows the cross-counting of educated and uneducated female visitors to the temple with the Sufis. Of the 120 samples, 38% of educated women are affiliated with the Sufi and believe in Sufism through the Bari Imam temple. While 40% of illiterate women who visit the shrines, have contact with Sufi and believe in Sufism.

Education and great love and respect for Sufis

Cross Tabulation

	Do you have great love and respect for Sufis?		
	Yes	No	Total
Literate	47 39%	15 13%	62 52%
Illiterate	47 39%	11 9%	58 48%
Total	94 78%	26 22%	120 100.0%

This table shows us comparisons of illiterate and illiterate women visiting sacred places with great love and respect for the Sufis. As a result, of the 120 respondents 39% of women admitted to loving and respecting the Sufis regardless of religious affiliation and 39% of illiterate women also admitted to having love and respect for the Sufis as well.

Education and believe that Sufis have great space in Pakistani society.

Cross Tabulation

	Do you believe that Sufis have great space in Pakistani society?		
	Yes	No	Total
Literate	56 47%	5 4.0%	61 51%
Illiterate	54 45%	5 4.0%	59 49%
Total	110 92%	10 8.0%	120 100.0%

The table above shows the classification of Sufism in Pakistani society and their comparisons with illiterate and illiterate women visiting the shrine. According to the results, out of the 120 respondents in the temple, 47% of educated women admitted that Sufism has a major role to play in Pakistani society. On the other hand, 45% of illiterate women believe that Sufism has a huge space in society. Therefore, from the above results we can conclude that the Sufism space does not concern women who are illiterate or uneducated because all men consider Sufism to have a greater place in Pakistani society.

Education and considering Sufi shrine a sacred place

Cross Tabulation

	Do you consider Sufi shrine a sacred place?		
	Yes	No	Total
Literate	44	16	60
	37%	13%	50%
Illiterate	45	15	60
	38%	12%	50%
Total	89	31	120
	75%	25%	100.0%

This table shows the distinction between educated and uneducated women and women who consider Sufi shrines as sacred places for them. According to the results, out of 120 respondents 37% of educated women considered Sufi shrines as sacred to them. On the other hand, 38% of illiterate women who visit shrines also have satisfactory qualifications and consider the Sufi shrine as their sanctuary. The reason for the sanctity of the temple is that they have strong faith in the Sufis and have love and respect for the Sufis in their hearts. Sacred places are often associated with Sufis, so they look to their Sufi shrines.

Education and Your everyday miseries and tensions bring you to the shrine.

Cross Tabulation

	Your everyday miseries and tensions bring you to the shrine, is it correct?		
	Yes	No	Total
Literate	45	13	58
	37%	11%	48%
Illiterate	48	14	62
	40%	12%	52%
Total	93	27	120
	77%	23%	100.0%

This table shows illiterate and illiterate women who visit the shrines and daily disagreements and sorrows that compel them to visit the sanctuary of Bari Imam. Of the 120 respondents, a total of 37% of educated women come to visit the temple and the remaining 40% of illiterate women visit the temple daily because of their daily problems.

Chapter # 07

Discussion and Conclusion

7.1 Discussion

The study was designed to explore the female votive rituals at the shrine of Bari Imam Islamabad. In modern times, people still go to the shrines to perform mannat or to pray. It means that in this age of science people still have superstitions in Sufism and Sufi sanctuaries. In total, 120 respondents in the study had different age, group and different job status but gender remained the same they were involved. This study has only been observed for women to get a general view of Islamabad's Sufi shrine. Details were obtained from the Sufi shrine of Bari Imam. Information is collected from respondents of a different level of education where the majority of people have a matric level while the youngest have a master's degree. It means that in the Sufi temples most of the illiterate people come there.

According to Abass et al. (2013), there are differing views on the most broad myths and myths regarding gender and education level, but many friends did not have faith in these myths and misconceptions. The questionnaire was written in English and Urdu to easily understand the question and answer it themselves. The defendant's family pattern was divided into two categories: the nuclear family and the nuclear family. About 32% of respondents live in a nuclear family system while all other respondents belong to an integrated family system. Family background is very important in this study because it is evident that people from rural areas often visit sacred places and this study proves this to be true; 41% of the population is rural and 59% are urban. It is important to know about the Sufism system because often people have a deep belief in the Sufis which is why people often visit their sanctuaries.

According to Abbas et al (2013), Sufism has a strong hold on the patrons of Pakistani culture and followers of these Sufi shrine expect it to be sacred and deeply believe in the Sufis and about 78% of people have a deep belief in Sufism while the other 22% do not. eSufism. They just visit Sufi sanctuaries for entertainment or something. Through this Sufism system, the people who believe in it have a certain love and respect for the Sufis as well.

According to the survey, 78 percent of the people admitted that they had love and respect for the Sotho people, which is why they visited their sanctuaries. And 74 percent of respondents consider the Sufis shrines as a sanctuary for them.

The Sufis have been using a number of fascinating forces and influences to attract other people. As a result, they visited the sanctuaries with about 51% of the respondents agreeing to the power of the Susis to some degree while 41% of the people strongly agreed and took it as a motivating reason for visiting the temple. Encouraged by this benevolent power, the people feel at peace in the Sufi shrine and when all tension and grief are removed when they visit the shrine. Only 77% of respondents agree with this. Manat refining is another important factor in this study. According to Batool et al. (2013), the tradition of performing mannat is still valid as 98.1% of people who visit shrines believe it offers inner satisfaction and peace. In this study, many people visit Sufi shrine to perform or mannat for themselves or their loved ones. About 84% of respondents performed manna at Sufi temples. 39% of the mannat is for the child, 25% for jobs, 13% for education, and 21% for family matters. Of this, 46.7% of the mannat was fulfilled, 37.5% of the mannat was not completed while the remaining 15.8% mannat was prayed on the day of the study. Interestingly, 85% of respondents still believe in Sufi saints if their mannat is not fulfilled.

Traditions, performed after or before the manna making, are of great importance in this study because they are considered to be the most important element in the Sufi shrine. According to Siddiqui, Mustafa and Hussain (2015), many sacred rites in the temple precincts are performed to resolve the mental and divine fulfillment and people are of the opinion that these Sufis or imams are the best basis for communicating with Almighty Allah. Before or after the fulfillment of the mannat population about 27.6% of people who burn candles or agarbati and 39.8% of respondents make langar or tabarruk or certain sweets are distributed when their mannat is fulfilled while another 48% of the respondents scattering flowers and chadars before or after the fulfillment of the mannat. 85% of respondents thought it was the right way to ask Allah for something by making a nut in the Sufi temple and 63% of the respondents thought they made Sufi and then ordered him to pray or perform a mannat.

7.2 Conclusion

Different people have different opinion about shrine. Yet, In religion Islam, holy places are the colossal foundation that are spreading a genuine message of Islam as well as giving otherworldly direction and profound endowments (Faiz) to individuals. A unique importance is constantly connected to those holy places which have filled in as the huge focus of light, learning and profound culture (Rabbani 2005).

Sufi Shrines hold massive significance in the public eye of Pakistan. Devotees of the altars perform various customs there (Abbas, et al. 2013). The job of Sufis has been considered as mediator connect that lead to God and achievement.

The Shrine of Bari Imam is quite possibly the most well-known Shrine of South Asia. Supporters and devotees of Hazrat Bari Imam have a place with different spaces of Pakistan and different nations of world. Various scopes of customs are drilled here consistently. An unmistakable custom Mannat is likewise drilled here like other sacrosanct places and Shrines. Individuals make various kinds of Mannat and after finish of want/ask, they present Nazrana for vanity. The Shrine of Hazrat Bari Imam is under development since numerous years.

As per the examination, the outcomes shows that females today visit the sanctums as they visited them before. guys are getting more faithful and gave to the Sufi holy people and they have the profound love and regard for the Sufism too.

Moreover, religion plays an important role in visiting the shrines because people from the lowers economic zones practice their religion according to their socio-cultural norms. In Islam, shrine visitation is motivated by the variety of beliefs and values. Furthermore, most of the shrines are the grave sites of prophets or saints in the Islamic world. Due the religion Islam Sufi shrines hold great importance in Pakistani society. People from the lower class or sometimes from the upper class consider the shrines the sacred places for them and they perform different rituals at these shrines. Females perform mannat at the Sufi shrines, and before or after the fulfillment of the mannat they pay some charhawa or chaarahan; this can be in the form of burning candles or agarbati at a certain shrine or some people spread the flowers and chadars as well after the fulfillment of the mannat. This thing shows that visiting shrines is

still important in this age as it was important in the past. People visit the shrines to enjoy the peaceful environment of the shrine and for some social gathering.

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Annexure

Female Votive Rituals at Shrine of Bari Imam

(Questionnaire)

Assalam-o-Alaikum!

My name is Nimra, a student of the Department of Sociology, Quaid-i-Azam University, Islamabad. I am conducting research related to the culture of 'MANNAT' at the shrine of Bari Imam (Hazrat Sayyid Shah Abd al-Laṭīf Kazmi Mashhadi).

Respectable respondents, your cooperation in providing an objective response is highly expected to accomplish this research. The data collected will be used for academic purposes only and will be kept secret and confidential.

To be filled in by the Female visitors at the shrine

Part 1: Demographic Profile of the Respondents

1.Religious sect of the respondents:

....

2.Marital status

....

3.Education

....

4.Family structure

a. Joint

b. Nuclear

5.Family background

a. Rural

b. Urban

Part 2: Culture of 'MANNAT' at the shrines

6.Do you believe in Sufism

a. Yes

b. No

7.Do you have great love and respect for the Sufis?

a. Yes

b. No

8.Do you believe that Sufis have great space in Pakistan society and many followers?

a. Yes

b. No

9.Do you consider Sufi shrine a sacred place?

a. Yes

b. No

10.To what extent you believe in the charismatic power of Sufis?

a. To some extent

b. To great extent

c.Not at all

11.Do you believe that visiting shrines is allowed in your religion?

a. Yes

b. No

12.Your everyday miseries and tensions bring you to the shrine, is it correct?

a. Yes

b. No

13.Do you always visit shrines?

a. Your own choice

b. Your family member's choice

c.On insisting of other people

14.Do you visit shrines to get inspiration from Sufi life?

a. Yes

b. No

15.Do you visit shrine for social gathering?

Yes

No

16.Besides this shrine do you also visit shrines of other Sufi saints?

a. Yes

b. No

Part 3: Measurement of fulfillment of 'MANNAT'

17.Have you ever performed a 'MANNAT' over a shrine?

a. Yes

b. No

Mannat	Fulfilled	Not Fulfilled	Prayed Today
1-Child			
2-Job			
3-Education			
4-Family			
5-Judicial			
6-.........			

18.Presentation of Nazarana gives inner satisfaction to you?

   a. yes

   b. No

19.Would you still have faith in saints even if your 'MANNAT' is not fulfilled?

a. Yes

b. No

20.What type of rituals and practices you often perform at shrine?

a. Burning of candles, charagh and agarbati

b. Chadars and spreading flowers on grave,

c.locks, threads and jharoo

d. Mannat, langar, Tabarrok, sweets

e. Recite Naat, Tilawat

f. Other (Specify…………………

21.Have you ever given something at shrine in return of your fulfillment of 'MANNAT'?

a. Charhawa or Charhana

b. No

22.Do you believe that performing 'MANNAT' at shrine is a right way to ask something from Allah?

a. Yes

b. No

23.According to you who are/is in your mind when you ask for 'MANNAT' at shrine?

a. Asks directly to Sufi

b. Makes waseela to Sufi

c.Gives wasta of Sufi to Allah

d.Asks to Allah directly