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**Sufi Shrine of Pir Meher Ali Shah at Golra Sharif,
associated Rituals and Beliefs**



BY

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**Sufi Shrine of Pir Meher Ali Shah at Golra Sharif,
associated Rituals and Beliefs**



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QUAID-I-AZAM UNIVERSITY

ISLAMABAD 2015

**“SUFI SHRINE OF PIR MEHER ALI SHAH
AT GOLRA SHARIF,
ASSOCIATED
RITUAIS AND BELIEFS”**



DEDICATED

TO

MY EVER LOVING FATHER,

FAMILY,

RESPECTED TEACHERS

&

FRIENDS

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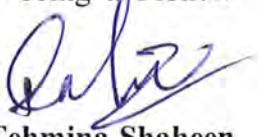
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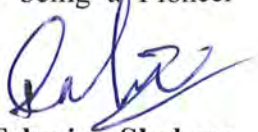
Here I can't forget my father, mother and my kins

I am feeling proud to be Quaidian forever but most important for being a Pioneer
Quaidian Archaeologist. Thanks to QAU, Islamabad's all staff.



Tehmina Shaheen

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Tehmina Shaheen

Declaration

I hereby declare that the M.phill thesis **“SUFİ SHRINE OF PİR MEHER ALİ SHAH AT GOLRA SHARİF, ASSOCIATED RITUALS AND BELIEFS”** is the result of my individual research, and that it has not been submitted concurrently to any other university for any other degree.


Reemeh Shabeer

Supervisor's Declaration

I hereby declare that the M.Phil Candidate **Ms. Tehmina Shaheen** has completed her thesis title **Sufi Shrine of Pir Meher Ali Shah, at Golra Sharif: Associated Rituals and Beliefs** under my supervision. I recommend it for submission in candidacy for the degree of **Master of Philosophy** in Asian Studies.

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QUAID-I-AZAM UNIVERSITY

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FINAL APPROVAL

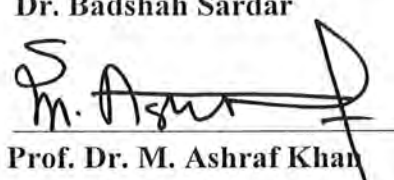
This is to certify that we have read the thesis submitted by **Ms. Tehmina Shaheen** and it is our judgment that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad, for the award of degree of **Master of Philosophy in Asian Studies**.

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Abstract

This study describes the role of saints and shrines in the lives of their followers and the associated communities in Pakistan, particularly in the Potwar region. It traces, *inter alia*, the organization and administration of the shrines and the social, political, economic, and religious aspects of Muslim saint- veneration with special emphasis on existing practices. For this purpose, shrine of Pir meher Ali Shah located in Islamabad was selected. The primary data were collected from the field by using anthropological techniques, particularly the participant observation. In order to understand better the origin and development of Sufism, library sources were also used.

Chapter 1 deals with the historical background of Sufism, its impact on Islam in the sub-continent, myths and rituals practices, and the role of shrines. Chapter 2 relates to the profile of research area, Chapter 3 describes the rituals practices at the shrine and their impacts on the life of visitors. Chapter 4 narrates the life sketches and contributions of Pir Meher 'All Shah and his son, Babuji. Chapter 5 deals with the analysis and conclusion.

The shrine of Golra Sharif is well organized, and is free from many impurities. For instance, it has all along been a place of Islamic learning; it provides *lunger* to all comers three times a day, in addition to suitable accommodation to those coming from other places; and, unlike some other shrines such as those of Shahbaz Qalander at Sehwan Sharif in Sindh and of Barri Imam in Nurpur Shahan, no beggars and *malangs* (*faqirs*) loiter around it.

Since the shrine of Golra Sharif it has a living pir, he provides consultation and consul to the visitors in socio-economic matters, and in this way he fulfills a definite socio-economic requirement. So far as his political role is concerned, many politicians go to

him not only to seek *barkat*, but also to enlist his political support, as his political status is based on and backed by the *piri-muridi* system and thousands of his dedicated followers (*murids*) all over the country, particularly in the Potwar region. For this research following methodological tools are used, rapport building, Participant observations, Key informants, Interviews, case studies, Photography.

CHAPTER NO 1

1. Introduction

This research focuses on the ritual practices, ceremonies and their associated beliefs at the Muslim Shrine of Pir Meher Ali Shah in Golrah Sharif situated in sector E-11 of Islamabad. It is aimed that how the associated beliefs/myths related to this shrine reinforce the social life of the visitors.

The rituals and ceremonial activities of the shrine are conducted on daily, weekly, monthly and annual basis. Daily basis ritual practices and ceremonies include calling for *Azan* five times a day, recitation of *Al-Qur'an*, *Zikr-u-llah* on the beads of the rosaries, listening of the problems of *murids* and pilgrims, arrangement of *Mehfil-e-sama*, *gathering of Pir with murids in majlis khana* (assembly hall), blowing on objects to infusing in them curative power, being brought by *murids* and *murid* making ceremony.

Weekly rituals and ceremonies include increased *qawwali* session, weekly prayer (*Jumm 'ah*) and *Khitab*(religious address) by head of *Madrissah*. Monthly rituals and ceremonies include *Gyarawin Sharif*, ceremony in remembrance of Shaykh Sayid Abd al Qadir Jilani, with special *langer*, called as *Langer-i-Ghauthia*. Whereas the annual rituals and ceremonies are associated with Birth Anniversary of Holy Prophet (Eid-i-Milad-un-Nabl), death anniversary of Shaikh Abd-al-Qadir Jilani, death anniversary of Pir Meher Ali Shah, death anniversary of *Pir Babuji*, and death anniversary of the father of *Pir Meher Ali Shah*.

The area under research “Golrha Sharif” is famous for these local shrines. All the ritualistic and ceremonial elements represent the culture of the shrine at Golrha Shrine. Shrine and its aesthetics is historically has very important significance, man created a symbol (art) way to express his emotions and feelings on different medium. For instance primitive people they depict paintings in caves for performing religious rituals for an ultimate reality. It also embodied certain social values in visual form.

An aesthetic sense is inbuilt human nature, because of it the interest in beautifying himself and whatever around e.g. self, places of rituals and architecture of related buildings. It seems through history to men embellish certain other objects to adorn like the decoration on the walls of the shrines with pieces of mirrors and calligraphy.

After visiting the shrine and observing the beliefs and practices done by followers I have come to know that myths impact people socially; these myths seem to be inherited from the non-Muslim, rituals as the area had remained under the influence of non-Muslim cultures before the creation of Pakistan.

2. Statement of Problem

The above mentioned shrine of *Pir Meher Ali Shah* is the well-known shrine in the area of Golrah. The shrine is of great importance but unfortunately this shrine has been studied in the manner that how rituals and ceremonies are influencing the life of the visitors and how the associated beliefs, ritual practices have been originated at the shrine. In addition how the rituals, ceremonies and their associated beliefs have been modified since their origin. The area is rich in its social aspects with the special reference to shrine and material (used in rituals) around. With the help of the material we can study the associated belief of the people in the area. These shrines and the material will help us to study the attachment of the people with Sufis in the area and also the rituals performed by the devotees. As this area had remained under the influence of Non-Muslims before the independence of Pakistan so the traditions and believes of those people influences mainly the lives of the habitants still. Frequent visit to the cultural area may add some new dimensions in the study of Muslim shrines.

3. Review of literature

Review of literature is a critical summary and an assessment of the current state of knowledge or art of knowing in a particular field". Review of literature helped me a lot to gain insights into important aspects of my topic. It further strengthened my existing knowledge and had opened new account of information and debates on it world.

There seems to have been no period in Islam in which Sufi-Philosophy had flourish so much as in the Mongol era amongst the great Sufis attar, Iraqi, Rumi, Daya and Sadi are so important that they require a special attention for the exposition of their Sufi doctrines. Seeing there apparently similar mode of life and ideals, we shall be wrong to conclude that their teachings are identical. (Jamil1986: 9)

According to the followers of Sufi path, Sufism in its essence is timeless but its historical manifestation begins with the descent of Quran. Some sources traces the origin to an ancient that occurred to the Prophet Muhammad one day, while he was teaching the versa, God created the seven heavens (65: 12) a special meaning of this verse was revealed to him. Ibn-e-Abbas, the great transmitter of his traditions, who were present, were later asked what the Prophet has said, Abbas answered, if I were to tell you would stone me to death. (Bakhtiar 2000:6-7)

The majority of Muslims are not Sufis and have not received rite of initiation, the situation in Christianity is different the Christian rite of incitation baptism. It is clear that since early time's baptism have been routinely administrated to infants. The great Sufi Order to appear in the form in which Turuq are now known was the Qadriyatariqa amongst the next to appear were the Suhrawardiyya and so on. (Stoddert 1997: 54-57)

Sufism is also not a coherent category, At one level it could be divided into different Sufi orders called *silsilas* main being Qadiri, Chisti, Suhrawardi and Naqshbandi. The most significant differences are between the Naqshbandis and the other three orders with particular reference to the concept *wahadatulwajud* (oneness of being) going back to commonalties in the literature written by some of the Punjabi Sufis (bullehshah-babafarid-Haqbahoo) the Sufis emphasize a total renouncing of this world instead of just partial as practiced by the *ulema*. An all-time praying instead of five appointed times. (Chaudhary 2008: 55-56)

Muslims shrine and tombs of Sufi saints represents Muslim culture, traditions and its benevolence in totality. These Sufi saints rule over the hearts of Pakistanis and Muslims of other countries. Not only Muslims but Hindus, Christians, Jews, Sikhs and followers of other religion also regularly visit these Muslims shrine are in Pakistan famous amongst these are Thatta in Sindh, Uch Sharif, Multan and Lahore, besides the places like Pak-Patan and Dera Ghazi Khan in the Punjab, Sehwen Sharif, Sukkur in Sindh also claim to have a lot of shrine and towns of Sufis (ibid). All of these shrines remind us of those who have lived for the noble cause of uplift and progress of humanity. Cost of these old shrines is specimens of best of Muslims architecture, calligraphy and decorative floral art and designing. Some of them are highly fascinating and astonishingly beautiful (Chaudhary 1995; 41-42).

Sufi is a term applied to anyone who believes that it is possible to have direct experience of God and who is prepared to go out of his way to put himself in a state whereby he may be enabled to do this. The foundation of the orders is the system and relationship of master and disciples in Arabic *Murshid* and *Murid*. An order (sulook) was a practical method to guide a seeker by tracing a way of thought feeling and

action, leading through a succession of stages. Following are the important Tariq as Suhrawardiyya, Qadriya, Chistiyya, and Naqshabandiyya (Trimingham 1971:2-4).

Between the 13th and 16th centuries the fame of Indian Sufis aroused great interest in the contemporary Islamic world. The interaction between medieval Hindu mystical traditions and Sufism deepened during the 16th century. Although the appreciation and reaction of individual Sufis naturally varied enormously the study of Persian translations of the Sanskrit classes continued indebted until the 19th century (Rizwi 1983:1-5).

With the establishment of their capital at Delhi, towards the end of 12th century the architectural ideals of Islam as visualized by the Mohammedan invaders began to be introduced in India. Previous to this two instants of penetration by Muslims are recorded are which building to according to Islamic needs were erected, but of there no actual traces remains although tradition still remain. The earliest took place in the 8th century were much of the lower Indus territory came within the spheres of influenced of caliphs of Baghdad being dominated by Arab invaders (Brown 1942:3-6).

Material vary from stone through backed and unbaked bricks to wood and construction techniques are from solid arches through numerous forms of veneered masonry over concrete like cores and from solid masses of burn bricks to veneers of burnt bricks over cores of adobe un burnt bricks (Johan 1977:2-7).

The history of Muslim mystics evolved by the 12th century into formal Sufi orders known as *Tariqas*. They were led by a spirituality gifted leader known as a *shaykh*. Their main purpose was to increase mystical awareness of God; they also performed an important missionary function especially on the fringes of the Muslim world in

places such as central Asia, India, Sudan, and West Africa (Dictionary of believers and Religions. (1992: 3-5).

The first Muslim mystics were perhaps those living in Syria and Egypt, but by the mid-8th century a number of prominent mystics had appeared in the Iranian world as well. Sufi orders are found in all Muslim societies today, the institutionalization of Sufi brotherhood first took place predominantly in the Iranian east (Folts 2004:4-9).

Karamat constituted an important aspect of the beliefs and practices of the Sufis and was a significant source of their authority. The word *karamat* denotes the marvels displayed by the friends of God as *auliya* (Wali).The sourced distinguished between the miracles attributed to the proper Sufis, *yogis* or Hindu mystics and the street charmers (Aguil 2007:68).

Myth is a traditional story like all other stories, myths have characters as well as plots, in myths the characters may be Gods, goddesses, and other supernatural beings. Another element of myth is setting; the setting is the time and place in which the action of the story unfolds. Myth is not just a story but a certain kind of story which we described as traditional (Powell 2001:1-5).

The science of Sufism is boundless and infinite far it is bestowed by divine grace, rather than any extent of human effort (Bukhari: 257). Sufism is remembrance of God, then ecstasy, then neither this nor that (Junayi: 441).One of the principle of the Sufi morality is that they refrain from exacting vengeance. If ill is done to him they reply with kindness (Ibadi 1998: 85).

Sufism is but a name for a suit of clothes, but Sufis has no uniforms, states and stations (Qannad: 27). Sufism is sitting for a few mementos without cares and worries with God (Junayi 201). Sufism is light from God, pointing the way to God, and a passing thought from God alluding to God (Nasrabadi:793 1967).



Sufism is a kind of mysticism or by definition concerned with the mysteries of the kingdoms of heaven. Sufism is the vocation and the discipline and the science of plunging in to the abs of one of these waves and being drawn back with it to its eternal and infinite sources (Martin 1983:11-12).

Sufism is something essentially alien to Islam which has been grafted on to it by borrowing from other religions. Sufism is the spirituality or mysticism of the religion of Islam one cannot be benedictine without being a Christine or a Sufi without being a Muslim. In Arabic Sufism is called *tasawuf* both words come from *suf* (wool) a reference to the woolen robe worn by the earliest Sufi. The Arabic word Sufi like the Sanskrit word yogi refers only to one who has attained the goal. (Stoddart 1997 :14-16).

Sufism meaning the path and the faith of the Sufi saints or the mystics who spread the message of love and devotion in the medieval India. Sufi is one who neither possesses nor is possessed. (Misra 2004:7).

According to Turner,

"Ritual symbols become social factor in social action, a positive force in an activity field. The symbol associated with human interests, purpose, ends and means whether these are explicitly formulated or have to be inferred from the observed behavior (Turner, 1989, p.43)"

Hunter defines ritual in encyclopedia of anthropology as follows,

The ritual implies a category or an aspect of behavior, which is stenotype, predictable, prescribed communicative and non instrumental, it is prescribed in that its performance do not depend solely whim of individual but is expected by others under circumstances and in specific manner. Ritual is non instrumental and that its performance is not considered to have a direct or mechanical effect on eternal world. There- fore ritual as defined here is analytical concept, not an independent fact as

such it covers range of actual behavior. It is particularly close to ceremony and etiquette, but it is often distinguished from these terms by limiting its use to a religious context (Hunter, 1978: 336)

Ritual is a mode of communication performed at special time and place. It is special medium uniquely suited to the transformation of certain sort of information. In ritual there is something which is symbolically coded that cannot be expressed by it Ritual is the basic social act which is basic to humanity (Hunter, 1967: 20).

Hunter defined rituals another way that, it is art of communication between man and environment rituals is sort of transforming of knowledge at the shrine.

An individual is born into meaningful world. He inherits cultural interpretations from his predecessors. Share them contemporaries and pass them onto the following generations. Therefore symbolic thought is always social inter subjective and public. It cannot escape into mysterious and inaccessible domain of private subjective meaning (Geertz, 1973:228).

Geertz defined that rituals has a specific meaning and they are conducted as specific manners these rituals posses special symbols the rituals are conducted at shrine of *Pir Meher Ali shah* has a specific meaning and specific manner on the day of his death anniversary, birth anniversary and other programs are held on different occasions.(*ibid*)

Like many important areas of anthropological enquiry, the anthropology of religion does not possess a fixed and universally accepted definition of its central focus, in

the case of phenomenon of religion (Smith 1987:242). In all religions of the world, ancient and contemporary, the phenomena of saints is widespread. Saint is a person believed to have a special relationship to the sacred gods, spiritual powers, mythical realms and other aspects of the holy. A saint exemplifies moral perfection and has extraordinary teaching abilities. Various religious personages have been recognized as saints, both by popular acclaim and official pronouncement.

While defining Sufism and its roots and relationships with the other mystical traditions views the development of Sufi traditions in Islam as: Sufism was a natural development within Islam, owing little to non-Muslim sources, though receiving traditions from the mystical life and thought of eastern Christianity. The outcome was an Islamic mysticism following distinctive Islamic lines of development. Subsequently, a vast and elaborate mystical system was formed which, whatever it may owe to neo-Platonism, Christian mysticism, or other systems, we may truly regard, as did the Sufis themselves, as the inner doctrine of Islam, the underlying mystery of the Quran (J. Spenser 1971:2).

The ethnographic study of the shrines and the writings of ethnographic monographs about the shrine involve both the description of the shrines and their associated institutions like the *khanqahs*, *Sajjada Nashini*, *Chita*, *hangar* etc. While writing the ethnography, comparative analysis also provides the base of theoretical understanding and generalization from the stand point of ethnographic example (Smith 1987:99).

Syed Athar Abbas Rizvi, in his book "A history of Sufism in India*" defines term

Sufi as under:

“The terms *Sufi*, *Wali-Allah* (protégé of God), *Dervish* and *Faqeer* (disciples) are applied to Muslim spiritualists who attempt to achieve development of intuitive faculties through ascetic exercises, contemplation, renunciation and self-denial (Rizvi, 1978: 1)”

Here Rizvi has defined term *sufi* in a broader way. A Muslim spiritualist may adopt different forms and different practices, to reach one aim that is development of their intuitive faculties, whatever forms, a Muslim spiritualist may adopt, through whatever practices, his aim to develop his faculties.

A Saint is one who stands the test of time. Indeed a saint's exemplariness and powerfulness must transcend his or her death and be available to those who did not know him or her in the flesh. Thus those who function as Saint after their deaths may have been priests or prophets, activists or ascetics, rulers or simple pious during their life time (Eliade, 1987: 1).

As after their death their *mizars* (shrine) become the center of healing and devotees visit day and night at shrines. According to Smith Shrine is a place of worship and religious pilgrimage that is associated with a miracle or that houses the remains of a holy person or a sacred relic (Smith, 1878: 299).

Emile Durkheim in “Elementary forms of religion life” talks about religion as:

“A religion is an integral system of beliefs and practices referring to sacred things, that are separated, prohibited of belief and practices which unite into a normal community called the church all those who participate (Durkheim, 1915: 211)”.

Religion plays a vital role in human society being the code of conduct and a complete law for the humanity to strengthen the mutual relationships and to behave with the people in contact in daily life. The religion is not only a faith on Almighty Allah but it regulates all the aspects of human life from birth to death and afterwards. Religion is the mean for explaining the unknown and superior (Tylor, 1871:313)

Religions and religious belief systems function to offer members of a group means by which they can identify with one another and be able to live organized lives with one another as members of the same group. As humans come to identify with the entire species and the group becomes humankind itself, religion would be transformed into a more rational and scientific approach toward answering questions and organizing common life.

Michel Gilsenan in his book "Saint and *Sufi* in modern Egypt, an essay in the sociology of religion" describes the structure of Sufism. First, he describes the nature of the relation between *Pir* and *Murids* (follower of a *pir*).

The key link is theoretically that the head of order and *murid*; but in practical term, and of great importance for the analysis of these by following the practices of *Sufism*, certain pious men become *Pir* or *Wali* (master, protector). It is thought that they receive the gift from God in the form of blessing bestowed. During the practices of *Sufism*, a saint establishes a close relationship with God which gives him inexhaustible *Barkat* (Blessing). It is believed that saint radiates his blessings over his followers even after his death. The followers of a saint believe that saint is able to create close relationship between God and men which means he is mediating between God and the human beings.

According to MacMillan dictionary of Anthropology:

Gluckman (1962) distinguished rituals from ceremonies by defining ceremonies as any complex organization of human activity which is not especially technical or recreational and which involves the use of modes of behavior which are expression of special behavior and relationship. While ritual is limited category characterized by its reference to mystical or religious notion, ends or agencies. Ritual is thus regarded as being symbolically more complex and involving more deep social and psychological concerns. Goody (1953) on the other hand defines rituals as a category of standardized behavior in which the relationship between means and ends is not intrinsic. Leach (1954) regards ritual not only as a category of behavior related to its symbolic value rather than to its practical act is performed in such away to express the particular unity. He points out that even the most practical or technical act is performed in such a way as to express the particular cultural identity or values of the actor, so that it has a symbolic or ritual dimension (Smith,1986: 109).

Shrines are the greatest center of activities from early dawn until midnight, which attract large gatherings from various parts of the country. The preservation of shrine is therefore, considered an act of public sphere (United 1956:105)

People still use traditional medical system and visit the *peers* (saint) as Hunter and Philip has said that a large proportion of Pakistani people still rely on conventional medical practices such as herbalists (hakim) and saint for most of the medical ailments and don't avail themselves of modern facilities. (Hunter & Philip 1975:78)

So far as the qualities of a *Pir* are concerned, an individual needs to possess an ability to perform *Karamat* (charisma, a sort of miracle) descent from the prophet or his grand sons, connection with a prestigious *Sufi silsila*, mastery of Islamic doctrines and Sufi texts, a tendency towards ecstasy, reputation for eccentricity or asceticism. A *pir* should have all these qualifications or a combination of most of them (Rehman. 1990: 144).

A *pir* should possess power to perform *karamat* (miracle), his lineage should be traced back to Holy Prophet (P.B.U.H) or he should have connections with prestigious *Sufi silsila* having expertise in Islamic doctrine and *Sufi* texts as argued by Hafeez: “*There* are different types of *pir* in Pakistan; some are quite hermits, others active preachers, some take a useful part in the secular affairs of neighborhood, some are mischievous stirrers of trouble, and some are charlatans pure and simple. Of these *Sajjada Nasheen Pirs* (one who resides in the sanctuary) are the most popular and powerful and they exercise considerable influence on Pakistani politics (Rehman, 1990; 145).

In Pakistani society there are different types of *pirs*, some prefer to live in solitude others preach their ideology actively by living in the inhabitants, while some are involved in the secular affairs of the society, in short the *Sajjada Nasheens* are the most powerful and popular group of *pirs* having immense power to influence the Pakistani politics.

According to Anwar Hashmi:

“Religion, means in dictionary ‘a path’ ‘a way’ etc. but in conventional meaning it stands for a path’

fixed by God, a way of life prepared by God for the benefit of human beings. Religion is part of human nature and human beings cannot live without it happily and peacefully. The absence of religion in human beings cannot be described as lack of humanity in him (Hashmi, 1993:24)".

Emile Durkheim in elementary forms of religion life. Talks about religion as;

"Religion is an integral system of beliefs and practices referring to sacred things. That are separated, prohibited of belief and practices which unite into a normal community called the church all those who participate (Durkheim, 1915:211)".

Religion plays a vital role in human society being the code of conduct and a complete law for the humanity to strength the mutual relationships and to behave with the people in contact in daily life. The religion is not only a faith on almighty ALLAH but it regulates all the aspects of human life from birth to death and afterwards.

"Religion is the mean for explaining the unknown and superior (Tylor, 1871: 313)".

The rituals maybe defined as performance of religious acts is in a prescribed way, mostly involves singing mystic songs and dancing. There are certain rituals for the certain causes as and when an individual dances in a prescribed way for the treatment disease, while sacrifices offered at the shrine are also included in the rituals.

Religion is universal because it is a response to anxieties and uncertainties that a fact individual personally and as a consequence, threaten to disrupt the social group.

The principle disrupter is death itself, but through religion, man affirms his convictions that death is not real nor yet final, that man is endowed with a personality which persists even after death (Malinowski 1939:44).

Religion provides a sense of unity with something that is larger than one something sacred. Various terms have been suggested for these religious movements, cargo cult, native movements, messianic movements, millenarian cults (Wallace 196:30).

Wallace suggests that they are all examples of revitalization movement's efforts intended to save a culture by infusing it with a new purpose and new life. Ethnography constitutes the rules for producing, anticipating and interpreting appropriate cultural behaviors in given settings.

Religion is propitiation or conciliation of power superior to those who are believed to have direct control over the course of nature of human life. (Frezer 1924:50) Shrine is considered to be hallowed grounds. They are greatest teachers of piety to all classes of persons. They are the centers from which Divine blessings are bestowed upon the deserving's, hence they are said to be the promoter of justice throughout the land (Ayyar 1922:9). Music is a means to draw the soul closer to God, and for this reason, it plays an important role in Sufi life (Sufism music and society vol.10:11).

By the 14th century, Sufism was so widespread in the Islamic world that it was common place for ordinary Muslims to carry out Sufi rituals (Encyclopedia of world religion, vol.14:84). Shrines perform a number of personal services for their

followers, visitors to the shrines often seek advice on personal problems affecting them and their family members on economic issues related to their business or on health issues ranging from minor illness to major diseases and disability (Suleman, 2003:47).

Holy places which are focus of pilgrimage or acts of devotion and allegiances to shrine may reflect aspects of local and regional social structure, serving to define local group boundaries or under certain circumstances to obviate these local distinctions in favors of a more inclusive if temporary alliance. It is common belief that good and bad health is from God. Saint has supported the blind faith in God. The saints are considered to be blessed by God and people consider that saints have direct link with God. The strong tradition of visiting the shrines is based on this belief (Charlotte 1986:34).

The places where the saints are buried are termed as Shrines. These are usually considered as the center of religious attraction for the Muslims. People have great belief and faith in the shrines and the belief system of a person includes everything human beings perceive and imagine. It is through this that they give meaning to their experience. Shrine basically is the social manifestation of religious importance, but exerts other influences on the human life as well. At the same time, the shrine can be looked at from different angles due to functions, which vary from culture to culture (Shehnaz 1999:72).

A saint is one who stands the rest of time, indeed, a saint exemplariness and

powerfulness must be transcend his or her death and be available to those who did not know him or her in flesh. Thus those who function as saints after their deaths, may have been priest or prophet activists or ascetics, rules or the simple pious during their lifetimes (Elida 1987:50).

Bilal has said that the saints are considered to be respectable by all. They are considered to have direct link with God and to possess spiritual powers. The places where the saints are buried are termed as shrines. Shrines have significant importance in Pakistani culture and are considered to have numerous functions like social, religion etc. Shrines attract a large number of devotees and they mark centers of religious transmission. People visit the shrines in hope of getting the socio-cultural benefits due to these powers people visit shrines for heeling and other socio-cultural and economic problems. Visit to the shrines involves deep desires in human life and religion (Bilal 2000:77).

4. Hypothesis of the Study

The ritual practices and ceremonies at the Muslim Shrines give us information about certain beliefs, associated to them.

5. Operationalization of the Concepts

Golra Sharif Shrine

According to people practices Shrine is a place of worship which is holy because of connection with the holy persons or object or a special place in which you remember and praise someone who has died.

“A place where people come to worship because it is connected with the holy person or event” (Whemeier 2005:11-19)

People visit shrine to pray and for the practice of *mannat*. The shrine is popularly known as Golra Sharif is situated in a place nearby eleven miles northwest of Rawalpindi. The distance of Golra from the Federal Capital-Islamabad is approximately five miles. The shrine is surrounded by a boundary wall. People visit the shrine for religious activities, people from different areas come and visit the shrine of Golrha to pray, and they also read Quran and decorate the grave with colorful clothe. Visitors visit the shrine regularly; *urs* is the major visiting period of the believers. People from all walks of life, including women and children, young and old, will keep on coming to shrine on *urs* for paying tribute for delivering services of Meher Ali Shah for Islam, peace, Sufism and humanity beyond any religious boundary.

Decoration and Belief

According to Oxford dictionary decoration is “The act of adorning, embellishing, or honoring; ornamentation, that which adorns, enriches, or beautifies; something added by way of embellishment. The shrine is decorated with mirrors, calligraphy, grave *chadders*, flags and other decoration related to visitor’s *mannat*. As part of my research I focused on different types of myths and beliefs associated with this particular shrine which are discussed in the next chapters in detail and myths associated with the shrine are as follow:-

- i. Ritual of tying knots.
- ii. Ritual associated with oil lamps, incense and *KhakeShifa*.
- iii. Ritual associated with flags, *bayet*, exorcisem.

6. Socially Constructed Role of visitors

The word social according to dictionary is all about the relation between people and community. People get attracted towards shrine to fulfill their desires and wishes and because of that they decorate it. People also decorate shrine with colorful clothes, flowers. All these activities are performed with firm belief and affection.

7. Main Objectives of the Study

- An inventory of the rituals and ceremonies with proper photography will be prepared.
- To understand the social structure of shrine.
- Frequency and hierarchy of visitors related to ritual performing and ceremony attendance will be tabulated.
- To know different rituals and ceremonies performed at the shrine.

8. Significance of the Study

The significance and the scope of this research is that it conceptualizes the anthropology of Golrha Shrine and the related/ corresponding believes and this will be a new starting point in the study of Sufism and the Sufi saints in sub-continent. A comprehensive study and comparison of the ritual and ceremonial practices and their effects on the life of believers related to other muslim shrines and non-Muslims as well may add some new dimensions in the study of Muslim shrines in Pakistan.

9. Methods

Methods are the tools of data collection. These are many techniques for collecting data in research. The researcher used multiple techniques, to collect more reliable and qualitative data. Some of the techniques used by researcher during field work to collect data are as follows.

i). Rapport Building

Establishment of good rapport with the community will be my first task as it had prime importance in good field work. It helped me to move freely among them to collect required information, though it was a difficult task, yet at the same time necessary to get valid data.

ii). Participant Observation

It involves getting close to people and makes them feel comfortable with your presence so that you can observe them and collect information about their lives. Adopting the culture of people is become much easier for researcher to interact with the people. Furthermore researcher can easily participate in most of the social functions where researcher has to collect primary data about the topic. Through this technique researcher observed to understand the socio-cultural realities of the culture. Qualitative data had been collected through this method, in which, attitudes, behaviors, norms and values of the people had been studied as participant observer.

iii). Key Informants

“Key informant interviewing is an integral part of ethnographic research. Good key informants are the people whom you can talk easily, who understand the information you need who are ready to give it or get it for you.” (Pelto 1967:8- 166).Key informants are source of information particularly concerning a variety of institutions of the community. No man has equal abilities to analyze and interact even his/her own culture. Key informants are the people who are better aware of the culture, they are living in and they are willing to share their experiences.

As Russell Bernard Said:

“More than someone who controlled a lot of information about a culture and willing to talk to you. (Bernard 1998: 1-7)”

Key informants are persons who are capable for verbally expressing cultural information. Selection of key informants is an important task which researcher covered very carefully. Researcher explained the objectives of the study to the key informants; and after that they were agreed to help the researcher to obtain reliable and valid data. Key informants helped me in data collection about the shrines. Some names of my key informants are: yasir khan, syad saptaen ali shah, shehnaz bibi, dilawar khan, dolat khatoon. Through key informants I get information about the shrine, its architecture, planning, history of construction and history of saints, myths/rituals and knowledge about the visitors.

iv). Interviews

“Interview is conversation with specialized purposes to get required information.”
(Cornel and Khan 1968: 3-5)

This is the most widely used method in research. Since constructed interviewing is very versatile, many field researchers use it to develop formal guides for semi structured interviews.

Unstructured interviews will be most useful in achieving my research objectives and in proving as rejecting my research hypothesis.

iv-1). In-Depth Interviews

Interview is a very simple method which is applied by the researcher to collect data, there were various types of interviews and the relevance of its applications in the field depends on the nature of research one is conducting, an interview is thus an oral type

of questionnaire in which the interviews gives the needed information in face to face interaction. In-depth interview is an important technique, which I used in fieldwork to collect detailed information Cornell and Khan quoted about:

“Interview is a conversation with purpose especially to get information”.

(Cornell and Khan 1968: 7-8).

After taking the sample of the community the researcher conducted in depth interviews from the people taken in the sample. It has done to know that what the particular person think about the topic under research.

iv-2). Unstructured Interviews

Interviews, especially unstructured interviews will be most useful to find out all my objectives and hypothesis of my research topic prove or reject. It totally depends on the data collected by interviews.

v). Photography

Photography is yet another major visual tool. It is very helpful and reliable source of information. This is a tool, which improves efficiency of the evidential data presented; it demands heavy emphasis on image representation, use of photography aims at acquainting the readers with the styles of motifs discussed in the study in concrete forms.

Vi). Case Study

Case study is another tool, which helps to obtain in-depth and detailed data about certain individuals, action or phenomena. Main advantages of the case study lies in the richness of its description as the subject is deeply studied and all data in detail.

Due to its detailed nature there is an opportunity to get detailed and reliable data, which would be crosschecked by the researcher again and again. In this method, researcher had documented the events of research, and has gone from start to an end. Researcher studied all aspects of any phenomenon from start to end then generalized for the purpose. The researcher made many case studied which prove very helpful in understanding the issues of conflicts.

vii). Focus Group Discussions

Group discussion has been used for gathering the data from a group of people. These discussions are important in the sense that information about the same topic could be collected from different people at the same time. For this purpose a small group of the community was selected in order to generate discussion of certain topics to get collective opinion or shared views of the visitors and people of area. Researcher used to throw a topic of common interest of the villagers and then they discussed with researcher on that particular issue as well as other issues concerning to it.

viii). Locale of the Study

I had selected the shrine of area “Golra” situated in the Islamabad capital territory. This is a Muslim shrine and is very important regarding the rituals and beliefs associated with it. The area is famous for this shrine. Shrine in the area have a great impact on social life of people. People of the area strongly believe on superstitions.

Tentative Organization of the Study

Chapter 1: Introduction

Chapter 2: Profile of Research Area

Chapter 3: Golra Shrine: Rituals, Ceremonies and Associated Beliefs

Chapter 4: Biography of the saint

Chapter 5: Analysis and conclusion

CHAPTER NO 2

Area Profile

1. Introduction

Islamabad is the capital of Pakistan; it embodies the Islamic values and aspiration of the Muslims of the South Asia, which culminated in the establishment of Pakistan in 1947. It is also the expression of the national will to exemplify the best in the town planning and civic amenities with up to date technology (District Census Report Islamabad 1998, 15).

President Muhammad Ayub Khan will always be remembered for shifting the capital to Islamabad which was earlier in Karachi. In 1959, the task for a proper capital was taken up and high powered commission was established to assess the suitability of Karachi as capital and to recommend another site in the case of its unsuitability. On the recommendations of this commission, the government decided in favor of the Potohar areas and made a public announcement to this in June 1959. On February 24, 1960 the government named the new capital as Islamabad (District Census Report Islamabad 1998, 15).

Next step was the construction of a new capital within a reasonable time, so the Capital Development Authority Ordinance was issued on June 14, 1960. According to the ordinance general direction and administration of the authority and its affairs rest in a board consisting of not less than 3 members (Chairman, Financial Advisor and members) to be appointed by the Federal Government (District Census Report Islamabad 1998, 15).

It was in October 1961 that the construction work commenced in October 1963 the new city came to life with the arrival of its first residents (District Census Report Islamabad 1998, 15).

2. Geographical Location

Islamabad Federal Capital lies between 33- 28 Degree and 33- 48 Degree north latitude and 72- 48 and 73- 22 east longitudes. It is bounded by harper district of the KPK to the north and by Rawalpindi district of Punjab on all other sides (District Census Report Islamabad 1998, 15-16).

It is located on the north most edges of the tract known as potohar plateau. The side is another uneven table and land is gradually elevated from 500 to 600 meters above the sea level. The highest point is 1600 meters above the Sea level. Most of the Margalla range in the North West is composed of the hills series belonging to the Eocene division of the tertiary period and are about one million years old. The rock formation consist of gray or dark closed limestone with layers of shale containing fossils .The plains are formed of alluvial deposits laid by the past and present river system. The korang stream has been dammed at a place named Rawal to form the Rawal Lake. Another dam has been built on the Soan River to form the Simly Lake (District Census Report Islamabad 1998, 16).

3. Flora

In Islamabad on the top of Margalla hills commonly found cheer (*Pinushogifolia*) and koa (wild olive) along the reverence. Phulai (*acacia modesta*), sientha (*Dodona-buramanniana*) are found. Shisham(*dalbergiasissoo*),toot(*morus alba*) and paper mulberry are also found. There found a famous species of grass is Dab(*amusicatus*)

wild products of plains include flower buds of the kachnar ,wild pomegranate, blackberries, raspberries, wild peas etc. beside this small stunted bushes are commonly found along the raverines (District Census Report Islamabad 1998, 16).

4. Fauna

Tigers and leopards used to be found in the forest a century ago but now these species are almost or rarely seen in Margalla hills and at riverine sides. In open fields few fox's wild bears, rabbits and jackals are mostly seen while black partridge is rare. Gees are found in Soan valley. Quail come annually in enormous number in spring crows, pigeons are mostly seen(District Census Report Islamabad 1998, 16).

5. Climate

Islamabad district has a wide variation in temperature .January is known to be the coldest month with maximum temperature 17.7 centigrade. While June is considered to be the hottest month with maximum temperature near 40 centigrade and the minimum temperature 24 centigrade. Throughout the year, the winds blow from north or the south east, but in summer there are short spells of wind from north or south-east .Morning breeze is mostly from the west and the wind throughout the year is from the south-west(District Census Report Islamabad 1998, 16).

6. Rain fall

The area has two distinct rainfall seasons. The summer seasons from July to September and the winter seasons from December to April. The bulk of monsoons precipitation occurs in July and august with monthly average of 267 and 309 millimeters respectively. The peaks of the Margalla hills are sometimes covered with

snow during winter. Thunder storms are pronounced during July and August, hail storms are occurring in this area (District Census Report Islamabad 1998, 17).

7. Ethnography

Races and tribes: In Islamabad city almost all possible races and tribes exist. Regarding people living in area, they are mostly Rajput, Rawal, Janjua and Chohan. Besides this Gujjar, Awan, Mughal, Querishi, Sayyid and Satti are also living here. Some of other minor tribes are the Jat, Malyar and some Khattar. The people in general are whitish in color and have light complexion (District Census Report Islamabad 1998, 17-18).

8. Culture

Dress: Males generally wear shalwar, kameez, and shawl. The shawl is a multipurpose dress of rural people. Females cover themselves with shawl. The color of the man's dress is generally white, khaki, or gray. In winter the people wear long coats or woolen shawls just to protect themselves from the cold effects of winter. Females wear colored shawls, long shirt, and a shawl over their heads. Childrens usually wear paint shirt. The common ornaments are: Bangles (choorian, karray), Neck less, Rings commonly called chalay, Gold (Women wear gold on the occasion of weddings), Nath (District Census Report Islamabad 1998, 18).

9. Economy

The people living in the Chirrah village have their own business. People living in the village have their own cows, buffalos. They sell milk in nearer areas and earn money. The large numbers of the local residents are taxi drivers and they have their own wagons and buses.

10. Agricultures and Foods Habits

Wheat, maize, bajara, grame seeds and pluses are mostly cultivated in the area. People have their own lands which they cultivate and earn their livelihood. They cultivate just to fulfill their needs nor for economic purpose. Wheat and maize are staple food grains while bajra is also used. The villagers mostly use vegetables with tandoori bread and sometime also take meat (District Census Report Islamabad 1998, 18).

11. Historical Context

The historical background of the District Rawalpindi and Islamabad is traced back to Paleolithic period. The oldest stone tools of Paleolithic period have been reported from the sites of rawat, morgah, sohan and on the bank of the Soan River.

The discovery of fossils, remains of jaw belonging to *sivapithecus punjabicus* by the geological team led by piblean in the potohar plateau dating back to 4 to 18 million years ago has produced an opportunity to the researchers for further discoveries of bones of *Australopithecus*, the earliest human. The Soan tools so far discovered is a large size handaxe from Potohar plateau. Now sites were discovered and so were discovered stone tools of new typology by Peterson and Drummond in 1992. Elden Johnson in 1973, Krantz in 1973 and Salim in 1981. On the basis of archeological discoveries a distinct culture flourished on these plateau. The archaeological remains found on the sites of Islamabad and Rawalpindi proves the existence of a Buddhist establishment temporary to trill but less celebrated than its neighborhood (Ashraf Khan et al 2010: 3).

The department of archaeology and museum government of Pakistan, also carried out explorations in Margalla Hills in 1986 under guidance of Gulzar Muhammad Khan

,the than Curator of taxila museum where he reported the remain of a Stupa Complex at Mari and Baoli near Kenthala. The Taxila Institute of Asian Civilizations, Quaid-i-Azam University Islamabad carried out comprehensive studies of the Stone Age sites in Soan Valley, potohar plateau and attock region under the leadership of Muhammad Saleem in 1997 and mapped a considerable number of Paleolithic sites (Ashraf Khan et al 2010: 5).

12. Archaeological Sites in Islamabad

DhokGangaal.

Rock shelter at G-13

Jori Rajgan Cave

The shrine of Shah Allah Ditta.

The Buddhist caves at Shah Allah Ditta.

Banr faqiraan, Stupa and Monastery

The earliest Mosque in the Margallah Hills.

The ancient Mosque at Khurram Paracha.

Saidpur Village.

The shrine of Barri Imam.

Mosque where Bari Imam Preached.

Shrine of the Family members of Barri Imam.

Shrine of the Brother of Barri Imam

Loidandi- spiritual Retreat of Bari Imam

Sarai Kharbuza

The shrine of Glora sharif.

The old Mosque at Mehra Beri Ziarat of Bawa Shaheed.

Ziarat of anonymous saint.

Mother and Nine children at \Suniari

Tree house at Dehla Sidaan

Nicholson monumen

13. Time Line

Islamabad

1)The Old Stone age 25000000-10,000 years ago.

(Early Paleolithic)

2): The New Stone age 10,000 years ago.

(Late Paleolithic)

3): Taksha Rulers 1900 B.C

(Bronze age 3500 BC to 1700BC)

4): Aryans. 200 BC- 600 BC(Minallah 2007:1)

(Vedic period 1200 BC to 1000 BC)

5): Achamenians c.558 B.C.

6): Alexander c.326 B.C

7): Mauryan Empire and c.317 B.C.

Introduction of Buddhism

8): Indo-Greeks, Scythians, Parthians c.206 B.C- 60 AD

and Gandhara Art.

9): Kushan, peak of Buddhis c.60 A.D- 390 A.D

And Gandhara Art.

10): Huns and Turki Shahi c.460-70 A.D (Marshall 1960:40-45).

11): Muslims 710 A.D- 1800 A.D

12): Gakkhars 1008 A.D

13): British 1800- 1947(Minallah 2007: 1).

14. Places of Interest

Living in Islamabad, I have seen the best of nature: shady trees, the sounds of brooks, the songs of birds, the murmuring in the green, fragrant nooks of this beautiful city. It has been a pleasure growing up in one of the most beautiful cities in this part of the world. Its natural beauty is what we in Islamabad have always relished. All year around we witness a riot of colors, starting from yellow of Jasmine flowers in February, the pink, mauve and white blossom of the kachnar in April and the deep blue of jacaranda in May along with the crimson of flame of the forest .June and July

are filled with the streaming gold of amaltas while monsoon brings out the brightest shades of green in the trees as the clouds play hide and seen over the lush Margalla hills. Autumn has its own specials hues of red, orange brown in the leaves of shisham and the chinnar. Vermillion flowers of poinsettia and their ever green leaves give color to dull gray winter days (Minallah 2007: 2-10).

i). Rock Shelter at Tumair

It is situated in Islamabad Capital Territory; the site is located 10 km east of Barakahu on Siml dam Road. The Rock shelter stands at a hight of 2.60 m. It belongs to prehistoric period. The length of this Rock Shelter is 5 meter, depth: 1.70 m, height: 2.60 m (Ashraf Khan et al 2012:138).

ii). Jori Rajgan Caves

Jori Rajgan Caves is a village at the foot of the Margalla Hills .It is situated about 22Km northwest of Islamabad. Villagers call the cave Sheraan Wali Ghaar (Caves of Lions).In 1989; Dr.M. Saleem reported discovering some old and middle Stone Age artifacts here

iii). The Shrine of the Shah Allah Dita

The dargah belongs to the time of the Mughals where the emperor Jahangir come to visit the sufi Saint from Rawalpindi.Hazrat Shah Allah Dita was a contemporary of Hazrat Data Gunj bukhsh. Close to the old Dargah,is a Nau Shaheed Mazar (Nine Shaheed Mausoleum), where nine men are buried. They were the member of the Shia sect and were gunned down by the militant Sunni group in 1992, while returning from a religious gathering in Lahore

iv). The Buddhist caves at Shah Allah Ditta

Approximately 1.6 Km away from the shrine of Shah Allah Ditta are Buddhist caves, also known as Shah Allah Ditta Caves. This place is also known as Saddhu Da bagh (Hindu priest's garden). Dr Dani says that pre-historic people must have also used the caves; some caves were from middle Stone Age as tools discovered there were from that period. Another fascinating aspect of these remnants of mural paintings on the walls of the caves (Ashraf Khan et al 2012).

v). Ban Faqira Stupa

It is located 2 km west of Shah Allah Ditta Caves. The Stupa is square in plan. It is constructed in diaper masonry. Upper portion of the Stupa is missing. There is also a deep cut in the centre of a stupa. It belongs to a Kushana Period. The length of the Stupa is 8.3 m (Ashraf Khan et al 2012: 171).

vi). The Earliest Mosque in the Margalla Hills

A few yards away from the stupa at Banrh Faqiraan, one finds the remains of an ancient mosque. This place is also called KhurramWali Dehri. Dr Dani calls this mosque is the earliest mosque of the area. It is here that Sultan Muhamood Ghaznavi (971-1030) had established this mosque as religious institution in 1014. Farishta the Mughal historian has specially mentioned that Masud, Son of Sultan Muhamood of Ghaznavi has built several colleges and mosques in Margalla.

vii). Saidpur Village (The Multi-Cultural Heritage)

Saidpur Village is named after Said Khan, The son of Sultan Sarang Khan who was the chief of the Gakkar Tribe in 1525. The village of the Said pur has plenty to offer in the terms of heritage and culture. The Zinda pir Shrine on the top of the Hill. The two most divine banyan trees, the old Hindu temple, old houses with carved wooden doors, the narrow streets with small shops and the pottery making traditions are some of alluring features of the village. (Minallah 2007, 50).

Viii). Serai Kharbuza. (The ancient caravanserai)

Sarai Kharbuza is located about 15 km north-west of Rawalpindi and on the right of Grand Trunk Road leading to Peshawar. The monument belongs to Mughal Period. The Serai Kharbuza is square in plan. The Serai has a series of living cells with a veranda in front along the parameter wall (Dar 1994:15-68).

ix). The Legacy of Barri Imam (The spiritual Heritage)

Barri Imam Shrine is situated in the village of Nurpur at the foot of the Margalla Hills. Sayyid Abdul Latif Shah, better known as Barri Imam is the most prominent patron saint of the Potohar region. He was born in 1671 in Chakwal, Punjab, but migrated to Nurpur village with his parents when he was a child. Sufi Shrine gives a lot of solace to people suffering from hardships and worries. They visit the shrine for the divine blessings. (Ashraf Khan et al 2012: 139).

x). The Shrine of Golra Sharif

Golra Sharif is the eternal abode of Pir Mehr Ali Shah (1859-1937), another important saint of not only the Potohar region, the whole of Pakistan. They originally come from Golra in Indian Punjab. Pir Mehar Ali Shah is well known as a mystic poet too, he preached equality, kindness and fraternity. Golra Village also had many beautiful streams at one time, but some have either dried and others have been polluted. According to Dr. Dani the modern name of Golra is derived from Goala (cowherds) and Rai (Raja) (Minallah 2007, 118).

16). Nomenclatures

The town Golra Sharif is extraordinary all through the nation on account of the altar of Pir Mehar 'Ali Shah. It is a medium-sized town in Rawalpindi locale. It is arranged at a separation of around 18 kilometers in the north-east of Rawalpindi and constitutes at present the E-II Sector of the Federal Capital, Islamabad, and is associated with Islamabad and Rawalpindi by medaled streets. The town rests at the foot of Margalla

Hills, just where the slants of Margalla meet the generally plain region, and thusly some piece of the town area is undulated. The remaining segment is plain and stretches out up to the Grand Trunk Road running in the middle of Lahore and Peshawar. A 'kass' (stream) streaming amidst the town isolates the incline from the plain range. The aggregate zone of the town is more or less 654 sections of land. "Town Golra" is a genuinely old settlement. Oral records vouch for its presence for over 400 years prior when a man by the name of Shahab-al-Din resulted in these present circumstances place from SounSakessar, District Sargodha. He was known as Awan Golra, and went to the present town site or chasing rabbits. It's said that when he charged his chasing mutts to pursue the rabbits, he was amazed to see- that, as opposed to fleeing from the field, the rabbits offered colossal resistance and made the chasing pooches run for their lives. This was an unusual experience for him. An alternate story described for naming this spot as Golra is that the Muslims who settled around there were partitioned into groups. They squabbled with one another ceaselessly. The family quarrels some of the time proceeded for a few eras. Therefore the individuals procured notoriety for being combative. The strict importance of the saying "Golra" is, be that as it may, the "place where there is the ignorant." According to Dr. A. H. Dani, the expression "Glorra" is by all accounts got from "gawala," i.e. milkman, as the environs of the territory being suitable for cows raising, the primary control of the people Strength have milk selling. The Punjab Gazetteer of Rawalpindi Locale (p. 102), nonetheless, depicts Golras as take after:

"The Golra who own a number of villages in the Rawalpindi tahsil, north-east of Rawalpindi, including the extraordinary town of Golra, are Awans. They don't bear a decent character even now, and Colonel Cracroft in his report talks about them thus: 'They required coercion out and about south of the Margalla, and are a standout

amongst the most ravaging tribes in the region. They are not about as industrious the other branches of the tribe”.

Whatever may be the explanation behind the name of the town, the narrative confirmation of its presence is found in the income records of the seventeenth century. The place that is known for the town was generally claimed by Muslims .However, its economy was controlled by Hindus. Toward the end of eighteenth century, the powers of Raja Ranjeet singh(1780-1839) vanquished Golra (c.1803) and made it a piece of Sikh condition of Punjab.

The historical backdrop of the town began changing from seventeenth century when the precursors of Pir Meher 'Ali Shah originated from Sadora of Ambala District, Punjab (now in India) and obtained changeless settlement in the town. They follow their drop from Shaykh 'Abd al QadirJilani , and significantly more remote than that in the past from hazrat Imam hussain(c.626-80),a grandson of the prophet of Islam(PBUH). They were regarded by all Muslims and unique otherworldly forces were credited to them. The most-extraordinary individual in the line was PirMeher 'Ali Shah (1859-1937), who gained a vast after from all over Punjab and extraordinarily from the regions neighboring the town. He crane to be perceived as an incredible Muslim paragon of piety of Pothwar district. It was from him that the town Golra picked up the appellation of Sharif (honorable), came to be called as "Golra" Sharif," and acknowledged as one of the broadly known places of worship of Pakistan.

The place of worship group is not expansive. The aggregate populace of the town is give or take 3,378, all living in 563 homes. The most prevailing and powerful gathering is that of Pir Meher 'Ali Shah's gang. The aggregate range of the town area

is 5,232 Kanals and 8 Marlas. It is isolated into two fundamental classifications, i.e. Mazru'ah (developed) and ghairmazru'ah (non-developed). The real harvests of Golra town are wheat and maize. Beside these two yields, individuals develop grain, vegetables, sarsone (brassica) and tara mera (mustard). Wheat and maize are basically sold in the business sector. In any case, a piece of the yield is kept in the house for residential utilization all the year round. The grain is become mostly for sustaining the dairy cattle.

A noteworthy allotment of the vegetables developed in the town is sold in the close-by business sectors of Rawalpindi and Islamabad. The aggregate zone of mazru'ah area is 4,346 kanals, of which 99 kanals and 8 marlas is known as Chahi (Irrigated from wells) land. Golra being a piece of "barani" (rain-sustained) region, downpour water is the primary wellspring of harvest development. The ghairmazru'ah area is utilized for building roads, mosques, cemeteries, shrines, markets and residential houses. The complete range of ghairmazru'ah land is 886 kanals and 5 marlas. Thus very nearly 4/fifth of the land is used for agricultural purposes, and the remaining zone is used for group services and private utilization. (personal communication to people)

Social Stratification in the town

In the Population Census of 1981 the aggregate populace of the town was accounted for as 3,378, of which 1,627 were guys and 1,751 females. Along these lines the proportion of male and female was very nearly equivalent. This populace is isolated into 10 identifiable gatherings. Every gathering constitutes a braderi (ancestry decided in specific cases on the premise of their plunge (Sayyids, Khans and Shaykh, and so on.), and in different cases on the premise of their occupations, for example,

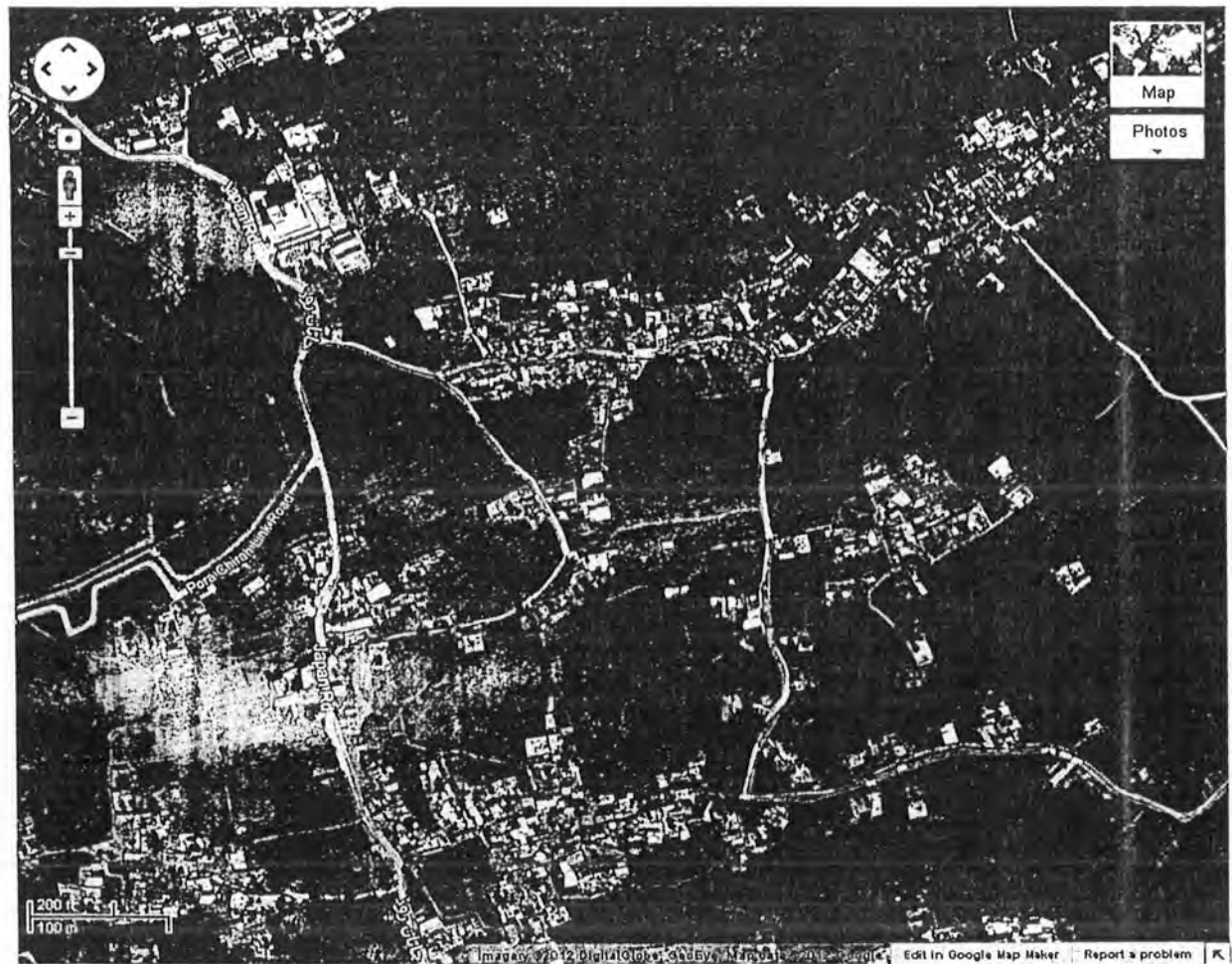
potter, craftsman, shoemaker, stylist, and smithy. One gathering of Qawals (a sort of vocalists of panegyrics) is distinguished on the premise of its occupation yet is named on the premise of its drop from Rajputs. Therefore for this situation alone the plummet and occupation criteria have been joined to give the gathering a different personality. As far as social order the gatherings of Sayyids appreciate the most elevated position in the town group. It is no fortuitous event that they happen to be financially more prosperous than others.

Nazranas (offerings) and presents offered to them are both .in real money and kind by their followers their principle wellspring of salary. With the progression of time they have obtained huge tracts of area and along these lines have a place with the arrived gentry. This double wellspring of wage and the otherworldly connection of the individuals inside and outside the town gain for them the most noteworthy status in the group. Of the three gatherings of Sayyids, the present "sajjadanashin" of the shrine, Pir Mu' In-al-Din, appreciates higher economic wellbeing when contrasted with other Sayyid bunches. By Sayyids are the Khans who call themselves Qutab ShahiA'wans. The real wellsprings of their high economic wellbeing, aside from being relatives of the first pioneers, are their monetary thriving and substantial landholding. They are in general, hardworking cultivators. An alternate component which contributes in a roundabout way to their high status in the town is their numerical quality. They are the biggest gathering in the town having 265 residences.

Generally talking, these Khans are the relatives of Shah'b-a l-d in, the first pilgrim, who claimed 85 towns in the middle of Saidpur and Turnol. He had two children, Raja Khan and Aziz Khan. These 85 towns were similarly partitioned between the two brothers. Aziz Khan had five children, to be specific, Amin Khan, Mohsin Khan, Fateh Khan, RustumKhan, and Hasan Khan. After around seven eras their relatives

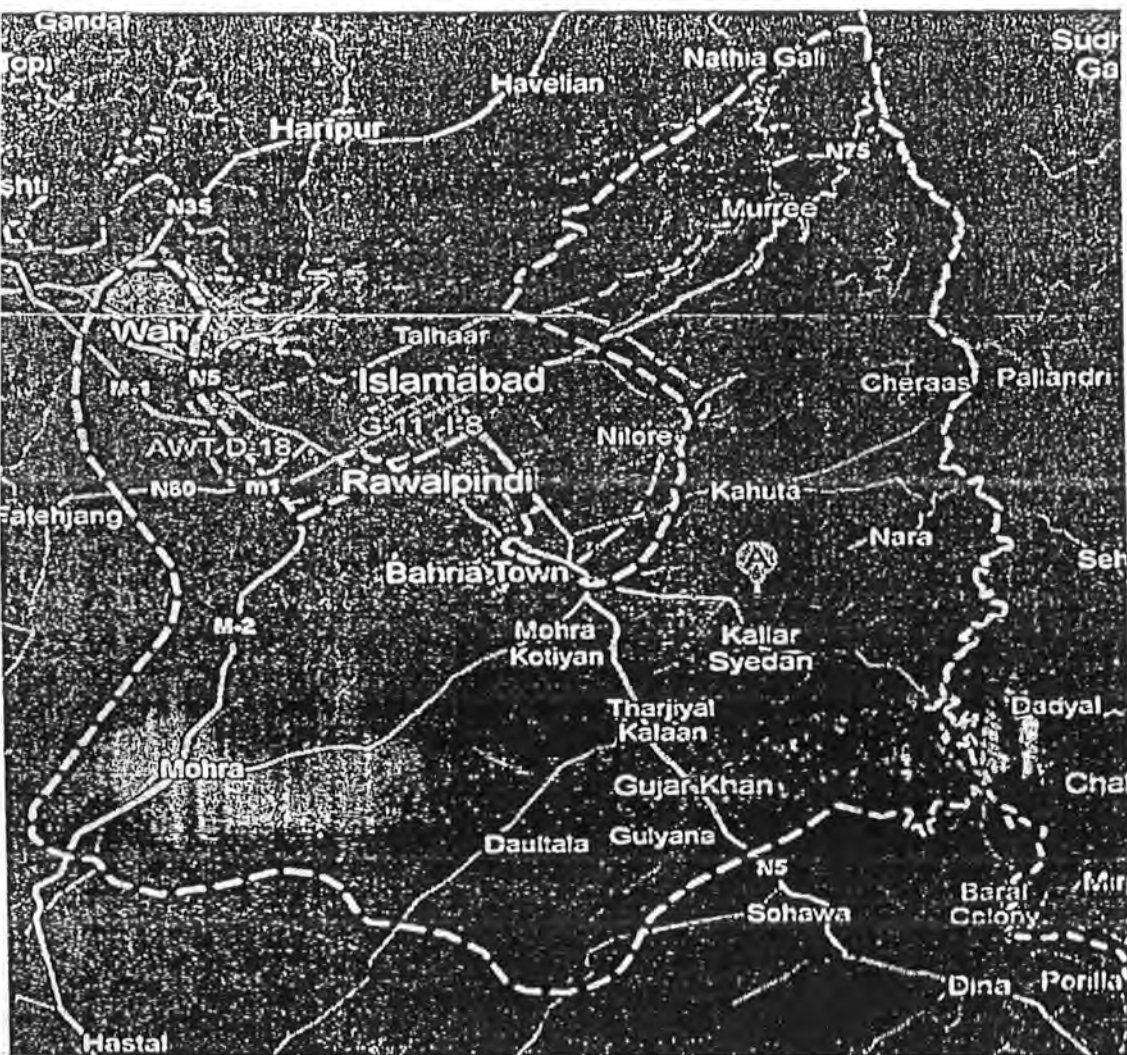
are individually known as Aminimal, Muswal, Fatwal, RustumKha'ni, and Hasanal. Raja Khan had one and only child Inayat Khan, and his descendants are known as InayatKha'ni. These are the six sub -standings of the Khans of Golra. The relatives of Aziz Khan inherited their dad's territory in Mauza bera Akku, behkar and Mauza mera bari.

Along these lines the mosque was on a higher rise of give or take 20 feet. Following five years babuji the child of *Pir* Meher 'Ali Shah chose to raise the ground level of the grave and convey it equivalent to that of the mosque. For this reason they dug out that crate in which the dead collection of Pir Meher 'Ali Sha'h was set, raised the surface and again put the wooden box back in the grave. In the wake of doing this they began building the tomb. It is accounted for that the development of tomb proceeded for a long time. The marble was brought from the condition of Jodpur. The artisans were likewise brought from that point. Inside and outside the tomb the verses of Qur'an and Hadith of the prophet Muhammad were composed with trim work with dark stone.



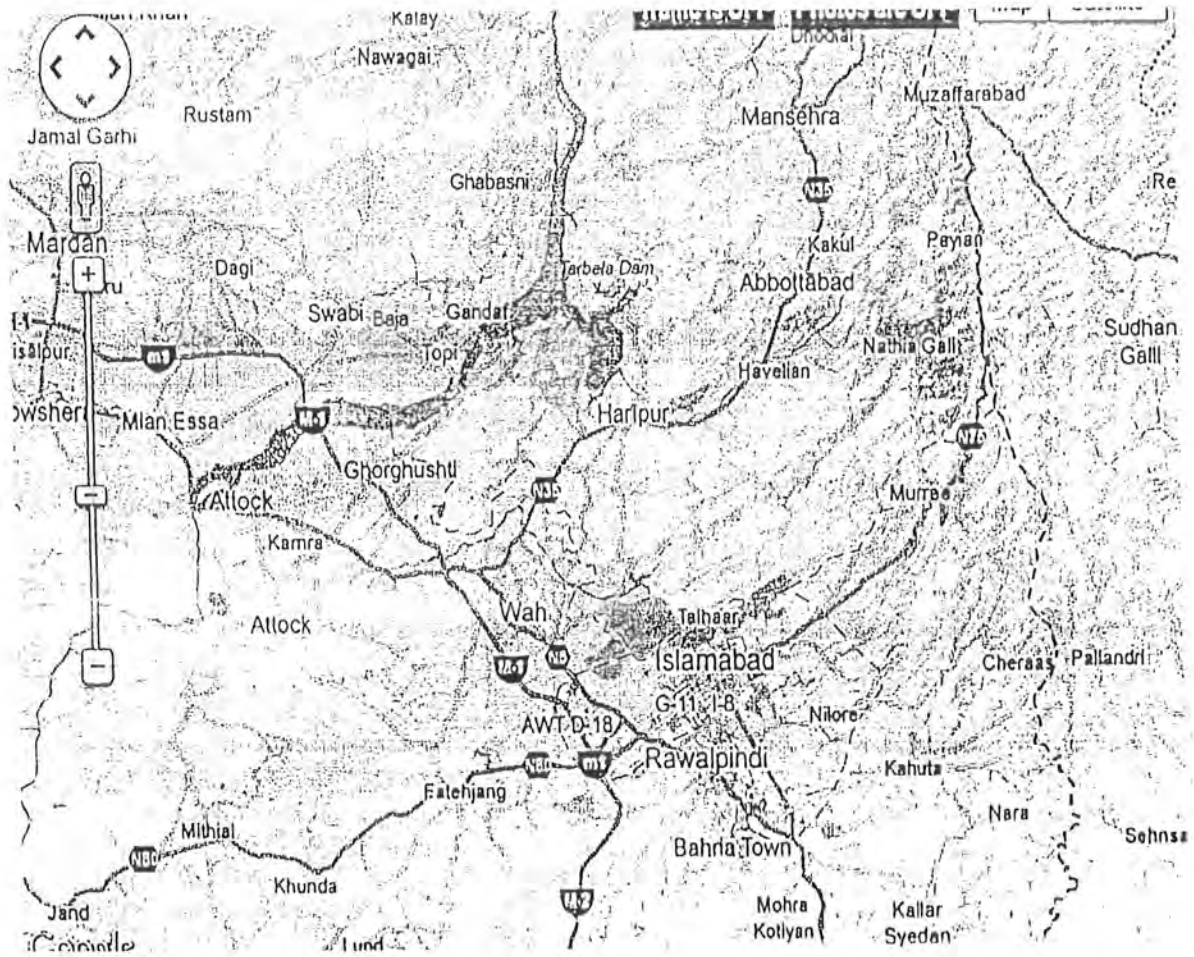
SATELLIET IMAGE OF THE AREA

(Source; Google)



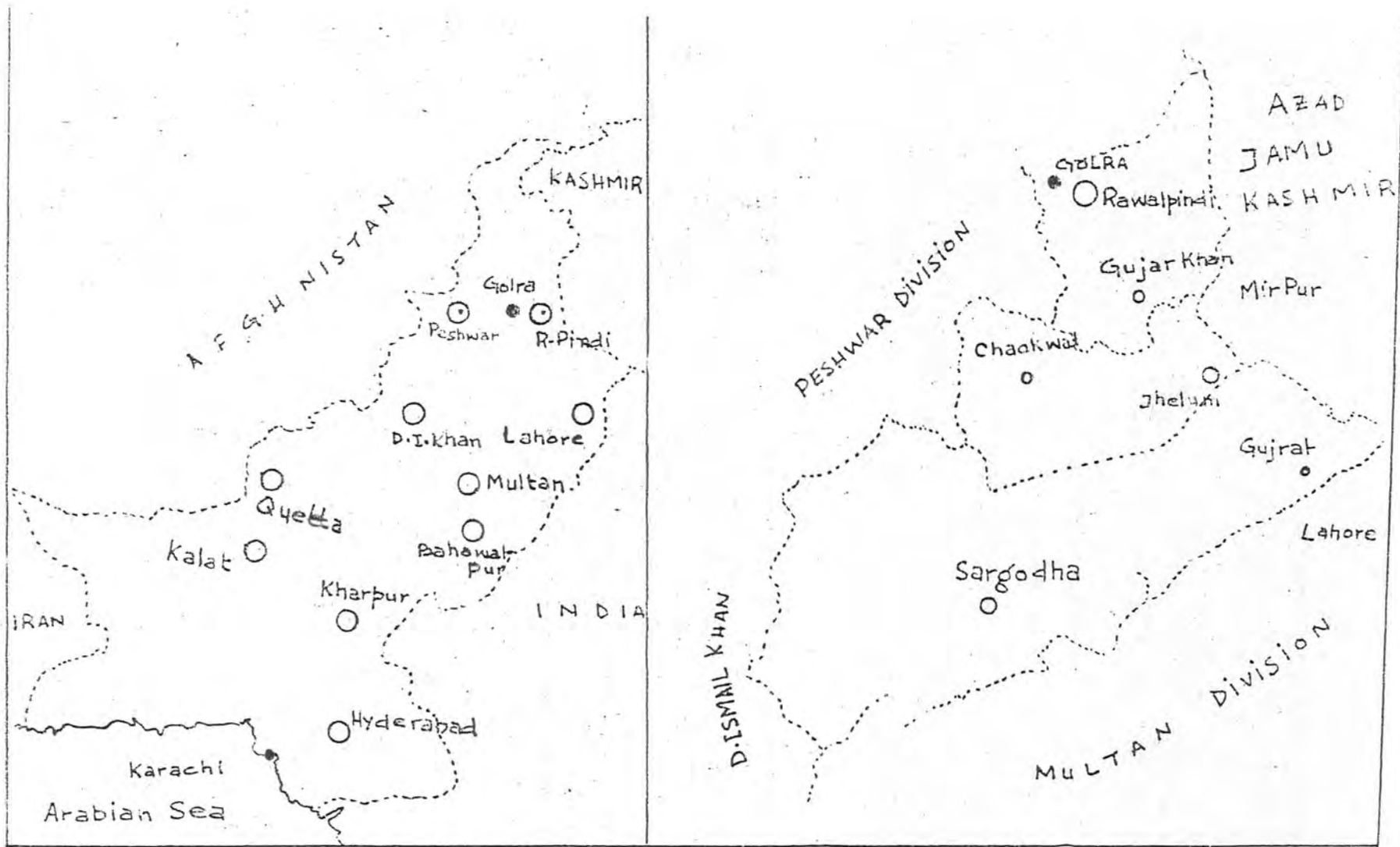
RURAL MAP OF ISLAMABAD

(Source; Google)

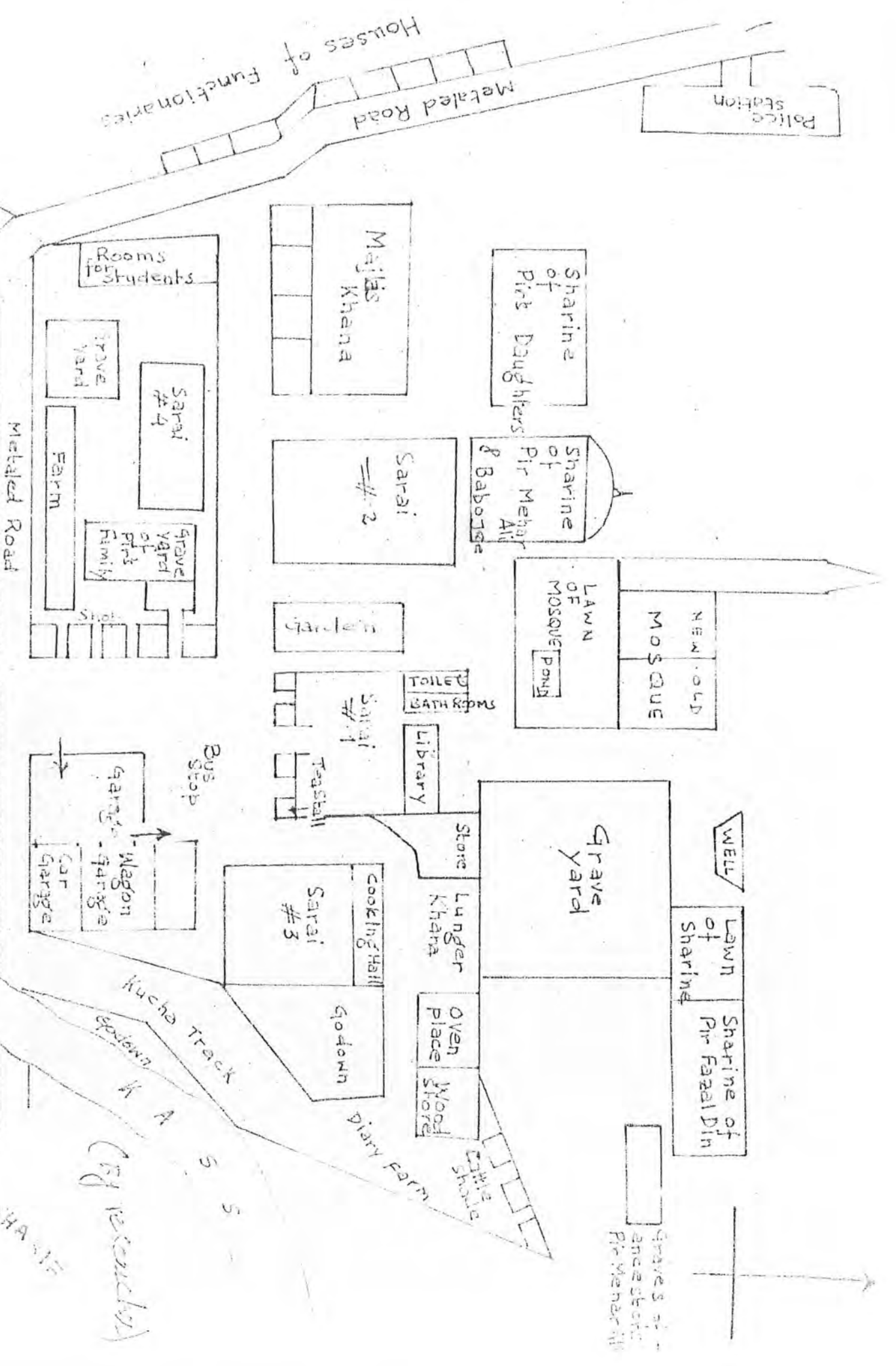


ISLAMABAD CITY MAP

(Source; Google)



(Drawn by researcher) map showing the locale of study. 0 20 40 60 80 Km.



Police Station

Metalled Road

Houses of Functionaries

Sharina of Pir's Daughters

Majlis Khana

Sharina of Pir Mehar Ali & Baboosa

Sarai #2

NEW OLD MOSQUE
LAWN OF MOSQUE
POND

Garden

TOILET BATH ROOM

Sarai #1

Library

Tashall

WELL

Lawn of Sharina

Sharina of Pir Faazal Din

Grave Yard

Store
Lunger Khana

Cooking Hall
Sarai #3

Oven Place
Wood Store

Godown

Diary Farm

Chickens
Ducks

Bus Stop

Garage
Wagon Garage
Car Garage

Kucha Track

Spadown

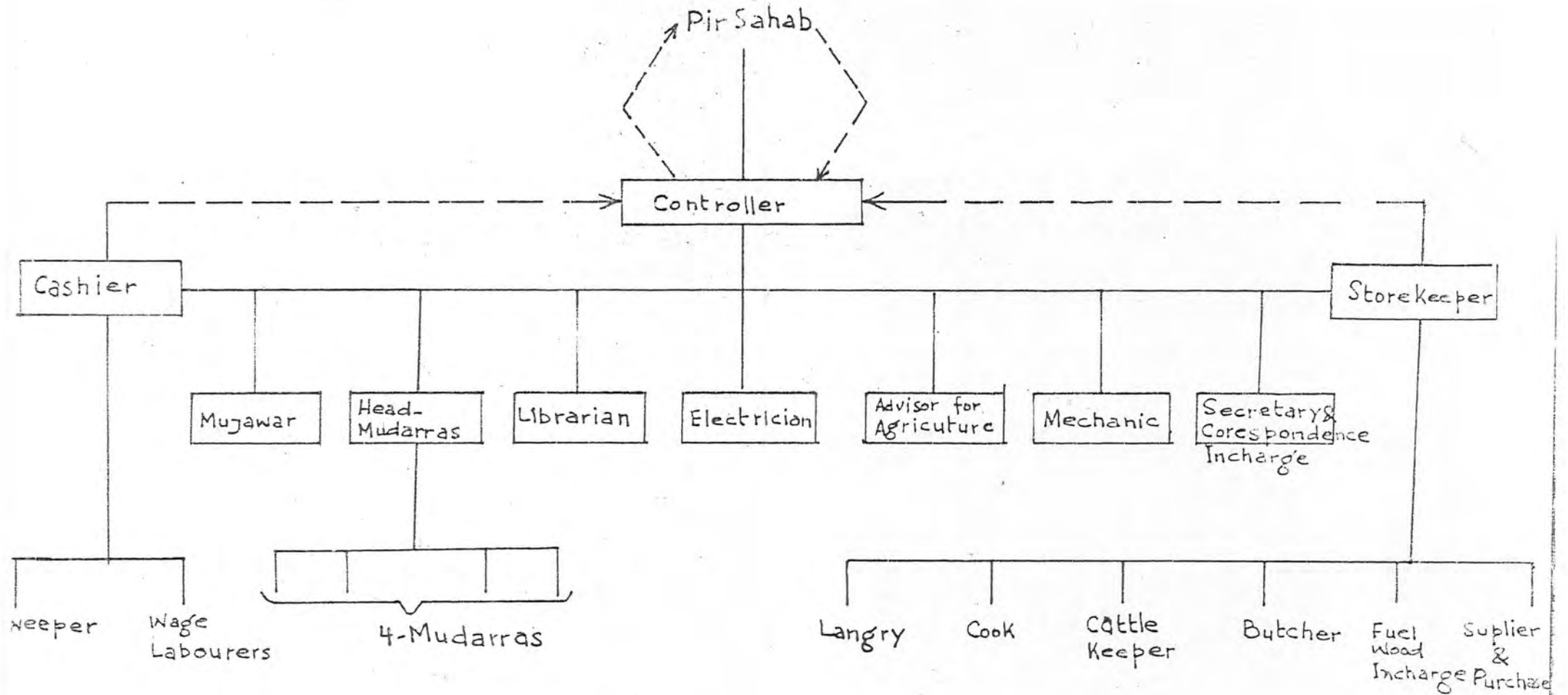
A S S

City Research

SHA-516

Graves of -
ancestors
Pir Mehar Ali





administrative structure (Drawn by researcher)

CHAPTER NO 3

Rituals practices at shrine

1. Rituals

"A ritual is a set of actions, performed mainly for their symbolic value. It may be prescribed by a religion or by the traditions of a community. The term usually excludes actions which are arbitrarily chosen by the performers."(Encyclopedia Britannica)

The ritual are the action which performed by the people as secret. The rituals can be observed through symbolically and verbally. But the ultimate goal of ritual is to please the deity, God, or desire object. The ritual are some time designed, but most of it are fixed. What should be done in ritual, which means what, would be the action people when they are going too performed in ritual. People are not allowed or escape anything during ritual. Very few times it happened, when people done out the procedure, new, or forgets anything.

Ritual plays an important role in every religion and they have religious and cultural significance. Performance of ritual shows validity and solidarity in the religion.

According to Turner,

"Ritual has the performative function of transcending thoughts verbal and categorical bound by enacting meanings that are an interstitial to them. It completes the conceptual world so culture by allowing man to experience what thought cannot frame." (Turner, 1967, p. 153)

Rituals and festivals on shrines of *Aolia Karam* is an integral part of Sufism and it continues on some shrines throughout the year. Situated near Margalla Hills, Islamabad, Golra Sharif is a shrine of the Sufi Saint Pir Meher Ali Shah. On the Shrine of Golra Sharif each year we have four kinds of rituals. Some are carried out daily while others are weekly, monthly and yearly.

2. Daily Rituals and Ceremonies

The daily rituals at the shrine begin with the morning Aza'an when the Mo'azan (Caller) calls for prayers in shrine's mosque. It is followed by the arrival of pilgrims for prayer and they pray collectively (*Ba Jama'at*). Praying is an integral part of Islamic life. Afterwards some pilgrims visit the shrine while other recites verses from the Holy Quran. When the sun rises all the pilgrims have their breakfast together from shrine's inn. There is a *Pir* (sajada Nasheen) room some two hundred yard away from the mosque. Pilgrims also visit him and he used to be busy in reciting Holy Quran and pray for the people who visit him. A *qawali* session is also held in the shrine's hall. As the *Pir* enters the hall the *Mureeds* (followers) are gathered and the *qawal*¹ get started. There are separate portions for men and women and in class difference order.

The Qawali (Qawali is basically a mystical kind of song mostly sung on Shrines in which the poet praise the Prophets and saints) session ends in the noon. During this time the *Pir sahib* read the letters received through different sources in which people asked him solution to their problems and request of prayers for them. At the end of Qawali *Pir* recites few verses from Quran and Prayer, which brings formal end to the morning session. At the very end people gathered *Pir sahib* and offered him with gifts

and money and kiss of hand. This is how men meet him, in the case of women; they often present him with grains, a glass of water or thread. He blows on these objects infusing in them curative power and the ladies took it with them. Women are also made *Mureeds* of the Pir sahib. The Pir Sahib holds a piece of cloth at one end and the woman at the other. He then utters some prayers and the woman became a spiritual follower of the shrine.

The rest of the day is followed by a routine of Prayer (*Nimaz*) and recitation of Holy Quran and so on. During *Nimaz* time the shrine is closed for keeping all the attention of prayer and later on reopened. This schedule is followed till night. (Researcher)

3. Weekly Rituals and Ceremonies

Friday is the holy day in Islamic ideology as Thursday share the 'night' with Friday so in this respect Thursday is also considered holy. On these days most of the followers of the shrine visit the shrine. Most of them came on Thursday and stayed at night. On the morning *qawali* is played and the daily routine is carried out. A large number of pilgrims became the followers on this day and seek the blessings of the Pir sahib. The major event of the day is the *Jummah* prayer.

The head of Madrassa (religious institution) sermon the gathering and address (*Khutba*) them before the prayer and leads the prayer. After prayer the *Pir* visit the shrine and kisses the shrine and recites few verses from the Holy Quran and prayed there. The followers followed him and kissed the tomb and joined the *Pir* in prayer. The younger Pir followed his elder brother in Praying.

4. Monthly Rituals and Ceremonies

Gyarawin is held on the every eleventh day of Lunar month. It is conducted in the memory of Abdul Qadir Jillani who is regarded as the leader of Sufism. A special *Lungar*(meal) is offered on this day which is named after Jillani and termed it as *Lungar-e-Ghautia*. The same night the Khateeb in a speech explains the contributions of Abdul Qadir Jillani. Special rice is cooked and distributed in poors and followers. On this day the followers reaffirms their affiliation with the shrine.

5. Annual Rituals and Ceremonies

Most of the annual ceremonies are performed in commemoration of religious events and in remembrance of well known personalities of sufi order. They are:

- i) Birth Anniversary of Prophet Muhammad (SAW) Eid Milad Ul Nabi
- ii) Death Anniversary of Abdul Qadir Jillani
- iii) Death Anniversary of *Pir* Babu Ji
- iv) Death Anniversary of the father of *Pir* Meher Ali Shah.

6. Barri Ghyarveen (The Death Anniversary of Shaykh Abdul Qadir Jillani)

From 9th to 11th Rabi Ul saani, the death anniversary of Shaykh Abdul Qadir Jillai is celebrated. This is the biggest annual event at the shrine. All the sufis that follows Jillani renew their faith in these days on Sufism. It is because that Pir of Golra sharif claims himself to be the direct descendent the great saint.

For these days special arrangements are made. The number of followers of the shrine sometimes reached to fifty thousand on this occasion. They are entertained with

Langar and special arrangements are made for their stay in order to maintain the traditions of the shrine alive.

The three days *Mila* (festival) at the shrine is also fruitful for some businessmen. Stalls are installed in which they sell food and items related to Sufism. *Ajwain*, *salt* and *Taweez* are the center of attraction for the followers that brings blessing to them.

Special buses are arranged for the followers to visit the festival of *Barri Ghyarvin* from all over the country specially Azad Kashmir, Hazara, Faislabad Gujrat, Sarghoda, Multan and Abbotabad which are the major followers of the shrine. Each bus contains two special *Mureed* which supervise the affairs of the followers along with. School, colleges, mosques and community buildings are used for the accommodation of such a vast numbers of pilgrims. The villagers also offered their houses and kept the pilgrims as guests in their houses. Sometimes the numbers of pilgrims exceeds too much and they have to find accommodation for themselves in the nearby villages.

The ceremony starts with the recitation of Holy Quran by the on every 9th of Rabi Ul Saani by the eldest son of the present *Pir*. It is followed by the Qawali session about 9:30 in the morning which ends in the noon with recitation of Holy Quran and *Du'a* by the *Pir*.

Dedicated *Murids* distributed the *Langar* with an organized manner among the followers/ visitors in *Sarai* No 1. They served them in groups, one group is followed by the other and this routine continues throughout the day. Both men and women have separate places for lunch. The special food of the day is *gosht-rooti*. Special committees are formed with each committee a specific task to do. Some collect donations while other look after the feast and pilgrims and their needs.

On 10th the *Chadar Charai* a special ceremony in which the Tomb is covered in new *Chadar* . This ceremony starts at 4 P. M in the noon. A large number of pilgrims came in huge procession led by the Pir and his brothers from Sarai No 3 to the shrine and is accompanied by the qawali party. The procession move very slowly in which the Qawals are surrounded by the pilgrim and it took almost an hour to cover just a distance of 200 meters. Qawals are offered with *Nazrana* by the pilgrims. As they reached the Shrine the perform the ceremony of *Chadar Charana*.

On 11th the ceremony reached its climax. The Qawals sings without music because the followers believe that Jilani Sahib visit on this day to witness the ceremony and he did'nt liked the music. A sepecial chair is made covered with flowers looks like a small room in which the photos of Pir Meher Ali shah and Babu Ji are placed.

An announcement is made that those who wants to leave may leave as the festival is officially ended. The *Lunger* continues for those who stays and others departed by kissing the hand of the younger *Pir* and receive blessing for themselves and paid *Nazrana* to the Shrine.

The government also provides some services to the *Urs* in terms of declaring 11th of Rabi Ul Awal as holiday in Rawalpindi, by providing the pilgrims with special buses, facility to collect railway ticket near the shrine by opening a booking office and special programs are broadcasting on radio Pakistan and the national Tv about Pir Meher Ali Shah and his contributions. (Researcher communication with administration of shrine)

7. Health Seeking Behavior and health seeking Behavior Model

Good health is the most precious gift of Allah. If a man is healthy then he can enjoy his life but if he has a little pain in his little finger he would scream and unable to do anything. In old days man think a disease to be a curse of God, he didn't know about its causes and cure. So they used to sacrifice and special prayers were prayed to please the Lord. Being a Muslim we believe in destiny and illness as a test of ours by the Lord and good health as gift of Allah.

Some times shrines are used for health services which are termed by Anthropologists as health seeking behavior model. This model identifies the problem, the cultural context of the decision and its consequences. It looks to health and welfare activities from individual perspective with a pressing problem and the services provided.

This Model is consisting of the following apparatus.

- i) A visitor to the shrine is considered to have problem, which affect them or his family. Problem identification is derived from cultural expectation concerning medical, norms and existing financial of the visitors in the visitors own community.
- ii) The decision is made on what kind of assistance and guidance he searches. In Pakistan the rang are quite long starts from a medal specialist to *Pir* and practitioners of magic. The decision is determined by the abilities of the helper and culturally based pattern of disease.
- iii) The decision he seek help is personal and communal. When a man faces difficulties in terms of helath he concerns his friends and family members. So it is based on decision making pattern.

- iv) Visiting a shrine to seek help is also based on many factors. This includes the problem, seeking help and his previous affiliation with a shrine and family members.
- v) At a shrine different kinds of assistance are available. Some are provided by the *Pir* himself, some are by assistants. The healing encounter for each visitor is the sum of these services and the supposed profit derived from it. (personal observation)

	Personal Variables	Expectations	
Problem Identification	Decision Making	Therapeutic Encounter	Outcome
	Cultural Variables	Shrine Characteristics and Capabilities	

The Help Seeking Behavior Model (Researcher)

8. Social gratification

The major advantages for going to Sufi shrine integrated praying with the daughters' marital life, moving past assessments, to reduce family member's conflicts, deal with family situations, praying with regard to marital life using the favorite along with praying with regard to better foreseeable future connected with young children, along with regard to labor and birth connected with little one. Many people considered that whenever therefore ever before they interceded having contentment, their needs have fallen correct.

One person who had previously been thirty-three years old, belonged to metropolitan spot along with got finished intermediate claimed,

I'd several little ones along with his dad members accustomed to problem us with regard to not necessarily producing men little one. Possibly my hubby along with mommy will be rules deemed it our failing. My partner and i ended up being interrupted along with would not realize how to handle it? A lady around my area encouraged us to pray and provide Sadqa (alms) only at that Darbar (referring to Hazrat Mian Mir's shrine). My partner and i offered there some sort of Daig (cauldron connected with rice) along with interceded having whole steady thrusts to get a men little one. Allah given us some sort of men little one following several little ones along with my business is happy with this reverence. Since then, Image regularly going to along with presenting gift only at that Darbar.

9. Fiscal requirements gratification

A massive most participants (13 of 19) would not check out Sufi shrine with regard to economic increases. Whereas other respondents (13 of 19) documented in general equivalent economic factors to see Sufi shrines. By far the most oft documented factors with this reverence ended up to obtain task, promotion in task, vastness in the business, along with reduction connected with fiscal troubles. These people got sturdy idea of which going to connected with Sufi shrine along with praying brings good luck to them. One of these participants, previous 28, some sort of shopkeeper claimed, My partner and i ended up being jobless. I'd performed graduating along with My partner and i ended up being significantly upset because in which therefore ever before My partner and i utilized I could not necessarily be selected with regard to task. My partner and i ended up being practically despairing. However my partner and i ended up being a consistent visitor of this shrine nevertheless my partner and i in no way interceded none supply almost any gift in way of money or maybe form only at

that shrine, among my friend informed me to pray along with Mannat Mana. Used to do a similar. My partner and i ended up being amazed I got the position in technology retail outlet. This is how I do believe, going to connected with shrine proved helpful for me personally achieving task.

10. Physical Gratification

Findings in the examine revealed of which many participants (16 of 19) frequented Sufi shrine with regard to reducing illness/disease. Many people considered of which going to that Sufi shrine, praying right here, along with eating the holy meal stuff (Tabaruk) which includes Langer, glucose along with salt will assist these individuals take care of ailments. These kinds of participants highlighted of which by means of virtue of their Sufi shrine, people eliminate persistent ailments similar to Hepatitis, Tuberculosis, along with Typhoid for example. On probe, it turned out revealed the holy eatable items like salt, glucose along with *Dam Wala Pani* (holy sentiments continue reading water) happen to be thought to take care of numerous ailments which includes persistent ones. One of these brilliant participants who had previously been 07 years old lady, some sort of university student mentioned,

My spouse is being affected by hepatitis c, initial period. Our grandmother that lifestyles through Lahore asked us ahead right here along with pray to the Sufi of this shrine along with Mannat with regard to coping with that disease along with a healthy body.

It turned out likewise seen throughout the area check out of which visitors ended up implementing acrylic on their heads and also other parts of the body seeing that one thing holy. On probe, it turned out revealed they considered of which implementing acrylic on mind could keep their head of hair black color along with enhance their

storage although employing it on bones may decreased joint. Persons accustomed to deliver drinking water in baby bottles along with positioned it at the serious c2onected with Sufi in order that the people going to of which position might setback sentiments on drinking water (Dam wala pani) along with consumed of which drinking water to stop all kinds connected with ailments.

11. Non secular requirements gratification

Almost all of the visitors (16 connected with 19) documented they check out Sufi shrine to obtain psychological fulfillment along with tranquility. In case there is tension, difficulty, or maybe agitation of their lifestyles, they check out Sufi shrine and have satisfaction which provides seeing that relaxation. Moreover, they obtain a cure for achievements and have assurance with regards to their needs being happy. Handful of respondents documented (3 connected with 19) they locate a probability of catharsis in Sufi shrine. Many people appear right here along with talk with Allah. Many people claimed they bow to Allah, ask for pardon from Allah to reduce their Gunah (sins), along with suggest to them appropriate course. Many people claimed they yowl and it also assists these phones perform Tazkia Nafes (self realization). If they leave the shrine, they experience themselves very tranquil along with ignited. The person who had previously been thirty-three years old, vender by means of profession, belonged to metropolitan spot claimed,

My partner and i accustomed to appear when My partner and i grow to be anxious owing gaming troubles, My partner and i accustomed to remain in one spot to this Darbar quietly along with I am satisfaction i then present Nawafilis (prayer) right here. This particular pastime reduces many our psychological agitation along with tension. (researcher herself)

12. Perception technique

A majority of the participants (14 connected with 19) got sturdy idea about the delights connected with Sufi connected with shrine along with deemed these individuals still living. Inside their view, he / she could hear the enthusiasts along with are intermediary concerning these individuals along with Allah. Generally they considered of which Sufi connected with shrine realize their troubles. On even more probe they highlighted they occur Darbar along with pray to eliminate their problems. Sufi appreciates their problems along with convey it to Allah with regard to blessing. Many people identified the legitimacy in the Sufi seeing that mediator because he or she is in a better placement to offer along with endorse desires connected with enthusiasts to Allah. In case a woman or man specifically pray/wish to Allah, you can find small likelihood of acceptance/fulfillment of their pray/wish. The person connected with the middle of 30s, claimed,

Sufis will be the commendable, pious along with ascetic people. The standing to Allah is quite much higher in comparison with the most popular people similar to people. In case all of us pray to Allah, it would not necessarily be just as much listened as if some sort of Sufi prays for people to Allah. They're some sort of Waseela (source) with the enthusiasts. It turned out seen of which enthusiasts in the Sufi shrine carried out certain rituals which included reciting sentiments above drinking water (Dam Karna), lightening the as well as along with earthen lamps, to make meals food in cauldron (Daig pakwana) along with rhythmic movements (Dhamal Dalna) on spiritual rhymes. Many people considered of which going to, praying along with carrying out certain rituals can assist these individuals in a number

of approaches. These include; obtain better socio-economic standing, an excellent moral figure, a healthy body along with satisfaction.

Handful of participants seen of which Sufi connected with shrine directs their enthusiasts to behave in a certain technique. In this particular reverence, a good uneducated woman person who had previously been in your ex the middle of fourties, distributed your ex existence expertise intended for that Sufi shrine along with claimed,

15 in the past, my hubby ended up being significantly unwell along with he / she ended up being mattress ridden. Our Jethani (wife connected with husband's parent brother) got performed Taweez & Jado (amulet along with magic) on my hubby to generate them unwell along with weak. Sufi of this shrine arrived to our dream along with aimed us to clear out a bit of tied towel at a side branch connected with sapling in our household. Right My partner and i removed of which bit of towel, I stumbled upon some Taweez straight into of which. My partner and i squandered these Taweez along with my hubby started off developing health and fitness once again. This is how Sufi connected with shrine can assist his or her enthusiasts along with primary these individuals for his or her wellness.(information from visitors)

13. Myths/superstitions

Diverse misconceptions along with superstitions which widely prevail in Pakistani modern society ended up reviewed using the participants. These include with the bridging connected with black color cat seeing that negative sign, existence connected with black color miracle, ta'weez along with their affect, scratching connected with palm bringing dollars, flashing connected with eyes presenting some clue, crow seated on the retaining wall connected with household suggesting appearance

connected with guests for example. Generally (14 connected with 19), people would not rely on these kinds of myths/superstitions and in addition they claimed these include merely stories which offer technology to technology. Ladies instructor connected with early on 30s having pros knowledge claimed,

I think therefore there's no the fact is misconceptions or maybe superstitions. This stuff happens to be assimilated straight into each of our modern society from Hindu's culture. These all factors derive from whims and also have simply no methodical substantiation. However, some participants (most that ended up uneducated along with females) considered of which most the misconceptions are generally correct.

However, it turned out some sort of another result that the vast majority connected with participants (17 connected with 19) considered within the existence connected with black color miracle along with ta'weez. Many people claimed black color miracle perform nevertheless as well they claimed it being from the Sharia (Islamic laws), although, most the respondents claimed of which ta'weez performs along with assists these individuals in a number of approaches. On even more probe, it turned out highlighted by the respondents of which ta'weez provides healing consequence in case of almost any ailments and it also aid prevent Nazre-Bud (bad sight). According to Geertz, worldview and ethos are linked by religious symbols "in such a way that they mutually confirm one another"(Geertz, Clifford 1968, *Islam Observed. Religious Development in Morocco and Indonesia*, Chicago, The University of Chicago presses). By exploring issues of belief and action, I will try to conclude something about the religious perspective of the people who visit this shrine and of the followers of this saint.

14. Major Rituals Performed at Shrines

In general, visitation could serve a multitude of functions, such as: to perform ritual prayers and worship God; to seek a mediator between God and the supplicant in order to facilitate or effect the latter's worldly or otherworldly needs and ambitions; to preserve and reinforce a religious group identity; to preserve and reinforce the religion and power of Islam generally; to bolster the socio-economic position of the shrine cities; to glorify the tomb of the saint as an element of a devotion rite; to pray for rain; to receive healing from (otherwise) incurable physical or spiritual ailments; and to swear an oath by the Quran in the settlement of a serious dispute or conflict between individuals. For the individual believer, visitation served to: gain the help, blessing and intercession of the saint; greet and commemorate the saint and renew the covenant with make votive offerings; reinforce the bonds and sense of brotherhood with other believers and the saint People visit shrines on regular basis. Their associations vary in term of visiting shrines having particular beliefs in them. A list of major rituals performed at shrines is given below.

15. Bayat or Having Oath in the Pirs

This is a kind of practice in which many followers have to take oath on one of their *pirs* and then they follow the teaching of that specific *pir*. Many of the followers visit the shrine only to have a contact with the *pir* because they are bound by the *bayat*.

16. Mannat (Divine Intercession or Making Vows)

This ritual is performed at many shrines including shrines of present study. There are different motives behind this practice such as; desire to have a male child.

marriage, examination, business, competition etc. After the accomplishment of the mannat, the followers perform different rituals. As Al-Houdalieh [13] mentioned in the case of Palestine that "the essential aim of making vows was always to achieve one's personal desires in critical cases such as: incurable physical or spiritual ailments, when marriage has been long delayed, times of trouble generally, inter-personal disputes and infertility."

17. Touching the Tomb

Some time people perform many rituals only for the self-satisfaction. This ritual is one of those; people love to touch the tomb of their spiritual leader as they consider this ritual might helps them to reduce the miseries of their life.

18. Tasting/Licking the Salt and Other Sacred Items Placed at Shrines

This is another kind of ritual; which has some significance among the followers or visitors. They do perform this ritual because they think that it will help them heal their diseases and leading them to a prosperous healthy life.

19. Knotting the Thread

People perform this ritual in conjunction with a mat (which might be healing disease, marriage, male child and so on) and after the accomplishment of their desires in regarding that to the mannat they come back and open the knot of thread and give perform some rituals at shrine.

20. Prayers

People do offer prayers at shrines. Although, there are some conflicts between different schools of thought within Sunni Sect on this practice but at the most of the shrines people offer prayers and make dua with the reference of these spiritual people holy men.

21. Bowing and Taking Round

These are more common practices among almost all followers of the shrines People offer al fatiha (reciting holy script) and at end they make da'ua for themselves. Like Al-Houdalieh [13] asters that before entering the precincts of the shrine, the visitor should stand before the outer gate, saying: 'Peace be upon believing people. May God grant mercy to those who preceded us and those who are to follow them. Certainly, God willing, we will join you.' The visitor then reads the opening sura of the Quran (al-Fatiha) either aloud or silently, dedicating the reward for doing so to the souls of people buried in his cemetery and to the souls of the Muslim dead generally.

22. Not Turning the Back towards Tomb

People most of the time; do not turn their backs to the tomb in a respect. They believe that by doing so they are pay homage to the spiritual leader/holy men.

23. Taking Amulet (Ta'weez) Form the Pirs

This practice is performed almost everywhere at shrines. People do believe in such practice and many of the *pirs* are running it as a main business. Sometimes people use such amulets for taking revenges for their rivals but most of the time people use these

for the solution of their daily problems including diseases. People do prefer to go to the amulet-men (*pir*) rather than the medical professionals.

24. Monetary Contributions and In-Kind Goods

Most of the shrines are running larger on the basis of the monetary contributions made by the followers. People also donate in-kind goods like wheat, rice, milk and cattle, etc. So, keeping such orientation people believe that in reward this act will save them from daily problems.

25. Torching Oil Lamp and Torching Perfumed Stick

At many shrines, people torch traditional oil lamps and some time perfumed sticks at shrines as a part of their belief system.

26. Driving or Fixing the Nails in a Tree and Wall

Fixing the nails in a tree or a wall associated to the shrines is very famous ritual. People perform such rituals in lieu of their *mannats* and after accomplishment of these *mannats* they donate some food items at shrines and sometimes at their homes too.

27. Eating Tree's Leaves and Fruits

Such rituals are profoundly performed at many shrines in the rural Punjab. Shrine of Hazrat Sultan Bahoo (District Jhang) is very famous for such practices, people for hours and hours sit under the tree and wait for the fall of fruits or leaves. So that after getting it they may eat it. People believe that by eating these leaf and fruits they believe will be getting male child or will get rid of the problems they are facing in life. Same ritual is practiced in Golra shrif.

28. Visiting Shrines with Bare Feet and Covered Heads

These are the key guidelines for the visitors of the shrines; they have to cover their heads and keep their feet bared. By doing this they pay homage to the spiritual leader.

29. Hitting with Stick and Broom

At some shrines in rural Punjab mostly pars use these items to eradicate the diseases from their followers/visitors. People do believe that such practices might help them to heal their diseases and reduce their miseries.

30. Rolling Stone on Body

This practice is performed on all of the shrines. The stones are placed at courtyards of the shrines and people use them for purification/intercession form diseases.

31. Taking Bath

There are a few shrines, on which water channels/pounds are available; followers/visitors with a specific disease take bath in it with a belief that this bath might help them to eradicate the disease.

32. Ritual Related to Dali

Dali is a special structure made to pay gratitude to the saint. People with strong *aqeedat* make the *dali* and then decorate it. On the day of *Urs* they bring *dali* to *darbar* willingly. Beside *dali*, on *Urs* there are different rituals which are performed by visitors such as dance on *qawali* and *wajd*.

33. Ritual Related to Chaderes

The visitors have different types of beliefs related to different *chadar* motives. The Shias and Sunnis have different beliefs related to the *chadar* designs. The Shia visitors buy *chadar* with Punj Tan Pak names written on it, especially the twelve imams names, whereas the sunnis like the four Qul *chadar*, simple green *chadar* and other on which surahs are written like Ayat-ul-Kursi, the common belief related to *chadar* spreading is that the visitors buy and spread these *chadar* on the grave after the fulfillment of their wish. But it is not necessary to spread *chadar* after the *mannat* some of the visitors places *chadar* before and after the practice of *mannat*.

34. Ritual Related to Khak-e-Shifa(*Khurda*)

The believers call the ashes of burnt petals of flowers as “*Khak-e-Shifa*”. This ash is the medicine for the believer. They use it for relief in the pains like toothache, headache and backache. The flowers are burnt in the room called *hujra* and the burning place is called as the “*mach of sarkar*”.

CASE STUDY

One of the regular visitors, Dollat Khaton, 45 years old, she had cancer in her arm. She regularly visits the shrine every Thursday. She rubs the *Khak* in her arm. She said to me that, “within few months of rubbing the *Khak*, my cancer was cured”. Now she does not have pain but still she rubs *Khak* to keep herself safe from cancer. She said to me that, “I am happy and my cancer is cured after eating and rubbing the *Khak*”.

35. Flags Decoration

The decoration of flags is linked with a visitor’s *mannat* and beliefs. Visitors tie these flags on the trees inside the shrine when they have *mannat*. Among the visitors flags are commonly known as *Jhanday*. Green flags are commonly used because of its color

significance where as red and black symbolizes the imams, these flags are decorated with the names of the Imams. Yellow flags are rarely found on the trees. The names of the imams are written separately in round circles.

NO	FLAGS	LOCAL NAMES OF FLAGS
1	GREEN FLAG	HARRY JHANDAY
2	RED FLAG	JHOOLAY LAL OR LAL JHANDAY
3	BLACK FLAG	GHAZI ABBAS JHANDAY
4	YELLOW FLAG	PEELAY JHANDAY

TABLE NO 1. NAMES OF FLAGS

36. Rituals Related to Flags

Visitors tie flags or clothes pieces on the trees in the shrines. Mostly the shia tie red and black *jhanday* to give honor to the imams, whereas the sunnis like green *jhanday*, because they consider it sacred. It is a common belief that if the *mannat* is strong then tie of flags cannot open easily. The visitors tie the flags before the fulfillment of their *mannat* and open it when their wish comes true. The shrine trees use to be fully covered with *mannat* flags.

37. Ritual of taking flowers

The people who come at the shrine, who take the flowers and eat it, they believe that these flowers are the pious and if we will take these flowers which people take on the grave, and eat it then their problems would be solved, and get rid off from any disease, so that these flowers are taking by people for eating and they also take the flowers for their relative who can't visit the shrine due to certain reasons.

38. Candle and Dias

Visitor's burnt candles incense and oil lamps (*Dias*) when their *mannat* is fulfilled. They burn five candles of five imams; mostly the shia visitors do this Allah. The visitor's burn incense that is a continuity of culture. The visitors apply the oil of the *dias* on their body and massage on the affected area to release pains. In the shrine there is separate place for the burning of candle and incense. The visitors believe that this burned ghee/oil in *dias* can help to prevent them from disease and pains because that specific ghee has a special *shifa*.

39. Color Symbolism

In the shrine certain colors symbolizes Islamic culture and religion. The color used in shrine decoration are considered as sacred, it is the cultural identity, or represents their belief in Islam as these are known as Islamic colors, or defines their God, or signifies their place in religion, and rituals, or a relic of historical values. In decorating the shrine these colors play significant role regarding the belief of the visitors. In early accounts of Muslim warfare, there are references to flags or battle standers of various colors: Black, White, Red and Greenish Black. Later Islamic dynasties adopted flags of different colors, the Umayyad fought under white banners, the Abbasids chose black, the Fatimids used green, various countries on the Persian gulf have chosen red flags these four colors (white, black, green and red) dominates the flags of Arab states.

40. Green Color

In the shrines green color is used in different aspects. It is commonly used in decoration of mirrors, *chaders*, flags, threads for *mannat* and this color is being used since long, especially the domes are painted with green color in order to reflect the Islamic cultural identities. The *malangs* (sacred beggars) in the shrine called it as *faqeerana* (pure) color; all the *malangs* in the shrine wear green color dress to

separate themselves from others. In the Quran (Surah 18: 31) it is said that the inhabitants of paradise will wear green garments of fine silk. While the reference of the Quran verifiable, it is not clear if other explanation are reliable or mere folklore.

41. Red Color

Red color is associated with the Hazrat Imam Hussain's blood and they call the red color as "*Jhoolay Lal*" related to Lal Shahbaz Qalander. The red color flag is known as "*Jhoolay Lal Jhanday*", and the *chadar* is known as "*Lal Chadar*".

42. Blue Color

In shrine the blue color is used in the calligraphy and the mirror decoration, however the importance of blue color is less than green and red color but blue also symbolizes Islamic culture, According to followers of shrines the blue color is the wisdom of God, the light of heaven and spirituality.

GREEN COLOR	RED COLOR	BLACK COLOR	BLUE COLOR
SACRED IN ISLAM	SYMBOLIZES BLOOD OF IMAMS	FUNERALS	WISDOM OF GOD
TRADITIONAL COLOR OF ISLAM	AFTER LIFE	THE COLOR OF IMAMS	THE LIGHT OF HEAVEN
THE COLOR OF HEAVEN	DEATH	DEATH	MEDIATION
PAK(pure) COLOR	SELF SACRIFICE	UNHAPINESS	ENDURING LOYALTY
THE COLOR OF FAQEERS	DEVINE LOVE	SADNESS	ETERNITY
FAQEERANA COLOR	JHOOLAY LAL	THE COLOR OF SHIAS	THE COLOR OF HEAVEN AND SPIRITUALITY

TABLE NO 2. COLORS SYMBOLISAM (researcher)

43. Ritual Related to Flower Petals

The newly married women visit the shrine and take the fresh petals from the grave of Sufi saint and eat these petals early in the morning after fajar prayer she eats petals in order to conceive. Rukhshanda, a regular visitor to the shrine strongly belief and said to me that, "If a woman comes here and eat the blessed petals and pray for a child she will get it."

44. Black Color

The shia like black color. They like to buy *chadar* and flags in black color because black color is associated with the death of imams. It reflects the element of sadness.

45. Red Color

Red color symbolizes the imam's courage and sacrifices, as imam's blood after *shahadat*. So the red color symbolizes the blood of imams. There for red is also commonly used among the shia visitors.

46. Green Color

Among sunnis green color is used for the purpose of decoration because green is the favorite color of Hazrat Muhammad (P.B.U.H).

47. Exorcism

Exorcism of jinn is a common practice at the Golra shrine. In line with his control over nature in its wildest forms is also the *Sheikh's* domination over the jinns who inhabit the wilderness. They are all disciples of the Sheikh. When someone comes here who has been afflicted or possessed by a jinn, the jinn leaves that person forever because it wants to remain in the darbar with the Sheikh.

There are many different kinds of jinns, I was told: some are Hindus; some are

Christians, some Jews, and some Muslims. They are all followers of the Sheikh ,
kkulafa among them who spread Islam. They are capricious Wild spirits.
Unless harnessed by divinely inspired spiritual power. The jinns,, the dorio
guard its perimeter wall and make sure it remains safe.

Can the Sheikh see them? Of course he can. He has, been given the power and
full protection of God and the Prophet. One of his disciple, told me that he knew
because he had heard them singing zikra, special voice, coming from the hill,
west of the lodge, when everyone was asleep. He would call me to hear them.
(Unfortunately I remind him to do so) His ability to exorcise jinns also stems from
his domination over the devil, and the whole hierarchy of devils. A person
possessed or afflicted by jinns must breathe in smoke from an amulet on which
the five names of the devils are printed. According to the exegesis I was given
at the burning of the amulet causes the devils to urge to leave the person
because they are burning and being consumed (by the saint's
powers).(researcher herself)



Plate 1, 2.A View of Pir Meher Ali Shah Shrine (Photo by Researcher)



Plate 3. Marissa adjacent to shrine (by researcher)



Plate 4. Resting place for Visitor (by researcher)

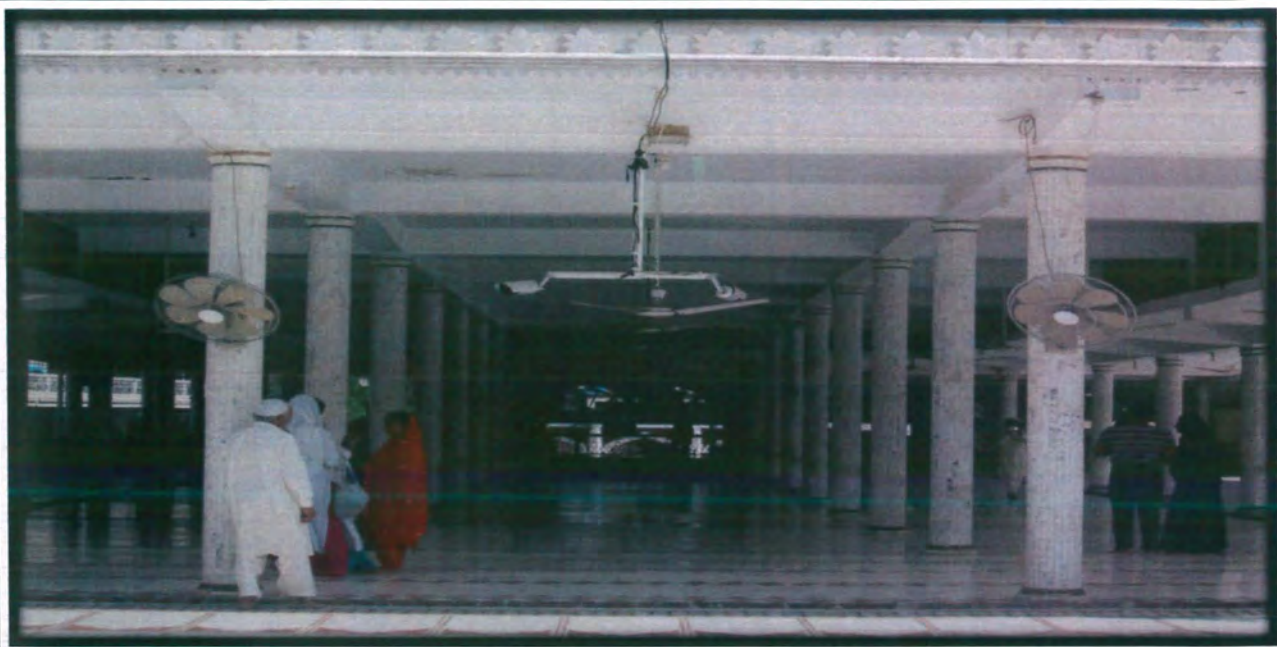


Plate 5. Resting place for Visitor (by researcher)



Plate 6. Entrance to Shrine (by researcher)



Plate 7. Ablution tank in the shrine (by researcher)



Plate 8. Langar khana of shrine (by researcher)



Plate 9. Graves of saints (By researcher)



Plate 10. Visitors pay homage to saint (By researcher)



Plate 11. flowers at the saint's grave (By researcher)



Plate 12. Visitor perform a ritual of kissing the grave of saint (By researcher)



Plate 13.chadar at the grave of saint (By researcher)



Plate 14.visitor paying sajda at the grave as ritual (By researcher)



Plate 15. Ritual of not turning back towards the grave (By researcher)



Plate 16. visitors reciting holy Quran at the saint's grave (By researcher)

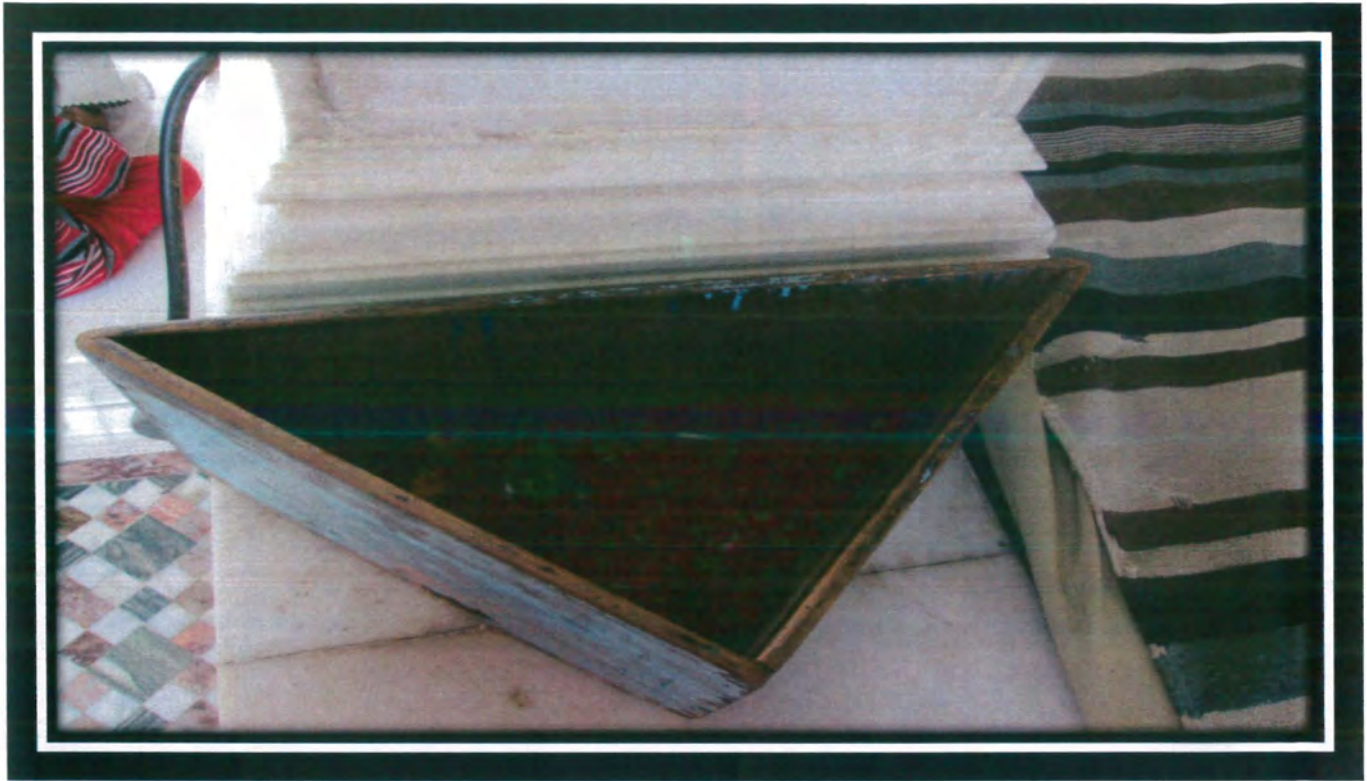


Plate 17. Flower petals placed besides the tomb (By researcher)



Plate 18. Ritual of flower petals distribution for curing diseases (By researcher)



Plate 19. Ritual of taking amulets from majawar (By researcher)



Plate 20. Ritual of exorcism at Golra Shrine (By researcher)



Plate 21. Visitor taking ablution at the shrine (By researcher)



Plate 22. Langar khana of shrine (By researcher)



Plate 23. Brief sketch of Pir Meher Ali shah's life and his main achievements
(By researcher)



Plate 24. Brief sketch of Pir Meher Ali shah's life and his main achievements
(By researcher)

CHAPTER NO 4

A BIOGRAPHIC SKETCH OF PIR MEHER ALI SHAH

1. Hadrat *Pir* Meher Ali Shah of Golra Sharif

A standout amongst the most renowned of such Islamic researchers and Sufis in the Indo-Pakistan sub-landmass was Hadrat Sayed *Pir* Meher Ali Shah of Golra, District Rawalpindi (now Islamabad, Pakistan). Conceived in 1859, the time of Hadrat Meher 'Ali Shah's main goal spread over almost a large portion of a century until his passing endlessly in 1937. Amid this period, he accomplished uncommon insightful and otherworldly statures, bestowed religious information and direction to a huge number of their seekers, and gave comfort and supplications to God to the horde others that thronged to him for this reason.

2. Ancestry and birth

Hadrat Meher 'Ali Shah was an immediate descendent, from the side of both of his parents, of the Holy Prophet (PBUH) of Islam, and of his child in law and foremost profound successor, fourth Righteous Caliph 'Ali. The way that all the distinguished prophets of God amid the previous three thousand years or somewhere in the vicinity, including Holy Prophet Muhammad (PBUH), were descendents of Prophet Abraham (Ibrahim), underscores the significance of genealogy in matters religious and profound. While individual qualities and exertion are as fundamental in these fields as in some other, modest genealogy and family environment without a doubt give the background in which devotion and ideals can be matched and flourish. This not the

slightest bit contradicts the standard of balance at the general human level which Islam so unequivocally focuses.

In the 25th era, Hadrat Meher 'Ali Shah plummeted from a researcher and sage of unequaled eminence in the Muslim world, in particular, Hadrat Shaikh 'Abdul Qadir Gilani. Generally recognized as the best Sufi perfect ever, Shaikh 'Abdul Qadir was conceived in Gilan (Iran), however got his religious and otherworldly instruction at Baghdad, which was then the chief Islamic middle of learning, and spent whatever remains of his life showing and apportioning profound direction there. The Shaikh is famously known as the Ghauthul A'zam (The Great Helper), Mohyuddin. The Reviver of Religion) , and Piran-e-Pir. The *Pir of Pirs*). These titles imply, separately, the Shaikh's extraordinary profound ability to offer help to those in pain, his incredible administrations in revitalizing Islam and its hang on the brains and activities of his counterparts, and his command over other Sufi bosses he could call his own and different eras. The Shaikh's altar in Baghdad is a position of journey for Sufis and non-Sufis alike from all parts of the Muslims world.

The predecessors of Hadrat Meher 'Ali Shah had relocated in the mid-fifteenth century A.D. from Baghdad to the Province of Bengal in India, whence their posterity later moved to different parts of the Subcontinent lastly settled down at Golra in the region of Punjab towards the end of the 18th century. Here it was that Hadrat Meher 'Ali Shah was conceived on the first day of Ramadan (the Muslim fasting month) in 1275 A.H. (1859 A.D.). His family had been known for devotion and righteousness even before him. His dad, Sayyid Nadhar Din Shah, amid his childhood, had been sentenced to be freely blazed alive by the neighborhood Sikh ruler fortunately vindicated when the flame blasting surrounding him neglected to touch his individual a marvelous occurrence that had added enormously to the family's eminence and

adoration. All things considered, it was just with the approach and ascend to greatness of Hadrat Meher 'Ali Shah that the family and its homestead, gained wide and persisting distinction. (Fadil 1989:1-2)

3. The early years and education

Hadrat Meher 'Ali Shah, to be alluded to from now on basically as "Hadrat", was an extraordinarily supplied youngster, having unprecedented knowledge, memory, body, and different characteristics of head and heart. His introduction to the world had been profoundly anticipated much ahead of time, and numerous omens vouched for his being a conceived wali (holy person). His initial religious instruction was masterminded by his guardians and older folks under painstakingly chose and prominent nearby educators. Later, he himself searched out the best accessible instructors in remote parts of the Sub-mainland, and set out to their schools to finish his training. Hadrat's uncommon acumen, his hunger for learning, and his determined commitment to studies empowered him to cover every known field of Islamic religious training, and to begin showing himself at Golra, by the generally early age of 20 years.

His incredible memory empowered him to retain the whole Qur'an just by understanding it a few times, and with no cognizant or precise exertion towards that end. His instructors included, among others, Maulana Lutfullah of Aligarh and Maulana Ahmad Ali of Saharanpur, both of nationwide contemporary acclaim. He additionally attempted to join the school of another well known researcher and educator, Maulana Ahmad Hasan Muhaddith of Kanpur, yet the recent couldn't concede him as a result of his looming excursion to the Hedjaz for Haj (the yearly Muslim journey to Holy Ka'bah, the House of God, at Makkah) – a trip that used to

take months in those days of generally moderate transport. Numerous years after the fact, when Hadrat's own notoriety spread far and wide, Maulana Ahmad Hasan used to lament his having dismissed an understudy of such extraordinary bore and potential. He indeed once set out to Pakpattan, the resting spot of Hadrat Baba Fariduddin Ganjshakar, another exceptionally extraordinary name among the Muslim sufis of the Sub-mainland, on the event of the recants' yearly 'Urs which Hadrat used to go to routinely, singularly to win the benefit of meeting him.

He was married at the age of 18 (1877) to a young lady from his mom's side. In spite of his marriage *Pir* Meher Ali Shah did not include himself in the common life in light of the fact that privilege from his youth he was partial to dejection. It is accounted for that he invested the greater part of his energy in wildernesses supplicating and pondering. He would even spend his evenings in thick timberlands and utilization shrubberies and dump as the spots for rest. God had favored him with a musical voice and he was extremely attached to spiritualist verse. So he sang uproariously in the wildernesses singing lyrics in the applause for God. He likewise went to session of Qawali and regularly took part in the Qawali singing himself. (Fadil 1989:3)

4. The spiritual journey

Having outfitted himself with the information of all parts of the Islamic shariah (worldly code), Hadart occupied his consideration, in accordance with the family convention, to the otherworldly field. He was initially started into his familial Qadiriya Sufi school by his dad's maternal uncle, *Pir* Fadal uddin. Later, for further otherworldly height, he looked for instigation into the Chishtiyah Nizamiyah request because of its driving contemporary light, Hadrat Khwaja Shamsuddin of Siyal Sharif

(dist. Sargodha, the Punjab). His formal connections stayed all through with these two schools, to which he started seekers of otherworldly direction at his hands. A few years after the fact, amid his visit to the Hedjaz for Hajj, he was admitted to, and allowed to start individuals into, the Chishtiyah Sabiriyah arrange by Haji Imdadullah Mohajir of Makkah, who had been enormously inspired by Hadrat's education and academic ability amid examination on an imperative however complex religious issue.

The time of Hadrat's profound development was checked by wide ventures, augmented spells of purposeful withdrawal for purposes of pondering, request to God and contemplation, fasting, and differing otherworldly activities. These, entomb alia, included muraqabah, (examination) on a stone piece of the span of a request to God mat, which was put outside his hujrah (supplication to God cell). On this piece, Hadrat frequently spent entire evenings (counting the long and exceedingly chilly winter ones) sitting still in resolute examination until the break of first light, when he rose to get ready for his morning supplications to God. Amid daytime, the same chunk used to serve as a seat for his showing and related exercises. There are additionally various spots in the locale of Lahore, Multan, Muzaffargarh, Dera Ghazi Khan, and Rawalpindi, and in the slopes around Golra, where Hadrat spent long stretches in petition to God, dhikr (recognition), and reflection.(khan 1997:3-4)

These spells constitute perceived fundamental components in established Islamic Sufism as helps to soul-refinement, and are intended to empower the salik (i.e., wayfarer or traverse of the 'Way') to "graduate" and turn into a guide for others. They are established in the Blessed Prophet (PBUH's) own times of retirement into the cavern of Hira outside Makkah for thought and request to God, which went before his

formal height to prophet hood. They tend occasionally to be contrasted with Christian devotion (i.e. , monkhood). The correlation is, in any case, thoroughly invalid and misdirecting. To begin with, how could the Sufi receive religion or anything designed on it while, as indicated by the Qur'an, devotion was not charged by God even upon the Christians but rather they forced it upon themselves? Second, separation under Christian religion is expected by and large to be long lasting, while in Sufism it is a makeshift and passing stage among a progression of intentionally arranged stages. Furthermore, third, Christian asceticism appears to come from the idea that common life is basically evil and must be repudiated totally if salvation is to be accomplished. Islam completely rejects this idea, and keeps up that every single human activity are prudent or generally relying on regardless of whether they are performed by Will or Directive. The foregoing argument is endorsed by the New Encyclopedia Britannica (Vol. 8, p. 245), which traces the origins of monasticism to Christianity, and compares the Christian monastic practices to those in Buddhism, Hinduism, Jainism and Taoism, but makes no mention of Islam in this context.

It additionally appears to be fundamental here to right a mixed up conclusion drawn by those pundits of Sufism who have translated the call made by numerous Sufi experts for the "forswearing of the world" in its absolutely exacting sense and likened it with a request for hermitism. What the Sufi bosses have indeed implied is not the renunciation of common life and its interests accordingly, which would be obviously un-Islamic, however abstention from the adoration for and a lot of distraction with common merchandise, extravagance, and solaces to such a degree as to wind up neglectful of God and of one's obligation to Him. This Sufi methodology is upheld by a few verses of the Qur'an, of which two may be referred to here: (i) "O ye adherents, when the call to petition to God is declared on Friday (the day of Get together), rush

truly to the recognition of Allah, and leave off business; that is best for you if ye yet knew. Furthermore, when the request to God is done, then ye scatter through the area, and look for of the Abundance of God (i.e., resume your standard exercises of life) and commend the commendations of Allah frequently that ye may advantage." (LXII, 9-10); and (ii) "O ye professors, let not your wealth or your kids redirect you from the recognition of Allah; if anybody acts consequently, they are the failures." (LXIII-9). As per the soul of these Qur'anic reprimands, large portions of the prestigious Sufi experts sought after distinctive jobs and exchanges to acquire legit living, at the same time with their quest for the otherworldly way. This is additionally in complete accord with the Prophet's colloquialism which shapes the premise of the maxim: "Al-kasibo habibullah i.e. Allah adores him who acquires his living by meeting expectations.

Moreover, history records various cases in which the Sufis pursued valiant battles, both with the talked and the composed word and in addition with the sword when this got to be unavoidable, against strengths of oppression and persecution. The Sufis additionally assumed an unmistakable part in restoring the spirits of the Muslim ummah after the best catastrophe that had occurred for the Islamic world fit as a fiddle of the Mongol intrusion of the mid-seventh century A.H., which crushed everything that came in its direction. They were even instrumental in the extensive scale changes to Islam of the Qadiriyyah and Naqshbandiyyah schools are known not pursued furnished jihad against the Russians in the Focal Turkestan both amid Czarist guideline and amid the period since the Bolshevik Upheaval of 1917. At last, to quote The New Reference book Britannica at the end of the day, Sufi experts "have raised their voices against social disparity and have attempted, even at the expense of their lives, to change social and political conditions to improve things and to profoundly restore the masses." (Vol. 22, 1985, p. 24).

In accordance with the previous citations from the Qur'an and the hadith, the considerable Sufi artist Maulana Jalaluddin Rumi, whose observed Mathnavi positions among the loftiest Sufi lives up to expectations and was termed by 'Abdul Rahman Jami as "the Qur'an in Persian dialect, aggregates up the sufi perspective of "the world" in the accompanying verse:

(What is the world? It is not livelihood, wealth, children or wives, but rather absent mindedness of God.)

In Islamic Sufism, along these lines, the disengagement, pondering and request to God are intended to empower the Sufi to resolutely cross the different phases of otherworldly development, and in this way set himself up for a consequent part of mentorship which he must perform in the full burst of people in general eye. Furthermore, this is decisively what happened for Hadrat's situation. The period between his profound "graduation" in 1889 A.D. (1307 A.H.), and his passing ceaselessly 48 years after the fact, was entirely committed by Hadrat to the agreement of information and otherworldly direction to the several thousands who looked for them at his hands.

5. Visit to the Hedjaz (Saudi Arabia for Hajj)

Hajj, i.e., the journey to Blessed Ka'bah at Makkah, is recommended as a required religious obligation, to be performed in any event once in his or her lifetime, for each grown-up Muslim man and lady who can manage the cost of the excursion fiscally and physically. Visit to pay praise (ziarah) at the tomb of the Heavenly Prophet (PBUH) at Madinah is an essential and fundamental piece of the Hajj program. Other than working as a method for uniting the solidarity of the world Muslim group, Hajj

and ziarah give untold religious and profound advantages upon individual pioneers, particularly the individuals who are magically disposed. Hadrat attempted this sacrosanct trip in 1307 A.H. at 31 years old, joined by one of his devotees. Amid his stay in the Hedjaz, he met a few surely understood religious identities, including Haji Imdadullah Mohajir of Makkah and Haji Rahmatullah Mohajir of Makkah. Maulana Muhammad Ghazi, who was then instructing at Madressah Saulatiyah, the main religious school at Makkah, was so profoundly inspired by Hadrat's savviness and overwhelmed by this attractive identity that he cleared out his employment at Makkah and went with Hadrat on his arrival voyage to Golra. He spent whatever is left of his life showing and profiting from Hadrat's organization at Golra, where he likewise served as the central coach of Hadrat's just child and successor, Hadrat Sayyid Ghulam Mohyuddin, tenderly nicknamed by Hadrat as Babuji. (ibid)

6. Education and learning.

Hadrat gave his initial years to the learning and mastering of every single essential religious sciences of Islam and whatever remains of his life to facilitating that information and giving it to others. To his store of shariah information, he included a profound investigation of immeasurably essential Sufi writing. In some of this writing, e.g., the Mathnavi of Maulana Jalaluddin Rumi and the compositions of Shaikh Mohyuddin Ibn-ul-'Arabi, he was recognized as a main power in the Sub-mainland. In the understanding, article, and adjusted translation of the last's idea of wahdat-ul-wujud, Extreme Unity of Being) specifically, with its horde fine and unobtrusive subtleties, Hadrat stands high among the 'ulama and sufis of the Sub-landmass. He additionally had authority in the 'investigation of numbers, (ilm-ul-adad) or 'ilmul-huruf, study of letters), which is viewed in sufism as the base of

science and is said to have been spearheaded by Imam Ja'far Sadiq, an awesome grandson of Fourth Caliph 'Ali.

As a consequence of this, Hadrat grew in course of time into a standout amongst the most famous religious-cum-spiritualist researchers this Sub-mainland has delivered. His capacity to compose and talk magnificently in Arabic and Persian, which have been the two primary dialects of Islam all through its history, got him acknowledgment the whole Muslim world. A significant part of Hadrat's compositions is in these dialects. The individuals who had the benefit and favorable luck of listening to him on religious and profound matters were enchanted by his dominance of piece, quality of contention, profundity and broadness of learning, sharpness of keenness, or more all his capacity to clarify the most complex issues in straightforward and succinct however persuading terms for the advantage of persons with normal knowledge. His sittings were constantly gone to by a sprinkling of researchers, trying to progress and hone their insight into different issues, yet he addresses everybody at his individual level of comprehension. To put it plainly, Hadrat had been honored that uncommon ability to soak up and confer learning which is offered just to the extremely select few. (personal communication with present Pir)

7. Strict observance of the Shariah

Being in the line of the really awesome, Hadrat entirely took after the directs of the shariah in all that he said, did or lectured. He emphatically debilitated deviation from the way of the Qur'an and the sunnah, not just in matters of religious custom (e.g., the everyday supplications to God) additionally in regular parties, for example, those relating to shared dealings, religious resistance, marriage and separation, treatment of

wards or neighbors, etc. This records for the widespread regard in which he was held by all schools of religious and common thought.(ibid)

8. Balance and moderation

Both as a researcher, a Sufi, and a person, Hadrat's technique was checked by that adjust and control which is the substance of Islam, which recognizes it from other extraordinary religions known not, and of which the Blessed Prophet (PBUH) himself was the encapsulation and the ideal model. In a long life completely and neatly lived, Hadrat kept up a lovely harmony between his religious and mainstream commitments. In the previous circle, he conferred religious and otherworldly light to many thousands; taught the renowned Mathnavi of Maulana Jalaluddin Rumi, and the works of Shaikh Mohyuddin Ibn-ul-Arabi; issued fatawa, legitimate decisions) on vital religious issues alluded to him; partook in academic religious verbal confrontations at whatever point this turned out to be totally essential; crusaded untiringly and viably against developments looking to disturb the Muslim group; and reveled constantly in contemplation, request to God, and recognition of the Incomparable Being which is the quintessence of Islam. In the common circle, he kept up all family and other common connections and did as such in strict accord with the Islamic shariah. To put it plainly, his life embodies what a writer has summed up in a lovely Persian verse:

(I don't request that thee spurn the world; just be with God, i.e. recall that Him, wherever thou Mays be.)

On religious issues, Hadrat's methodology, dissimilar to that of some of his peers, was in view of total balance and resistance for perspectives not the same as his own. On those uncommon events when it turned out to be totally important to express his

conflict with others, he would do as such gently and in the most refined way so as not to give the smallest offense. Case in point, in connection to a religious researcher who was and is held in high regard by a specific group of Muslims, he once watched: "His academic enormity and his administrations to Islam are past question. Be that as it may, on specific issues on which there is agreement among the Muslim ummah, he has decided to receive an amazing and an inflexible position. This property of Hadrat aides demonstrate reality of the perspective communicated by a present-day researcher that "there is a direct relationship between the profundity of information and the level of resilience. (cf. Mehr-e-Munir, operation. cit. p. 142).

9. Religious tolerance

As noted before, the spread of Islam in different parts of the world, particularly in the Indo-Pak sub-landmass, owes an awesome arrangement to the evangelist work of the Sufis. Yet the Sufis set unrivaled cases of religious resistance also. Their own lives on the loftiest standards of Islam; people around them were directed to grasp this model in light of the fact that they discovered it powerfully captivating and superior to anything they had seen or experienced some time recently. Not the smallest intimidation was utilized for this reason. The Sufis caught the hearts of individuals with sheer magnificence of character and respectability of behavior. They addressed threatening vibe and bias with empathy, absolution, and an aggregate absence of malignance. In times of need, they stretched out aid to all, independent of position, shading or belief. Accordingly, even the individuals who did not grasp Islam came to have emotions of profound admiration for them as people. This admiration persevered through even past their natural lives. The hallowed places of famous Sufis are held in love and went by some non-Muslims a momentous sensation considering that these

same Sufis had been in charge of drawing a large number of their co-religionists far from their inherited confidence.

In the wake of experiencing beginning antagonistic vibe from the non-Muslim ruler and occupants of Golra, the group of Hadrat *Pir* Meher Ali Shah came to summon their admiration and accordingly live in peace in their recently picked residence. This admiration developed with time and accomplished its crest amid the time of Hadrat and his successor, Hadrat Babuji. The concordance and cooperative attitude in this manner created was shown in full measure amid the nationwide mutual strife that emitted at the season of the developing conditions of India and Pakistan, joined by huge death toll and property on both sides. Amid this emergency, Hadrat Babuji first gave security of life and property to the nearby non-Muslim occupants, and later escorted them actually to the Indo-Pakistan fringe and saw them traverse to India. The emotions of appreciation and commitment in this way produced discovered moving expression amid the initial few visits that Hadrat Babuji made to India after Autonomy, when several Hindus and Sikhs got him with profound friendship and played host to him amid his stay in that nation. For political reasons, the conditions for go between the two nations compounded with the progression of time. Subsequently, Hadrat Babuji went to India occasionally amid the later years. By the by, the emotions of fondness for him of his non-Muslim admirers in India persevered through undiminished, and large portions of them were in consistent correspondence with him until his passing without end in 1974 A.D.(ibid)

10. Humility

Like all genuinely incredible men, Hadrat was unassuming and humble in soul and also in bearing, and profoundly loathed pride and arrogance of any sort. A significant

and splendid researcher, he generally called himself a negligible "understudy" of religion and "dust of the feet" of the colossal early bosses. He called his devotees "companions" and "partners" and never looked for recognized stance in their organization. He lived cheaply and ate sparingly. His dress was additionally straightforward and generally white, however dependably spotlessly clean as urged by Islam. He regularly enjoyed merriments with the poor and the modest, making everybody of his horde devotees feel he was kinder to him than to others. His veneration of the Heavenly Prophet (PBUH) of the Ahl-e-Baet (i.e, individuals from the Prophet's family unit), of the Prophet's Buddies, and of the considerable old otherworldly bosses, was significant and complete. He likewise treated with extraordinary appreciation his educators and additionally their relatives, and even those other people who were in any capacity connected with them. He was along these lines a genuine model of the accompanying verses of the colossal Rumi.

(We look for of God the limit for "appreciation" on the grounds that the rude never get God's beauty)

11. Benevolence, empathy and steadiness

Hadrat showed at least a bit of kindness brimming with consideration and elegance for everybody. He felt profoundly for every one of the individuals who came to him with their stories of burden or kept in touch with him about them, looking for his petitions to God for help. He listened to everybody with concern and sensitivity, and supported and petitioned God for them. He developed persevering association with everybody that came into contact with him, and this relationship was supported and sustained regardless of the possibility that the other party for reasons unknown got to be tepid or even apathetic. This was on the grounds that the goal was not common

pick up or misfortune but rather cherish for the purpose of Allah. Pundits and depreciators were subsequently treated with significantly more noteworthy elegance than the admirers. This mirrored the all inclusiveness of adoration that had been lectured and drilled by the Prophet of Islam (PBUH), whom the Qur'an expressions *Rahmat-ul-lil-amin.*, i.e., kindness for all the universes (XXI-107). (personal communication with *pir sahib*)

12. Philanthropy and generosity

Liberality and generosity were imbued in Hadrat from the earliest starting point. Amid his school days, he used to circulate all the cost cash that he got from home among his poorer colleagues, and frequently starved or fasted himself, in this manner satisfying the manages of philanthropy and self-refusal in the meantime. Later, when individuals began rushing to him in vast numbers and at all seasons of the day for requests to God or direction, a *langar* was situated up to meet their sustenance and hotel needs and the offerings made to Hadrat by his guests were spent completely on meeting the *langar* costs. Nothing was kept by Hadrat for his own utilization. The guests to the *langar* found the middle value of at least 250-300 persons every day, and their number swelled to thousands amid the two yearly *urs* (i.e., passing commemoration recognition) of Hadrat Ghauthul A'zam and Hadrat Khawaja Moinudding Chishti which were held consistently. Also, numerous widows and vagrants, and some poor yet generally respectable families were routinely expanded money related help. These incorporated some of Hadrat's devotees from Peshawar, who had once been exceptionally rich dealers yet had turned poor overnight after the Bolshevik Revolution of 1917 in Russia where the vast majority of their exchanging

operations had been found. Quite far, philanthropy to people was kept mystery so as not to humiliate them or to harm their self esteem. (ibid)

He composed a few books on Islam generally in Persian dialect, these books are interpreted into Urdu thusly, some of His Writings are itemized as under:-

i.TAHKI-KA-TUL HAQ (1897)

A book written in reply to Abdul Rehman's book "KALMA-TUL-HAQ" Which contained material against Islamic ideology.

ii.SHAMSUL-HIDAYAT (1900)

This book was written against the preaching of Mirza Ghulam Ahmad of Qadyan, the founder of Ahmadya sect.

iii.SAIF CHISTIAI (1902)

This book was again written against the preaching of Qadiani movement.

iv. ALA-E-KALMATULLAH(1322-1904/5)

This book deals with the concept of "Halal" and "Haram" i.e. things that are permissible and non permissible according to the faith of Islam.

v. AL-FATUHATUS SAMDIA (1907-1908)

This book resolves many questions raised by those who consider acceptance of the traditions of four Imams (Hanifa, Hambel, Shafai, Malik) as non mandatory and are called Ghair Maqallid.

vi. TASFIA MABAIN SUNNI & SHIA(1394-1979)

This book deal with many issues and differences between the two main sects of Islam i.e. sunni and shia, and makes an attempt to reconcile the differences between the two sects. The book was published posthumously in 1960.

Vii .MADINATURR RASOOL

This book is about Madina Munawarra.

Viii. SEERAT –E-NABWIYA AZ IFAADAAT-E-MEHRIA

This book is about the life style of Muhammad peace be upon him.

Ix. MIRATUL IRFAN

This book is full of sufi poetry.

Pir Meher Ali shah was not just a profound pioneer. He is additionally known for his inclusion and administration of numerous developments managing the reason for Muslim all in all and Islam specifically. He dispatched a capable development against Qadyanis who did not put stock in the last prophet hood of Muhammad (peace be upon him). For this reason he composed various books and masterminds manazaras (open examinations) with the pioneer of Qadyani development. He tended to expansive social events of Muslims in Badshahi mosque, Lahore and uncovered the false notions of Qadiani convictions. (Chudary 1996:8-9)

13. Different parts of life

i. Day by day plan

Hadrat invested a large portion of his energy in petition to God, contemplation, and recognition of Allah. In the meantime, he figured out how to see those looking for direction, and to listen to the solicitations and issues of guests and petition God for them which he viewed as an obligation to his kindred creatures. Recitations kept amid these gatherings also. Hadrat additionally figured out how to do a lot of instructing, and to take care of his own and family undertakings, in spite of the fact that these recent got insignificant consideration just.

Hadrat woke much sooner than sunrise, offered his tahajjud, (predawn) petitions to God alone in his room joined the customary congregational morning requests to God in the mosque, and from that point stayed occupied with recitations until around 11-A.M. He then turned out in the parlor to see guests. Some of the time he gave lessons from the Mathnavi of Maulana Rumi; The Futuhat-ul-Makkiyah (The Meccan Revelations) and Fusus-ul-hikam- Bezels or Cutting Edges of Wisdom) of Shaikh Mohyuddin Ibn-ul-'Arabi, on whose significant yet dubious idea of wahdat-ul-wujud. (The Ultimate Oneness of Being) he was generally viewed as a recognized power in the Sub-mainland as well as all through the Muslim world; the Sahih-ul-Bukhari, the most valid and eminent of all hadith accumulations; Qasidah, (Eulogy) of Ibn-e-Fared Makki; and the Diwan (lovely gathering) of the immense spiritualist Persian artist Hafiz of Shiraz. Promptly evening, he would leave for lunch, take a short rest, and from that point come back to the mosque for the zuhr, (early evening) supplications to God. This was trailed by further recitations in his room until the 'Asr (late evening)

supplications to God. After 'Asr, he normally left on horseback for the town Maira Badiyah, several miles away, where he offered his night (maghreb) and late night (Isha) petitions to God in a mosque before coming back to Golra. A day by day spell of stallion riding had been medicinally endorsed for Hadrat as a wellness gadget in a generally stationary timetable. On come back to Golra, the recitations and reflections were continued and proceeded with genuinely late into the prior night resigning to bed. Hadrat consequently kept wakeful for around 18 out of the 24 hours of the day. The every day timetable was suitably balanced amid the fasting month of Ramadan. (Ahmed 2004:9)

ii. Ventures

Consistent with the traditional convention, Hadrat went outside Golra generally for the sole purpose of propelling his otherworldly 'experience', for lecturing the confidence, or for going to blessed spots. He infrequently did as such for common purposes. Two excursions he attempted routinely consistently, specifically, to Pakpattan to go to the yearly 'urs of Hadrat Baba Farid-ud-racket Ganjshakar, and to Sial Sharif to go to the 'urs he could call his own prompt profound aide. Hadrat Khawaja Shamsuddin, who had passed away in 1300 A.H. (1981-82 A.D.). The intermittent adventures incorporated those to the altar of Hadrat Moin-ud-clamor Chishti at Ajmer in 1305 A.H. (1887 A.D) to pay respect; to the altar of Hadrat 'Alauddin 'Ali Ahmad Sabir at Kaliar Sharif (District Saharanpur) for the same reason; to the Hedjaz for Haj and for visit to the tomb of the Holy Prophet (PBUH) at Madinah in 1307 A.H. (1889 A.D) to Bhopal State in 1332 A.H. (1914 A.D); to Aligarh around 1917-18 to offer his regards to his previous educator Mulana Lutfullah; and to different places regarding his wanderings looking for reality.(ibid)

iii. Karamat , (Graces or small marvels)

Marvels have figured conspicuously in every prophetic mission down the ages. With the end of prophet hood after Muhammad (PBUH), the time of prophetic marvels additionally arrived at an end. Among the 'ulama-cum-Sufis of Islam, on whom the evangelist mantle once worn by the prophets of God had fallen, accentuation was to be set on *istiqamat*. (i.e., enduring adherence to the genuine standards of the confidence as epitomized in the shari'ah) instead of on *karamat* (i.e., "effortlessness" or the smaller than normal wonder). In reality, while the prophets had been celestially charged to show their supernatural occurrences at whatever point the event requested to set up their prophetic character, the 'ulama-cum-Sufis were obliged to disguise them however much as could reasonably be expected, subsequent to these could turn into a perilous trap that may avoid the Sufi from his genuine objective. A maxim of a celebrated sufi expert of the Sub-mainland (Hadrat Nizamudding Aulia of Delhi) spots karamat at just the 17th phase of suluk (i.e., "the way") out of a chain of importance of 100 stages. By and by, a large portion of the colossal Sufis and profound 'ulama of Islam, famously known as Aulia-Allah, have been credited with karamat despite the fact that their sign was not intentionally looked for by them. Hadrat was no special case to this general tenet. Principal karamat were, obviously, his significant realizing, his grand character, his unocompromising recognition of the Prophet's shari'ah, the uncommon balance of his religious approach, his steady engagement in giving religious and profound direction to others, and the powerful fight he pursued against Qadianism. These constitute what are termed ma'navi karamat (i.e., "significative" elegance). Moreover, in any case, numerous show and "noticeable" karamat are additionally ascribed to him. These incorporate the curing of difficulty seeing, loss of motion, idiocy and different afflictions through supplication

to God; sparing some of his adherents from deadly mischances through former cautioning on the premise of premonition; anticipating the development of Pakistan long ahead of time, and numerous others. For sure, towards the end stages of his natural life, when Hadrat's otherworldly enormity came to its apex, he is known not cured feeble individuals asking for him for supplication to God by just rehashing their expressions of solicitation or plaint.(communication with visitors)

14. Otherworldly retention (Istighraq)

As Hadrat propelled in age, and scaled ever more prominent profound statures, his outward condition and the condition of his psyche experienced slow change. He still carefully watched all managements of the shari'ah, furthermore attempted to keep his recent every day routine of supplication to God and reflection. By and by, he talked less and less notwithstanding when in organization, and remained for the most part possessed in noiseless pondering. His composition continued evolving tones, mirroring the consistent inward profound action. His physical wellbeing, which regardless of his grim living had all through remained incredibly great, endured in outcome. Medicinal consideration was quickly orchestrated yet did not help much, presumably in light of the fact that the genuine disease lay somewhere else than in his outward physical condition. This state, which started over 10 years prior to Hadrat's passing endlessly in 1937 A.D., progressively formed into what in the dialect of Islamic Sufism is termed istighraq, i.e., complete profound assimilation. This constitutes the loftiest profound station that a man could accomplish. It signifies the condition of fana fillah baqa billah (dying or obliteration in God and persisting for ever with Him), amid which the salik is so totally lost in the display of Divine Beauty as to end up entirely unaware of all else around him. It might likewise be compared to

the phase of nafs-i-mutmainnah. To begin with, Hadrat needed to end congregational petitions to God in mosque, which he had entirely watched himself and pushed upon others all his life. Next, he was obliged to offer his requests to God on his quaint little inn by motions just. In course of time, even this offered spot to delayed spells of absence of awareness, with the outcome that Hadrat needed to look for the guidance of the 'ulama at Golra regarding what he ought to do concerning the anomaly that had crawled into his supplication to God plan. They collectively decided that such a circumstance was condonable considering the present situation, in this manner easing Hadrat's tension not to abuse any direct of the shari'ah the length of he could help it. This apical condition kept amid the last 2-3 years of Hadrat's life. (Fadil 1989:29)

15. Decrease in wellbeing

As specified prior, Hadrat's every day time-table was, for example, to allow exceptionally restricted time for rest or rest. He took after a thorough calendar of request to God, dhikr, thought and study. Whatever time was left over from these was given to seeing guests and taking care of their needs and issues. He likewise ate sparingly and oftentimes fasted or generally went without nourishment. Regardless of this exceptionally demanding timetable, Hadrat's wellbeing remained perceptibly great until the age of 71-72 years. Then again, proceeded with absence of rest and satisfactory sustenance was sure to take its toll at some point or another, and indications of decay began showing up around 1928-29 A.D. other than general shortcoming, Hadrat created relentless and delayed spells of hiccough, an indication of a debilitating digestive framework. The ailment was exasperated by the profundity of feeling created by stories of trouble conveyed to him by the guests or described by numerous in their letters. Medicinal treatment was masterminded however did not

deliver any unmistakable or enduring change, and the progressive decrease in wellbeing proceeded for the following 5-6 years. (ibid)

16. Passing endlessly of Hadrat

In the end, at 78 years old year's keeping in mind still in the condition of Istighraq specified over, Hadrat's extraordinary soul left his natural casing and voyaged paradise ward to join the Supreme. Commended Companion Rafiqul Allah) on 29 Safar, 1356 A.H. (11 May, 1937 A.D.). As indicated by onlookers, Hadrat professed "Allah" from the most profound openings of his heart before the entry of the last irreversible minute. One of Islam's brightest lights was stifled. An incredible researcher and an awesome Sufi had left the scene that he had enhanced and graced for almost a large portion of a century.

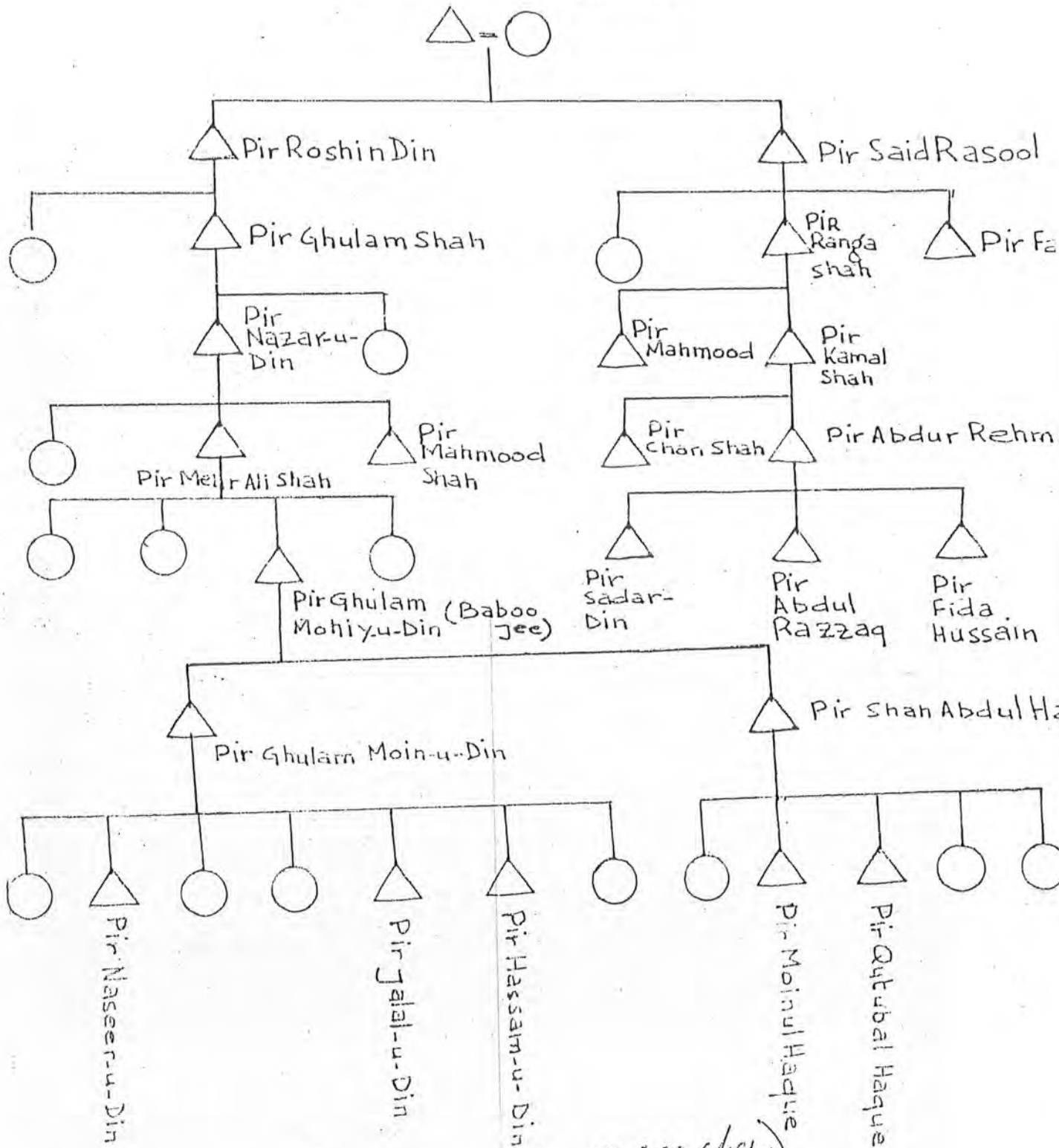
As was normal in most circumstances, Hadrat's passing without end was generally grieved inside and outside the nation. Daily papers conveyed the news in pennant features, and magazines and periodicals included articles setting out the life and work of an awesome Muslim divine whose identity constituted a signal of light for contemporary and in addition future eras of Muslims. The eulogy notes and articles especially highlighted Hadrat's finished dominance of shari'ah sciences combined with an exceedingly high otherworldly station, his consistent commitment to the recognition of Allah, the strict balance of his methodology in all matters, and the notable and spearheading part that he had played in stemming the sinful Qadiani (Ahmadiyah) development. On these premises, his passing ceaselessly was viewed as

an unsalvageable misfortune to the whole Muslim ummah, making a vacuum that would be most hard to fill.

Hadrat was succeeded by his just child, Hadrat Ghulam Mohyudding, who acquired numerous characteristics of his renowned father and carried on his extraordinary mission with solitary qualification. Truth is told the name of Babuji, as Hadrat Ghulam Mohyuddin had been tenderly nicknamed by his august father and was later called by his own adherents and admirers too, turned out to be in course of time and in its own privilege as a lot of a family unit word as that of Hadrat himself. Hadrat Babuji additionally passed away in June 1974 at 83 years old in the wake of having graced the profound throne of Golra for more than 37 years. His eldest child, Sayyid Ghulam Moinuddin, alongside Shah Abdul Haq, were keeping land that otherworldly light which Hadrat had lit with such refinement and brightness right around a century back.(ibid)

GENELOGICAL CHART OF PIR MEHR ALI SHAH AND PRESENT PIR MOINUDDIN OF GOLRA SHARIF

Pir Abdur Rehman Nuri



(Drawn by researcher)

FAMILY TREE OF HAZRAT SYED PIR MEHER ALI SHAH (R.A)

a) On the Father's side

Syedna Meher Ali Shah Sahib ibn (son of)
Syed Nazr Din Shah ibn
Syed Ghulam Shah ibn
Syed Roshan Din Shah ibn
Syed Abul Rahman Nuri ibn
Syed Inayat Ullah ibn
Syed Ghayas Ali ibn
Syed Fatehullah ibn
Syed Asadullah ibn
Syed Fakhar-ud-din ibn
Syed Ihsan Ibn
Syed Dargahi ibn
Syed Jamaal Ali ibn
Syed Muhammad Jamaal ibn
Syed Abi Muhammad ibn
Syed Miran Muhammad (The elder) ibn
Syed Miran Shah Qumais Sadhoravi ibn
Syed Abil Hayat ibn
Syed Taj-ud-din ibn
Syed Baha-ud-din ibn
Syed Jalal-ud-din ibn
Syed Daud ibn
Syed Ali ibn
Syed Abi Saleh Nasr ibn
Syed Taj-ud-din Abubakar Abdul Razzaq Jilani ibn
Syedna Ghaus-e-Azam Muhyuddin Abdul Qadir Jilani ibn
Syed Abu Saleh ibn
Syed Abdullah Jili ibn Syed Yahya Zahid ibn
Syed Shams-ud-din Zakariya ibn
Syed Abubakar Daud ibn
Syed Musi Thani ibn
Syed Abdullah Saleh ibn
Syed Musa Al-Jawn ibn
Syed Abdullah Mahd ibn
Syed Hasan Muthanna ibn
Syed Imam Hasan Al Mujtaba ibn
Syedna Ali (Karam Allah-o-Wajhu)

(Allah be pleased with them all)

B)On the Mother's side

Hazrat Masuma Mawsufa (Hazrat's mother) bint (i.e., daughter of)

Pir Syed Bahadur Shah ibn

Syed Sher Shah ibn

Syed Charagh Shah ibn

Syed Amir Shah ibn

Syed Abdullah Shah ibn

Syed Mubarak Shah ibn

Syed Hussain Shah ibn

Syed Amir Shah ibn

Syed Muhammad Muqim Shah ibn

Syed Abdul Mu'ali ibn

Syed Nur Shah ibn

Syed Lal Baha-ud-din alias Bahawal Sher Qadri (of Hujra Shah Muqim, Sahiwal) ibn Syed Mahmud ibn

Syed Ala-ud-din ibn

Syed Masih-ud-din ibn

Syed Sadar-ud-din ibn

Syed Zaheer-ud-din ibn

Syed Shamsul Arifin Qadri ibn

Syed Momin ibn

Syed Mushtaq ibn

Syed Ali ibn

Syed Abi Saleh Nasr ibn

Syed Taj-ud-din Abubakar Abdul Razzaq ibn

Syedna Ghaus-e-Azam Muhyuddin Abdul Qadir Jilani ibn

Syed Abu Saleh ibn

Syed Abdullah Jili ibn

Syed Yahya Zahid ibn

Syed Shams-ud-din Zakariya ibn

Syed Abubakar Daud ibn

Syed Musi Thani ibn

Syed Abdullah Saleh ibn

Syed Musa Al-Jawn ibn

Syed Abdullah Mahd ibn

Syed Hasan Muthanna ibn

Syed Imam Hasan Al Mujtaba ibn

Syedna Ali (Karam Allah-o-Wajhu)

(Allah be pleased with them all)

CHAPTER 5

ANALYSIS AND CONCLUSION

People groups perform diverse customs as a piece of their religious association. These customs are all things considered connected with one or the other type of social, financial, physical and profound needs delight. People groups were discovered to be convinced by distinctive individuals including folks, relatives, religious pioneers, and companions to visit Sufi Shrines. They performed diverse customs and considered those goes about as upright and euphoric. Individuals from all kinds of different backgrounds went to holy places however among all guests the dominant part of individuals had a place with center or lower financial status. Moreover, it was found that dominant part of the guests did not have faith in myths or superstitions. Be that as it may, among the individuals who had faith in superstitions greater part were ladies and uneducated and needy individuals.

Disregarding the threatening vibe toward specific parts of Sufism showed by these Islamic gatherings, at present the act of going to the dargah is still extremely normal in Hyderabad. Perception proposes that this practice is a critical segment of the devotee's individual way to deal with religion. It would not be a distortion to say that meeting the dargah is not a minimal component of Islam, Devotees immovably trust in the phenomenal forces of the holy person and keep partaking in the conventional custom practices notwithstanding feedback by "Wahhabi" bunches. Subsequent to watching the experience of enthusiasts, it gives the idea that their visit to the holy person's grave or participation at the month to month and yearly festivals includes an achievement or possibly the will to get—some awesome gift (barakat) of the holy person. Regularly this fulfillment is exemplified in material protests, for example, a

touch of shoe wood glue taken from the grave, blooms, water containers or incense sticks, which enthusiasts bring back home. These things, instilled with the otherworldly force of the holy person, settle the gift in a physical shape and make it accessible likewise to the individuals who were not ready to go to the dargah. Thusly, the holy person's energy of gift can be ingested a long way from the dargah as well. This study guarantees that barakat is a key component to comprehend the inspirations that provoke individuals to visit the dargah and to comprehend the implications of fans' custom practices and conduct. The fans' non-verbal communication demonstrates this. Their signals and stances demonstrate their longing of contact with favored articles and substances, which is expert by method for physical touch or osmosis. The aficionados' real dialect additionally indicates another component of commitment. Through their activities, lovers show their adoration and appreciation for the holy person and they declare their Submission and position of mediocrity in connection to the holy person, and the holy person' otherworldly power. Real dialect recommends the attestation of the high profound position of the holy person, inside of the various leveled microcosm of the dargah. After the power of God and of the Prophet Muhammad, the holy person appreciates the most noteworthy rank in this chain of command. By him we locate his living delegates (the guardians). Regardless of the possibility that they don't claim blood drop from the holy person or a part as profound aides, they get incredible appreciation as a result of their steady support of the holy person. At the base of the chain of command we discovered the lovers and the menials. These reflections demonstrate that the dargah advances two unique disposition in the meantime. Initially there is a libertarian demeanor, since no qualification is made among the fans; furthermore there is a progressive one, since affirmation of the internal order of the dargah, which is in light of otherworldly

standards, is cultivated. Both in the enthusiasts' viewpoint and in the portrayal of the holy person by the guardians, we can watch the idea of the holy person as a go-between in the middle of men and God. . Enthusiasts immovably accept that the holy person appreciates an uncommon position of closeness to God and, by ideals of this advantaged position; his spirit is given a long life after death. He finds himself able to listen to the fans' petitions and to act for them. Another conviction is that in the dargah correspondence between the human and the non-human universes is conceivable, particularly with the universe of the dead. Indeed, even the overseers urge aficionados to impart their issues to the holy person specifically and a few enthusiasts case to have encountered dreams in which the holy person met them and addresses them. These contemplations can help us to blueprint the essentialness of this dargah to the nearby Population of the city.

Mainstream Sufis has assumed a key part in spreading Islam in the sub-mainland. Appearance of the well known sanctums is a piece of the day by day life in the rustic setting of Punjab. Altars as a social organization has multifold angles; it performs certain capacity for the pirs and at some point for the murids as well. The pith of sanctums lies in the convictions of the guests and the wishes they partner to the holy places. Noteworthiness of the sanctums depicted in the conviction and submission of its supporters by means of customs. Overpowering, sanctuaries by regional standards oblige numerous issues of the masses, particularly of the individuals who hold fast to it. On the premise of the outcomes demonstrated in this study it can be reasoned that ceremonies performed at sanctuaries is the result of society intelligence.

The embellishment on the hallowed place assumes a vital part on the social existence of the guests, the grave beautification, the mirror enrichment and calligraphy close to the grave or on the dividers of the sanctum is for fascination as well as it has an unlimited effect among the life of the professors.

Islamic groups have added to a rich convention of sanctum society. The Islamic sanctuaries are committed to different Sufi Saints. Profoundly hoisted monkish life from different enchanted requests inside Islam, and are generally scattered all through the Islamic world. Places of worship are connected with conventions and customs which symbolizes the life of the Saint. In every hallowed place it is a convention to celebrate the passing of the Saint, his purported "marriage to God," by holding celebrations at his darbar to recognize his life. In a few nations, the nearby altar is a point of convergence of the group, with a few regions named particularly for the neighborhood holy person.

Inside of the religious existence of Muslims, the Darbar or Shrine assumes a focal part. The structural planning, ceremonies, designs and sorts of love in the hallowed places assumes a critical part in the life of the adherents.

Sanctuary society is rehearsing in both Muslim and non-Muslims nations as the centuries progressed. The Shrine under exploration is one of the most seasoned and well known sanctums for the guests to practice mannat. It is the main spot where the Sheeas and Sunnis guests want the act of mannat.

With the end goal of my momentum research if defined the speculation as indicated by my theme "Pir Meher Ali Shah Shrine related customs and convictions" which is productively demonstrated subsequent to finishing my examination. The place of worship adornment strengthens the social existence of the guests to the altar. Each

individual has a few issues throughout their life for taking care of the issues individuals who have solid aqeedat and confidence in the Sufi Saint visit the Shrine, they conviction that the Wali who relinquished his life for Islam, on the off chance that they do dua and hone mannat in the holy place of Sufi Saint their issue will be tackled soon and their life will be more satisfied than some time recently. My fundamental accentuation of the exploration is on the ceremonies hones at sanctum and its effects on the life of guests. In the wake of experiencing the exploration I come to realize that solid conviction on the sanctuaries assume a huge part on the social existence of the guest.

Adorning the Shrine is considered as a standout amongst the most religious movement of the guests in the sanctum in spite of the fact that enrichment is connected with mannat however it assumes a noteworthy part in the life of guests. Individuals beautify things for joy and fulfillment. The blooms, chaddar candles, dia, the khak-e-shifa, hails all assumes an imperative part in changing the social existence of the guests. Nobody can finish anything with no reason, there is dependably a purpose for it comparatively in altar the guests from everywhere throughout the nation visit the holy place and fortified their existence with the gift of Wali. In the place of worship the improvement is the blessing which the guests show as chadar, blooms, and nazrana when their issues are illuminated.

The guests conviction that the Wali is alive and he is listening to us, the holy person comprehend the dialect when we summon to look for help, the Imam see us from the grave and answer us, holy person help us and tackle our issue, and the Wali award us

prizes and bounties. These are the reasons the adherents visit beg and design the holy place yet in the event that we investigate the Quran.

“Those whom they (Al-Mushrikun) invokes besides Allah have not created anything, but are themselves created (they are dead not alive; and they know not when they will be raised up.” (Holy Quran- 16:20-21)

Allah is not talking about the idols in the verses; he is saying to the grave worshippers, the dead doesn't know when he will be raised back, for there is no chance of idols to be raised back.

“On the day shall we gather them all together; we shall say to those who ascribed partners (to us) where the partners whom ye invented and talked about.” (The Noble Quran-6: 22)

GLOSSARY

Baba	Name of sufi saint
Dhamal	Traditional dance
Dia	Oil lamp
Daig	A big round pot
Faqeers	The people who sits on shrines
Hujra	A small room
Jhandy	Flags
Khak-e-shifa	Ashes or the powder remains of Patals burned in mach
Khany	Area
Lunger	Food distributed in shrines
Lal	Red
Mach	A small room in shrne
Malas	Neclace of flowers

Nazrana	Amount of money
Panj	Five
Pak	Pure
Phool	Flowers
Pani	Water
Qwallis	Sufi music
Sarkar	Spiritual leader
Tan	Body
Urs	Annual festival
Wali	Friend of Allah

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