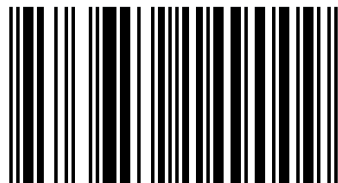


Sufis are the Muslims who represent the spiritual proportions of Islam. They are described mystics of Islam during their whole lives. Basically a Sufi saint in any religion is equal to a Sufi saint in any other religion because they are motivated by the same Divine Source. A Sufi doctrine contains many elements that go beyond the teachings of Prophet Muhammad (PBUH). Islam is an external structure in which the individual exists while the internal search for enlightenment belongs to a realm of Sufi knowledge. After Prophet (PBUH), four caliphs and early followers of Prophet Muhammad (PBUH) spread Islam in the world. Sufis became integrated and important central part of Islamic culture and society. This research aims at studying the 6 major Sufi saints came in district Jhang for the preaching of Islam on the orders of their religious teachers. The research was conducted in district Jhang on the tombs of Sufi saints and total 150 followers of these Sufi saints were interviewed for the purpose of the study.



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The author born in a village near Shorkot and get primary education in native city. Middle standard exam passed with distinction and got matriculation degree from Govt. High School Shorkot City. After completig his graduation from Govt. college Shorkot, came in Agriculture University Faisalabad and completed his M.Sc.(RURAL SOCIOLOGY).



978-3-659-14900-9

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Shahid Mudassir Hassan

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Sufis Islam in Jhang

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LAP LAMBERT Academic Publishing

Impressum / Imprint

Bibliografische Information der Deutschen Nationalbibliothek: Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über <http://dnb.d-nb.de> abrufbar.

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Bibliographic information published by the Deutsche Nationalbibliothek: The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available in the Internet at <http://dnb.d-nb.de>.

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Coverbild / Cover image: www.ingimage.com

Verlag / Publisher:

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ist ein Imprint der / is a trademark of

AV Akademikerverlag GmbH & Co. KG

Heinrich-Böcking-Str. 6-8, 66121 Saarbrücken, Deutschland / Germany

Email: info@lap-publishing.com

Herstellung: siehe letzte Seite /

Printed at: see last page

ISBN: 978-3-659-14900-9

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DEDICATED

To

My Loving Parents

*Who taught me
The first word I speak
The first alphabet I write
The first step I walk
May Allah bestow them a
Long Happy Life (Aameen)*

My Sweet Brother

*Shahid Mehmood
His love is more precious;
Than pearls and diamonds
By the virtue of his prays,
I have been able to reach at this high position*

And

My Beloved Sisters

*May Allah bless them with all the successes
And happiness of this and next coming life (Aameen)*

ACKNOWLEDGEMENTS

*Words are bound and knowledge is limited to praise **ALMIGHTY ALLAH**, the Lord of the World, the Omnipotent, the Beneficent, the Merciful and the Gracious Who is the entire source of all knowledge and wisdom endowed to the mankind and Who presented me in a Muslim community. If oceans turn into ink and all the wood become pens, even then, the praise of **ALMIGHTY ALLAH** can not be expressed. Whose blessings are the cherish fruits of my thoughts and modest effort in the form of this manuscript.*

*My special praise to **HAZRAT MUHAMMAD** (S.A.W.) from the deepest core of my heart is forever a model of guidance and knowledge for the whole mankind. The very special entity Allah has brought into our lives, whose saying learn from cradle to grave awakened the strong desire in myself and whose bounteous blessings enabled me to perceive the higher ideas of life.*

*I deem it my utmost pleasure to avail myself this opportunity in recording my deep feelings of regards, sense of gratitude, enlightened guidance, affectionate help, personal interest and analytical supervision of **Dr.SairaAkhtar** (Assistant Professor), department of Rural sociology University of Agriculture, Faisalabad, who always provided necessary facilities throughout this research project. The impression of her kind personality will always remained engraved on my mind.*

*I offer my appreciations to: **Dr: Ashfaq Ahmad Maann** (Professor), Department of Rural sociology and also to **Dr. Khalid Mehmood Chaudhry** (Associate Professor), Department of Agriculture Extension, University of Agriculture, Faisalabad. They are the special personalities of my life. May Allah Almighty bless them with success of both worlds.*

*I am beholden to my parents and I do not have words at my command to express my heartiest thanks, gratitude and profound admiration to my esteemed affectionate parents, loving brother, **Shahid Mehmood** and my beloved **SISTERS** for their encouragement, immense orisons, mellifluous moral support, patience, spiritual and intellectual inspirations who have always wished to see me glittering high on the skies of success and whose hands always rise in prayer for my success, it is day and night prayer, endurance and ambitious training of my parents that brought such a fruit to me.*

Rashid Menhas

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CHAPTER-1

INTRODUCTION

The word “Sufi” originate from the term of “Suf” which means “simple woolen cloaks.” The real Sufis are basically mystics, people who followed a pious type of Islam and they believed that a direct and personal relation with “Allah can be achieved through meditation (Webster, 2000).

Sufis were concerned with spiritual more than legal; they were much more open to other spiritual traditions. Religion eventually results in forming a community of believers and hence it leads to formation of an identity whereas spiritualism is not confined to any narrow edge and does not result in identity configuration. Sufis never hesitated in accepting other spiritual traditions. Sufis spread Islam through local languages. In Indian spiritual tradition and cultural practices. Most of them like Hazret Baba Farid (RA) preferred to write in local languages instead of Arabic or Persian. They even adopted local rituals and tradition. This made them quite popular among people and that is why they attracted Hindu masses. Sufi saints preferred to be in the company of poor and weaker sections of society instead of courtiers and upper class nobles, and they did not observe religious boundaries they could acquire much popularity and they came to be deeply recognized by the masses both Muslim as well as Hindu. It is due to them that many low caste Hindus converted to Islam as they found more dignity and acceptability at their hands.

The Sufis survived and prospered because theirs was the kingdom of God, untouched by the vagaries of time. They sang of the love of God and people resonated to their tune. They gave of themselves for the love of mankind and fought for what was right, often laying down their lives in the struggle. The Ulemas were defeated, because they were employees of the kings and could be fired from their jobs at will. Despite their independence, they were construed to be an arm of the ruling classes. The philosophers lost because of their oppressive approach. They were bogged down in endless argumentation and they over extended their approach to the Quran, a subject that was clearly beyond the scope of their methodology. The Islam that survived was a Sufic Islam, inward-looking, spiritual, amalgamating within its folds the cultures of the lands where it flourished. It was different in colour and character from classical Islam (up to the destruction of Baghdad in 1258), which

was empirical, vibrant, extrovert. It was this Sufic Islam that was destined to shape the history of Muslim peoples after the 13th century. Under the patronage of the State under Muslim rulers, the Sufi mystics while offering spiritual guidance and support to the Hindu subjects allured them for adoption of Muslim identity, superiority of Arab, Persian, Turkish tradition and accordingly transplanted them in the cultural tradition of India. "The establishment of Sufi orders in India coincided with the rising political power of Muslims.

The Islamic penetration of the subcontinent accelerated in the 13th century. Several reasons may be cited for this change. First, the establishment of the Delhi sultanate enabled Muslim scholars and traders to travel freely throughout India under the protection of the political authorities. Second, India was a beneficiary of the Mangol invasions (1219-1261) that devastated Central Asia and Persia. Many noted scholars fled the Mangols into the security of Hindustan. Third and perhaps the most important part, was the organization of Sufi orders throughout the vast Sub-continent. Indeed, Islam spread in India and Pakistan not by the force of conquest or the elaborate arguments of Mullahs but through the work of the great Sufi shaykhs. In this respect, Muslim India is different from the Arab countries where Islam was introduced during the classical period (665-1258) through the work of the Muhaddithin and the Mujahideen. The process by which a faith enters the hearts of the believers has a profound impact on the way religion is felt and followed by them. In the Arab experience, the solidification of Islamic life took place during the imperial days of the Baghdad Caliphate and was tilted heavily in favor of the exoteric aspects of religion. By contrast, the Indo-Pak, Indonesians and Africans were exposed more to the esoteric and spiritual dimension of Islam. The Sufi shaykhs of the 13th century were not missionaries. They were not merchants of faith peddling their religion. They were men drunk with the love of God, giving of them for no gain but the prospect of divine pleasure, serving humanity irrespective of creed or nationality and sharing their spiritual bounty with whoever would partake of it. Proselytizing was not their goal, it was a byproduct of their selfless service. The Sufi way strove to mend human behavior and to open up human vistas to the sublime peace that comes from proximity to God. Their "miracles" were the transformations of human hearts. The Muslims needed this spirituality as much as did the Hindus and the Buddhists. When a Muslim experienced a spiritual rebirth through a Sufi, it was called an awakening. When a non-Muslim was similarly transformed, it was called conversion. India, whose social

structure was fossilized by the caste system, was ready to accept a universal religion like Islam. In a predominantly Hindu society, the position of a person was determined at birth. The Brahmins reserved for themselves the exclusive privilege to recite the mantras and propitiate the gods. The warrior Rajput class whose princely rights were also guaranteed by birth backed the status quo. At the bottom of the social ranking were the shudras or the untouchables. To quote a well-known Indian writer V.T. Rajshekar: "These untouchables were denied the use of public wells and were condemned to drink any filthy water they could find. Their children were not admitted to schools attended by the caste Hindu children. Though they worshiped the gods of Hindus and observed the same festivals, the Hindu temples were closed to them. Barbers and washer men refused to render them service. Caste Hindus, who fondly threw sugar to ants and reared dogs and other pets and welcomed persons of other religions to their houses, refused to give a drop of water to the untouchables or to show them one grain of sympathy. These untouchable Hindus were treated by the caste Hindus as sub-human, less than men, worse than beast. In this social medium, the message of Islam with its emphasis on the brotherhood of man and the transcendence of God found a ready reception. But the most important reason for the success of the Sufis lay in the spiritual bent of the Indian mind. Every culture produces an archetype that personifies the culture. The Sufi could intuitively and instantly relate to the Indian psyche in a manner that the learned doctors of law could not. Thus it was the great Sufis who not only succeeded in introducing millions of Indians to Islam but also contributed to the evolution of a unique Hindustani language, culture, poetry and music which compound the ancient inheritance of India with the vibrancy of Islam (Ali, 2006).

The devotional practices of Sufis vary widely. This is because an acknowledged and authorized master of the Sufi path is in fact a physician of the heart, able to diagnose the seekers' impediments to knowledge and pure intention in serving God, and to prescribe to the seeker a course of treatment. The accord among Sufi scholars is that the seeker cannot self-diagnose, and that it can be extremely harmful to undertake any of these practices alone and without formal authorization. Sufi psychology has influenced many areas of thinking both within and outside of Islam, drawing primarily upon three concepts. Jafar al-Sadiq (both an imam in the Shia tradition and a respected scholar and link in chains of Sufi transmission in all Islamic sects) held that human beings are dominated by lower self called the *nafs*, a

faculty of spiritual perception called the spiritual heart, and a spiritual soul . These interact in various ways, producing the spiritual types of the tyrant (subjugated by nafs) the person of faith and restraint (subjugated by the spiritual heart) and the person lost in love for God

Many of the traditions about the life of Muhammad which are often referred to by Sufis are not found in the major hadith collections (Bukhari, Muslim, Kulayni, Ibn Babuya), having been rejected by the collectors as unsound. However, within Sufi spheres the customs are maintained and viewed by Sufis as giving full authenticity to the Sufi way of Islam. Sufis have, like all other Muslims, always gone back to the prime sources of Islam for inspiration as well as justification of their position.” The ulema regarding the sharia as the organizing principle in the life of the Islamic community, as the revealed way guaranteed by Allah, have and continue to largely oppose Sufism. As one scholar has confirmed, “opponents have never been wanting; Sufis’ beliefs have been refuted, their practices condemned, their dervishes ridiculed and occasionally executed, and their shaikhs castigated.” Thus the question remains whether the Quran and Sunna were used for explanation or inspiration, an area requiring extensive research which does not yet seem to have been undertaken. As there is clearly no consensus on Sufi legitimacy as resultant from the Quran and hadith, and as an adequate answer will require much more detailed study, it is presently impossible “for modern historians to take ‘objective’ facts from this type of material.” By the same indication, Muslims cannot objectively argue Sufi origins from the Quran and hadith. Thus we are brought to the question of whether Sufism has borrowed from the outside from other religions.(Ali,2006)

Sufis are the Muslims who represent the spiritual proportions of Islam. They are sometimes described as mystics of Islam. Basically a Sufi saint in any religion is equal to a Sufi saint in any other religion because they are motivated by the same Divine Source. Sufi doctrines contains many elements that go beyond the teachings of Prophet Muhammad (PBUH).Islam is an external structure in which the individual exists while the internal search for enlightenment belongs to a realm of Sufi knowledge. After Prophet (PBUH) four caliphs and followers of Prophet Muhammad (PBUH), they spread Islam in the world. Sufis became integrated and important central part of Islamic culture and society.

Sufis believe the secret knowledge of Islam. Sufis get stages through their secret prays. Sufis believe on extermination (Fana). Every Sufi saint related to any silsala and they enter this silsala when get knowledge from their teacher. The Qadriyya, Mevleviyya, Chishtiyya, Khwajagan, Naqshbadiyya, Suhrawardiyya are famous orders of Sufism in Islam. And all Sufis are related any Sufi orders.

The Sufis either in their lifetime or their tombs after death became a symbol of supernatural power with metaphysical features ascribed to them under the guidelines of Quran and Sunnah. The disciples of Sufis adopted the path of peace or even armed jihad for Shariatization of the whole world as a mission of holy duty. "Seekers of Tuwhid should strive to dedicate themselves to the Prophet Muhammad (PBUH), their entire self, including their hearts and their spirits, were free of thoughts other than of God" Mysticism is a practical spiritual discipline based on the insight of illuminated seekers after truth". It is in fact a mission of higher religious order of any faith, which disdains strife and conflict in any form. Joy of self-realization being the essence of religion is experienced after a long spiritual practice. The concept of Sufism was therefore, to focus the mystic power on the spiritual dimension of Islam with a view to shield the believers from the outwardly and unrealistic dogma of the faith.

A Partial List of Sufi Orders

- **Ahmadiyya (Badawiyya):** A major Sufi order found in Egypt.
- **Burhaniyya (Dasquiyya/Shadhiliyya):** A popular Sufi order in Egypt and especially in Cairo.
- **Chistiyya:** A major Sufi order formed in India by Mueen-ul-Din Hassan Chisti.
- **Suhrawardi:** In this order strong emphasis on Ziker, Recitation of Holy Quran and other mystical practices. Presently it is divided into a number of branches.
- **Mawlawiyya:** A well-known Sufi order found in Turkey.
- **Naqshbandiyya:** A major Sufi order which became popular in Central Asia, Kurdistan and the Indian sub-continent.
- **Nimatullahiyya:** A famous Sufi order gained popularity in Iran and India. Presently it is divided into a number of branches, one of which popularized in London, England.

- **Qadriyya:** This is the first Sufi order in the history of Sufism.
- **Rifaiyya:** A major Sufi order found in Egypt, Syria, Palestine, Asia and Maldives.
- **Shadhiliyya:** A famous Sufi order found in North Africa, Arabia and Syria.
- **Tijaniyya:** A major Sufi order found in North Africa, Western Sudan and Senegal.(Netton, 1992)

Following Sufi orders gained popularity in Indo-Pak.

Qadriyya

Chistiyya

Suhwardia

Naqshbandiya (Abbas, 1978).

Qadriyya Lineage

Hazret Ali (RA)

Hazret Imam Hussain (AS)

Hazret Zain-ul-Abidin (AS)

Hazret Muhammed Baqir (AS)

Hazret Jafer Sadiq (AS)

Hazret Musa Qazim (AS)

Hazret Ali Bin Musa Raza (AS)

Hazret Khaja Maroof Khirkhi (RA)

Hazret Sheikh Sari Saqti (RA)

Hazret Junaid Baghdadi (RA)

Hazret Sheikh Abi Baker Shibli (RA)

Hazret Sheikh Abdul Wahid Tamemi (RA)

Hazret Sheikh Abu-al-Farah Yousaf Tartosi (RA)

Hazret Sheikh Abi-al-Hassan Hankari (RA)

Hazret Sheikh Saeed Mubarik Al-makhzoomi (RA)

Hazret Sheikh Muha-ul-Din Abdul Qadir Jillani (RA)

Chistiyya Lineage

Hazret Ali (RA)

Hazret Khaja Hassan Basri (RA)
Hazret Khaja Abdul Wahid Bin Yazid (RA)
Hazret Khaja Fazeel Bin Ayyaz (RA)
Hazret Khaja Sultan Abraham Adham (RA)
Hazret Sadeed-ul-Din Huzafa Murashi (RA)
Hazret Khaja Ameen-ul-Din Abi Habera (RA)
Hazret Khaja Mumshad Alu Denoori (RA)
Hazret Khaja Abi Ashaq Shami (RA)
Hazret Khaja Abi Ahmed Bin Fersanafa Chisti (RA)
Hazret Khaja Abi Muhammed Bin Ahmed Chisti (RA)
Hazret Khaja Abu Yousaf Chisti (RA)
Hazret Khaja Qutab-ul-Din Sheikh Mudood Chisti (RA)
Hazret Khaja Makhdoom Haji Sharif Zandani (RA)
Hazret Khaja Usman Harooni (RA)
Hazret Khaja Mueen-ul-Din Hassan Sanjri (RA)

Suhrwardiyya Lineage

Hazret Ali (RA)
Hazret Imam Hassan (AS)
Hazret Khaja Habib Ajmi (RA)
Hazret Khaja Dawood Taie (RA)
Hazret Khaja Maroof Khirkhi (RA)
Hazret Khaja Sari Saqti (RA)
Hazret Khaja Junaid Baghdadi (RA)
Hazret Sheikh Mumshad Alu Denoori (RA)
Hazret Sheikh Aswad Ahmed Denoori (RA)
Hazret Sheikh Abu Muhammad Bin Abdullah (RA)
Hazret Sheikh Wajeeh-ul-Din Abdul Qahir Suhrwardi (RA)
Hazret Sheikh Zia-ul-Din Abu-al-Najib Suhrwardi (RA)
Hazret Sheikh Shab-ul-Din Suhrwardi (RA)

Naqshbendiyya Lineage

Hazret Abu Bakr Saddique (RA)
Hazret Salman Farsi (RA)
Hazret Qasim Bin Muhammed (RA)
Hazret Imam Jafer Sadiq (RA)
Hazret Sultan Bayazid Bistami (RA)
Hazret Abu-ul-Hassan Khirkani (RA)
Hazret Abu-al-Qasim Gergani (RA)
Hazret Bu Ali Farmidi (RA)
Hazret Yousaf Hamdani (RA)
Hazret Abdul Khaliq Ghanjdani (RA)
Hazret Khaja Abu Arif Duegari (RA)
Hazret Arif Anjir Faghnawi (RA)
Hazret Khaja Ali Ramitni (RA)
Hazret Muhammed Baba Samasi (RA)
Hazret Sayed Mir Kalal (RA)
Hazret Khaja Bha-ul-Din Naqshband (RA)

Some Early Sufis

- **Hassan Basri (728)** was first Sufi. He taught his followers to reject the evil of the world and follow a path of poverty and abstinence.
- **Abraham Adhum (777)** of Balkh in Khorasan taught his disciples the importance of meditation and of silence in worship.
- **Shaqiq (810)** of Balkh taught his followers a rigid system of self-discipline.
- **Al-Muhasibi (837)** of Baghdad taught that self-discipline and self examination were compulsory for fellowship and union with God.
- **Dhuan-Num (859)** of Egypt told his followers that inner knowledge and enlightenment was necessary to achieve real union with God.
- **Abu Yazid al- Bistami (874)** taught that union with God is achieved through the annihilation of self (Fana).
- **Junaid (910)** of Baghdad stressed upon the importance of wisdom.

- **Hallaj** was the first great Sufi martyr who was crucified in 922 in Baghdad for blasphemy. His offence was this statement “I am the truth” which signifies that he had achieved union with God.

Some Famous Sufis of the Islamic World

- Hazret Abdul Qadir Jilani (RA)
- Hazret Zinoon Mesri (RA)
- Hazret Malik Bin Denar (RA)
- Hazret Hatim Asaumi (RA)
- Hazret Maroof Khirki (RA)
- Hazret Sheikh Abul Hassan Noori (RA)
- Hazret Shafique Balkhi (RA)
- Hazret Atba Bin Al-Ghulam (RA)
- Hazret Sheikh Abraham Khawas (RA)
- Hazret Samnoon Muhib (RA)
- Hazret Imam Azam (RA)
- Hazret Imam Ahmed Bin Hambel (RA)
- Hazret Bahlool (RA)
- Hazret Imam Bukhari (RA) (Akhtar, 2006).

Shrines of the Sufi saints are the signs of Peace, Harmony, Tolerance and sympathy. Today's peoples have great faith on Sultans (peers) and come on the shrines for making vows. Come on shrines and making vows have become an important part of the social life of the people. Not only Muslims but also non-Muslims come on shrines and follow the teachings of the Sufis in every sphere of life. Female come on shrines in great numbers than male because they have great belief on vows and follow the teachings of the gadinasheens (peers) blindly. Fake peers are also found in great numbers and they deceive people through different ways. It has become an important issue in our society and increasing with the passage of time. On the other hand, people have become materialistic and leave religious values. They are accepting wrong beliefs, values and teachings which presented by the fake peers and gadinasheens of the Sufis shrines. Therefore, present research study will be conducted in sociology. Following Sufis came in Jhang for preaching Islam and peoples of Jhang have great affiliation with them.

Hazret Maghi Sultan (RA)

Date of Birth	:	753 Hijri
Date of Death	:	832 Hijri
Place of Birth	:	District Sargodha
Place of tomb	:	Mouza Maghi Sultan Tehsil & District Jhang
Material status	:	Unmarried
Religion	:	Islam
Ethnicity	:	Junjua
Meaning of the Name:		Swimmer (Appointed by religious teacher).
Religious teacher Name:		Sayed Shah Muhammad (Zubari, 1968).

Hazret Maghi Sultan (RA) belonged to “Junjua” family. It was the famous family of Sargodha. His family was mureed of Shah Ismail Bukhari (RA). Hazret Maghi Sultan’s parents were deprived from offspring. They went to his murshid Hazret Shah Ismail Bukhari (RA) for prayer that God bestow them with offspring but they did not success. They came back with frustration, on the way they met with Hazret Shah Muhammad Sherazi (RA). Hazret Shah Muhammad Sherazi (RA) prays for their offspring. He said to them that they go back home and God bestow them with seven children and appointed the name of last child “Maghi Sultan”. Hazret Maghi Sultan (RA) came in Jhang on the order of his religious teacher for Preaching of Islam. The place which he selected for his stay was a forest. People of the different villages came to him and became of his mureed. Every year Urs is celebrated on the shrines of the Sufi saints (Safdar, 2000) (Zubari, 1968).

Spiritual Lineage of Hazret Maghi Sultan (RA)

- Hazret Muhammad (P.B.U.H)
- Hazret Ali (A.S)
- Hazret Imam Hussain (A.S)
- Hazret Imam Zian-ul-Abidin (A.S)
- Hazret Iman Muhammad Baqir (A.S)

- Hazret Imam Muhammad Baqir (A.S)
- Hazret Imam Jafer Sadiq (A.S)
- Hazret Muhammad Duniaj (A.S)
- Sayed Ali Raza
- Sayed Hussain
- Sayed Abu Tahir
- Sayed Ibrahim Sherazi
- Sayed Khero
- Sayed Arif Sherazi
- Sayed Asad-ul-Allah
- Sayed Kamal-ul-Din
- Sayed Nor-ul-Allah
- Sayed Abdullah
- Sayed Shams-ul-Din
- Sayed Khalil
- Sayed Habib-ul-Allah
- Sayed Nizam-ul-Din
- Sayed Mansoor
- Sayed Ali
- Sayed Imam-ul-Din
- Sayed Amjid Ali
- Sayed Rukun-ul-Din
- Sayed Alaw-ul-Din
- Sayed Baha-ul-Din
- Shah Sher Ali
- Shah Shamus
- Sayed Shah Muhammad.
- Hazrat Maghi Sultan (Abbas, 2000).

Niptual Ceremony (Urs)

30.31 July and 1st August Traditional Dance, Kabadi, Horse Race and Dahmal.

Contemporary Saints

- Hazret Sheikh Sedan Shah
- Hazret Shah Ismail Bukhari

Mureeds:

Sial, Sargana, Kaloona, Bherwana, Kamlana, Hiraj, Rajput and Bhatti.

Miracles (Karamat) of Hazret Maghi Sultan (R.A)

1. Hazret Maghi Sultan (RA) came to meet a women named as “Satto”. When he went to meet her, she came on the door and welcome Hazret Maghi Sultan. Other people said that this is not fare and stopped Hazret Maghi Sultan not to come here. If you came here, then fight will conducted between you and us. But Hazret Maghi Sultan came to meet her again and fight conducted. Hazret Maghi Sultan (RA) moved his finger, as soon as finger moved, all people died. Then “Satto” came to Hazret Maghi Sultan (RA) and requested to forgive them, so, he forgave them.

2. Once Hazret Maghi Sultan (RA) sat on fire, there was a sick goat. He gave smoking to the goat in the fire. When he put out the goat from fire, goat was well and recovers.

3. Once Hazret Shah Ismail Bukhari was passing in the area of Hazret Maghi Sultan with their followers. They stay some time in this area. During stay, followers of Hazret Shah Ismail Bukhari (RA) came to the hut of the Hazret Maghi Sultan (RA). They impressed with him and told to Hazret Shah Ismail Bukhari (RA). Hazret Shah Ismail Bukhari (RA) sends his follower for meeting with Hazret Maghi Sultan but Maghi Sultan refused. Then Hazret Shah Ismail Bukhari (RA) sends his shawl. Hazret Maghi Sultan gets Shawl and put it into the fire. The follower of Shah Sahib came back and told all story to his murshid. After this Shah Sahib said to his follower that bring his shawl back. Hazret Maghi sultan (R.A.) took out the shawl from fire and returned back (Safdar, 2000).

Hazret Pak- Rah Sultan (RA)

Date of Birth	:	950 Hijri
Date of Death	:	1026 Hijri
Place of Birth	:	Hujra Shah Muqem District Sahiwal
Place of tomb	:	Chak No. 259. J.B Pakrah Sultan District Jhang
Meaning of the name	:	To guide/show the real way to the people.
Material status	:	Unmarried
Religion	:	Islam
Ethnicity	:	Sayed

(Kamboh & Zaidi, 2004)

Real name of Hazret Pak-Rah Sultan was Sayed Johdi Jamal-ul-Din Gillani. He was seventeen brothers. His father's name was "Hazret Bahawal Sher Qalander". His family lineage linked with Hazret Shah Abu-al-Moali (RA). The tomb of his father is present in Hujra Shah Muqem in District Sahiwal. Hazret Pak Rah (R.A.) came in Jhang on the order of his religious teacher in 963 Hijri. Present village pakrah sultan settled due to Hazrat Pak-Rah Sultan (RA) and spends all life in this village (Zubari, 1968).

Miracles of Pak-Rah Sultan (RA)

- i. When Hazret Pak-Rah Sultan (RA) came in this area, a saint named as Sayed Savan Bhakhri" was reside there. He refused to provide place for residence. On his refuse, Hazret Pak-Rah Sultan (RA) Said that my religious teacher (Murshid) select this place for my residence. Therefore quarrel conducted between them. At that time Mahni sial was ruled over in this area. This dispute reached to him. Sails decided, who offer prayer on well, he had the right to stay here. So, Hazret Pak-Rah Sultan (RA) offered prayer on the well and cloth which is kept on well for offering prayer hang in the air. Sayed Savan Bhakhri objected that this is not miracle.

This is only a magical trick. Then again decided two followers of both people enter in the well and came out from another well which was situated from a long distance. So, follower of Hazret Pak-Rah Sultan (RA) came out from another well and follower of

Sayed Savan Bhakhri died into the well. After this incident, Mahni sial all this area allotted to Hazret Pak-rah Sultan (RA) (Zubari, 1968).

Family Lineage of Hazret Pak-rah Sultan (RA)

- Hazret Muhammad (PABUH)
- Hazret Ali (A.S)
- Hazret Imam Hussain Mujtaba (A.S)
- Hazret Imam Hassan Musa (A.S)
- Hazret Abdullah Mehaz Qadas Sara Al-Aziz
- Hazret Musa Aljoon
- Hazret Abdullah Sani
- Hazret Dawood
- Hazret Yahiya Muhammad Zahid
- Hazret Abi Abdullah
- Hazret Saleh Gillani
- Hazret Ali Gillani
- Hazret Mushtaq Gillani
- Hazret Momin Gillani
- Hazet Shams-ul-Din Gillani
- Hazret Zaheer-ul-Din Gillani
- Hazret Sadar-ul-Din Gillani
- Hazret Fateh-ul-Din Gillani
- Hazret Alaw-ul-Din Gillani (Zain-ul-Abidin Gillani)
- Hazret Taj-ul-Din Mehmood Gillani (Surkah Posh Gillani Badiwan India)
- Hazret Sultan Baha-ul-Din Gillani (Dam Mira Lal Pak Bahawal Sher Qalandar)
- Hazret Jhodhi Jamal-ul-Din Gillani (Pakrah Sultan) (Qureshi, 1998).

Mureeds:

Following nations are the mureed of Hazret Pakrah Sultan (RA)

Khanuana, Spira, Doltane, Khokhar, Jpue, Dub.

Contemporary Saints:

- Hazret Shah Jiwana
- Hazret Seikh Ali
- Hazret Sheikh choher
- Hazret Sheikh Kabir Neko-kara.

Urs Celebration:

Urs celebrations are conducted on 17, 18, 19 September, Kabadi, Horse race, Regional Dance Programmes are conducted (Chisti, 2001).

Hazret Hathiwan (Sayed Aman-ul-Allah) Sultan (RA)

Date of Birth	:	1168 Hijri
Date of Death	:	1250 Hijri
Place of Birth	:	U.P. Hindustan
Place of tomb	:	Jhang City.
Name of Religious Teacher	:	Ghulam Ghouse Bala
Meaning of the Name	:	Name appointed due to taking & riding elephant.
Religion	:	Islam
Ethnicity	:	Sadat Sayed

(Kamboh & Zaidi, 2001).

Family of Hazret Hathiwan Sultan (RA) migrated from Madina to Iran and then U.P. Hindustan. Historians told about initial life of his parents that the offspring of his parents did not alive. Children died at the time of birth. Due to this reason, his parents were much worried. But when Hazret Hathiwan Sultan (RA) born,, and unknown saint came to his father, bring Hazret Hathiwan Sultan (RA) keep his hand on child and said that keep the name of the child “Aman-ul-Allah” always remain in the safety of God. So, name appointed as, “Aman-ul-Allah”.

When he was 7 years old, his father died and in the age of 10 years, his mother, died. In his early childhood, he was deprived from parents love. Due to this incident, he was usually worried. He liked loneliness and went in forest. Once he was worried about parent's death. In this condition, he was slept. In dream, a saint came and said that why are you worried about parents? God bless him a very high status and the sign of that status is that a worm is present on your head. When he got up and saw on his head, a worm was present.

At that time, he left home and went in the forest and spends 12 years in the worship of God. He took fast continuously and due to fasting he became physically weak. After this, he left the forest and went in different areas for the searching of religious teacher. He went Delhi, Patiala, Multan, Bahawalpur and Lahore.

In the end he came in the area of, "Sat Ghira" on the bank of The Ravi River. In this area Hazret Ghous Muhammad Jillani (RA) lived. He was a pious saint of his era. Hazret Ghouse Gillani (RA) saw Hazret Hathiwan Sultan (RA) and said I identified you according to the instruction of murshid (peer). I was waiting you for a long time. Hazret Ghous Gillani blessed with higher realms of spiritual knowledge. He came in Jhang on the order of his murshid for preaching of Islam. (Steedman, 1982)

Family Lineage

- Hazret Muhammad (PBUH)
- Hazret Ali (Hazret Ali (A.S)
- Hazret Imam Hussain (A.S)
- Sayed Zaid Shaheed.
- Sayed Hussain Azet-ul-Din
- Sayed Ahmed Sher Mohedus
- Sayed Umer Noor
- Sayed Abdullah Hussain
- Sayed Abu-Muhammad Faris
- Sayed Abdullah
- Sayed Ibrahim
- Sayed Eisa

- Sayed Najasullah
- Sayed Zia-ul-Din
- Sayed Ishaq
- Sayed Yahiya
- Sayed Qasim
- Sayed Hussain Shaheed
- Sayed Ismail
- Sayed Hussain
- Sayed Ali Sher Khan
- Sayed Ajmir Ali
- Sayed Tahir Ali
- Sayed Aman - ul-Allah (Hathiwan Sultan)

Spiritual Lineage

- Sultan Hathiwan
- Ghouse Gillani
- Sayed Haider Buksh
- Sayed Mujtaba (Charagh Shah)
- Sayed Mehmood Gillani
- Sultan Mustafa
- Sayed Abdul-Razzaq
- Sayed Zain –ul- Abidin
- Sayed Abdul Wahab
- Sayed Abdul Qadir Salis
- Hazret Sheikh Muhammad Bala
- Sayed Abdull Qadir Sani
- Sayed Muhammad Ghous Gillani
- Shams-ul-Din
- Sayed Shah Meer
- Sayed Noor-ul-Din

- Sayed Masood
- Sayed Ahmed
- Sayed Gunj Buksh
- Sayed Abu-ul-Farah
- Sayed Fazal-ul-Allah
- Sayed Abdul Wahab
- Sayed Abdul Qadir Jillani Mehboob Subhani
- Sheikh Abu Saeed Mubarrek Muhkdoomi
- Abul Hassan Alnikhari
- Sayed Abu-ul-Farah Turtosi
- Abdu-ul-Fazal Abdul-Wahid
- Sheikh Shiblee
- Junaaid Baghdadi (RA)
- Sari Saqti (RA)
- Maarof Khirkhi
- Imam Musa (A.S)
- Imam Musa Qazim
- Imam Muhammad Jafer Sadiq (A.S)
- Imam Muhammad Bakir (A.S)
- Imam Zain-ul-Abdin (A.S)
- Imam Hussain (A.S)
- Hazret Ali (A.S)
- Hazret Muhammad (P.B.U.H) (Bherwana, 1999)

Mureeds

- Sial, Rajpoot, Gujjar, Jutt, Bhatti

Niptual Ceremony

- Niptual ceremony is celebrated on 2, 3, 4, 5 April

. Hazret Mahably Sultan (RA):

Date of Birth	:	911 Hijri
Date of Death	:	1036 Hijri
Place of Birth	:	Talwara village near Jehlum River
Place of Tomb	:	Thana Qadir pur District Jhang near Chenab River
Religion	:	Islam
Ethnicity	:	Khokhar
Material Status	:	Unmarried
Known for	:	Poetry, Sufism
Name of Religious Teacher	:	Lal Shehbaz Qalandar, Peer Mehmood Naanga
Contemporary Saints	:	Hazret Shah Jiwana, Hazret Sheikh Ali
Present successor	:	Peer Mezhar Abbas (Abbas, 2001)

Hazret Mahably Sultan (RA) was lived in Talwarah village near the river of Jhelum. He belonged to khokhar family. He was not born here but he came here on the order of his spiritual guider. He was unmarried because his spiritual guider was also unmarried. His real name was Haji Muhammad Qasim. The name of Mahably Sultan was appointed by his spiritual guider. The spiritual teacher “Peer Mehmood Naang” belong to the village Ranipur district Khairpur Sindh. Hazrat Mahably Sultan (RA) offer 72 pilgrimages (hajj) on foot walk. During sleep he saw a dream, in dream he saw Holy Prophet Muhammad (PBUH), Holy Prophet said that you did not need to come here, you need spiritual guider. After this he did not go for hajj.

He was two brothers, Muhammad Hashim and Muhammad Qasim (Mahably Sultan). Present successor (gadinashen) peer Mezhar Abbas is the offspring of Muhammad Hashim. Hazret Mahably Sultan (RA) was a religious judge of his era and people took opinion on different issues from him. He was also a great Punjabi Sufi poet but no literary work is available. Tomb of Hazret Mahably Sultan was built by Mughal emperor Shah Jahan (Zubari, 2000).

Miracles of Hazret Mahably Sultan:

1. Every Wednesday a lion came to see Hazret Mahably Sultan (RA) after seeing lion returned back.
2. When Hazret Mahably Sultan (RA) came back from Hajj, felt thirsty in the way. There was a well but no water was present in the well. There was a plant of oak (akha) on the wall of the well. The fruit of the oak tree converted into mangoes and Hazret Mahably Sultan (RA) eat mangoes.
3. Once Hazret Mahably Sultan (RA) want to cross the Jhelum River but no boat was present there. He had a mattress, put into the river. This mattress converted into boat and cross the river. (Abbas, 2001)

Family Genealogy

- Haji Qasim almaroof Mahably Sultan bin
- Qalo bin
- Mahchi bin Sakhi Sultan Shaheed (mahciwal) bin
- Uneedi bin
- Lakhand bin
- Miskeen bin
- Tharpal bin
- Seenser bin
- Jusret bin
- Sultan Paroshah Dehlivi bin
- Bert bin
- Kora bin
- Chit bin
- Qood bin
- Khokhar bin
- Qutab Shah bin
- Aman Shah bin
- Hira Sha bin
- Khalil Shah bin

- Imam Hanif bin
- Hazret Ali (RA)

Spiritual genealogy:

- Holy prophet Hazret Muhammad (PBUH)
- Hazret Ali (RA)
- Sakhi Sultan Mehmood Serhal Langoot Bend
- Hazret Ahmed Shah Baypaian
- Murshid Derveish Kamobla
- Murshid Kafi Kalan Sher
- Mushid Roshen Ali Shah
- Murshid Sokht Salani
- Murshid Surkh Ali Shah
- Murshid Aqeel Shah
- Murshid Jafer Shaheed
- Muirshid Shah Abraham Gersali
- Murshid Shah Surkh Bayabani
- Murshid Shah Jamal Chermeta Posh
- Murshid Lal Shehbaz Qalander
- Murshid Hajin Shah Bodla
- Murshid Sakhi Sikendar Bodla Bahar
- Murshid Naanga Mehmood Noori Hazori Daftri
- Murshid Sakhi Mahably Sultan

Niptual Ceremony (urs)

Niptual festival starts on 5 Zil-hajj and continue to 9 Zil-hajj. Urs starts with the bath of tomb and recitation of the Holy Quran. After this other regional games conducted.

Mureeds (Followers)

- Following nations are the mureed of Hazret Mahably Sultan (RA)
- Bali, Jugera, Khokhar, Sayyed

- Makin family from Sargodha
- Sengra (Abbas, 2001)

Hazret Rodu sultan (RA)

Date of Birth	:	Not Known
Date of Death	:	1025 Hijri
Place of birth	:	Athara Hazari District Jhang
Place of Tomb	:	Rodu Sultan District Jhang
Religion	:	Islam
Ethnicity	:	Baloch
Known for	:	Sufism
Meaning of the Name	:	Due to shaved head this name appointed, real name is Rozu Sultan
Religious teacher name	:	Sayed Zulf Ali Shah (Noori Gul Imam)
Father's Name	:	Rangi Ajlal
Name of present successor	:	Peer Shahid Abbas

Historically the word “RODU” is taken from the individual named” ROZU”. He was a saint and Baloch by caste. He was very noble man with spiritual qualities of head and heart. His name was being called as Baba Rodu because of his shaved head. He was Baloch by caste. (Khan, 2003).

Sayed Zulf Ali Shah (Noori Gul Imam)

Date of Birth	:	1139Hijjri
Date of Death	:	1209 Hijri
Place of Tomb	:	Uch Gul Imam (Rodu sultan)
Father's Name	:	Sayed Ahmad Ali Shah

Noori Gul Imam was a miracle man and due to these miracles many Hindu tribes recite the kalmia-the Islamic declaration of faith. He came here with one lac (100000)

mureed. He was only loincloth and unmarried person he did not see any women. When he came in Jhang, there was a Hindu magician, Noori Gul Imam fought with him through spiritual power. Hindu magician through a row in the air, it became pigeon then Noori Gul Imam through his shoes in the air; it became hawk and eat pigeon. Noori Gul Imam constructs his tomb during his life. (Buehler, 1998).

Niptual Ceremony (urs):

Niptual ceremony is conducted in every year month of October 20, 21,22,23,24.

Activities

Start with taking bath to the tomb with rose juice and recitation of Holy Quran. Ceremony uplifting of lamp (during uplifting of lamp, if lamp turn off then successor change and elder son of the family becomes successor, Present successor of Rodu Sultan is the offspring of Sayed Imam Meher Shah. He was younger brother of Noori Gul Imam. Marriage ceremony. Regional games (Qureshi, 1998).

Hazret Sultan Bahu (RA)

Date of Birth	:	1039 Hijri
Date of Death	:	1691 Hijri
Place of Birth	:	Shorkot
Place of Tomb	:	Ghermahraja Shorkot
Marital of life	:	Married, 4 wives
Religion	:	Islam
Ethnicity	:	Awan
Meaning of the name	:	With God
Religious Teacher	:	His mother but spiritually guided direct by Holy Prophet (PBUH) send Hazret Sultan Bahu to Hazret Sayed Abdul Qadir Jillani (Ali, 2006).

Hazret Sultan Bahu (RA) belongs to the lineage of Hazret Ali (RA). He is Hashmi and the name of his tribe is “awan”. He was born in the village of Shorkot district Jhang in the year of 1039 Hijri in the era of great Mughal emperor Shah Jahan. During childhood, his saintly qualities appear. He refused to drink his mother’s milk from sehri to after during “Ramadan”. He brought up by his saintly and pious mother Ma Rasti (RA). She was responsible for both spiritual and religious training of Hazret Sultan Bahu (RA) (Kirmani, 2000).

Family Lineage:

- Hazret Sultan Bahu (RA)
- Bazid Muhammad
- Fateh Muhammad
- Allah Ditta
- Muhamamd Thaeem
- Muhammad Mannan
- Muhammad Moghla
- Muhammad Museda
- Muhammad Sughra
- Muhammad Alnoon
- Muhammad Mulla
- Muhammad Baharie
- Muhammad Jayoon
- Muhammad Hergun
- Ameer Shab
- Qutab Shah
- Iman Shah
- Hussain Shah
- Feroz Shah
- Mehmood Shah
- Fermalik Shah
- Nawab shah

- Darab Shah
- Adhum shah
- Sikandar Shah
- Ahmad Shah
- Hijir Shah
- Amir Zubair (RA)
- Hazret Ali (RA)

Spiritual Lineage

- Ali-Ibne Talib
- Hassan Basri
- Shah Habib- al-Ajmi
- Dawood Taie
- Maroof Khirkhi
- Sari Saqti
- Sheikh Junaid Baghdadi
- Abu Bakar Shiblee
- Waleed Abdul Wahid
- Farah Yusaf
- Sheikh-bu- Saeed Al-Mubarek
- Sheikh Abdul Qadir Jillani
- Abdur Razzaq
- Abdul Jabbar
- Sheikh Najm-ul-Din
- Abdul Sattar
- Abdul Baqa
- Sayed Abdul Jalil (Sath Shahani)
- Hazrat Abdur Reman (Dehli)
- Hazrat Sultan Bahu. (Kirmani, 2000)

Miracles (Karamat) of Hazret Sultan Bahu (RA).

i. The Sayed and Gold

Once a Sayed went to Hazret sultan Bahu (RA) for his material needs. He saw Hazret Sultan Bahu (RA) working in a field. Sayed became disappoint that he can give me something when he saw sultan Bahu (RA) in lettered cloths. Sayed decided to go back. As he was going back, Hazret Sultan Bahu (RA) called him “Why are you going back” and “tell what you want”; Sayed came back and told about his material needs. Hazret sultan Bahu (RA) gave him some stones which Sayed threw back to Hazret sultan Bahu (RA). As soon as stones touched with earth, they convert into gold. Hazret sultan Bahu (RA) said to Sayed took this gold for material needs and departs from here.

ii. The Cave and the Deer

Sultan Naurang Khatran (RA) was the employee of Hazret Sultan Bahu (RA). He was a dervish and Hazret Sultan Bahu (RA) blesses him with spiritual light and he spend entire his life in the service of Hazret Sultan Bahu (RA). He was accompanied Hazret Sultan Bahu (RA) on Many travels. When Hazret Sultan Bahu (RA) reached kellar kahar in the month of Ramadan, he was also with sultan sahib. Hazret Sultan Bahu (RA) spread the entire month of Ramadan in an isolated cave in the mountain. The dervish Sultan Naurang Khatran (RA) with Hazret Sultan Bahu (RA) received daily his food for ‘sehri’ and ‘iftar’ Miraccaly by a deer appear there with food tied on its horns.

iii. The Saint Sher Shah (RA)

During one of the travels, Hazret Sultan Bahu (RA) came to a village, where a Sufi saint Hazret Sher Shah (RA) was well known. At the entrance of the village Hazret Sultan Bahu (RA) sat in a meditation. During this moment, some followers of Hazret Sher Shah (RA) come there for daily collection of firewood for kitchen. One follower came near to Hazret Sultan Bahu (RA) and offered salaam (Greet). Then Hazret Sultan Bahu (RA) shows spiritual power and sees to the followers with “Zikir” Allah. The follower’s heart became alive with “Zikir” Allah and follower fall on the feet of Hazret Sultan Bahu (RA). Seeing this incident, the second follower of Sher Shah (RA) also fell on the feet of Hazret Sultan Bahu (RA). Both followers returned back and told about incident. Sher Shah (RA) came with his

spiritual power. Sher Shah (RA) said “you are a magician and I will complain about you in the court of Holy Prophet Muhammad (PBUH). Hazret Sultan Bahu (RA) said when you came in the spiritual court of Holy Prophet Muhammad (PBUH), I shall try to present there and tomorrow we shall meet at this same place. Shah Sahib returned with promising to meet the next morning. In the evening, Shah Sahib was present in the spiritual court of Holy Prophet (PBUH) and looked around the court respectfully but he did not find Hazret Sultan Bahu (RA) there. Shah Sahib thinks that he was a magician and I shall deal with him in the morning. Suddenly, a beautiful child appeared from behind a spiritual curtain and sat in the lap of Holy Prophet (PBUH). The Holy Prophet (PBUH) embraced this beautiful child affectionately. The child similarly was blessed by Hazret Ali, Imam Hussain and Hassan, Sayed Abdul Qadir Jilani and other believers (Peace is upon all of them). In the end, Hazret Sultan Bahu (child) came in the lap of Sher Shah (RA). Sher Shah (RA) embraced the child affectionately and lovingly. Child starts playing with the beard of Sher Shah (RA) and pulled out two hairs of beard. After this, child returned to the lap of Holy Prophet Muhammad (PBUH) and disappeared. The next day Sher Shah (RA) in the morning with his followers went on that place where meeting agreed. When Sher Shah (RA) reached there, Hazret Sultan Bahu (RA) was also present there. Sher Shah (RA) said to Hazret Sultan Bahu (RA) “Oh magician, you were not present in the court of Holy Prophet (PBUH). I saw all around the court but you were not present there so, I advised you to give up magic. Hazret Sultan Bahu (RA) answered. “Shah Sahib, How many witnesses do you need according to the teaching of Islam and Sharia that I will present in the court of Holy Prophet Muhammad (PBUH) Sher Shah (RA) answered, “Two witnesses.” Hazret Sultan Bahu (RA) showed two hairs of Sher Shah (RA) beard. Sher Shah (RA) saw these hairs and recognized them and immediately apologized from Hazret Sultan Bahu (RA). After this on the request of Sher Shah (RA), Hazret Sultan Bahu (RA) blesses him with high spiritual knowledge and also blessed him with “Khilafat”.

iv. A Majzuba Saint

Once during the travel with his followers, Hazret Sultan Bahu (RA) decided to stay in a village for rest in the afternoon. Some followers reached a lady cook who was trying to sleep her crying baby girl. The followers requested her to bake bread for them but she

refused because her little child was crying. The followers told this situation to Hazret Sultan Bahu (RA). Hazret Sultan Bahu (RA) requested to the lady that put her child in cradle, with some hesitation, the lady agreed for this request. She left the baby with Hazret Sultan Bahu (RA), the child stopped crying. Hazret Sultan Bahu (RA) gave spiritual attention to the child. Here once again Hazret Sultan Bahu (RA) shows his spiritual power and soon spiritual energy reach in the heart of baby. The baby became silent, on the silence of child mother came back to ask about baby. Hazret Sultan Bahu (RA) informed her that her child alive everlastingly in this world. She did not satisfy and removed cover from baby's face. The baby's heart absorbed in the remembrance of Allah. When she saw her baby, she witnessing this miracle. This baby became well-known as the name of "Ma Fatima Mastoien". Ma Fatima Mastoien indicated a state of majdubiyat (A condition of spiritual power in which itself has an elevated capacity to teach wisdom).

V.The Tree

A berry tree stood at the entrance of the tomb. One day, a man who was blind injured with a trunk of this tree. On the injury of the man dervishes gathered and think about how should avoid such injury again. After meeting, they decided to cut the tree. But some spiritually live hearted saints were also present there; they decided to seek spiritual guidance from Hazret Sultan Bahu (RA). So, in the night Hazret Sultan Bahu (RA) came in the dream and told to his khalifa Muhammad Siddique (RA) not to cut the tree. He told that tree itself change his location to the northern side of the tomb. Khalifa Muhammad Siddique (RA) informed about this to other saints. The next morning everyone became surprise to see that tree itself has changed position. The tree is also present today on tomb.

Vi.An Orphan Child

Hazret Mohsin Shah's (RA) father was died in his early childhood. He was brought up by his mother his mother passed her life in poverty. Hazret Mohsin Shah (RA) lived with her mother in Ghotki. In Ghotki a potter was also lived and he received spiritual power from Hazret Sultan Bahu (RA), the mother of Hazret Mohsin Shah (RA) reached to him and requested him that when he went to see his murshid (peer) Hazret Sultan Bahu (RA), he should also take his Mohsin with him and present to Hazret Sultan Bahu (RA). She sends a message that saint should take her Moshin with him. Next day, potter went to seed Hazret

Sultan Bahu (RA) with Mohsin and message of his mother. Potter presented Mohsin to his murshid and gave the message of his mother. With affection and love, Hazret Sultan Bahu (RA) passed his blessed hands over the head of Mohsin. After this, Hazret Sultan Bahu (RA) send back Mohsin with a message for his mother that she admitted Moshin in an institution for religious learning's and when he completed his studies, he should be brought back to Hazret Sultan Bahu (RA). The potter came back to Ghotki and delivered the message. The mother admitted her child in an institution according the instruction of Hazret Sultan Bahu (RA). After completing studies, Mohsin sent to Hazret Sultan Bahu (RA). Hazret Sultan Bahu (RA) gave spiritual knowledge to Mohsin and polishes his outer and inner personality. After this Hazret Mohsin Shah (RA) fame spread in other areas. He returned to Ghotki and guided the people to the right path.

Vii.The Brahman Physician

Once Hazret Sultan Bahu (RA) fell ill and doctor who was a Brahman was called for the treatment. He was known this thing about Hazret Sultan Bahu (RA) that any non-Muslim who saw Hazret Sultan Bahu (RA) automatic recite the “Kalima”. So, he refused for treatment. He said that the urine sample of the patient brought and he diagnoses diseases. Sample of the urine brought in a bottle for doctor. As soon as, doctor saw the sample, he recited the “Kalima”. (Ali, 2006).

Hazret Sultan Bahu (R.A.) As an Author.

Hazret Sultan Bahu (RA) wrote many books. The name of those books are given below which are still present today.

- | | |
|----------------------|----------------------|
| 1. Noor-ul- Huda | 2. Aql-e- Baidaar |
| 3. Mahq-ul-Fuqara | 4. Qurb-e- Daidaar |
| 5. Aurang-e-Shaahi | 6. Jami-il-Asraar |
| 7. Taufiq-e-Hedaayat | 8. Kaleed-e- Tauheed |
| 9. Ainul Faqr | 10. Shamsul Arifeen |
| 11. Magzane Faiz | 12. Ameerul Quonain |
| 13. Asrare Qaderi | 14. Kaleed Jannat |

- | | |
|--------------------------|-----------------------|
| 15. Muhqamul Fuqara | 16. Majaalis-tun Nabi |
| 17. Muftahul Arifeen | 18. Hujjatul Asraar |
| 19. Jannatul Firdaus | 20. Kash-ful Asraar |
| 21. Risaala Ruhi Shareef | 22. Abyaat Bahu |
| 23. Muhabbatul Asraar | 24. Ganjul Asraar |
| 25. Dewaan Bahu | 26. Panj Ganj |
| 27. Fazlul Laqa | 28. Jhook Sultany |
| 29. Ameerul Mumineen | |

Offspring of Hazret Sultan Bahu (RA)

- Sultan Noor Muhammad
- Sultan Wali Muhammad
- Sultan Latif Muhammad
- Sultan Saleh Muhammad
- Sultan Ishaq Muhammad
- Sultan Fateh Muhammad
- Sultan Sharif Muhammad
- Sultan Hayat Muhammad
- Rehmat Khatoon Daughter

Niptual Ceremony

Niptual ceremony is celebrated in the month of Mohara-mul-Harram and presented tribute to the family of Hazret Imam Hussain and Hazret Imam Hassan (RA).

Objectives:

1. To investigate the reasons of people's faith on sultans (peers).
2. To study the role of these Sufis in preaching Islam in district Jhang.
3. To investigate the effects of these Sufis teaching in social life of the people.
4. To study the present condition of the shrines and activities conducted on shrines and in Urs.
5. To study the life styles of the present gadinasheens of these Sufi shrines.

CHAPTER NO-2

REVIEW OF LITERATURE

The importance of reviewing the relevant literature cannot be ignored as it is pre-requisite for obtaining background knowledge of the subject under study. The research work (relevant to the present studies) already done in the country and abroad is briefly reviewed as under:

Aziz (1964) said that the main theme of the Sufi poetry is love. This love described the relation between God and Sufi saints. In Sufi poetry, the symbols of wine (God's intoxicating love), the wine cup (Sufis heart) and the cup bearer (the spiritual guide) uses. Religion of love is compared to the wine house.

Ghazali (1972) said that the Sufis are also called the people of," true beingness". They impress the people of the world by their teachings, love and art. Their teachings and love show the purity of their heart and soul. True Sufis love every one without any discrimination. They are free from national prejudice.

Peter (1972) said that Islam's Sufi tradition simply cannot be acquainted with mysticism. Sufism includes many different practice regimes and their supporting social institutions, arts and scholarly justifications. The Sufi order connects the Muslims seeking enrichment of their obligatory ritual regimes with a spiritual teacher. The Sufi teacher has great piety and an especially powerful sense of God's presence.

Gilseman (1973) studied an Egyptian order. He reported some 60 orders in Egypt at the time of his field research, but he judged relatively few people were actually involved in them, particularly in comparison to the premodern period when most men were reputedly members of orders. He concluded that the function of the Sufi orders in modern Egyptian society was declining.

Idreis (1974) said that in the 2nd century of Islam, when Sufism started, according to some people, it is an individual choice. Many Sufis aimed to be more like the Prophet Muhammad (PBUH) by becoming ascetic and focusing their lives on God. They often include removing oneself from society and other people in general. As Sufism became a great movement in Islam, individual Sufis began to group together. These groups were based

on a common master. Then this common master started spiritual lineage, which consider a connection between a Sufi orders in which there is a common spiritual heritage based on the master's teachings.

Annemarie (1975) said that the messages of the Sufis are universal and illuminate our mind and soul. Their messages touch our soul and mind because message based upon love and truth. They love every one without any discrimination. People faith on them because they are the part of Islam and they have great contribution in the preaching of teachings of Islam. Sufi philosophy based upon universal love and brotherhood.

Karishna (1982) after the conquest of the north India by the Muslims. Sufis came in subcontinent in great number with Arabs. They are symbol of patience and tolerance they spread Islam through good behaviour and in friendly way. According to the Sufism, Islam is not imposed by sward. Hindu did not impress the aggressive Ulma and Qazi. But the Islam which represented by Sufis, impressed them and they embrace Islam

Stoddart (1986) Sufis are mystical personalities of Allah and people impress their miracle and religious personalities. They believe that Muhammad has said every verse of Quranic has an inner side and an outsider. Sufis are believed on the quest of Haqiqa. Haqiqa is known as inner reality and inner truth. Sufis described that Haqiqa is heart of Islamic revelation.

John (1995) said that the Sufi movements are explained simply as traditionalist response to modernity or to the secular modernism represented by the nationalist, socialist and populist elites of the preceding decades. Sufi orders in many places were continuing to attract the "ignorant masses" but no man of education would care to speak in their favor.

Witteveen (1997) said that the Sufis are not a cultural group; they are Spiritual group and found in the Islamic world. According to the spiritual school of thinking, knowledge and awareness can bring about in the soul by spiritual practices. Orthodox Islam holds that one can attain true knowledge and awareness through the acts of worship that present in the Quran and Sunnah. Sufis are believed that their teachers are also a foundation for legislation in worship because they would order them to carry out acts of worship that have no origin in either the Quran or the Sunnah.

Saadi (1997) conducted a research on the role of Sufis in preaching Islam in district Jhang. In Jhang Islam spread by Muslim Sufi saints. This area was popular due to Hindu magicians. When Sufi saints came in Jhang, illiteracy and incorrect Beliefs were at high levels. People believe on Hindu Customs and traditions. Muslim Sufi saints broke the magic of the Hindu magicians through saintly power. After this a large number of people recite “Kalima” an announcement of Islamic faith.

Trimingham (1998) conducted research on the Sufi orders in Islam. He said that Sufis are the people who represent Islam with peace and love. In every region of the world, Sufi saints are found and play a significant role in the preaching of Islam. Sufis are attracted people towards Islam through miracles which God bless them. Sufis of Qadriyya chain has great contribution in the preaching of Islam.

Buhler (1998) concluded that Sufis and Sufism are attached with Islam. Sufis in fact represents the Islam. They play fundamental role in the configuration of Islamic societies. They are being respected by the people because people have great love for them. Sufi has a personal influence in the society.

Kirmani (2000) concluded that Sufi saints are the loving people of “Allah.” They represent the true teachings of Islam and are religious personalities but present successors of Sufi saints are preaching wrong belief and then refer these wrong beliefs towards Sufis. Urs on Sufi saints shrines are conducted to present tribute to their efforts for preaching Islam. These Urs are not according to the Islamic teachings and activities which are held in Urs lead to the people towards wrong beliefs.

Zubari (2002) said that the ancestry of Sufi people link with Holy Prophet Muhammad (PBUH). In different eras different Sufi saints came in Jhang on the order of their religious teacher for preaching Islam. They are the figure of love and peace and create religious harmony among different religious cult. They have great impact on the lives and beliefs of the people of Jhang.

Berry (2002) conducted a research on “Sufis way of preaching Islam” and concludes that they preach Islam in Sufi way. The Sufi way consists of four stages. The first stage involves learning the goodness and moral values of all religions which are accomplished by studying Islam. Non Islamic Sufis rely on other religions or the writings of Sufi saints to set

up the foundations of morals and principles. The second stage is the path of Sufism which is focus on the inner practices of worship and in third and fourth stage experiencing God within spiritual position of Sufism. Under Sufism Islam preaches by Sufis through good behaviour.

Pnina (2003) The Sufis are not belonging to the ethnic group. They are a mystical movement. They not only found in the Islamic world but also found all over the world. They have not only deep influence on the Muslims but also on non-Muslims. The first Sufi who mediated on the “Day of Judgment” was ascetics. They considered “who weep always” and those “who considered this world as a hut of sorrows”. They acted upon “Sharia” rules but some time they developed their own rules and mystical ideas. A popular proverb among them was “Little food, little talk and little sleep”. Self denial, poverty, abstinence and mortification of the flesh were seen as a source of drawing near to God.

Khan (2003) conducted a research titled as “Studies of Mughal India” concluded that Mughal emperor Shah Jahan had great affiliation for Sufi saints. After different war adventures, he came in Jhang to meet different Sufi saints. He constructed residence for them and allocate agriculture land for the accomplishment of the worldly needs. After the death of Sufis, he constructed the tomb on their graves and gave special concentration on the protection of the tomb.

Kamboh & Zaidi (2004) Said in “Shah Jahan Nama” That People came on the shrines of the Sufi saints to make woves and for the accomplishment of the heart desire. Not only Muslims but also non-Muslims came on these shrines. But offer, “Sajda” on the graves of the Sufis is against of the teaching of Islam. When the “woves” of the people accomplish, they distribute different eating goods on the shrines during Urs.

Latif (2004) said that in Pakistan, every year many festivals are organized on the shrines of the Sufis. In these festivals tributes are presented to the Sufis, their teachings and their efforts which they made for the preaching of Islam. In these festivals, peoples of all creeds are participated with special preparations.

Avery (2004) said that after the 13th century, Islam spread through Sufis in Indo-Pak. They follow the path of love. According to the Sufis, through love everything can be achieved. They mainly focused on “Oneness of Allah” in their teachings. Before Islam,

people worship gods and they have believed on them. The Sufis change their mind and heart with their teachings which based upon true love.

Walbridge (2005) said that sufis explained and preached mystical and religious ideas. They give the lesson of universal brotherhood. They give the lesson of universal brotherhood. They have also great contribution in the field of science in thirteen century.

Asghar (2006) said that the orthodox Ulama considered music as haram (forbidden) but music was an integral part of Sufi Islam. The Sufis developed a special genre of music known as Qawali. Khusrau, the celebrated disciple of Nizamuddin Awliya composed qawwalis and Nizamuddin would listen to these qawwalis and fall into a trance. Khusrau was a great poet as well as musician. Qawwali became the powerful instrument of inducing spiritual trance. It is so soothing to the human soul. It transports one into inner world. Qawali highly impact the heart of the non- Muslims and they impressed. Sufi Islam lays stress on spiritualism, rather than on rigid dogmas it is becoming more acceptable in western countries despite their hatred of political Islam. The Sufi music because of its strong appeal to heart and soul is becoming so popular. As bhakti always attracted lower caste Hindus throughout ages in history, Sufism appealed to the poorer masses The fast and tense pace of life in modern societies makes Sufism a soothing balm for the soul. Consumerism of modern capitalist society brings more tension rather than happiness in life. Instant pleasure of modern consumerism cannot provide inner and lasting happiness. Thus Sufism becomes popular both for idle classes in modern society as well as to poor suffering masses.

Rahiem (2008) Sufis work for the development of Muslim heritage and they has important role in the preach of Islam. They have related to different chains, (Silsala).They stressed serious training and teaching they were very involved the seeking to ensure the survival of Islam .They have many adherents in the Indian subcontinent.

Chittick (2007) said that Sufis are not belongs to spiritual group but a supernatural association that is being present throughout the Islamic world. Even in Pakistan, these Sufis have deep influence over the people of the country.

Before the coming of the Muslims in Indo-Pak, people of this region deprived of from good culture and traditions. Racial and group distinguishing were at extreme level due to Hinduism. But with the appearance of Islam in Arab, the light of the Islam also reached in

Pakistan and India and Muslim Sufis came here. Some Sufis born here and some came here from other regions and settled here. In this context following examples are given;

Hazret Mughera Bin Abi Al-as (RA)

Zakria (1990) said that he came in 15 Hijri during the government of Hazret Umer Farooq (RA) in Sindh with Muslim army and conquered Sindh and Balochistan. After conquering Sindh and Balochistan, they preach Islam here.

Hazret Muhammad Bin Qasim (RA)

Raza (1998) said that Muhammed Bin Qasim came in Sindh in 93 Hijri and conquered Sindh. He also conquered Multan and Shorkot. Present mound (Bhir) in Shorkot also conquered by Muhammad Bin Qasim.

Hazret Mughera Bin Shuba (RA)

He came in Sub-continent during the Khilafet (Govt.) of Hazret Usman (RA) thorough sea way. He conquered Dakin, Mala bar and Kali Cut cities of the Sub-continent and preached Islam.

Hazret Ta-er Bin Doer (RA)

He came in Sub-continent in 38 Hijri during the Khilafet (Govt.) of Hazret Ali (RA) and preached Islam here.

Hazret Harris Bin Mura (RA)

He came in Sub-continent in 39 Hijri and preached Islam in Khorasan and Makran.

Hazret Abdur-Rehman (RA) Taabi.

He acquired knowledge of Hadith from Hazret Abu-Hurara (RA) and came in Sindh. Due to the Hujaj Aggression, He again migrated and came in Shorkot and preached Islam here. His tomb is also present in Shorkot.

Iqbal (2008) said that during the government (Khilafet) of Hajaj Bin Yousaf , Muhammed Bin Qasim conquered Sindh, Kashmir, Western Hindustan and made these conquered regions part of the Islamic government.

Jawad(2006) said that old historians not mentioned any city named as “Jhang”. But this region was known as “Jhanghi, Jhangh, Jhangher and Jhughi Sial” due to jungle.

Tariq (1994) said that on present name, city was build later. Firstly, mureed of “Hazret Shah Jalal Bukhari” Rai Sial build Jhang city on the order of his peer near the tomb of “Mai Heer”. Present Jhang city was build by “Mul Khan Sial”.

Sachu (1993) said that Jhang is situated in the heart of Pakistan, due to this reason, it had has geographical and political importance. Any general who attack with his army on Subcontinent through Afghanistan and Iran came in Jhang and setteled garrison here. According to “Al-barooni” when Muhammad Bin Qasim conquered Shorkot, Jhang was an independent state. During his regime on Shorkot, Muslim traders came in Jhang, Bhakhar and Minkera. In 712 army of Muhammad Bin Qasim entered Jhang successfully. After the departure of Muhammad Bin Qasim from Jhang “Hazret Ghazi Peer” appointed the governor of Jhang. Later on, “Ameer Dawood Tai” remained governor of Jhang for two years. A huge religious and social disorder occurred in Jhang and different Muslim and non-Muslim general attack on Jhang for their regime. A movement named as “Qiramtia Movement” raised and occupied the regime of Jhang. They ruled over Jhang 200 years. In 970 Jhang came under the regime of “Sami” emperors. In 980 people of “Qiramtia Movement” again came in government of Jhang. Two persons of this sect “Hamid Musa and Shebi” ruled over the Jhang. So many religious scholars murdered and public wealth looted. Sheikh Hamid became the governor of Jhang after “Shebi”. Then Muhammad Ghoori a Muslim general attack on Jhang and abolished this religious sect.

After this “Muslim Sufis” played important role in the preaching of “Islam”.Sufis are emphatic that Islamic knowledge should be learned from teachers not exclusivly from books. Tariqas can trace their teachers back through generations to the Prophet Muhammad (PBUH) himself. But Sufis are few in number and they have shaped Islamic thought and history. Through the centuries, Sufis contributed hugely to Islamic literature for example , “Rumi, Omar Khayyam and Al-Ghazali.” Sufis belong to, “Order or Tariqas” established in the first few centuries after the demise of Holy Prophet Muhammad (PBUH). Some Sufis born here and some came here from other regions and reside here. The names of these Sufis are given below:

External Sufis

- Hazret Abu Zaid Muhammad(RA) Shorkot
- Hazret Shah Ismail Bukhari(RA) Chiniot
- Hazret Ashab(RA) Town Vighlana Bhakhar Road Jhang
- Hazret Shah Burhan-ul-Din Bukhari(RA) Chiniot
- Hazret Saien Bolaque Shah(RA) Jhang Sadar
- Hazret Balel(Bilal) Shah Qureshi(RA) Shorkot
- Hazret Sultan Taj-ul-Din Soori (RA) Shorkot
- Hazret Makhdoom Taj-ul-Din Athara Hazari(RA) Athara Hazari
- Hazret Hafiz Jamal Muhammad Naqshbandi Mujedidi(RA) Jhang Sadar
- Hazret Makhdoom Burhan-ul-Din Ahmed(RA) Chiniot
- Hazret Mai Chalianwali(RA) Jhang Sadar
- Hazret Sheikh Johar(RA) Jhang Sadar
- Hazret Shah Hussain Qureshi(RA) Tehsil Jhang
- Hazret Sheikh Hussain Shah(RA) Chiniot
- Hazret Shah Khalil Sherazi(RA) Shorkot
- Hazret Makhdoom Dawood Ahmed(RA) Chiniot
- Hazret Shah Daulet(RA) Chiniot
- Hazret Dheji Peer(RA) Jhang Sadar
- Hazret Rajen Imam Sherazi(RA) Moza Maghi Sultan
- Hazret Sayyed Zulf Ali Shah(RA) Shorkot
- Hazret Shah Jiwana(RA) Tehsil Jhang
- Hazret Fateh-ul-Allah Bata(RA) Chiniot
- Hazret Shahedan. Hashmet(RA) Jhang Sadar
- Hazret Shah Sadiq Nehang(RA) Shorkot
- Hazret Peer Abdur Rehman Qureshi(RA) Shorkot
- Hazret Sayyed Abdul Qadir Jillani(RA) Jhang
- Hazret Hafiz Ali Muhammad Naqshbandi(RA) Jhang Sadar
- Hazret Ghazi Peer(RA) Shorkot

- Hazret Sheikh Kabir Nekokar(RA) Jhang
- Hazret Makhdoom Gul Sher(RA) Jhang
- Hazret Peer Ghohar Shah Gillani(RA) Jhang Sadar
- Hazret Maghi Sultan(RA) Moza Maghi Sultan Jhang
- Hazret Shah Mehboob Alam(RA) Shorkot City
- Hazret Mahably Sultan(RA) Moza Thana Qadir Pur Jhang
- Hazret Baba Mastana Kilwar(RA) Jhang
- Hazret Mian Muhammad(RA) Chiniot
- Hazret Meer Shudha(RA) Shorkot
- Hazret Molana Noor Ahmed Naqshbandi(RA) Chiniot
- Hazret Makhdoom Norang Jahania(RA) Shorkot
- Hazret Sultan Hathiwan(RA) Jhang City
- Hazret Shah Sukhera(RA) Mari Shah Sukhera
- Hazret Peer Kalia(RA) Shorkot

Internal Sufis

- Hazret Haji Ahmed Dervish(RA) Jhang Sadar
- Hazret Khalifa Sufi Ahmed Yar(RA) Tehsil Jhang
- Hazret Sayyed Allah Jiwaia Shah(RA) Tehsil Jhang
- Hazret Allah Dad Shah(RA) Tehsil Jhang
- Hazret Sultan Bahu(RA) Shorkot
- Hazret Peer Baki Shah(RA) Jhang Sadar
- Hazret Hafiz Bhurkhurdar(RA) Chiniot
- Hazret Mai Turk Sahiba(RA) Jhang Sadar
- Hazret Makhdoom Jalil-ul-Din Qureshi(RA) Chiniot
- Hazret Sayyed Charagh Shah(RA) Peer Mehal
- Hazret Mian Hamand Mathrooma(RA) Chiniot
- Hazret Saad-ul-Allah Naqshbandi(RA) Tehsil Jhang
- Hazret Sheikh Ali Sampal(RA) Tehsil Jhang
- Hazret Baba Sheikh Lahori(RA) Jhang Sadar
- Hazret Peer Abdul Ghafoor(RA) Shorkot

- Hazret Hafiz Abdul Karim Naqshbandi(RA) Jhang Sadar
- Hazret Mian Usman(RA) Jhang Sadar
- Hazret Sayyed Ali Sher(RA) Shorkot
- Hazret Anyat Shah(RA) Jhang
- Hazret Gharib Shah Qureshi(RA) Tehsil Jhang
- Hazret Ludan Imam Bhukhari(RA) Tehsil Jhang
- Hazret Lalan Peer(RA) Shorkot
- Hazret Shah Zinda Bukhari(RA) Shorkot
- Hazret Makhdoom Kamal-ul-Din(RA) Chiniot
- Hazret Peer Gama Shah(RA) Tehsil Jhang
- Hazret Hafiz Muhammad Sadique Lali(RA) Chiniot
- Hazret Muhammad Fazil Langa(RA) Chiniot
- Hazret Mado Kanwan(RA) Jhang
- Hazret Murad Shah Naqshbandi(RA) Jhang Sadar
- Hazret Mian Noor Muhammad Nikiana Qadri(RA) Tehsil Jhang
- Hazret Wasil-e-Haq(RA) Jhang
- Hazret Mai Heer(RA) Jhang
- Hazret Rodu Sultan (RA) Moza Rodu Sultan
- Hazret Noori Nehra(RA) Shorkot
- Hazret Malung Bukhari (RA) Shorkot (Zubari, 1968).

These are the internal and external Sufis who played an important role in the preaching of Islam. In district Jhang Islam spread three different ways;

- Muslim army who came here with his general, they spread Islam after conquering Jhang on the power of sword.
- Muslim traders who came in this region for business.
- Muslim Sufi saints who came in this region for the preaching of Islam on the order of their religious teachers.

Before Islam in Jhang, Hindus were in great numbers. Wrong beliefs and traditions were established, people were divided into different groups. They were always engaged in

quarrel to defeat one another. They were rigid in their culture and murdered their daughters when born. With the incident of “Heer” this tradition had become more strong and continued two hundred years in “Sial” bradri. People of this region were panic and at present this thing can be observed after seeing the condition of Jhang. They did not understand the power language. In this situation, Sufi saints came here and compete with Hindu magicians through spiritual power. Sufi saints spread the message of love, peace, harmony and brotherhood. They united the people of Jhang through the teachings of Islam. Their teachings totally based upon “Quran” and “Hadith”. But after the death of Sufis, Shrines are built on their graves and wrong beliefs add in their teachings by past and present successors which cannot match with the teachings of Islam.

Present situation of the Sufi saints shrines are so much deteriorated and present gadinashens are not paying special attention on the protection of the shrines. In the past when wrong beliefs were adding in Islam, Sufis came forward and eliminate these wrong beliefs from Islam and explain true and right teachings of Islam. But present successors of Sufi saints shrines are presented the teachings of their ancestors in wrong direction and spreading wrong belief among their followers. People have become materialistic and came on shrines only for material needs. Sufi saints shrines have become the drug addiction centers many other social evils. They consider them as a source of earning wealth and people give great amount of money on these shrines for the betterment of the shrines.

CHAPTER-3

METHODOLOGY

Methodology is, “A system of precise rules and measures on which research is based and against which claims for knowledge are evaluated” (Dixon & Marry, 1957).

Social scientists are confronted with the problems of measurement and conceptualization. Methodological techniques and way of analyzing the observation are important for sociological pursuits. The major objective of this chapter, therefore, is to explain various tools and techniques employed for the collection, analysis and interpretation of the data relating to the present study under investigation. The methods and techniques of research along with statistical test and operational definitions of the concepts being used are briefly described in this chapter.

UNIVERSE

The universe group of under observation out of which a sample is chosen is known as domain or universe. For the undertaking a scientific study selection and specification of universe is the first and important step.

The entire group from which a sample is chosen is known as universe or population. Selection of universe is basic to all researchers. The present study will be conducted in district Jhang. The universe for the present study will be the shrines of six major Sufi saints which came in district Jhang for the preaching of Islam and whole universe will be covered. Name of the shrines are as given below.

- (a) Hazret Maghi Sultan (RA) in Mouza Maghi Sultan Teh. & Dist.Jhang.
- (b) Hazret Pak-Rah Sultan (RA) in Chak no.259 J.B. Pak-Rah Sultan Dist. Jhang.
- (c) Hazret Hathiwan Sultan (RA) in Jhang City.
- (d) Hazret Mahably Sultan (RA) in Thana Qadir pur Dist.Jhang.
- (e) Hazret Rodu Sultan (RA) in Athara Hazari Dist. Jhang.
- (f) Hazret Sultan Bahu (RA) in Ghermahraja Shorkot.

SAMPLE

According to Goode and Hatt (1952), “A sample refers to small representation of the universe”. The factors of time, cost and physical limitations usually play an important role

in social research and therefore it is more economically and efficient to base studies on samples rather than to study the entire universe. Taken a one hundred and fifty mureeds of these Sufi saints. The 25 mureeds of each Sufi saints will be selected through convenient sampling technique.

TOOLS FOR DATA COLLECTION:

1. Interview schedule:

The data were collected with the help of an interview schedule consisted of a set of questions which were asked from the respondents by the interviewers in a face-to-face situation. Interviews will be conducted in depth and well designed face to face interview schedule will be used for data collection. Researcher will be stayed on each shrine for face to face interview until 25 respondents will be completed.

2. Pre-Testing

According to Goode and Hatt (1952) pre-testing is essentially a trial and error procedure where in the successful trials are repeated and errors avoided in the final questionnaire. The schedule was written in English, but at the time of interview, questions were asked both in Urdu and Punjabi according to the situation. The pre-test provides means of catching and solving unforeseen problems in the administration of the interviewing schedule such as phrasing and sequence of questions or its length. It may also indicate the need for additional questions or the elimination of others.

Questionnaire was pretested on 12 respondents before starting the actual research. After pretesting, some questions were modified to receive better response from the respondents. Finally, the questionnaire consisted of 48 questions.

1. Collection of Data

The most important part of statistically work is perhaps data collection. The data were collected in 45 days by the researcher herself in a face-to-face situation. The interviews were conducted with the permission of the gadinasheens (predecessors) of Sufi saints shrines.

2. Field Experience:

Human behaviour is so complex and cannot be treated under controlled conditions as the happenings of physical sciences. It also depends upon the researcher's efforts and experience to get reliable and correct information by observing and creating atmosphere of harmony, technically called "report".

The researcher spent 45 days in the field for the purpose of data collection. During the research the researcher faced work and interviewing many difficulties.

- a. As the data sources of the researcher were the shrines of the Sufi saints, respondents refused to provide information regarding Sufi saints without the permission of their peers (sultans).
- b. Due to this difficulty the researcher had to visit first their peers on their residence and after this visit the shrines in the presence of their peers on the shrines.
- c. During interviewing when the respondents were asked about their family income, they had a little information. Most of the respondents were avoiding answering due to little education.
- d. When researcher satisfied the gadinasheens and also respondents then he was permitted to collect data.
- e. Researcher had to waste a lot of time in explaining the purpose of the study to the respondents and the gadinasheens of the shrines because they did not understand the importance of social science research.
- f. In some cases the gadinasheens of the shrine sat beside the respondents, so they were hesitant to tell their true feelings.
- g. Researcher had to observe so many wrong activities on the shrines during the collection of data like offer sejda on grave, ringing the bell when enter the shrine and drugs used by the caretaker of the shrines.

3. Data Analysis

After data collection tally sheets were prepared and data were further analyzed and interpreted to draw conclusions and make necessary recommendations. It was compiled into tabular form in order to analyze it.

STATISTICAL TECHNIQUES

Statistical techniques employed to compute the various values and their desired analysis (Steel & Torrie, 1984).

1. Percentage

Each item of investigation was analyzed into a frequency distribution. The percentages were calculated as follows:

$$P = \frac{F}{N} \times 100$$

Where

P = Percentage

F = Absolute frequency

N = Total number of item

OPERATIONALIZATION OF KEY CONCEPTS

Concepts are the abstractions used by scientists as building blocks for the development of the propositions and theories, which explain and predict the phenomenon (Zetterberg, 1996).

This term is used to define certain scientific terminologies within research framework in order to clearly communicate the meaning to the reader. It is much more difficult in social sciences as compared to any other discipline because the same concepts are sometimes used with different meanings by different researchers. Some of the concepts used in the present study were defined as under.

Socio-economic characteristics

According to the Horton and Hunt (1976) “Socio-economic characteristics means a complex of attitudes that are interrelated but do not form a single dimensions”. For present study the socio-economic characteristics were respondent’s age, education, chain (Silsila), caste sect, family type, marital status, occupation and income are as under:

Age

Age refers to one’s chronological age that is number of years completed by a particular respondent. Information is based on respondents, own reply to a close ended question, what is your age? The information thus collected was further divided into five categories’:

15-24

25-34

35-44

45-54

55+

Education

Education is a basic element for the development of any society. Education is referred to the method of influencing human behaviour, so that it fits into the prevailing pattern of social interaction and organization (Gould & Kolbe, 1965). Education means the organized system of formal education prevalent in the educational institutions of the country.

Illiterate

Primary

Middle

Matric

Inter

Inter+

Chain (Silsila)

An Arabic word which means “religious order” or “genealogy”. Chain of the respondents was categorized as below:

Qadriya

Chishtia

Khwajagan

Naqshbandiya

Anyother

Sects

Sects are sub religious groups. Sects of the respondents were categorized as below:

Sunni

Sheia

Anyother

Family Types

Family is a group of intimate people who attach emotionally and related either by blood, marriage or adoption, responsible for the reproduction and rearing of the children and living together (Chaudhry, 1984). Family categorizes as:

Nuclear Family

Joint Family

Extended Family

Caste

A caste is nearly a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty.

Jutt

Rana

Araien

Malik

Sial

Anyother

Marital Status

Marital status is the living position of women in or out of the family when she has become young and mature. In the present study, the marital status is categorized as under:

Unmarried

Married

Occupation

Occupation is an index of social position in society and considered as summary indicator for other class characteristics especially for income and occupation (Reisman, 1961). The occupation of the respondents was categorized as:

Business

Agriculture

Government Servant

Private Servant

Any other

Income

Income is one of the major variables which determine the social and economic status of an individual within a social system. It is an objective characteristic indicating the earning of an individual and is considered as a factor responsible for creating, establishing and maintaining behavioral patterns towards various aspects. Income of the respondent defined as, "The remuneration received periodically for work or services (Peopence, 1977). The income categorizes were as below:

3000 to 5000

5001 to 10000

10,001 to 15,000

15,001 to 20,000

20,001 to 30,000

30,000+

CHAPTER-4

RESULTS AND DISCUSSION

Analysis of data and interpretation of results are the most important steps in scientific research. Without these steps generalization and prediction cannot be achieved which is the target of scientific research. Generalization and conclusion are drawn on the basis of characteristics and attitudes of the respondents. Therefore, this chapter presents the required data analysis.

The chapter on univariate analysis is the main section of the present thesis. The chapter provided general description of background and demographic conditions of the respondents. The discussion started with description of the education, age of the respondents, marital status, no. of children, family type and income. This chapter also presents the respondents' chain (Silsila), characteristics of their Peers (Sultan) and their opinions about Sufism in social life

Table 1: Distribution of the respondents according to their education

Education	Frequency	Percentage
Illiterate	23	15.3
Primary	29	19.3
Middle	25	16.7
Matric	18	12.0
Intermediate	26	17.3
Above	29	19.3
Total	150	100.0

Table 1 presents the educational status of the respondents. About 15.3 percent of the respondents were illiterate, while little less than one-fifth i.e., 19.3 percent of the respondents were primary passed and 16.7 percent of them were middle passed. Only 12.0 percent of the respondents were matriculated, 17.3 percent of them were intermediate and remaining 19.3

percent of the respondents had education above matric level. So the literacy rate was high among the selected respondents.

John (1995) said that Sufi orders in many places were continuing to attract the “ignorant masses” but no man of education would care to speak in their favor.

Table 2: Distribution of the respondents according to their sex

Sex	Frequency	Percentage
Male	75	50.0
Female	75	50.0
Total	150	100.0

Table 2 shows that a half of the respondents were male and other half of them were females.

Table 3: Distribution of the respondents according to their age

Age (in years)	Frequency	Percentage
15-24	9	6.0
25-34	63	42.0
35-44	56	37.3
45-54	11	7.3
55 and above	11	7.3
Total	150	100.0

Table 3 presents the age distribution of the respondents. Only 6.0 percent of the respondents had 15-24 years of age and a major proportion i.e., 42.0 percent of the respondents had 25-34 years of age. Whereas, 37.3 percent of the respondents had 35-44 years of age. 7.3 percent of them had 45-54 years of age and other 7.3 percent of them had 55 and above years of age.

Table 4: Distribution of the respondents according to their occupation

Occupation	Frequency	Percentage
Business	16	10.7
Agriculture	27	18.0
Govt. Servant	43	28.7
Private Servant	7	4.7
Any other	57	38.0
Total	150	100.0

Table 4 presents the occupation of the respondents. About one-tenth i.e., 10.7 percent of the respondents were businessmen, 18.0 percent of them were agriculturist and 28.7 percent of the respondents were doing government jobs. Only 4.7 percent of the respondents were doing private jobs and most of the respondents belonged to any other occupations.

Reisman (1961) stated that occupation is an index of social position in society and considered as summary indicator for other class characteristics especially for income and occupation.

Table 5: Distribution of the respondents according to their marital status

Marital status	Frequency	Percentage
Married	103	68.7
Unmarried	47	31.3
Total	150	100.0

Table 5 presents the marital status of the respondents. A majority i.e., 68.7 percent of the respondents were married and little less than one-third i.e., 31.3 percent of the respondents were unmarried.

Table 6: Distribution of the respondents according to their numbers of children

No. of children	Frequency	Percentage
None	12	11.7
1-3	51	49.5
4-6	39	37.9
Above	1	1.0
Total	103*	100.0

* 47 respondents were unmarried (see table 5).

Table 5 depicts that 11.7 percent of the married respondents had no child while about a half i.e., 49.5 percent of the respondents had 1-3 children and 37.9 percent of them had 4-6 children and only one respondent had above 6 children.

Table 7: Distribution of the respondents according to their family type

Family type	Frequency	Percentage
Nuclear	92	61.3
Joint	55	36.7
Extended	3	2.0
Total	150	100.0

Table 7 depicts the family type of the respondents. A majority i.e., 61.3 percent of the respondents were living in nuclear family system, while 36.7 percent of them were living in joint family system and only 2.0 percent of them were living in extended family system.

Chaudhry (1984) concluded tha family is a group of intimate people who attach emotionally and related either by blood, marriage or adoption, responsible for the reproduction and rearing of the children and living together.

Table 8: Distribution of the respondents according to their religion

Religion	Frequency	Percentage
Islam	150	100.0
Christian	-	-
Total	150	100.0

Table 8 presents the religion of the respondents. Above table shows that all of the respondents belonged to Islamic religion.

Table 9: Distribution of the respondents according to their caste

Caste	Frequency	Percentage
Jutt	10	6.7
Rana	7	4.7
Arain	36	24.0
Malik	21	14.0
Sial	37	24.7
Any other	39	26.0
Total	150	100.0

Table 9 presents the caste of the respondents. Table reveals that 6.7 percent of the respondents belonged to Jutt family, 4.7 percent of them belonged to Rana family and about one-fourth i.e., 24.0 percent of the respondents were Arain. About 14.0 percent of the respondents were malik and almost one-fourth i.e., 24.7 percent of them belonged to Sial caste and little more than one-fourth i.e., 26.0 percent of them belonged to any other castes.

Zubari (2001) said that Mul Khan Sial had great respect for Sufi saints and provide all facilities of life. Above mentioned result also shows the great affiliation with Sufi saints of Sial caste.

Table 10: Distribution of the respondents according to their income

Monthly income (Rs.)	Frequency	Percentage
3000-5000	77	51.3
5001-10000	58	38.7
10001-15000	5	3.3
15001-20000	2	1.3
20001-30000	8	5.3
Total	150	100.0

Table 10 evident the monthly income of the respondents. Slightly more than a half i.e., 51.3 percent of the respondents had Rs. 3000-5000 monthly income, while 38.7 percent of the respondents had Rs. 5001-10000 monthly income and 3.3 percent of them had Rs. 10001-15000 monthly income. Only 1.3 percent of the respondents had Rs. 15001-20000 and 5.3 percent of them had 20001-30000 monthly income. So majority of the respondents belonged to lower income class.

The data are also in line with that of Popence (1977) who stated that the income in the remuneration received periodically for work service performed. Income in the total money of value of his service received by an individual from all source including his own activities.

Table 11: Distribution of the respondents according to their chain (Silsa)

Chain (Silsa)	Frequency	Percentage
Qadriya	68	45.3
Chishtia	12	8.0
Khawajagan	13	8.7
Naqshbandiya	12	8.0
Any other	45	30.0
Total	150	100.0

Table 11 presents the chain (Silsa) of the respondents. A major proportion i.e., 45.3 percent of the respondents belonged to Qadriya chain (Silsa), while 8.0 percent of them belonged Chishtia chain and 8.7 percent of them belonged to Khawajagan Silsla. About 8.0

percent of the respondents belonged to Naqshbandia Silsala and 30.0 percent of them belonged to any other chain (Silsala). So most of the respondents in the selected area belonged to Qadriya Silsala.

Trimingham(1998) stated that Saints of Qadriyya chain has great contribution in the preaching of Islam in Sub-continent and mostly Sufi saints who came in Jhang belong to Qadriyya chain.

Table 12: Distribution of the respondents according to their sects

Sects	Frequency	Percentage
Sheia	97	64.7
Sunni	53	35.3
Total	150	100.0

Table 12 shows that a majority i.e., 64.7 percent of the respondents reported that they belonged to Sheia sects and 35.3 percent of them told that they belonged to Sunni sects.

Table 13: Distribution of the respondents according to their faith on Sultans

Faith on sultans	Frequency	Percentage
Religious personality	50	33.3
Miracal personality	27	18.0
Because my elders have faith on them	58	38.7
It's a part of religion	15	10.0
Total	150	100.0

Table 13 indicates that about one-third i.e., 33.3 percent of the respondents reported that their Peer/Sultan had a religious personality, 18.0 percent of them told that their Sultan had Miracal personality and 38.7 percent of the respondents said they had faith on Sultan

because their elders had faith on them. Whereas 10.0 percent of the respondents told that the Sultan is a part of religion.

Kirmani (2000) said that Sufi saints are religious personalities and people of Jhang believe on them due to religious personalities and miracle personalities.

Table 14: Distribution of the respondents according to name of their Peer or Sultans

Name	Frequency	Percentage
Hazret Sultan Bahu	17	11.3
Hazret Maghi Sultan(RA)	17	11.3
Hazret Pak Rah Sultan (RA)	22	14.7
Hazret Mahably Sultan (RA)	31	20.7
Hazret Hathiwan Sultan (RA)	46	30.7
Hazret Rodu Sultan (RA)	17	11.3
Total	150	100.0

Table 14 presents the name of respondents' peer or sultan. About 11.3 percent of the respondents reported that their peers name is 'Hazrat Sultan Bahu, another 11.3 percent of them told that their peers name is Hazrat Maghi Sultan (RA) and 14.7 percent of them said that their peers' name is Hazrat Pak Rah Sultan (RA). About one-fifth i.e., 20.7 percent of the respondents reported that their peers' name is Hazret Mahably Sultan (RA), 30.7 percent of them said that their peers' name is Hazret Hathiwan Sultan (RA) and 11.3 percent of them said that Hazret Rodu Sultan (RA) .

Table 15: Distribution of the respondents according to the cause of choosing of this sultan as their peer

Response	Frequency	Percentage
Religious person	35	23.3
Due to fulfillment of woves	68	45.3
Provide religious guidance	42	28.0
Religious person and due to fulfillment of woves	5	3.3
Total	150	100.0

Table 15 depicts that little less than one-fourth i.e., 23.3 percent of the respondents reported they their peers is had a religious personality so they choose them, and a major proportion i.e., 45.3 percent of the respondents choose their peer due to fulfillment of woves. About 28.0 percent of the respondents reported that their peers provided them religious guidance so they selected them and 3.3 percent of the respondents told that their peers had a religious personality and they fulfillment of their woves so they choose them.

Table 16: Distribution of the respondents according to which characteristics of their sultan impressed them

Characteristics	Frequency	Percentage
Islamic	54	36.0
Good behaviour	72	48.0
Both (Islamic and good behaviour)	24	16.0
Total	150	100.0

Table 16 indicates that 36.0 percent of the respondents reported that their Peer had Islamic characteristics so they choose them, while a major proportion i.e., 48.0 percent of the respondents said that their Peers' good behaviour impressed them and 16.0 percent of the respondents told that their Peers' behaviour and Islamic characteristics impressed them, so they choose him.

Stoddart (1986) said that Sufis are mystical personalities of Allah and people impress their miracle and religious personalities.

Table 17: Distribution of the respondents according to whose select this Sultan as their peer

Person	Frequency	Percentage
Grandfather	50	33.3
Father/Mother	58	38.7
Yourself	42	28.0
Total	150	100.0

Table 17 reveals that about one-third i.e., 33.3 percent of the respondents reported that their grandfather were selected this Sultan as a Peer and 38.7 percent of them told that their father/mother were selected this Sultan as a Peer so they also selected him. About 28.0 percent of the respondents told that they selected this Sultan as a peer himself. So majority of the respondents were selected their Sultan as per because their family members i.e., grandfather, parents were already Mureed of this Sultan.

Table 18: Distribution of the respondents according to their peers behaviour with them

Peer's behaviour	Frequency	Percentage
Very kind	43	28.7
Good	107	71.3
Total	150	100.0

Table 18 presents the Peers' behavior with the respondents. About 28.7 percent of the respondents reported that their Peers had very kind behaviour with them and a large majority i.e., 71.3 percent of the respondents told that their Peers had good behaviour with them.

Berry (2002) concluded that Sufis preach Islam through good behaviour and spiritual. They love people without any difference.

Table 19: Distribution of the respondents according to the lifestyle of their peer

Peer's lifestyle	Frequency	Percentage
Traditional	12	8.0
Modern	138	92.0
Total	150	100.0

Table 19 shows the lifestyle of the peer. Only 8.0 percent of the respondents reported that their peer's had traditional lifestyle and a huge majority i.e., 92.0 percent of the respondents told that their peer's had modern lifestyle.

Table 20: Distribution of the respondents according to the role of their peer in the development of local area

Role of peers in the development of local area	Frequency	Percentage
No knowledge	147	98.0
Educational institution	3	2.0
Total	150	100.0

Table 20 reveals that a vast majority i.e., 98.0 percent of the respondents had no knowledge about the role of their peer in the development of local area, while only 2.0 percent of the respondents told that their peer were constructed the educational institution in their local areas.

Table 21: Distribution of the respondents according to the condition of the shrine

Condition	At present		At Past	
	Frequency	Percentage	Frequency	Percentage
Good	122	81.3	100	66.7
Bad	18	12.0	46	30.7
Worst	10	6.7	4	2.7
Total	150	100.0	150	100.0

Table 21 shows the condition of the shrine. A significant majority i.e., 81.3 percent of the respondents reported that the shrine had good condition at present, 12.0 percent of them told that the shrine had bad condition and only 6.7 percent of them said that the shrine had worst condition at present. A majority i.e., 66.7 percent of the respondents reported that the shrine had good condition in past, 30.7 percent of them told that the shrine had bad condition and only 2.7 percent of them said that the shrine had worst condition in past. So above table reveals that the currently shrines had conditions as compare to past.

Table 22: Distribution of the respondents according to their suggestions for the improvement of the shrine condition

Suggestions	Frequency	Percentage
New shrine should be constructed and stay night facility should be arrange	3	2.0
Construction of tomb and white wash	12	8.0
New masque/shrine build	41	27.3
Proper arrangement of cleanliness	9	6.0
Water facility, night stay facility	1	.7
No suggestion	84	56
Total	150	100.0

Table 22 presents the suggestions for the improvement of the shrine condition. Only 2.0 percent of the respondents suggested that the new shrine should be constructed and arrange the stay night facility at shrines, 8.0 percent of the respondents suggested that the construction of new tomb and white wash and most of the respondents i.e., 27.3 percent suggested that new mosque/shrine should be constructed. About 6.0 percent of the

respondents reported that the proper arrangement of cleanliness should be made and only one respondent mentioned that the both facilities i.e., water and night stay should be arranged.

Table 23: Distribution of the respondents according to the source of income of their peer in past and present

Source of income of their Peer	Frequency	Percentage
Agriculture	123	82.0
Business	4	2.7
Govt. Job holder	5	3.3
Agriculture and business	16	10.7
Agriculture and Govt. job	2	1.3
Total	150	100.0

Table 23 presents the sources of income of their Peer. A huge majority i.e., 82.0 percent of the respondents reported that their Peers belonged to agriculture, 2.7 percent of them were businessmen and 3.3 percent of them were government job holder. About one-tenth i.e., 10.7 percent of the respondents' peer had both occupation i.e., agriculture and business and 2 percent of them belonged to agriculture and doing govt. jobs.

Table 24: Distribution of the respondents according to their peer's relation with any political party

Peer's relation with any political party.	Frequency	Percentage
Yes	19	12.7
No	131	87.3
Total	150	100.0

Table 24 present the peer's relation with political parties. Only 12.7 percent of the respondents reported that their Peer had relation with political parties and a huge majority i.e., 87.0 percent of them were replied negatively.

Table 25: Distribution of the respondents according to their activities they were conducted at shrine during Urs

Activities	Frequency	Percentage
Recitation	57	38.0
Naat	23	15.3
Qawali	41	27.3
Presented tribute to Hazrat Imam Hussain	1	0.7
Taking bath to the shrine	40	26.7
Address of Peer	107	71.3
Ziker	5	3.3
Lighting on shrine	50	33.3
Regional games (Kabadi, Nezabazi, etc.)	24	16.0
Dhamal/theater	17	11.3
Marriage ceremony	14	9.3

Table 25 evident the respondents' activities at shrine during Urs. Table shows that 38.0 percent of the respondents conducted recitation of Holy Quran, 15.3 percent and 27.3 percent of them listen the Naat and Qawali, respectively. Only one respondents said that they presented tribute to Hazrat Imam Hussain, 26.7 percent of the respondents taking bath to the shrine and a large majority i.e., 71.3 percent of the respondents were listening address of their peer during Urs. Only 3.3 percent were conducted Zakar-e-Elahi, about one-third i.e., 33.3 percent of the respondents arranged the lightening on shrine, 16.0 percent of them conducted regional games (Kabadi, Nezabazi, Kushti etc), 11.3 percent of them arranged

Dhamal/theater and 9.3 percent of the respondents arranged marriage ceremonies at shrines during Urs.

Latif (2004) said that in Pakistan, every year many festivals are organized on the shrines of Sufi saints and in these festivals tributes are presented to the Sufi saints.

Table 26: Distribution of the respondents according to the inaugurated personality of the Urs

Inaugurated by	Frequency	Percentage
Sultan	146	97.3
Religious leader	3	2.0
Any other	1	.7
Total	150	100.0

Table 26 indicates that a huge majority i.e., 97.3 percent of the respondents reported that their Sultan inaugurated personally of the Urs, while 2.0 percent of them told that the religious leaders were the inaugurated personality and only one respondent said that any other personality inaugurated the Urs.

Table 27: Distribution of the respondents according to the pattern of Urs starts

How Urs starts	Frequency	Percentage
Recitation of Holy Quran	92	61.3
Taking bath to the Shrine	3	2.0
Recitation of Holy Quran & Taking bath to the Shrine	49	32.7
Recitation of Holy Quran, Taking bath to the Shrine and Qawali, Naat	6	4.0
Total	150	100.0

Table 27 reveals that a majority i.e., 61.3 percent of the respondents reported that the Urs started with the recitation of Holy Quran, 2.0 percent told that the urs started with the taking bath of the Shrine, about one-third i.e., 32.7 percent of the respondents said that the Urs started with the recitation of Holy Quran and Taking bath to the Shrine and remaining 4.0 percent of the respondents told that the Urs started with the recitation, Naat, Qawali, Naat and taking bath.

Table 28: Distribution of the respondents according to the type of activities performed by their Peers during Urs

Type of activities performed by their peer during Urs	Frequency	Percentage
Address to the mureeds	77	51.3
management of Urs	8	5.3
Address to the mureeds and management of Urs	65	43.3
Total	150	100.0

Table 28 presents the type of activities performed by their Peers during Urs. Little more than a half i.e., 51.3 percent of the respondents' peer addressed to their mureeds, 5.3 percent of the respondents told that their Peer were participated management activities of the Urs and 43.3 percent of the respondents said that their peers were doing both activities i.e., address to the mureeds and management of Urs.

Table 29: Distribution of the respondents according to the provision of financial assistance for Urs celebration

Financial assistance provider for Urs celebration	Frequency	Percentage
Mureeds	67	44.7
Peer	6	4.0
Mureeds & Peer	71	47.3
Mureeds, Peer and political leader	6	4.0
Total	150	100.0

Table 29 indicates that 44.7 percent of the respondents reported that the mureeds provided the financial assistance for Urs celebration, while 4.0 percent respondents' peer provided the finance for Urs and most of the respondents i.e., 47.3 percent of the respondents told that both (Mureeds and peer) provided the financial assistance for Urs celebration. About 4.0 percent of the respondents said that Mureeds, Peer and political leader were provided the financial assistance for Urs celebration.

Table 30: Distribution of the respondents according to approximately total no. of people participated in Urs celebration.

Approximately total no. of people participated in Urs celebration	Frequency	Percentage
500-2500	129	86.0
2501-5000	20	13.3
5001-10000	1	.7
Total	150	100.0

Table 30 indicates that a vast majority i.e., 86.0 percent of the respondents reported that approximately 500-2500 people participated in Urs celebration and 13.3 percent told that the about 2501-5000 people participated the Urs and only one respondents said that about 5001-1000 peoples were participated in Urs celebration.

Table 31: Distribution of the respondents according to the female participation in Urs

Females participated in Urs	Frequency	Percentage
Yes	150	100.0
No	-	-
Total	150	100.0

Table 31 reveals that all of the respondents reported that the females had participation in Urs.

Table 32: Distribution of the respondents according to the female activities during Urs

Females activities during Urs	Frequency	Percentage
Making woves	117	78.0
Shopping & Making woves	33	22.0
Total	150	100.0

Table 32 depicts that a large majority i.e., 78.0 percent of the respondents reported that the female making woves during Urs and 22.0 percent of the respondents told that the females were doing shopping and making woves during Urs. So all of the females making woves during Urs.

Kamboh & Zaidi (2004) said that people came on the shrines of the Sufi saints to make woves and for the fulfillment of heart desires.

Table 33: Distribution of the respondents according to the type of facilities provided by peer to the participants and mureeds during Urs celebration

Type of facilities	Frequency	Percentage
Mess	75	50.0
Night stay & medical facility	3	2.0
Food & Night stay facility	47	31.3
Mess, Night stay facility, medical facility and Mehfl-e-Sama	25	16.7
Total	150	100.0

Table 33 presents the type of facilities provided by peer to the participants and mureeds during Urs celebration. About a half i.e., 50.0 percent of the respondents reported

that the Peer provided the mess facilities during Urs celebration, 2.0 percent of the respondents told that the Peers provided night stay and medical facilities to them and less than one-third i.e., 31.3 percent of the respondents said that the Peers provided food and night stay facility to them during Urs celebration. About 16.7 percent of the respondents told that their peers provided many facilities i.e., mess, Night stay facility, medical facility and Mehfl-e-Sama during Urs celebration

Table 34: Distribution of the respondents according to the type of woves they make on Sufi saints shrines.

Type of woves	Frequency	Percentage
Love	45	30.0
Children	64	42.7
Material needs	130	86.7
Health	68	45.3

Table 34 shows that 30.0 percent of the respondents were making love related woves on Sufi saints shrines, while 42.7 percent of them had woves related to children and a large majority i.e., 86.7 percent of the respondents making woves related to their marital needs on Sufi saints shrines and 45.3 percent of them were making woves related to health.

Table 35: Distribution of the respondents according to their activities on the fulfillment of woves

Activities on the fulfillment of woves	Frequency	percentage
Distribute eatable goods on shrine	121	80.7
To give money to peer	10	6.7
Distribute eatable goods on shrine & To give money to peer	7	4.7
Do nothing	12	8.0
Total	150	100.0

Table 35 reveals that a significant majority i.e., 80.7 percent of the respondents were distributed eatable goods at shrine on the fulfillment of their woves, while 6.7 percent of the respondents gave some money to peer and 4.7 percent of them were doing both activities (distributed eatable goods and give money to peer). Whereas remaining 8.0 percent of them do nothing on the fulfillment of their woves.

Kamboh & Zaidi (2001) said that when woves of the people fulfilled, they distribute eatable goods on Sufi saints shrines.

Table 36: Distribution of the respondents according to who make more woves on shrines

Response	Frequency	Percentage
Male	1	.7
Female	149	99.3
Total	150	100.0

Table 36 indicates only one respondents stated that the male makes more woves on shrines, whereas about all of the respondents (99.3%) reported that the females make more woves on shrines.

Zubari (2000) said that female making more woves on Sufi saints shrines and these woves are related to health, love and wealth.

Table 37: Distribution of the respondents according to about the fulfillment of woves, their peers (sultan) demanded anything

About the fulfillment of woves, their peers (sultan) demanded anything	Frequency	Percentage
Yes	77	51.3
No	73	48.7
Total	150	100.0

Table 37 indicates that little more than a half i.e., 51.3 percent of the respondents reported that their peer (sultan) demanded anything on the fulfillment of their woves, while less than a half i.e., 48.7 percent of the respondents told that their peer (sultan) were never demanded anything on the fulfillment of woves.

Table 38: Distribution of the respondents according to about the type of demands by their peers on fulfillment of woves

Demanded	Frequency	Percentage
Money	50	33.3
Animal	1	.7
Grain	18	12.0
Money and Grain	4	2.7
Any other	4	2.7
NA (no demand)	73	48.7
Total	150	100.0

Table 38 shows that about one-third i.e., 33.3 percent of the respondents told that their peer demanded money on the fulfill of their woves, while only one respondent said that peer demanded animal and 12.7 percent of them told that their peer demanded grain on the fulfillment of their woves. Only 2.7 percent of the respondents told that the peer demanded money and grain and another 2.7 percent of the respondents said that their peer demanded any others on the fulfillment of woves, 48.7 percent of the respondent told that their peer did not demand anything on the fulfillment of woves.

Table 39: Distribution of the respondents according to the type of preaching's of their peer.

Type of preaching	Frequency	percentage
Islamic teaching	48	32.0
Sultan' s teaching	47	31.3
Both (Islamic and Sultan's teaching)	55	36.7
Total	150	100.0

Table 39 reflects that about one-third i.e., 32.0 percent of the respondents reported that their Peers provided Islamic teaching, while less than one-third i.e., 31.3 percent of the respondents told that their Peer provided their own teaching and 36.7 percent of them told that their Peer provided both types of preaching i.e., Islamic and their own teaching.

Ghazali (1972) said that Sufis teachings based upon pure love of heart and soul and they love every one without any discrimination.They are free from national prejudice.

Table 40: Distribution of the respondents according to their peer's guidance about the matters of life

Guidance	Frequency	percentage
Religious	38	25.3
Political	1	.7
Social	22	14.7
Both (Religious and social)	89	59.3
Total	150	100.0

Table 40 depicts that about one-fourth i.e., 25.3 percent of the respondents reported that their Peer provided them religious guidance, while only one respondent said that their peer provided them political guidance and 14.7 percent of them told that their peer provided

them guidance on social matter and a majority of the respondents i.e., 59.3 percent said that their peer provided guidance on religious and social matters.

Chittick (2007) said that Sufi saints have deep influence on Religion, culture and social affairs. Mostly people get religious guidance from their peers.

Table 41: Distribution of the respondents according to their acting upon the teachings of their peer

Acting	Frequency	percentage
Yes	150	100.0
No	-	-
Total	150	100.0

Table 41 shows that all of the respondents reported that the act upon the teaching of their peer.

Table 42: Distribution of the respondents according to give importance to the teachings of their peer

Give importance to the teachings of their peer.	Frequency	percentage
Yes	150	100.0
No	-	-
Total	150	100.0

Table 42 reveals that all of the respondents reported that they gave importance to the teachings of their peer.

Table 43: Distribution of the respondents according to their Peer behaves well with the people of other sect.

Peer behave well with the people of other sect.	Frequency	percentage
Yes	144	96.0
No	6	4.0
Total	150	100.0

Table 43 indicates that a huge majority i.e., 96.0 percent of the respondents reported that their peer behaves well with the people of other sects and only 4.0 percent of them were replied negatively.

Table 44: Distribution of the respondents according to the people of other sects gives importance to their Peer.

People of other sects give importance to their Peer	Frequency	percentage
Yes	94	62.7
No	56	37.3
Total	150	100.0

Table 44 reveals that a majority i.e., 62.7 percent of the respondents reported that the people of other sects give importance to their peer while 37.3 percent of the respondents told that the people of other sects give no importance to their peer.

Table 45: Distribution of the respondents according to those people who are not mureed of their peer follows the teaching of their peer.

Those people who are not mureed of their peer follow the teaching of their peer	Frequency	percentage
Yes	-	-
No	150	100.0
Total	150	100.0

Table 45 shows that all of the respondents told that the peoples of other sects were not follow the teaching of their peer.

CHAPTER-5

SUMMARY

The first Sufis were ascetics who meditated on the Day of Judgement. They were called "those who always weep" and "those who see this world as a hut of sorrows." They kept the external rules of Sharia, but at the same time developed their own mystical ideas and techniques. "Little food, little talk, little sleep," was a popular proverb amongst them. Indignity of the flesh, self denial, poverty and abstinence were seen as the means of drawing near to God, and this included fasting and long nights of prayer. The Sufis are not an ethnic or religious group, but a mystical movement that is found all over the Islamic world and that still has a deep influence on the varied populations of the Middle East. Sufism grew historically as a reaction against the rigid legalism of the orthodox religious leadership and as a counterweight to the growing worldliness of the expanding Muslim empire. One source of Sufism is to be found in the two fold presentation of God in the Quran. On the one hand he is described as the Almighty creator, lord and judge, and on the other hand he is seen as surviving in the believers heart and nearer to man than his own jugular vein. Sufism searches for a direct mystical knowledge of God and of his Love. Its goal was to progress beyond mere intellectual knowledge to a mystical experience that submerged limited man in the infinity of God. Sufism believed that the Quran and Hadith have secret, esoteric, meaning and symbolism (Batin). In opposition to the literal method of interpretation (Tafsir), Sufism used an allegorical method (Tawil) which looked for the hidden meaning and symbols in the holy texts. Sufism had an important part in the formation of Muslim societies as it educated the masses and met their felt needs, giving spiritual meaning to their lives and channeling their emotions. Sufis were also great missionaries who converted new regions to Islam. Its cultural contribution was a rich poetry in Arabic, Persian, Turkish, Urdu, Sindhi, Pashto and Punjabi, which spread its mystical ideas all over the Muslim world and enriched local literature and identity. Several techniques were developed to achieve the goal of a blissful union with ultimate reality. They were known as Dhikr (remembrance of God) and Sama' (hearing). In the Dhikr Sufis would recite the many names of God and sing hymns of praise. Special forms of breathing were supposed to aid concentration and help them attain to an ecstatic state in which they actually felt they had reached union with God. During the Sama, poetry, music and dance were used as an aid to reaching the ecstatic state.

CONCLUSION

Hazret Muhammad (PBUH) is regarded as the first Sufi master who passed his mysterious teachings orally to his successors who also received his special grace. An unbroken chain of transmission of divine authority is supposed to exist from Muhammad (PBUH) to his successor Ali and from him down to generations of Sufi masters (Sheikhs, Peers). Each order has its own Silsala (chain) that links it with Muhammad and Ali. In first stage there are four sufies who get knowledge from his master Hazret (PBUH). Hazret Abu Bakr Sadique(RA) Hazret Umer Bin Khatab(RA), Hazret Usman bin Ufan(RA) and Hazrat Ali ulmurtaza (RA). taswaf chain naqsbandia belong to Hazret Abu Baker Sadique(RA) and all other chain reached through Hazret Ali(ra) to Hazret Muhammad(PBUH). In second stage Hazret Ali give her kharqa to four sufies. Hazret Imam Hassan (RA), Hazret Imam Hussain (RA), Hazret Khawaja Hassan Basari (RA) and Hazret Khwaja Kameel bin Ziad (RA). Fourteen Sufism chain spreads through Hazret Hassan Bassari (RA) two khalifas five from Zaidiyya and nine from khanwada Hababiyya. The Suhrwardiyya was started in Iraq by Suhrwardiyya who stressed serious training and teaching. They have many adherents in the Indian subcontinent. They were very involved politically in Iraq and Iran during the Mongol threat, seeking to ensure the survival of Islam. The Chishtiyya were founded by Mueen al-Din Chishti in Ajmer, India. His teaching was simple and the order is known for its fervour and hospitality. They helped in the Islamization of the Indian subcontinent. Zadiyya, Aziziyya Adhamiyya, Habriyya, Habibiyya, Tofiriyya, Kharkiyya, Saqatiyya, Junidiyya, Gazriyya, Tartusiyya and Firdosiyya, these orders helped spread Islam and their Sufi concepts in frontier lands such as India, Central and Southeast Asia, Sudan, Morocco and sub-Saharan Africa. In Indo-Pak, there are four chain highly impact and spread Islam. First chain, Qadriyya the founder of this chain is sayed Abdulqadir Jilani Qadsasara. The people who inter this chain called 'Qadri'. The second chain is Chishtiyya Hazret Mueen-ul-Din Chiisti is master of this chain. The people who inter this chain called 'Chishti'. Third chain is shurwardiyya the master of this silsila is Hazret Sheikh Shab ul din Shurwardi. The people who inter this chain called 'Suhrwardiyya'. The fourth chain is Naqasbandiyya Hazret Bahaw-ul-Din Naqasband is master of this chain. The people who inter this chain called, Naqasbandiyya. These all orders impact highly on the culture, religion of the Sub-continent people Islam spreads in Indo-Pak.

The Sufis became bridge between Hindus and Muslims and brought about the birth of composite culture at lower rungs of society. The Sufis of Chishti silsila (chain) believed in the doctrines of wahdat al-wujud (unity of being) and sulh-i-kul (total peace, peace with all) and both these doctrines are quite helpful in building bridges between the communities. Hindus impressed to Muslim sufies teaching and they become Muslim .

After the demise of Holy Prophet (PBUH), Sahaba-e-Karam (RA) in the world for the preaching of Islam. More efforts had been made during the government of “Hazret Umer Farooq” and ruled over 22 lac square kilometer of the world. He sent Muslim army in different regions of the word for conquering and for the preaching of Islam. Sufi orders were not established in the life of Holy Prophet (PBUH), it established after the demise of Holy Prophet (PBUH). Religious scholars who came in Subcontinent for the preaching of Islam established Sufi orders. Sufi orders can be traced in Shiea, Sunni and other religious groups. The word “Sufi” originate from the term of “Suf” which means “simple woolen cloaks.” The real Sufis are basically mystics, people who followed a pious type of Islam and they believed that a direct and personal relation with “Allah can be achieved through meditation (Webster, 2000).Sufis not only played an important role in the preaching of Islam in Eastern Asia but also in central Africa. In every corner of the world, Sufis are found. Sufis are the Muslims who represent the spiritual proportions of Islam. They are sometimes described as mystics of Islam. Basically a Sufi saint in any religion is equal to a Sufi saint in any other religion because they are motivated by the same Divine Source. Sufi doctrines contains many elements that go beyond the teachings of Prophet Muhammad (PBUH).Islam is an external structure in which the individual exists while the internal search for enlightenment belongs to a realm of Sufi knowledge. Sufis became integrated and important central part of Islamic culture and society.

This study was conducted to determine the role of Sufis in the preaching of Islam, present condition of the shrine of these Sufis and role of present successors in the preaching of Islam. And this study conducted on the shrines of six major Sufi saints in district Jhang. The name of the shrines are as given below:

- (a) Hazret Maghi Sultan (RA) in Mouza Maghi Sultan Teh. & Dist.Jhang.
- (b) Hazret Pak-Rah Sultan (RA) in Chak no.259 J.B. Pak-Rah Sultan Dist. Jhang.

- (c) Hazret Hathiwan Sultan (RA) in Jhang City.
- (d) Hazret Mahably Sultan (RA) in Thana Qadir pur Dist.Jhang.
- (e) Hazret Rodu Sultan (RA) in Athara Hazari Dist. Jhang.
- (f) Hazret Sultan Bahu (RA) in Ghermahraja Shorkot.

The objectives of this study are

1. To investigate the reasons of people's faith on sultans (peers).
2. To study the role of these Sufis in preaching Islam in district Jhang.
3. To investigate the effects of these Sufis teaching in social life of the people.
4. To study the present condition of the shrines and activities conducted on shrines and in Urs.
5. To study the life styles of the present gadinashines of these Sufi shrines.

MAIN FINDINGS

- Majority of the respondent's i.e. 19.3 percent of the respondents had above intermediate level of education.
- Majority of the respondent's i.e. 42.0 percent were 25-34 years of age.
- Majority of the respondent's i.e.38.0 percent of the respondents were another occupation.
- Majority of the respondent's i.e. 68.7 percent were married.
- Majority of the respondent's i.e. 49.7 percent had 1-3 children.
- Majority of the respondent's i.e. 61.3 percent had nuclear family.
- Majority of the respondent's i.e. 100 percent belonged to the religion of Islam
- Majority of the respondent's i.e. 26.0 percent belonged to another castes
- Majority of the respondent's i.e. 51.3 percent belong to the lower income class
- Majority of the respondent's i.e.45.3 percent belonged to the Qadriya chain (Silsila).
- Majority of the respondent's i.e.64.7 percent belonged to "Shiea" sect.

- Majority of the respondent's i.e. 38.7 percent faith on sultan's because their elders faith on them.
- Majority of the respondent's i.e. 30.7 percent said that their peer's name is "Hazret Hathiwan Sultan".
- Majority of the respondent's i.e. 45.3 percent respondents choose their peer due to fulfillment of woves.
- Majority of the respondent's i.e. 48.0 percent were impressed to the characteristic of good behaviour of their peer.
- Majority of the respondent's i.e. 38.7 percent that their father/mother selected this sultan as a peer.
- Majority of the respondent's i.e. 71.3 percent of the respondents said that their peer's had good behaviour.
- Majority of the respondent's i.e. 92.0 percent of the respondents told that their peer's had modern lifestyle.
- Majority of the respondent's i.e. 98.0 percent of the respondents had no knowledge about the role of their peer in the development of local area.
- Majority of the respondent's i.e. 81.3 percent of the respondents reported that the shrine had good condition at present.
- Majority of the respondent's i.e. 66.7 percent of the respondents told that shrine had good condition in the past.
- Majority of the respondent's i.e. 56.0 percent of the respondents given no suggestion about the improvement of the shrine.
- Majority of the respondent's i.e. 82.0 percent of the respondents said that their peer's belonged to the agriculture.
- Majority of the respondent's i.e. 87.3 percent of the respondents were negatively about their peer's relation with any political party.
- Majority of the respondent's i.e. 38.0 percent of the respondents conducted recitation of Holy Quran on shrine on the occasion of Urse.
- Majority of the respondent's i.e. 97.3 percent of the respondents reported that their peer's inaugurated of the Urse.

- Majority of the respondent's i.e.61.3 percent of the respondents said that Urse started with the recitation of the Holy Quran.
- Majority of the respondent's i.e.51.3 percent of the respondents told that their peer's addressed to their mureeds.
- Majority of the respondent's i.e.44.7 percent of the respondents said that mureeds provide financial assistance for Urse celebration.
- Majority of the respondent's i.e.86.0 percent of the respondents reported that approximately 500-2500 people participated in Urse celebration.
- Majority of the respondent's i.e.100.0 percent of the respondents said that female participated in Urse celebration.
- Majority of the respondent's i.e.78.0 percent of the respondents reported that female making woves during Urse.
- Majority of the respondent's i.e.50.0 percent of the respondents told that the peer provided the mess facility during Urse.
- Majority of the respondent's i.e.86.7 percent of the respondents said that they were making woves related to material needs.
- Majority of the respondent's i.e.80.7 percent of the respondents said that they were distributed eatable goods on shrine when woves fulfilled.
- Majority of the respondent's i.e.99.3 percent of the respondents reported that females make more woves on shrine than male.
- Majority of the respondent's i.e.51.3 percent of the respondents said that their peer's demanded anything on the fulfillment of the woves.
- Majority of the respondent's i.e.48.7 percent of the respondents told that their peer did not demand anything on the fulfillment of woves.
- Majority of the respondent's i.e. 36.7 percent of the respondents told that their peer provided both types of preaching i.e. Islamic and their own teachings.
- Majority of the respondent's i.e. 59.3 percent of the respondents reported that their peer's provided guidance on religious and social matters.
- Majority of the respondent's i.e. 100.0 percent of the respondents told that they give importance to the teachings of their peer.
- Majority of the respondent's i.e. 96.0 percent of the respondents said that their peer behave well with the people of other sects.

- Majority of the respondent's i.e.62.7 percent of the respondents reported that the people of other sects give importance to their peers.
- Majority of the respondent's i.e.100.0 percent of the respondents said that the people of other sects were not follow the teaching of their peer.

SUGGESTIONS

- Government should take necessary measures for the welfare of these shrines and make possible to save this Muslim cultural heritage.
- Wrong beliefs which have been and are prevailing in the public regarding Sufi saints should abolish through awareness and education.
- Teachings of these Sufis should be saved in written form.
- Buildings and condition of some shrines are very poor. New building should construct by present successors.
- Some fake peers use the name of these shrines and cheat people for wealth. These fake peers should be eliminated.
- Present successors who said that they belong to the lineage of Sufis are not true. Shrines have been occupied by them only for wealth. They should eliminate by government.
- Government should take all shrines under his control and appoint govt. officials for the care of these shrines.
- During Urs ceremonies, so many wrong activities like wine drinking, dance, offer Sajda on the grave of Sufis, ring the bell when enter the shrine should end. Because these activities are against the teaching of Islam and the teaching of the Sufis.
- In Urs ceremonies, male and female should participate separately.
- True teachings of Islam and Sufis should present to the people.
- Caretaker of these shrines which stayed on shrine day and night approximately drug addicted people. They also provide drug to other people and shrines have become the center of drug. Government should take strict actions for the removal of drug on shrines under anti-narcotics laws.
- More facilities provide to the mureeds of these shrines when they came here for the participation in Urs celebration.
- More research work should do for the exploration of detailed information regarding these Sufi saints.
- Grouping have been made on these shrines on the basis of Sunni and Shiea sect. This difference should end because Sufis were not belong to any religious sect.

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QUESTIONNAIRE FOR THE STUDY OF SIX MAJOR SUFI SAINTS IN DISTRICT JHANG

- 1.Name of the respondent
- 2.Name of the city from which he belongs:
3. Union council no.....
4. District.....
5. Tehsil.....
6. Respondent's education:
(a) Illiterate (b) Primary (c) Middle (d) Matric (e) Inter (f) Above
- 7.Gender (a) Male (b) Female
8. Age of the respondent:
(a)15-24 (b) 25-34 (c) 35-44 (d) 45-54 (e) Above
- 9.Occupation of the respondent:
(a) Business (b) Agriculture (c) Government Servant (d) Private Servant (e) Anyother
10. Marital status of the respondent:
(a) Married (b) Unmarried
- 11.If married no. of children
(a) 1-3(b) 4-6 (c) Above (d) None
12. Family type:
(a) Nuclear (b) Joint (c) Extended
- 13.Religion of the respondent
- 14.Caste of the respondent
(a) Jutt (b)Rana (c)Araien (d)Malik (e)Sial (f)Anyother
- 15.Income of the respondent
(a)3000 to 5000 (b)5001 to 10000 (c)10,001 to 15,000 (d)15,001 to 20,000 (e)20,001 to 30,000 (f)30,000+
- 16.What is your chain (silsala)?
(a)Qadriya (b) Chishtia (c) Khwajagan (d) Naqshbandiya (e)Anyother

17.What is your sect?

(a) Sunni (b) Shiea (c) Anyother

18.Why you faith on Sultans?

(a)Religious personality (b) Miracal personality (c) Because my elders have faith on them

(d) It's a part of religion

19.What is the name of your peer (sultan)?

(a) Hazret Sultan Bahu(ra) (b) Hazret Maghi Sultan(ra) (c) Hazret Pak Rah Sultan(ra)

(d) Hazret Mahably Sultan(ra) (e) Hazret Hathiwan Sultan(ra) (f) Hazret Rodu Sultan(ra)

(g) Anyother

20.Why you choose this Sultan as your peer?

(a) Religious person (b) Due to fulfillment of woves (c) Provide Religious guidance

21.From which characteristics of this Sultan you were impressed?

(a) Islamic (b) Political (c) Good behaviour (d) Anyother

22.Who select this Sultan as your peer?

(a) Grandfather (b) Father (c) Yourself (d) Anyother

23. How would your peer behave with you?

(a) Very Kind (b) Good (c) Bad (d) Harsh

24. What is the lifestyle of your peer (Sultan)?

(a) Traditional (b) Modern

25. What is the role of your peer in the development of local area

PAST	FUTURE	PRESENT

26. Condition of the shrine at present

Condition of the shrine in past

(a) Good

(a) Good

(b) Bad

(b) Bad

(c) Worst

(c) Worst

Suggestions for the improvement of the shrine condition

1.-----

2.-----

3.-----

27. What is the source of income of your peer in past and present?

(a)Agriculture (b) Business (c)Govt.Job Holder (d) Anyother

(e) None

28.Are your peer has any relation with any political party?

(a) Yes

(b) No

29. Which activities are conducted at shrine during Urs?

1.-----

2.-----

3.-----

30. Who inaugurates the Urs?

(a) Sultan (peer) (b) Political leader (c) Religious leader (d) Anyother

If religious or political leader then name of the leader

(a) Religious-----

(b) Political-----

31.How Urs starts?

(a) Recitation of HolyQuran (b) Taking Bath to the Shrine (c) Qawali,Naat (d) Anyother

32.What type of activities are performed by your peer during Urs?

(a) Address to the mureeds (b) Management of Urse (c) Any other (d) None

33. Who provide financial assistance for Urs celebration?

(a) Mureeds (b) Peer (c) Political leader (d) Govt. (e) Any other

34. Approximately total no. of people participates in Urs celebration?

(a) 5,00 to 25,00 (b) 25,01 to 5,000 (c) 50,01 to 10,000 (d)10,000+

35.Do female participate in Urs?

(a) Yes

(b) No

36. What are the activities of females during Urs?

(a) Shopping (b) Making woves (c) Any other

37. Which facilities are provided by peer to the participants and mureeds during Urs celebration?

(a) Mess (b) Night stay facility (c) Medical facility (d) Mehfil-e-Sama (e) Anyother

38. What type of woves you make on Sufi saints shrines?

(a) Love (b) Children (c) Material needs (d) Health (e) Anyother

39. On the fulfillment of woves what do you do?

(a) Distribute eatable goods on shrine (b) To give money to peer (c) To construct anything for shrine (d) Any other

40. Who make more woves on shrines?

(a) Male (b) Female

41. On the fulfillment of woves, do your peers (sultan) demand anything?

(a) Yes (b) No

If yes then what are those

(a) Money (b) Animal (c) Grain (d) Anyother

42. What are the preaching's of your peer?

(a) Islamic teaching (b) Sultan's teaching (c) Anyother

43. In which matter of life you take guidance from your peer (sultan)?

(a) Religious (b) Political (c) Social (d) Any other

44. Are you acting upon the teachings of your peer?

(a) Yes (b) No

45. Do you give importance to the teachings of your peer?

(a) Yes (b) No

46. Do your peers behave well with the people of other sect?

(a) Yes (b) No

47. Do the people of other sect give importance to your peer?

(a) Yes (b) No

48. Those people who are not mureed of your peer follow the teachings of your peer?

(a) Yes (b) No



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