

**Religious syncretism and its reflection on socio – cultural harmony: A study of
Sufi Dargahs in Jalandhar district.**

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Under the Supervision of

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I

DECLARATION STATEMENT

I hereby declare that the dissertation work entitled “Religious Syncretism and its reflection on socio- cultural harmony: A study of Sufi dargahs in Jalandhar “is an authentic record of my own work carried out as requirements of dissertation Project for the award of M.A degree in History from Lovely Professional University, Phagwara, under the guidance of Dr. Manu Sharma, during January to April 2015. All the information furnished in this dissertation project report is based on my own intensive work and is genuine.

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II

ABSTRACT

This project attempts to study the Sufi shrines of Jalandhar district. The main objective of the study were to determine the factors that are responsible for bringing religious and cultural syncretism as well as giving high status in society to these Sufi dargahs. Another objective is to examine the nature and characteristics of Sufi dargahs. To achieve this, interview method was used so that people can share their ideas about their visit to these Sufi dargahs was selected randomly. After all this process, the result shows that people belonged to different religion background used to visit these shrine having socio economic and physical problems.

Sufi dargahs of Baba Murad ji and Lal shah ji hold great importance in society of Punjab. Followers of these dargahs believe these as blessed places and are the places where they can take part in different rituals. Over all view of the people about Sufi saints is that Sufis act as conciliator, through which rich or poor can get success in the worldly life and in the coming life after death. In the present study, a qualitative research method was applied. Beyond this technique, an interview method was also used for collection of data. Discoveries of the study uncovered that greater part of the individuals have solid conviction in the lead the gifts of Sufis and people often went to these Dargahs because to satisfy the issues that are related to their day to day life for example socio-economic and physical illness. They accepted that the late Sufis of altar could tune in, relate and help them in different ways.

III

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IV

CERTIFICATE

This is to certify that Roof Ahmad bhat has completed dissertation title “**Religious syncretism and its reflection on socio-cultural harmony; a study of Sufi dargahs in Jalandhar district**” in Lovely Professional University under my guidance and supervision. To the best of my knowledge, the present work is the result of his original investigation and study. No part of the dissertation has even been submitted for any other degree or diploma at any university. The dissertation work is fit for the submission and partial fulfillment of the conditions for the award of M.A. degree in History from Lovely Professional University, Phagwara

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CHAPTER 1: INTRODUCTION

1.1. Background

The early history of Sufi's in India is most doubtful but one can assume that Muslims with strong inclinations towards mysticism were at exertion in this country from the time of Islam's earliest interaction with it. Sufism came in connection with India by way of three doors- the Sea, the land route leading through Persia into Sind, and Khyber Pass. Through these same routes, Sufi's and wandering Dervishes also reached into India.

Sufism is derived from the Arabic word "Suf" which means "wool", refer to the garments worn by early Sufis. Some says it is derived from "Suffa" or "bench" referring to a group of poor Muslims living at the time with Prophet Mohammad (P.B.U.H), known as the people of bench. Different scholars put their views regarding Sufism how and when it was came into subsistence, but few of them are of the opinion that the term Sufism was first given by AbuHashim Kufi. But one thing is true about Sufism is that it is not possible to understand Sufism without Islam, not depending upon the theories given by different scholars. Even though

the word may have used little later. Imams of the Arabs and Sheikhs put it forward in the 6th and 7th century after Prophet Muhammad (PBUH) and later on many books were written by most popular Sufis on Sufism examples like Ibn Arab and Moulana Rumi about spirituality and journey towards God. With the efforts of these Sufis, Sufism flourished in not only Islamic countries but it also influenced non-Islamic countries like in India.

Spirituality can be a part of any religion, believes that a human being has a capability of reaching with “The Supreme Mortal” or “The true life form”. “The metaphysical world using the capacities that are given to him. In this world, whenever there is question of spirituality or union with God, it is very difficult to distinguish it from all religions means that people cannot find spirituality in a particular religion. There is no hesitation that the great four religions of this world are different only in basic principles, but goal of all is same i.e. Salvation. Therefore, it is observed that every religion is having connection with mysticism whatever the religion perceived by an individual.

Sufism traces its origins back to the Prophet of Islam and takes stimulation from the celestial word as exposed through him in the Koran. From the earliest period of Sufism, the Koran and the life of the Prophet and his sayings (*hadiths*) have played an important role. While, in its earliest period, the Koran and the *hadiths* served severity, in later years Sufis managed to gain their morality from

these sources. The earliest Sufis were, in fact, ascetics and quietists rather than mystics. After the conquests of the adjoining lands and spreading out of the Islamic state, Muslims encountered other cultures of the world; Indian land was one of them especially in the soil of the Punjab. Addition, this period was very productive time when famous Sufi masters, themselves holy men, taught the blossoming principle of Sufism to their disciples, either in isolation or in groups.

SUFISM IN JALANDHAR DISTRICT

Sufism with the hard work and simplicity of its saints reached every district of Punjab. However, our focus is to make a study of Sufi dargahs in Jalandhar district. With the other districts of Punjab, Jalandhar district is not lacking behind when we talked about Sufism, one can find a number of Sufi dargahs in Jalandhar district at different places. These dargahs are not the dargahs of Sufi saints who came from Persia or from Middle East but of those Indians who became the disciples of these saints. In Jalandhar district, there are only few renounced and glorious Sufi dargahs of great Sufis. The basic purpose of this research to elucidate and examine the Sufi dargahs in Jalandhar district of Punjab and their contribution in changing the ideology of people with diversity in their culture and religion. In Jalandhar, there are so many regions where one can see

many Sufi digraphs are situated. But the most important and popular one among these regions is Nakodar. The name Nakodar is said to be derived from the Persian words *Neki ka dar*, which mean '*Gate of Goodness or Virtue*' and it was named so by the Persian Kambohs. According to another version, the town was so-named after Nikudari legion of the Mongols. The city is almost 365 km from Delhi, 25 km from Jalandhar, 49 km from Ludhiana, and about 101 km from Amritsar. Surrounding villages include Chak Mughlani, Maheru and Khanpur Dhadda. The Town is of considerable antiquity and had been held in succession by three different races, the JATTS, Kambohs (Kamboj) and then by the Muslim Rajputs, traces of whom still exist in the extensive ruins by which the town is surrounded. The Hindu Kamboh, according to Sir William Wilson Hunter, anciently founded the town. Nakodar is home to many popular Punjabi lyricists And Singers like Kaler Kanth, K.S Makhan, Lehmer Hussainpuri, Gurdas Mann, Hans Raj Hans. Nakodar is also the birthplace of great Sufi Saints like Baba Murad Shah ji, Baba Lal Shahji and baba Ladi Shah ji.

The two famous and publically popular Sufi dargahs in this Nakodar city of Jalandhar district are Dargah of Baba Murad Shah Ji and Dargah of Baba Lal Shah

ji which are situated very close to each other and are chosen for this research paper.

1.2. Dargah Baba Murad Shah ji:

The Dargah of Baba Murad shah ji is situated at Nakodar which falls under the Jalandhar district and around 24km from the Jalandhar city. The place is a Sufi paradise because the reason is that dargah is not the only dargah of Baba Murad ji but is a dargah of three popular Sufi saints like Baba Sher Shah ji, Baba Murad shah ji and Baba Ladishah ji. Among from all the three-Baba Sher Shah ji was the first one who had been there nearly 130 years before Baba Murad shah ji. During Sher shah ji time the place looked like jungle area but with the increasing number of followers, the location of the place changed with the passage of time. Baba Sher Shah ji became the Guru (Murshid) of Baba Murad shah ji. The original name of Baba Murad ji was Vidhya Sagar and belonged to a respected family. He was educated man, therefore he went Delhi to get job of any level, and finally he got the job in Delhi. He felt in pious or spiritual love with a Muslim lady. But after sometime her parents chosen a groom for her and the Muslim lady asked Murad ji, if you want to marry with her then he had to accept Islam. After hearing this Baba Murad ji left Delhi and went back to Nakodar by singing the poetry of Warish

shah. In Nakodar, under the influence of Sher-e- shah ji He accepts the Islam and started living ascetic life. After few years later Sher shah ji died and it was Murad shah ji who takes the place of sher shah ji in 1964. Now this dargah became more popular than it was during the time of sher shah ji. The title Murad ji was also given to him by Sher-e-shah ji. With the passage of time, he gave up all the worldly desires and completely devoted his life in fulfilling the desires of people belong to any religion. He was only 24 years old when he entered into this philosophy and died at the age of 28 years. This means that he lived only 4 years as Sufi saint and that 4 years influence of him made the Sufi philosophy so popular in Nakodar that even today's modernized world both young as well as old people visiting to the shrine of Baba Murad ji and put all their desires on the feet of him of diverse convictions. After his death, there are so many disciples of baba Murad ji but the most among them was baba Ladi shah ji became his faithful and closed one to him. After entering into this philosophy in 1984 (SUFISM), like his Murshid (Baba Murad Shah ji) he also started serving to people. Baba ladi shah ji made all the architecture design of the whole structure, which is presently there. The tomb is built in a Muslim structural way and photographs of Baba Murad ji, kept at a couple of places. During his time, the Nakodar city became more famous and act as a centre of Sufism in Punjab as well as in northern India. The most important characteristic of Baba Ladi shah ji was that he used to met every day to his

disciples and used to donate money to those people who have good intentions. He used to say that if someone gave something to any one , one day the giver will definitely get it back from God because it is universal truth. He leaved this physical world in 2008 and left behind his footprints through which any one can achieve his goal or salvation. All the three were so modest and kind to humankind that if a Hindu or Sikh came under their vicinity and want to touch their feet, they used to said them do not do this, it is right of your parents. Another feature of these Sufi saints is that they never ever tried or forced people to convert into Islam, instead of this their message to the people was if you want to get salvation from this physical world then you have to develop strong bond with your religion means you should recognize God of your religion nor conversion of religion. By this ideology people of all religions started visiting to this Sufi Dargah.

To run the dargah of Baba Murad ji, the local people of Nakodar framed a committee and the name of the committee was Baba Murad shah committee. This committee is under the leadership of Baba Gurdas Mann ji (great singer of Punjab) as well as sincere *Mureed* (devotee) of Baba murad shah ji. The majority members in this committee are Sikh people and every one does his job honestly like some keep the record of expenditure, savings, kept the record of people who gave donation to the dargah and running the lunger especially of tea.

In this committee, one can find contribution of people having age nearly 50 – 60 years and it from the young people. By seeing their nature of self-belief and moldiness towards those people who first time visit the dargah one can visualize how much this dargah influence them. And the most and unique characteristic in this committee is that no member take salary from the treasure of dargah.

In this way this Sufi dargah act as dynamic role, one way it fulfills the desires of people and on the other way, it brings religious syncretism. .

There are voluminous other Sufi Dargahs in Jalandhar district having the same respect and honor in the eyes of people as that they have for dargah of Baba Murad ji of Nakodar.

1.3.Dargah Almost Baba Lal Bad shah Ji:

Humanity has always been eyeing frontward to God & His kindness which derives in a choice of forms and parcels such as Holy soul Almost Baba Lal Badshah ji, Nakodar wale. The man came on foot from the outer edge of the other side of India, which is now in Pakistan. Standing apart from the family, which proceeded further, and Baba ji believably was in receiving of the commands of the almighty to symbolize the superlative authority. A God gifted and stamped Almost Baba Lal

Bad shah ji, as a Sufi saint has been always ready of medicating to the poor and needies. Since then (1947). At His Dargah, the time has witnessed people from all the religions and categories to receive their part in form of blessings through Baba ji. His first appearance has always been “too quiet” calm with a heavenly smile on his face. The ‘local god’ was everlastingly on a move next to with his disciples to feast the love and peace to the manhood. People have at all times looked forward to Baba ji to convey their desires and prayers to the ultimate power, which in return they have always found. Baba ji was Sufi in all terms consequently never loved anything anyone besides God. His connectivity with the supreme has always been very pure and well built that no one came out displeased from what they prayed. The dargah of Almast Baba Lal Bad shah is the place for the needies and people in pain. The dargah is open for all. As the supreme ministry wanted Baba ji to serve in a bigger manner, thus he left the world on 26 March 2000 at 11:15 p.m. Every year on 26th March, a urs is systematized at the Dargah of Almast Baba Bad shah ji and thousands of people with different religions and cultures came to join the Urs with strong conviction in their heart and soul.

In order to maintain the smooth functioning of this dargahs and manage its all activities example like supply of material for langar, keep records of the donation given by the people and expenditures on construction etc a committee was

established in September 2008 under the chairmanship of Pawan Gill. There is no financial support to dargah of Lal Shah ji from the side of state government of Punjab.

These two Sufi Dargahs in Nakodar city of Punjab worked in multidimensional ways and thus there is always rush of people having problems relating to the political, social, cultural and economic life. So in order to fulfill all the wishes, people used to pray and take mannat at these Sufi dargahs. The Sufi dargahs open to all humanity, whether they are Muslim, Sikh, Hindu and Christian because Sufi saints were and are far away from religious bondage as well as world bondage. By this attribute, people came to visit from all parts of Punjab to these dargahs and achieve spiritual merit, wash off sins and get build up of their desires and attainment of virtues.

Over the period, these Sufi Dargahs act as centers where people used to assemble to fill their goals and on the base of different cultures, religious rituals were performed at these dargahs without any discrimination. Therefore, it is observed that majority of the followers were engaged in different rituals and practices like prayer, Quranic study, preparing Langar and listening Qawali etc. Bayat and knotting the thread is considered the most important ritual performed by the

disciples in these dargahs. These types of rituals and practices are act as a proof of the people that how much they have a faith and respect for Sufi dargahs in Nakoda

CHAPTER.2. RELIGIOUS SYNCRETISM AND ITS IMPACT

In order to check out whether religious syncretism is really visible in Sufi Dargah of Baba Murad ji. The researcher to observe the perceptions of people belonging to different religions uses a random interview method.

Based on gender understanding, moral structure and requirements of the dargah, men and women participants were choose for interview respectively. Both investigator and respondents mutually decided the place for interview. It was done because interview should be held in a good and disciplined manner and on the other hand, the process of interview should not create any interruption for the other people in performing their rituals in these dargahs. Before taking interview, the people who were chosen for interview want to know the objectives of my study. After clearing up the objectives of the dissertation and if they feel unsatisfied or not able to share their personal desires, they can quit the interview.

Not all the interviews are tap recorded because the respondent did not want that his interview is recorded. So note-taking method was used in all interviews after taking the permission of the respondent.

2.1.Participants’ characteristics

Respondents recruited for the interview in this dissertation are aged between 16-50years. While the average age of the respondents are 28 years. These people are varying in the field of education. However, during the interview it is observed that most of them are able to get education from primary to secondary level. It is also found that majority of the participants are belonged to rural areas and only few of them are from urban centers. The following tables are showing socio- economic and demographic characteristics of the participants.

Age of participants.	Average age.	No. of male participants.	No. of female participants.	No. of participants lived in rural area	No. of participant lived in urban area
16-50	28-35	04	06	07	03

Education qualification of participants

Primary level	Middle level	High school level	Secondary level
03	05	02	None

Desires satisfaction

During the course of interview, different people have different issues associated with their lives. So for better understanding, it is decided to divide the participants according to their wishes. Therefore participants categorized on the basis of their Social, economic, physical and spiritual needs.

2.2. Social needs gratification

The most and main causes to visit these dargahs is to pray to get good marks in exams, have a good bridegroom of daughter, to diminish the family disputes and also get married with dearly loved one and better prospect of children. Interview was taken during the month of March in 2015. During this month once a year exams of primary as well as middle level were conducted. Therefore, a major number of respondents were coming to these dargahs and take a vow if their children passed in the exams, they would donate to the dargah. They have a believe

if they prayed with true heart, their desires definitely come true. Among the respondents there is a woman namely Radika is her late 30s, and said,

For last 10 years, she is used to visit this dargah. She said if she faced any problem like (family or financial issue), she came to visit and pray for that. But at time, she come because her elder son is going to take intermediate exams. So she wants to pray for his success.

According to the respondent response, it was observed that if people faced any problem whether it was related to family or personal, they used to put these problems under the feet of Baba Murad ji and they had a belief that by his blessings it would be resolved. A female participant belonged to urban area, of an age 32 years old and said:

She was disturbed because she did not have a male child and all family members used to blight to her, even her husband. Suddenly she met a neighboring lady and she advised her to give Sadqa (alms) to this darbar (Baba Murad ji). So she went there and gave a Daig (cauldron of rice) and prayed with full devotion for having a male child. She used to say after that she gave birth to a male child. Since then she became a regular visitor of dargah of baba Murad ji and used to donate according to her capacity at this Darbar.

During the course of interview, some unmarried girls share their ideas and said that they became the visitors of these dargahs because of their parents, their parents often used to come to the Dargah of Lal Shah ji and their wishes get fulfilled. So these girls also put their wishes and pray for the love marriage. They have a faith and consider these Sufi dargahs as sacred and pure destiny where there is high acceptance of their prayers. These girls also consider Sufi saints act as an intimidator or bond to pray to God. One girl whose age was 22 years old and she belonged to urban area said,

I have heard from my Mother and grandparents that these Sufi dargahs act as a *Waseela* (source) for human kind. So I have a wish that I want to put in front of Baba Ladi Shah Ji that God should bless me with a good character bridegroom. After one month later, there was a rush of people to my home for my *Rishta*. (proposal for alliance).

Converse to above reaction, a small number of participants (2 of 19) said that they did not come to visit these dargahs to solve their socio- economic problems but to enjoy the huge social gathering of people in these dargahs like in the time of Urs, listen the Sufi qawali and also enjoy the colorful decoration of the dargah and refresh their body and soul in the peaceful environment of the dargah. One of these participants whose age ranges between 25- 30, 8th pass and from low socio – economic status told.

According to him, darbars of Sufi Saints are the best places to enjoy and relax body and soul from day to day life stresses.

During the course of interview, there was a rush of addicts and Malang people at the dargah. Asking about their visit, normal people used to say that these kinds of people are a part of any Sufi Dargah. Some people said that these Sufi dargahs act as a home to these people because they are not in a position, to afford food for themselves. So people on the basis of sympathy and teachings of the Sufi saints gave them khairaat (little money) and used to give them respect and neglect these people's action at the dargah. According to one respondent whose age was nearly to 40 years in his interview said,

He suggested that the Malang's have no connection with the worldly affairs. They came to this dargah at any time, sweep the floor, and do some dikhr. So their presence could not distress anyone.

But some people have different opinion regarding these Malangs, they consider these wondering people as criminals or drug dealers. To hide their activities they act as malangs and take shelter in these sufi dargahs.

2.3.Economic needs gratification

In order to get economic gains and good status in the society, a huge number of people especially the male gender used to visit the dargah of both Sufi saints in Nakodar city of Jalandhar district of Punjab. All of them put their economic issues of day to day life under the feet of these sufi saints and have a faith that putting wishes of Baba Murad ji will bring good luck to them. One of these participants, aged 28, a shopkeeper said,

He is facing the problem of unemployment. He had done graduation but failed to get any job. He was almost hopeless. Although he was the visitor of dargah of Lal shah ji, but he never used to pray at the dargah not do any donation in the form of cash or kind. One of my best friends told him to pray by his heart at the dargah, you would get job. He did the same whatever his friend said to him. He was surprised when he got job at electronic shop. This is how he believe, visiting of Sufi dargahs proved helpful for him achieving job.

Similarly, few participants associated their all of their achievement in life with these Sufi dargahs. They believed that blessing of the *Sufis* have helped them economic prosperity, social standing, and mental agreement. Among these

participants, one female aspiring visitor who was 45 years old, innocent and she belonged to rural area allied all her accomplishment to dargah and said,

She has been a common visitor of this dargah for last 25 years.

She said that if she had any social, economic or any other family issue. She had so strong faith on the blessings of Baba Murad ji that every issue get solved.

2.4. Physical

During the course of data collection through interview method, a group of people were of the view that they came to these dargahs to cure their disease or physical illness. It is of their strong belief on Sufi Dargahs that they used said, by eating the langar (*Tabaruk*) would act as a medicine to their illness. These participants also shared that because of Sufi Dargahs, followers get cured from Chronic diseases for example Tuberculosis, Typhoid etc. by eating these sacred eating items like salt, sweets and *Dam Wala Pani* (Holy verses of Quran read on water) will act as prescription to many more harmful diseases. One of these participants whose name was Niharika who was 16 years old girl, a student of matric class share her ideas to her physical illness

She is mourning from Hepatitis C. Her Aunt was regular visitor of Dargah of Baba Murad Shah ji. Therefore, her Aunt advised her to make a Mannat for her disease in the Dargah

and for good health. And the result is that she was cured from this chronic disease.

It was also seen that people used to take oil from the Dargah and do a massage from that oil. Some people usually female used to take water bottles and keep it near the tomb of Baba Murad Shah ji and thought by drinking that water, all small diseases get cured by this water. A feminine participant of age of 35 and were from a village near to Nakodar said,

Every Friday she came to visit the Dargah, carry a bottle with her, and take water from the sacred water tank. In home, she used to mix the sacred water in the water available in home and it act as a protection of her family from diseases.

By dissimilarity to above response, very small number of people is of the opinion that this entire sacred staff available in the dargahs have no connection with the treatment of any disease. These items act as exposition of normative and enlightening structure of Sufi Dargahs.

2.5. Spiritual needs gratification

More or less all of the guests are of the suggestion that in order to get mental peace and stillness, they starting to visit Sufi Dargahs because Sufi dargahs are only religious institutions where one can find peace and calmness of mind and body which act as a source of meditation. Moreover, these people had also a belief that their wishes would fulfilled there. In order to prove this statement, one or two persons were interviewed. They consider these Dargahs the places where one can come, have conversations with God, and put requests for forgive their *Gunah* (sins). They used to shed tears, it help them to attain self-realization (*Tazkia Nafes*). After all this when they leave the dargah, their soul and body feels relaxed and enlightened. A man having an occupation of merchant of 34 years old from urban area said,

Whenever he become tense in his life, he does one thing, sit in the corner to this Dargah silently and pay full intension of heart and mind in the remembrance of God. By this he, feel peace of mind and after that does some work in Dargah. This doings reduce all his psychological commotion and pressure.

Discussion

Result of the study carried a varied reply about the sensitivity of natives who visited *Sufi* Dargah of Baba Murad and Lal shah ji. Visiting of Sufi dargahs to sort-out the solution of the problems related societal, monetary, emotional and religious requirements. However, there is differences in the desires based on sexual category, for example male participants are used visit to Sufi dargahs and performing different rituals in order to get job, promotion issues and expansion of business while in case of female, it is totally opposite, they want to solution of domestic issues, children education and marriage proposals etc.

Based on socio- economic background, the people who used to visit to these Sufi dargahs has poor socio- economic background and they are not much educated. There is another class who used to visit these darbars for example Malang's, fortunetellers etc. The status of these people in society of Punjab is very poor. Nevertheless, in the present study, common participants did not think about of being there of Malang's would create any misbehave at the Sufi dargah or create any environment which is against the normal lifestyle of people. So all the normal people should respect them and have a sympathy hand over them. On the other side, visitors thought that these Sufi Dargahs act of centers of blessings and and have a belief whatever they gain in their life, it is because of these Sufi dargahs. These people visit these dargahs regularly with full of dedication.

Moreover, the visitors were busy in performing different activities there. These rituals integrated as offering of prayer, reading of Holy Quran, giving Langar etc. one thing is interesting to observe that people have different view point regarding convinced rituals. During perforating of these rituals, they feel a blessing is associated with these actions. The people used to bring with themselves some items at the dargah which Includes sugar, salt water and oil etc are considered pious by the followers. Some are of the belief that if they put oil in the lamp used in darbar their hair never changed the color or changed into grey. The other group of people has different perception about oil, by using the oil of Sufi Dargah joint and knee pains will automatically reduced. Nevertheless, there is necessitate to look at advance perceptions of guests about the consequence of holy items located at *Sufi* Dargahs.

Respond of the people in the present research exposed that participant and lived those who are jobless and have poor socio- economic status used to visit these Sufi dargahs to pray and become economically good, so that they can feed their family and lived a a happy life through the blessings of Baba Murad shah ji.

Along these lines, the over pattern was not disposed towards going by sanctuary for monetary additions. It was fascinating to realize that individuals who even did

not have intention to visit Sufi sanctuary for monetary increase, greater part of those related their financial position, economic wellbeing and budgetary steadiness with the endowments of Sufi holy place. In such manner, these dargahs works as reverential places for the supporters where they look for favors and favorable luck. The learning equally bring into being that devotees of the Sufi altars had solid confidence in the favors of Sufi and thought of them as alive. Their part is well thought-out these dargahs act as connection to take the wishes to God and a typical individual. Essentially, numerous studies have demonstrated that adherents put stock in the endowments of Sufis – who function as delegate between the people.

The discoveries of the research uncovered that a dominant part of guests did not have faith in the broadly winning tradition/superstitions in the public. People think of myths as just "stories" that have been continuing from period to period. It has been found, individuals not from good economic background, inferior rank of training or no educating, and especially a greater part of ladies gave a false representation of in myths/superstitions.

CHAPTER 3. RESEARCH METHODOLOGY

3.1. METHOD AND PROCEDURE:

This study will be descriptive by its nature. Keeping in view the research evidences, objectives, hypothesis, and the investigator found it suitable to use descriptive survey method in the present study. Descriptive research is a type of research that is primarily concerned with describing the nature or conditions and degree in detail of the present situation and whenever possible, to draw valid general conclusions from the facts discovered. For the present study data will be collected from Punjabi University Patiala, Punjab University Library, Desh Bhagat Yadgaar Library (Jalandhar). Contemporary members of people are contacted for the primary information of the subject. After the collection, sources are analyzed and interpretation was done based on the facts given in primary and secondary sources. This dissertation is descriptive as well as analytical and it is based on qualitative research.

The present study deployed qualitative research design to capture the in-depth opinion of visitors of *Sufi* Dargahs in Nakodar city of Jalandhar district. The cause behind choosing this approach was that to understand different perceptions of people particularly of religion based which can be best explored through rigorous opinions and detailed description/discussion. Thus, investigator adopted

interpretive stance which most of time is inductive in nature associated with the philosophical foundations of qualitative research. But this study cannot be proclaimed a “entirely inductive study” because some data is collected from secondary sources and from availability of common sense of knowledge. Data was collected from the two dargahs of Baba Murad ji and baba Ladishah ji that is situated in Nakodar of Jalandhar city of Punjab. The dargahs of Baba Murad shah ji is associated with the name of three Sufi saints example Sher Shah Ji, Baba Murad Shah Ji and baba Ladishah ji. All the three were famous for being a spiritual instructor of whole humankind.

In this research, interview method is also used. Foremost theme in the interview is to ask the questions related to routine of rituals and desires achievement, trust structure, divine curing, folklore and superstitions and prevailing attitude or heretical doctrine. The meeting was arranged in English and in Urdu language. For information compilation, interviewer set in Urdu was used for expediency and superior understanding of ideas of respondents.

3.1.1. REVIEW OF LITERATURE:

In order to make the research more unbiased and valuable, it is necessary to make an eye or to go through of some literature review.

1.(Sufism in Punjab by Prof Harjinder Singh Dillon, Ph.D.):After going through this it is easily find out that Arabia and Sufism had a relation like mother and child, this means that had its roots in Arabia, slowly and gradually it reached in every Muslim country. From these countries, it get encouraged and a number of Muslim people became Sufi saints. Later on due to their mystical and spiritual experience, Sufism became a philosophy of love and tolerance. Before Sufism reached India, Sufism was totally a philosophy based on Islam .But when this philosophy reached Indian soil especially Punjab, it get modified and adopted some beliefs of Hindu religion. so in India without facing any difficulty, it gain more and more strength and a large number of people came into its cult. Multan. Thus in India at different places Sufi centers was established, among these centers Punjab was one of them.

2.(Cultural Diversity, Religious Syncretism and People of India by N.K.Das):Reading N. K. Das's cultural diversity, religious syncretism it is noted that one can find historically that India is a land having diversity in culture ,languages and religions. It is also visible that in this Sub continent there is a

synthesis of customs and beliefs. After consulting N.K.Das for this study that India is a country where religious syncretism and socio – cultural harmony still exist even in the present era of modernization and globalization. This paper sightseers, by talk over ethnographic illustrations from diverse parts of India and afar, the multi-dimensional and voluminous coated situations of mutually shared cultural grounds and inter-religious and fused ethnic developments, including common religious performances. Cases pertaining to adherents of major and minor religions, including Dalit's and Advisees are dealt with to determine the major trends in the sphere of syncretism. This paper is an endeavor to construction a wide-ranging perception of diversity, coming together and propagation of cultural practices and religious beliefs, highlighting the configurations and procedures through which religions and cultures on both sides have been inventively intermingled.

3.(Perception of public about Sufi shrines by Safdar Abbas):-Sufi shrines hold great importance in Pakistani society. People with diversity in their cultural and religion often used to visit Sufi Dargahs and anticipate that Sufi Dargahs are the only places on earth which are responsible in bringing peaceful co-existence of people belonging to different cultures and religions. Therefore, people especially of middle class and lower class often went to these Dargahs to get blessings of

these Dargahs and performing ceremonies there. It is a faith of disciples that the Dargah of these Sufi's act as bond or midway that connects human beings to the ultimate power (God) and success. Discoveries of the study uncovered that lion's share of individuals used to visit sanctum to satisfy their social, financial, physical, and profound needs. They accepted that the late Sufis of altar could tune in, relate and help them in different ways. Be that as it may, a few individuals thought generally. They accepted the Sufi of sanctum as devout ones however they didn't accept upon the go-between part of Sufis between people and Allah. Discernments about myths and superstitions fluctuated concerning sexual orientation and level of instruction yet dominant part of guests did not have confidence in myths and superstitions.

4.(Sufism- a perfect example of cultural & religious syncretism by Arvind):The basic principle of Sufism is that to devote worldly prosperity. In Sufi, philosophy there is no place or vacancy of worldly wealth and greed. Therefore, from the beginning Sufism acts as amysticaluprisingin contradiction of the materialism and cupidity. When Sufism was its initial stage, it was Bustami and Rabiya Basari who devoted their lives to this philosophy and led a simple and ascetic life. Finally, these two Sufi saints were capable of accomplishing union with God through contemplation. Later on Sufism eventually organized and this

philosophy turn out to be institutionalized in silsilas and these silsilas further divided into few constituents such as the Chishtis, the Naqshbandis, the Qadiris, and the Suhrawardis. After achieved stabled form Sufism a supportive of preaching Islam, the people who did not follow the orthodox rules of Islam shifted to Sufism. By the leniency of Sufism, people from other religious beliefs also started to visit the Sufi shrines, by this it gained fame among masses.

5.(Sufism in India):For over 1000 years, Sufism in India has are nowned history. Sufism played a great role means that Sufism act as a leading unit to spread Islam in South Asia. During the 10th and 11th centuries Sufism became more noticeable in India. it was so because of the support of rulers of Delhi Sultanate. At present Islam in India is counted as a second largest religion because of the hard efforts of Sufism as well as liberal attitude of Sufi saints. It is not only because of liberalness of Sufi saints that Islam spread in India but India also contributing a lot by giving shelter to these Sufi dervishes' and allowed these Sufi saints to spread Islam in India through this philosophy.

6(The Way of the Sufi by Idries Shah): The book namely “The Way of the Sufi” the author wants to present that if someone likes to work on Sufism. For this purpose one should has to visit Sufi schools and get accurate information about all rituals and practices and understand its philosophy, then and only then one can able

to high light the different stages of Sufism in getting ultimate goal. But it is not easy for those who did not ever study about Sufism. He reflects various approaches to Sufi philosophies, and confirmation of their engagement into medieval Christianity, Hinduism, Jewish spirituality and modern ethical teachings. The greater part of the book light up characteristics of Sufi activity and practice significant to the contemporary world.

7.(The Commanding Self by Idries Shah):The book “The Commanding Self” in Sufi terminology, is a mixture of both primitive as well as habituated replies, common to everyone who prevents and misleads human advancement and understanding. This book is designated by Shah as the key to understanding the entire quantity of work. In its introduction, he writes that on Sufism nearly thousand books and theses were already published. In order to examine the Sufi phenomenon, world’s top most scholars did not understand exactly what Sufism is. But according to Shah, the title “Sufi” is given to only that person who does not care when something is taken from him, but who does not cease to seek for what he has not.

8.(Wisdom of the Idiots by Idries Shah):In Idries Shah’s Wisdom of the Idiots, is a book in which the ‘idiots’ are correlated with Sufis, because Sufi’s sense pierces to a depth which melt down it out-of-the-way to the only intelligent or

academically-knowledgeable. The exercise stories of the Sufi saints are apparatuses prepared for a purpose. On this level, the actions of the typefaces in a story represent spiritual developments, and the story becomes a salaried plan of those developments. Wisdom of the Idiots has been bestowed countless prizes, including two gold medals, one for being 'Best Book', in combination with UNESCO's World Book Year. According to Shah Sufism believed that the existence of comparative truth does not show the non-existence of universal truth.

3.2. HYPOTHESIS/EXPECTED OUTCOME:

- i. There will be a connection between Sufi Dargahs and religious syncretism as well as in socio – cultural harmony.
- ii. There will be a connection between Sufi Dargahs and sanitization of heart and mind of people as well as defend of moral values.

PROPOSED WORK PLAN WITH TIMELINES:

In order to complete the Dissertation II, the following timelines as follow:

- i. January, 2015: visit the Sufi Dargahs at Jalandhar district to locate the actual place and interview the local people to collect more information about these Sufi saints.

- ii. February, 2015: Review of the literature/Articles/Journals and Reports
- iii. March, 2015: Content framing and writing on historical back ground of Sufi dargahs
- iv. April, 2015: Formation of Chapters and writing introduction of my research and analyze the contribution of the Sufi dargahs in bringing religious syncretism and socio – cultural harmony.

May, 2015: In May, dissertation- II will ready for proof reading and submit it

3.3. Ojectives of the study

Through this research an attempt is taken to highpoint and present the views on socio-religious harmony, which focuses on the belief that these that these Sufi Dargahs of Jalandhar district is seen not merely as an assertion of marginalized people but also as recognition of Sufism's secular philosophy as well as silent way to bring religious and socio-cultural syncretism. Some objectives of the study are as under:

- i. To analyze the effectiveness of Sufi Dargahs in bringing religious syncretism.

- ii. To analyze the contribution of Sufi Dargahs in socio-cultural harmony
- iii. To analyze the Sufi Dargahs act as home for homeless.
- iv. To analyze how people in Sufi Dargahs performed Sufi practices and rituals.

3.4 OPERATIONAL DEFINITION OF TERMS:

1. Religious syncretism:

Religion: is a set of beliefs regarding the cause, nature and the purpose of the universe, especially when considered as the creation of a superhuman agency, usually involving devotional and ritual executions, and often encompassing a moral code governing the conduct of human affairs.

‘Syncretism’ is “the appeasement or fusion of differing systems of beliefs”.

‘Religious syncretism’ often takes place when foreign beliefs are introduced to an indigenous belief system and teachings are blended. The new, heterogeneous religion then takes a shape of its own.

2. Socio – cultural harmony: Socio – cultural harmony come into existence when people from same culture ,religion and living in the same society, pay equal

respect and honor to the people with diverse cultures, religion and living in the same society.

3. Dargah: It is derived from the Persian language therefore is a Islamic structure built over the grave of a revered religious figure. the architectural structure of any Dargah of a Sufi saint or Dervish was taken up from the architectural design of the Dargah of Prophet Muhammad(s.a.w).

LIMITATION OF THE STUDY:

In view of the fact that, all the Sufi Dargahs in Punjab are recognized for their eminent uniqueness and diverse standing in the vision of supporters. Result of the study can only be discussed with reference to the Dargah of Baba Murad ji and Al mast Lal Bad shah ji in Nakodar city of Jalandhar region of Punjab. If someone is keen interested in doing in the same field (Sufi Dargahs) then he/she can continue in other cities of Punjab. The study was conducted in an impartial mode because the intention of the present study was not to dare or criticize any cult or spiritual faith system in Punjab.

3.5. SCOPE OF STUDY:

Sufi Dargahs gain great importance in whole India as well as in districts of Punjab. In Punjab, especially in Jalandhar district. Admirers of these Sufi Dargahs consider these Dargahs as sacred places and they perform different ceremonies there. Sufi saints are considered as an intermedicator between people and the God. Sufi Dargahs works in dynamic way. Therefore, the political, public, civilizing and fiscal implications have forever been there and will carry on to be, extensive. Since time centuries old, the tradition of visiting of these Dargahs to attain religious merit, washing off the sins and accomplishment of desires has been a common practice in Jalandhar. These Sufi Dargahs has usually been regarded as praiseworthy and frequently allied with distillation of body and brains, and attainment of character. Over the time, Sufi Dargahs assimilated the objective of the confined natives and civilizing society becomes the part of rituals at Sufi Dargahs. faction of Sufi Dargahs hold themselves in special rituals and Sufi practices, deprived of diverse religion barriers, these rituals include prayer, Langar (feast), Manat (heavenly intervention), Qawali, Sufiana Kalam, Beating and Dhama etc. Moreover, other rituals celebrated by the people at Sufi Dargahs are

Bayat or taking Oath at the Sufi Dargah, moving around the tomb and knotting the thread and taking Ta'weez (amulet) etc. These rituals and religious practices offer a makeup and sense to life of the admirers as well as bring out the most and valuable character called religious syncretism and Socio –cultural understanding. No institution of any religion such as “mosque, temple and church” did not able to show this dynamic role, people can only allowed to enter into these particular institutions when the people make conversion to that particular religion. It is only these Sufi dargahs that always welcomed People of any religion without conversion of religion, to come to Sufi Dargahs and to seek the blessings and guidance of these Sufi saints in the all occupations related to their life. Like in every city, life is full of stress and depressions. So to get relaxed and fresh, people used prefer to therapeutic practices, meditations along with that to fulfill their desires by using Sufi saints as bridge to reach the desires to God. Pleasure of religious requires is innermost functioning of Sufi Dargahs. Theology, still, cannot be accurately calculated, and mysticism may be absolutely allied with life happiness and excellence of life.

3.6. STATEMENT OF THE PROBLEM

Sufi Dargahs will be more effective only when a Sufi saint of that particular dargah truly left the worldly desires and devoted his whole life in attaining that spirituality which pleases Allah or God. In this present study entitled, “RELIGIOUS SYNCRETISM AND ITS REFLECTION ON SOCIO-CULTURAL HARMONY:A STUDY OF SUFI SHRINES IN JALANDHAR DISTRICT” investigatory will try to find out how Sufi Dargahs are responsible in bringing religious syncretism and socio – cultural harmony.

4.1.Conclusion

People groups perform distinctive ceremonies as a piece of their religious connection. These ceremonies are generally connected with one or the other manifestation of social, financial, physical and profound needs satisfaction. People groups were discovered to be influenced by diverse individuals including folks, relatives, religious pioneers, and companions to visit Sufi Shrines. They performed diverse customs and considered those goes about as honorable and delighted. Individuals from all occupations went to sanctums yet among all guests, the greater part of individuals fit in with center or lower financial status. Moreover, it was discovered that lion's share of the guests did no have confidence in myths or superstitions. On the other hand, among the individuals who put stock in superstitions lion's share were ladies and uneducated and needy individuals.

The main aim of this research is to know that in reality, Sufi Dargahs in Jalandhar district are the institution where one can find religious syncretism as well as socio cultural harmony prevailed side by side. Beyond this, this study also highlights the people from diverse culture and religion came to visit these Sufi Dargahs in order to full fill their different desires. These Sufi Dargahs grip great importance in the society of Punjab, especially in Jalandhar district. Followers of the Dargahs consider it sacred place and they perform different rituals there. The role of Sufis

has been considered as intercessor who leads towards the path of God and success. After goes through of books , journals and articles I feel that Sufism and Sufi dargahs are most important and necessary institutions to change the ideology of people living in present India because its Sufi dargahs one can again start giving respect to his own religion and culture as well as other religions cultures. It is Sufi dargahs where it is practically applicable that all human beings are equal and put them in a relationship of brotherhood and not by their religions. So Sufis Dargahs are institution to fulfill people's social, economic, physical, and divine needs. They believed that the late Sufis could listen, correspond and help them in multiple ways. However, some people assumed otherwise. They believed the Sufi dargahs as pious ones but they did not believe upon the intermediary role of Sufis between human beings and Allah.

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