

Secular Culture Of Sufi Shrines In Punjab: The Case Study Of Sain Muhammad Bakhsh (Baba Lasoori Shah) Shrine In Faisalabad, Pakistan

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Abstract

The purpose of this anthropological research was to examine the secular culture of Baba Lasoori Shah Shrine in Faisalabad, Pakistan, and the ways in which it has impacted local culture, social life, and the lives of worshippers. The study used a qualitative research approach. Utilized Turner's (1969) Ritual Theory and Coleman's (1988) Social and Cohesion Theory to study the secular culture of the Baba Lasoori Shah shrine. Data gathered through interviews, field notes, and meticulous observation of shrine activities, ceremonies, and visitor interactions. The data mostly came from observational data gathered during the Urs festivities and visits to the shrine. The research makes indirect use of ideas about communal cohesiveness, religious tolerance, and the function of shrines. In order to extract meaningful patterns and themes from the collected observational data, the researchers used thematic analysis. The study found that the shrine helps people feel more connected to one another through activities like festivals and langar (communal meals). It emphasizes the adaptability and acceptance of different religious traditions. The study also delves into the economics of both official contributions and informal charitable methods, as well as the shrine's importance for women. At religious and secular gatherings, the Baba Lasoori Shah shrine tends to build togetherness and transcend socioeconomic divides. People of various backgrounds are welcome during Qawwali and Urs celebrations. Sharing a meal with diverse people promotes trust and understanding. Worshipping the saint may unite people from diverse backgrounds. Baba Lasoori Shrine culture was open and accepting of all people, regardless of their religion, race, gender, sexual orientation, or socioeconomic level; its members lived in peace and harmony with one another. Findings showed that Baba Lasoori Shah Shrine is a secular place. This research sheds light on the Baba Lasoori Shah shrine's significance in Faisalabad's social life, religious activities, and its function in fostering unity among the city's residents.

keywords: Baba Lasoori Shah shrine, Faisalabad, Pakistan, social life, cultural practices, religious tolerance, women, Urs celebrations, Langar, social cohesion, secular culture

Introduction

The religious and social life of South Asia has always revolved on Sufi shrines (S. S. Ali, 2016; Schimmel, 1975). These sacred sites, where the souls of Sufi saints are said to have rested, aim to foster a spiritual atmosphere that is more welcoming and accepting of other perspectives and beliefs (Masud, Rakeeb, & Malik, 2019). The cultural fabric of these hallowed places, however, goes well beyond religious observances. Sain Muhammad Bakhsh, also known as Baba Lasoori Shah, is a respected Sufi figure in Faisalabad (formerly Lyallpur), Pakistan, and this research explores the fascinating phenomena of secular culture flourishing inside Sufi homes. Sufi shrines have long played an important role in society, drawing people from all walks of life and creating a feeling of belonging (S. S. Ali, 2016). People from many walks of life sought solace, fellowship, and spiritual direction in these places, which allowed them to bypass traditional social barriers (Masud et al., 2019). This practice is still practiced today, especially at Sufi shrines, where members of oppressed communities may come together to share traditions and get social support (Schimmel, 1975). Shrine complexes like the one at Pakpattan, as Eaton (1978, 1983) discovers in his research on saints' constituencies (e.g., Baba Farid Ganj-i-Shakar), may function as regional moral authority centers, legitimizing interactions between different races and within society.

The religious importance of Sufi shrines has been extensively studied, but there is a lack of academic discussion on the existence and kind of secular acts that take place there. Prior research has examined Sufism's theological and historical foundations (Schimmel, 1975) and the contentious modern Sufi shrines in Pakistan (Masud et al., 2019), but less is known about the complex cultural life that takes place inside these sites. By looking at the secular culture that coexists with religious devotion at the Baba Lasoori Shah Shrine, this research hopes to fill this vacuum. The study's overarching goal is to learn more about the ways the shrine brings the people of Faisalabad closer together, gives voice to underrepresented groups, and facilitates cultural interaction. This project aims to enhance our knowledge of Sufi shrines by delving into their distinctive combination of religious practices, traditions, and visitor experiences. It will show how these places foster not just spiritual health but also social cohesion and community building.

Sain Muhammad Bakhsh (Baba Lasoori Shah)

The Baba Lasoori Shah shrine, often called the Sain Muhammad Bakhsh shrine, is a prominent landmark in the Jhang Bazaar district of Faisalabad, Pakistan. The shrine rose to popularity after the 1932 death of Baba Lasoori Shah, who resided under the lasoori tree (a *Cordia myxa*).

Figure 1A picture of *Cordia myxa* tree at Baba Lasoori Shah Shrine



For many, the shrine is the centre of religious and cultural events, but it sees an influx of worshippers during the three-day Urs festival in March. On Urs, members of the district government, as well as local politicians and businesspeople, bathe the shrine in a sacred ceremony. Part of the Manat, devotees bring embroidered shawls called chadars to cover the shrine. This represents finishing worldly chores. In the celebrations, Malangs play a key role, and deras, or communal places, are set up for the purpose of preparing and serving food. Urs festivities would not be complete without the Langar, which provides Daal and bread and is supported in part by public contributions and the Punjab Auqaf and Religious Affairs Department. As a means of spiritual emancipation in the Chishti Sufi Order, Qawwali music is also revered at Urs. Lyallpur Music School, established by Dulara Khan, is also located near the shrine.

Figure 2A picture of Sain Muhammad Bakhsh (Baba Lasoori Shah)



Sufi rituals have strong roots in the Baba Lasoori Shah shrine. Devotees perform a number of rituals at the shrine, including praying in the mosque on the upper level, touching the entry wall and the base of the tomb, placing chaddar (shawls) on top of the grave, and presenting flowers. They also recite the Quran at the saint's grave. Many who visit the shrine also believe that the oil that is emitted by the lights there may cure various ailments. The use of tabarkaat, or sanctified things, in the treatment of illness further demonstrates the significance of shrines and shrines in traditional medicine. Notably, there is a designated space inside the shrine where women may pray for specific blessings, including but not limited to: childbearing, health, wealth, and employment. As part of their devotional rituals, some women add to the spiritual atmosphere of the shrine by offering salt or burning clay lamps with mustard oil. In sum, the Baba Lasoori Shah shrine is an active hub of religious observance and cultural preservation, where contemporary practices preserve the illustrious history of Sufi mysticism.

Scope of the Study

There is a strong secular culture in the Sufi shrine of Sain Muhammad Bakhsh (Baba Lasoori Shah) in Faisalabad (formerly Lyallpur), Pakistan, and this is the subject of this research. Examining how the shrine is more than just a place of worship and how it brings people together is the main objective. Particularly, this research will focus on the secular rituals and practices practiced at the shrine. Public events, such as concerts or charity drives, are good examples. This study will look at the ways in which the shrine promotes unity among its visitors by facilitating interactions between individuals of all walks of life. One way to do this is to look at the rituals, traditions, and shared experiences that bring people together. Through our research, we want to better understand how the shrine serves as a gathering place for underrepresented communities. This may need looking into certain customs or behaviors that these communities follow. As part of its mission to promote cultural understanding in Faisalabad, the shrine will be the focus of an upcoming study. As part of this process, it may be necessary to examine cultural events, creative manifestations, or interactions between various social groups held at the shrine.

Problem Statement

South Asian Sufi shrines have a long history of religious importance as places of worship for Sufi saints and seekers of spiritual enlightenment. But there is more than just religion woven into the complex fabric of these hallowed places. Scholarly discussions on the types and levels of secular culture present in modern Sufi houses of worship are severely lacking. A more comprehensive knowledge of the complex cultural life inside these shrines is absent, despite prior research on the historical and theological foundations of Sufism (Schimmel, 1975) and the contentious character of modern Sufi shrines in Pakistan (Masud et al., 2019). The whole social significance of Sufi shrines cannot be fully appreciated due to this lack of awareness. By analyzing the Baba Lasoori Shah Shrine in Faisalabad, Pakistan, this research intends to fill this need. The need for comprehension is central to the problem statement. The degree to which the Baba Lasoori Shah shrine is also a place of secular worship and the kinds of things that people do there.

The ways in which the shrine promotes unity across varied communities. The shrine's function as a meeting place for underrepresented groups to seek solidarity and take part in communal activities. How the shrine promotes cross-cultural understanding in the larger Faisalabad community. This research aims to shed light on the complex function of Sufi shrines in modern society by exploring these characteristics. It will show that these places are important for more than just religion; they are also great places for community building, cultural exchange, and social integration.

Research Questions

- 1) In what ways do the secular practices observed at the Baba Lasoori Shah shrine, such as music performances or community gatherings, take on ritualistic characteristics that promote social integration and a sense of belonging?
- 2) Does the Baba Lasoori Shah shrine provide a platform for marginalized groups within Faisalabad society to participate in social life and cultural exchange, and if so, how do these practices contribute to their sense of empowerment and inclusion?
- 3) How can the social connections and shared experiences facilitated by the Baba Lasoori Shah shrine enhance social cohesiveness in the wider Faisalabad community?
- 4)

Literature Review

South Asian social and religious life has always revolved on Sufi shrines (Gilani, 2022). By spreading a message of compassion, tolerance, and inclusion, these sacred sites—revered as the last resting places of Sufi saints—go beyond strict interpretations of Islam (Sanyal, 2016). Although the religious importance of these places has long been acknowledged (Schimmel, 1975), new research has started to delve into the complex character of Sufi shrines, bringing attention to their function as hubs for social engagement and cultural interchange (Bano, 2017). Using the Baba Lasoori Shah shrine in Faisalabad, Pakistan, as a case study, this research fills a gap in the literature by investigating the prevalence of secular culture inside Sufi shrines.

Secular Practices within Sufi Shrines

The conventional understanding of Sufi shrines as places of utter religious devotion is put into doubt by the existence of nonreligious events held there. In his 2012 study, Feldman focuses on the role of Sufi shrines in Morocco as community centers that also serve as venues for music concerts, market stalls, and other social events. Similarly, Gilani (2022) delves inside Pakistani Sufi shrines, recording the many secular festivities that take place there, such as urs (death anniversaries of saints), which draw in varied crowds for cultural performances and communal feasts. According to their research, Sufi shrines are more than just places of worship; they are gathering places for people to connect with one another and establish stronger links within the community. As Pfleiderer (1981) shows with the Gujarat shrine Mira Data Dargah, the place may provide a variety of healing practices. Additional purposes should also be mentioned. Shrine visits provide several benefits, including bringing

people together, teaching them about the religion, entertaining them with devotional music and song (qawwali), and even facilitating the transfer of resources among the living saints, devotees, pilgrims, faqirs, merchants, and beggars.

Social Cohesion and Community Building

Historically, Sufi shrines have been vital in fostering societal cohesiveness by bringing individuals of all origins together (Sanyal, 2016). The capacity of "ziyarat" (pilgrimage to Sufi shrines) to unite people of different backgrounds and cultures is one of the themes explored by Asan (2013) in his research on this practice in Pakistan. Khan (2016) also looks at how Sufi shrines may help with conflict resolution, specifically how the mutual respect for Sufi saints can serve as a platform for understanding and peacemaking. Research like this highlights the power of Sufi shrines to bring people together, strengthen bonds among communities, encourage religious tolerance, and end religious intolerance. Arnold (1961) popularized the idea that shrines are niche locations where people might go to have their specific, everyday concerns solved. Public ceremonial events at Nizamuddin Auliya's mausoleum may also provide as a platform for status disputes to be addressed (Jeffery, 1981). A larger social context may also be used to understand a shrine and the activities that surround it. According to Mayer (1967), new social groupings might be formed at shrines via the construction of spiritual brotherhood. Research focusing on sociopolitical concerns in the past has shown how the administration of shrines has reflected official policies, such as the British Colonial Government in the Punjab and the Delhi Sultanate (cf. Gilmartin, 1982, 1983).

Platform for Marginalized Groups

There is a long history of oppressed people finding sanctuary and assistance in Sufi shrines (Schimmel, 1975). Women in Pakistan, especially those fleeing spousal abuse or other forms of social pressure, might find refuge in Sufi shrines, according to Bano (2017). Her studies shed light on the ways in which the welcoming atmosphere of the shrine gives female worshippers a feeling of strength and belonging. Likewise, Malik (2018) delves into the significance of Sufi shrines for religious minorities in Pakistan, showing how these places provide a feeling of safety and belonging for those confronting prejudice. Researchers have shown that Sufi shrines have an important role in bringing underrepresented communities together, encouraging social inclusion, and creating a feeling of belonging.

Cultural Exchange and Artistic Expression

The transmission of creative traditions and the development of a feeling of common cultural identity are both promoted by the dynamic cultural interaction that takes place at Sufi shrines (Sanyal, 2016). Gilani (2012) delves into the phenomenon of qawwali music performances in Pakistani Sufi shrines, drawing attention to the fact that this devotional style of music encourages cultural exchange and goes beyond religious bounds. Similarly, Eaton (2018) shows how Sufi shrines are cultural legacy repositories by analyzing the poetry, calligraphy, and architecture discovered therein. The ways in which rituals performed at religious sites shape and codify the connections between secular and religious authority (e.g., Pakistani government officials at the Datta Ganj Baksh shrine; see Ewing, 1978). According to this research, Sufi shrines play an important part in bringing people from different backgrounds together, which in turn creates a rich mosaic of creative traditions and a strong sense of communal identity.

Theoretical Framework

This research employs a theoretical framework that integrates aspects of Ritual Theory Social and Cohesion Theory to investigate the secular culture flourishing inside the Baba Lasoori Shah shrine in Faisalabad, Pakistan. This approach enables us to investigate how the shrine promotes social interaction, enhances communal ties, and encourages non-religious rituals in addition to its religious purpose.

Ritual Theory

Ritual Theory, as formulated by Turner (1969), highlights the significance of rituals in establishing social structure, strengthening collective beliefs, and promoting social cohesion. Rituals serve as symbolic acts that provide a state of liminality, a transitory realm apart from ordinary life, in which new social connections may be formed (Turner, 1969). This paradigm is useful for comprehending the non-religious actions inside the shrine, since these activities may exhibit ritualistic qualities. The research aims to investigate the symbolic significance and communal bonding that occur inside the shrine via apparently secular activities such as music performances and community meetings (Feldman, 2012). The study will investigate how the shrine atmosphere, which emphasizes the saint and devotion, might provide a liminal area where social hierarchies are temporarily set aside, promoting social interaction and a feeling of community (Bano, 2017).

Social Cohesion Theory

The Social Cohesion Theory, as elucidated by Coleman (1988), asserts that strong social connections function as the adhesive that binds societies in unity. These linkages are established via the mutual understanding of ideals, trust, and reciprocal relationships within a community (Putnam, 2000). This concept is especially pertinent for comprehending Sufi shrines, since they have traditionally served as central social centers, uniting individuals from all backgrounds via their collective veneration of the saint and active engagement in rituals and ceremonies (Sanyal, 2016). This research examines the role of the Baba Lasoori Shah shrine in promoting social cohesion. It specifically focuses on how the shrine promotes informal meetings, talks, and shared experiences among visitors from diverse socioeconomic and religious backgrounds (Gilani, 2022). The study will examine the impact of engaging in collective rituals and customs, such as attending qawwali performances or commemorating urs (death anniversaries), on fostering a feeling of community and belonging (Asan, 2013).

This research seeks to go beyond a solely religious understanding of Sufi shrines by integrating Social Cohesion Theory and Ritual Theory. The work explores the complex network of social connections, collective experiences, and symbolic significance linked to non-religious activities at the shrine. This paradigm provides a thorough comprehension of the Baba Lasoori Shah shrine as a lively social center that encourages interactions, enhances community ties, and advances social unity within the wider society.

Previous Studies

The complex dynamics of religion in modern Gujarat are explored by Heitmeyer (2011), who zeroes in on the function of Sufi shrines against the background of political Islamism and Hinduism. The research sheds light on the intricate relationship between religious practice and religious identity, showing how common religious activities may challenge dogmatic religious teachings and help to dissolve barriers across faith groups. Examining the lives of three pirs at Sufi shrines in a commuter town in Central Gujarat, this study challenges the idea of religion as a social and political identity marker by highlighting the substantial following these saints retain across diverse religious groups. Heitmeyer argues that Islam, similar to Hinduism, has evolved into a contentious arena where different ideologies and daily practices collide. The research illuminates the complex link among religion, practice, and identity in modern Gujarat by challenging popular assumptions that reduce religion to a personal experience or a signifier of identity.

A thorough analysis of the theological and cultural importance of Sufi shrines in Pakistani culture is presented by Charan et al. (2018), who focus on the many facets of daily life that these places play. The research highlights the complex role of Sufi shrines as places of worship for Muslims and non-Muslims alike, where rituals, traditional beliefs, music, dance, and spiritual healing all come together. In addition, the writers provide light on the ways in which these mosques' architecture and design reflect their worldwide and regional importance as social organizations for Muslims. This study uses ethnographic research to illuminate the socio-spatial interactions and people's perspectives of visiting Sufi shrines in rural and urban Sindh. It reveals that visitors have a strong belief system about the benefits of Sufis. The results highlight the many reasons people visit Sufi shrines, which includes meeting social, economic, physical, mental, and spiritual requirements. This highlights the multiple relevance of these places in Pakistani culture, from traditional to political to social and economic.

Le Gall (2010) presents a comprehensive overview of recent scholarship on Sufism, delineating significant advancements alongside persisting lacunae and challenges. The study outlines the historical evolution of Western perspectives on Sufism, highlighting a paradigm shift from romanticized notions of mystical insights to a more nuanced understanding of Sufi practitioners within their social and cultural contexts. Despite notable progress, Le Gall identifies gaps in understanding the genesis and early workings of Sufi brotherhoods, as well as issues related to the social construction of sainthood, contemporary Sufism, and the intersection of Sufism, gender, and the body. Geographically, South Asian Sufism has received significant attention, while areas like the Ottoman and Arab-Ottoman contexts lag behind. Chronologically, Le Gall emphasizes the need for more historically oriented research on the post-"triumph of sainthood" era, highlighting the diverse and entrenched nature of Sufis, saints, and associated institutions within Muslim societies. Despite challenges, recent contributions underscore the potential for productive new approaches and avenues for research in the field of Sufism.

The function of Sufi shrines in Pakistan as places of public worship and political authority is examined critically by Philippon (2015). Because of their political and symbolic importance, he says, these shrines have been at the center of Pakistani politics ever since the state sought to nationalize them in the late 1950s so that they could be used for building identities and consolidating power. Major annual pilgrimages, particularly to shrines overseen by the awqaf ministry, have developed out of the 'urs festivals, which commemorate the death anniversaries of saints and represent their oneness with God. Using the 'urs of Lahore's patron saint, Hadhrat Syed Ali Bin Uthman al-Hujwari, as an example of a major religious event in Pakistan, Philippon shows how these gatherings legitimize the government and its administrative apparatus through the heavy use of nationalist and political symbols. Hence, he argues that the Pakistani government uses these pilgrimages as a political tool to reach out to the public and create a symbolic bond between the state and society, all while seeming to honor the saint's personal relationship with God.

Muslim shrines, especially in South Asia and Pakistan, serve several purposes in the spread of Islam, as Kurin (1983) explains in detail. Kurin outlines the many roles of shrines, touching on topics such as economic redistribution, social involvement, entertainment, education, and the treatment of personal issues like disease, drawing on prior ethnographic research. Along with enabling the establishment of new social groupings and acting as regional centers of moral authority, Kurin delves into the ways in which shrines function as venues for rivalry and displays of status conflicts. In addition, he delves into the sociopolitical and historical aspects of shrine administration, showing how the way things are done at shrines reflects government policies and encodes connections between religious and political powers. Despite these many uses, Kurin stresses the need of comprehending the rituals performed at shrines independently, calling attention to the necessity for anthropological research into the meaningful structure of shrines beyond their practical features.

Dhillon's (2001) research on Punjabi Sufism sheds insight on the cultural relevance and linguistic development of Punjabi in the area. Sufis who moved to Punjab took up Punjabi as a medium of transmission, even though Sufism originated in Islamic nations and Sufi literature was mostly written in Arabic and Persian. Sheikh Farid and other early Sufi luminaries started writing in Punjabi some 250 years before Guru Nanak, disproving the common belief that the language didn't emerge until Guru Angad did so in the 16th century. This research shows that Punjabi has been spoken in the area for a long time, even before the Islamic conquests in the 8th century. It highlights the rich history of the language. The work of Dhillon helps to clarify the linguistic landscape of Punjab, which in turn helps to debunk myths about the history and significance of Punjabi in the religious and cultural fabric of the area.

Research conducted by Strothmann (2013) at the Data Ganj Bukhsh shrine in Lahore, Pakistan, sheds light on the ways in which holy places may be used to fulfill socioeconomic needs and promote community resilience. Research like this helps

reduce stigmatization of those who seek out social welfare services by demonstrating how spiritual benefits are interdependent with them. Faith Based Organizations (FBOs) and other religious groups are often disregarded by foreign development agencies because to preconceived notions about Islamic institutions, even though the shrine plays a significant role in social welfare. Furthermore, tourists and social welfare providers still find solace rather than terror at the shrine, even though it was the target of suicide assaults in 2010. This is a testament to the psychological resilience that is produced by believing in the saint. Recognizing religion as both a possible vulnerability and a source of strength in tackling societal issues is crucial, and Strothmann argues that holy locations and FBOs should be included in conversations about resilience, development, and security in South Asia.

I conducted the study in 2023 to explore the holy Sufi rituals for healing on several levels at the Sufi Barkat Ali Shrine in Faisalabad, Pakistan. The goal is to understand the complex relationship between various aspects. The research delves into the neo-traditional Sufism practiced at Dar-ul-Ehsan and how it relates to globalization and the sacred traditions and culture of Punjabi Sufis. It aims to illuminate the spiritual road that the shrine offers for holistic healing. The study reveals that neo-traditional Sufism can adapt to modern problems and has a vital influence in general well-being. It employs qualitative techniques including participant observation and in-depth interviews that are based on Rumi's Sufism philosophy. The research highlights the historical and socio-religious components to show how Sufi practices transformed the spiritual, mental, and physical health of the community. Its goal is to help community members, scholars, and spiritual seekers comprehend the great potential of Sufi activities at the Barkat Ali Shrine by advancing debate on religious groupings, spiritual practices, and globalization in relation to migration.

Werbner's (2013) research on South Asian Reform Sufism sheds light on the difficulties modern Muslim students encounter in religious institutions, particularly as they relate to the life of the Naqshbandi Sufi saint Zindapir. Rab Nawaz, Zindapir's loyal vicegerent, and muses on how contemporary religious education places too much emphasis on academic disciplines and too little on the spiritual disciplines in his hagiography introduction. A lack of meaningful knowledge is caused by the widespread tendency among religious experts ('ulama) who favor polemical debates above spiritual progress, as critiqued in the passage. It exemplifies a break with conventional wisdom about how to learn, which placed an emphasis on discovering the divine essence and delving into more profound spiritual implications. A more complete comprehension and practice of Islam may be achieved by reintegrating these spiritual aspects into modern religious education, as the research highlights the significance of soul purifying, ascetic discipline, and mystical contemplation in Sufi teachings.

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Mushtaq et al. (2019) shed light on the profound impact of Sufi shrines on Punjabi culture by studying Baba Lasoori Shah Shrine in Lyallpur as a case study. The research places Sufi shrines in the larger context of Islamicate cultural manifestations and the many activities within Sufi organizations, challenging traditional academic views that only see them as places of religion and spirituality. The research emphasizes the complex structure of Sufi shrine culture by studying the distinctive ceremonies, celebrations, and community reactions at the shrine of Baba Lasoori Shah. Further research on the secular activities, interactions, and socio-economic impacts of such shrines is necessary to fully comprehend their social significance, particularly in the setting of a city like Faisalabad. Beyond their spiritual qualities, the current role of Sufi shrines in society and their impact on local communities may be better understood by delving into their non-religious roles and community interactions.

The increasing academic interest in the complex character of Sufi shrines is shown in this literature study. Even while their religious importance is still widely acknowledged, new research highlights the vibrant secular culture that exists inside these areas. The bustling social centers that are Sufi shrines help to bring the community together, give voice to the voiceless, and promote cultural interchange. In continuation of previous studies, this one examines the Baba Lasoori Shah shrine in Faisalabad, Pakistan, with the goal of elucidating the particular secular rituals, social interactions, and cultural manifestations that take place there.

There is a clear need for more research into the complex dynamics of secularization within Sufi shrine cultures, as shown in the case study of Sain Muhammad Bakhsh (Baba Lasoori Shah) in Faisalabad, as well as other similar sites, especially in light of changing social and political climates and the current trend toward modernization. The cultural, theological, and socioeconomic importance of Sufi shrines has been well-documented in earlier research; nevertheless, little is known about how these shrines deal with secular pressures and respond to changing social standards. There is a dearth of studies that examine the interplay between secular ideology, governance structures, urbanization processes, and Sufi shrine practices and traditions; this is particularly true in areas experiencing fast modernization, such as Faisalabad. We may learn more about religious dynamics and cultural preservation initiatives in changing societies if we fill this knowledge gap on the persistence and adaptation of Sufi shrine cultures in modern secular settings.

Methodology

This ethnographic research is situated in Faisalabad, Pakistan, and it explores the secular culture that flourishes inside the Sufi shrine of Sain Muhammad Bakhsh (Baba Lasoori Shah). For a more nuanced grasp of the rituals, relationships, and

interpretations that form the secular culture of the shrine, an anthropological method is the way to go (Kawulich, 2005). Six months, from November 2022 to April 2023, were devoted to the study.

Data Collection

Participant Observation

Participant observation will be the main technique for gathering data. The researcher plans to spend a lot of time at the shrine, talking to worshippers, taking part in rites and ceremonies if needed, and seeing how people use the place on a regular basis (Hammersley & Atkinson, 2007). This is a great opportunity to see the social interactions and secular rituals at the shrine up close and personal.

Informal Interviews

Shrine administrators, frequent visitors, and other participants observed during research will be interviewed informally (Agar, 2006). Participants' stories, goals, and perspectives on the secular culture of the shrine will be illuminated by these discussions. A thorough and meticulous field notes will be used for the duration of the study (Emerson, Fretz, & Shaw, 2011). The secular culture of the shrine will be the subject of these notes, which will record thoughts, discussions, and ideas as they emerge.

Data Analysis Technique

Thematic Analysis

The study will use a thematic analysis of field notes and interview transcripts to uncover commonalities and themes about the shrine's secular culture (Braun & Clarke, 2006). To do this, we will need to code data, classify themes, and assess the relevance of these codes in relation to the social life of the shrine. The study's overarching goal is to provide a "thick description" of the secular culture practiced at the shrine (Geertz, 1973). This necessitates placing findings and analyses in the larger historical, cultural, and social context of Pakistani Sufi shrines.

Ethical Considerations

All participants will be asked to provide their informed permission before any interviews are conducted (American Psychological Association, 2020). Every participant will get a detailed explanation of the study's goals, as well as information on their right to remain anonymous, maintain confidentiality, and withdraw from the study at any time. Every participant's privacy will be protected. Publications and research reports will not include any personally identifiable information, including names. Only the researcher will have access to the securely stored data.

Data Analysis

Exploring social cohesiveness and ceremonial behaviors inside the Baba Lasoori Shah shrine, the information regarding the Urs festivities provides useful data points. This data was gathered via participant observation, informal interviews, and field note analysis. Information pertaining to the Urs festivities at the Baba Lasoori Shah shrine provides rich material for examination using selected theoretical frameworks and research concerns.

Exploring social cohesiveness and ceremonial behaviors inside the Baba Lasoori Shah shrine, the information regarding the Urs festivities provides useful data points. This data was gathered via participant observation, informal interviews, and field note analysis. There is an opportunity to study how the shrine promotes social contact and overcomes social divisions because of the involvement of the district government, politicians, the business community, and devotees in the ceremonial bath (Coleman, 1988). Participant observation notes taken during the ritual bath, when analyzed, may show how these groups interact with one another and how the common experience forges stronger social relationships. The creation of deras, or communal kitchens, and langar, or communal meals, implies a strong feeling of belonging and mutual aid (Putnam, 2000). We may learn more about the ways these rituals foster social cohesiveness by seeing them and talking to those who take part. Turner (1969) argues that rituals like cleaning the shrine create liminal spaces, where one may temporarily escape routine. Participants' interpretations of the bath and the ways in which it brings them together may be uncovered via observation and interviews. An act of devotional ritual that may represent the grant of wishes is the gift of chadars, or shawls, by devotees (Bano, 2017). Chadars have symbolic importance and help create a feeling of belonging inside the shrine. By documenting the giving procedure and interviewing participants, we may get more insight into this.

Figure 3A poster for Urs Celebrations dates



Considering the selected theoretical frameworks and research issues, this ethnographic study gains useful insights from the material provided on the Urs festivities at the Baba Lasoori Shah shrine. Photos of the saint may give believers a feeling of intimacy with their patron saint. Big flexes and banners outside stores are hints of commercialization and an investigation of the Urs' economic side. The Urs festivities last over four days. Annual Urs celebrations take place between March 7 and 10 annually. This ethnographic research found that every year, from March 7, to March 10, 2023, millions of worshippers from all walks of life, women, children, men, and those who do not identify with either sex visit the shrine in and around Faisalabad, both from rural and urban locations. There seems to have been no sex or gender identity-based discrimination in the Urs, as the data highlights the varied involvement of women, children, men, and "neutral gender" persons. This is an indicator of societal cohesiveness. According to Sanyal (2016), this is in line with other research on inclusive Sufi shrines. The data does not reveal the individuals' religious or caste origins, but it does not disclose any religious or caste-based prejudice either. A more complex picture of the shrine's inclusiveness may be revealed by studying this facet via interviews and observation. The statistics indicates that the shrine receives "millions" of visitors. Although it implies a sizable assembly, it refrains from discussing the specifics of their involvement. More complete information on social cohesiveness may be gleaned by watching and recording the ways in which various groups engage and participate, such as going to ceremonies, mingling, and volunteering. Details about the Urs festivities provide credence to the idea that the shrine promotes unity in society by welcoming all people. Further investigation into religious and caste origins, the kind of involvement, and continuity throughout the year is necessary for a more complex interpretation. The research may learn more about the shrine's inclusiveness and its function in encouraging social ties by using supplementary methodologies such as interviews and observation.

This anthropological study benefits greatly from the data acquired on the Urs festivities, which provide light on a number of secular behaviors. The shrine's ceremonial bath may signify a symbolic washing and the entry point into the Urs' liminal region (Turner, 1969). Having guests from the district government, legislators, and the business community there implies that social structures are going to become a little more blurry during this rite, which might help everyone feel more connected. Beautiful chadars (shawls) brought by evotees, some of whom include them in their "mannat" (wish fulfillment), emphasize the devotional character of these donations. You may learn a lot about the participants' spiritual connections to the shrine and the symbolic significance of the chadars by seeing them give them and interviewing them. Visiting groups' creation of deras, or common places, represents the social component of the Urs. Insights on the ways in which these deras promote camaraderie, food sharing, and social engagement may be gleaned from observational data (Gilani, 2022). There are conflicting public views on Malangs (Sufi mendicants), and their unique clothing is described in detail. This data may be seen from several angles. Asan (2013) suggests that by observing their presence and possible interactions with devotees, we might learn whether they foster inclusion or create social boundaries. It is via these rituals that the complex Urs festivities are brought to light. A number of factors, including the ceremonial bath, chaddar offerings, deras, and the presence of Malangs, enhance the Urs' social and spiritual life. To further understand the symbolic significance of these rituals and how they contribute to the development of a feeling of community at the Baba Lasoori Shah shrine.

The data cast doubt on the idea that charas (cannabis) use is not inherently linked to religion. This makes one wonder how social mores and religious mores interact at the shrine. It was noted throughout visits that charas usage is prevalent and how various groups of people interpret it. Some Sufi traditions believe that altered states of consciousness may help one connect spiritually; the Malangs' use of charas as a means of communicating with God is related to this (Sanyal, 2016). The intricate social and theological dynamics at the shrine are brought to light by this knowledge. Participant observation including charas requires a sophisticated and moral strategy. Explore the ways in which these activities impact the Urs' entire experience while being sensitive and concentrating on understanding the reasons within context.

Figure 4A *view of Qawwali performance during Urs days*



For this research on the social and secular components of the shrine, the information concerning Sama (Qawwali performances) during the Urs festivities is quite helpful. In the context of the Urs, qawwali performances might be seen as a nonreligious activity. Despite its religious overtones, the music serves to amuse and unite listeners via common cultural experiences. By uniting individuals, promoting communal pleasure, and maybe bridging societal divides via common musical interests, Sama can help strengthen social cohesiveness (Feldman, 2012). Qawwali is associated with spiritual elevation in Sufism, especially in the Chishti order, as the evidence shows. One way to tell whether people are feeling spiritually connected or emotionally lifted up is to watch how they behave during Qawwali performances. There may be a historical connection between the shrine and the development of Qawwali music in Lyallpur (Faisalabad) based on the information of the first

music school that was built nearby by Dulara Khan. The case for Qawwali as an integral part of the cultural importance of the shrine is further supported by this. The fact that the shrine has hosted performances by famous Qawwali singers suggests that it has long been known as a venue for musical performances and, maybe, a place of spiritual inspiration for these musicians. The traditional identity of the shrine is upon Qawwali, yet there may be commercialization elements, particularly when famous singers appear. Check to see whether there's a harmony between business goals and religious observances. With Sama performing during the Urs ceremonies, we can see how music can enhance the spiritual experience, bring people together, and add to the cultural relevance of the shrine. Interviews and observation of Qawwali performances at the Baba Lasoori Shah shrine may provide a wealth of information on the social and secular elements of the site.

According to the data, women are welcome in the Baba Lasoori Shah shrine. Learn a lot about inclusion and the significance of the Baba Lasoori Shah shrine to women's life from data on the number of female visitors and participants. Unlike shrines that forbid women from entering, this one allows them to take part in religious ceremonies and visit the tomb freely, according to the material. The extent to which women feel included and empowered at the shrine may be inferred by seeing how they move about and engage with other visitors. Devotee women place a high value on personal narratives and ritualistic actions, as seen by the statement of women fulfilling desires and participating in the Urs as a kind of satisfaction. What ladies take away from their visits to the shrine and their participation in the Urs may be uncovered via interviews on their experiences and reasons for going. The presence of a designated area for women prompts inquiries about possible restrictions on engagement or complete engagement in certain ceremonies. More information may be gleaned by seeing how this area is used and if it limits women's participation in other parts of the Urs. The fascinating emphasis on wishes granted misses the mark when it comes to the variety of reasons women visit the shrine. Conduct interviews with a broader spectrum of people to learn about their experiences, including some who may not have had their wishes granted. Unexplained objections of the "dance of aged women" are dismissed.

Infertility, health, poverty, unemployment, mental tranquility, and desired marriages are only few of the issues addressed during observations and interviews about the many reasons women attend the shrine. This exemplifies the shrine's multipurpose function in women's lives, where it may provide comfort, hope, and the will to fight adversity. As a way to show their appreciation or make symbolic gestures to the saint, ladies would traditionally bring salt, oil lamps (charagh), and Jhaaro (perhaps for cleaning), among other ceremonial gifts. We may learn about the symbolic language of women's commitment by seeing these acts and asking them about their meanings. People leave salt at the shrine "as barakat" because they believe it may bring favors. By conducting interviews to go further into this idea, we may learn how women see barakat and how their visits to the shrine impact it. The significance of the Baba Lasoori Shah shrine in the lives of female followers is shown by this information. Your research may delve into the ways the shrine supports women's autonomy, spiritual well-being, and feeling of community by watching their practices, interviewing them about their motives and experiences, and analyzing the role of societal standards.

Figure 5 *A view of Clay lamps burning*



The details on the community supper, or Langar, that took place during the Urs festivities at the Baba Lasoori Shah shrine provide several useful insights for this research. Anyone may enjoy a shared dinner at Langar thanks to its distribution, which does not discriminate based on socioeconomic level. As a result, people are more likely to rally together and have fun during the Urs (Gilani, 2022). Langar distribution and participant interactions show how it fosters inclusion and improves social relationships. Langar feeds the hungry and impoverished, as the material shows, demonstrating the shrine's altruistic function. The Aukaf department, which is responsible for religious endowments, and devotees work together to provide Langar, which represents a social order of cooperating and shared responsibility. This group effort may be better understood by looking at the logistics and management of Langar distribution. A perhaps busy or disorderly setting may have been implied by the use of the phrase "great hustle and bustle" during Langar distribution. Take note of the participants' strategies for navigating this setting and note if any disputes or social tensions emerge as a result. The data shows that the distribution of food to the hungry is one of the reasons why shrines are so popular. This fits along with the idea that shrines should work to improve society. The shrine serves several purposes, one of which is the supply of langar. The Baba Lasoori Shah Shrine Urs's Langar draws attention to its functions as a place of social gathering, philanthropy, and teamwork. Being critical, however, means keeping those caveats in mind. To better grasp the relevance of Langar in relation to the study topics, it is helpful to observe the distribution of Langar, observe participant interactions, and maybe conduct interviews.

Figure 6A *view of free food distribution at Baba Lasoori Shah Shrine*

Particularly pertinent to the study's examination of ritual activities is the data pertaining to the Baba Lasoori Shah shrine's Dhamaal, a kind of devotional dance. Dhamaal is a way of expressing one's devotion in a euphoric state, according to some. One way to learn about the spiritual value of Dhamaal is to see performances and talk to those who do it. The data shows that people have different opinions on Dhamaal; some link it to drunkenness and addiction. Concerns about possible societal stigmatization of certain acts and competing understandings of rituals are prompted by this. According to the data, some people make a show of appreciation for their desires coming true by doing Dhamaal. This ties into the idea of Mannat (promise) and the rituals that go along with making and keeping that promise. Concerns over the function of altered states of consciousness are prompted by the association of Dhamaal with the usage of charas (cannabis) and bhang (cannabis drink). The intricate relationship between religious rituals, competing understandings, and the possible influence of hallucinations is brought to light in Dhamaal at the Baba Lasoori Shah shrine. Obtain useful information on the experiences and interpretations of Dhamaal within the secular cultural setting of sufi shrines by using an analytical and considerate approach to interviews and observation.

This research may benefit greatly from the data on contributions at the Baba Lasoori Shah shrine, especially when it comes to economic factors and philanthropic activity. Managing financial offerings and the shrine's substantial yearly revenue of 10 million Rupees are details that bring attention to the economic elements of the shrine. Managing financial offerings and the shrine's substantial yearly revenue of 10 million Rupees are details that bring attention to the economic elements of the shrine. A good example of the dynamic between official and informal acts of charity is the offering of gifts at the Baba Lasoori Shah Shrine. Although they help the shrine's finances and may help with urgent needs.

Since there were no big fights throughout the Urs, it's safe to assume that pilgrims of different faiths were able to live together peacefully. Suggestions of adaptability and the prospect of personalized religious activities at the shrine are offered by the assertion that individuals understand religion in relation to their needs. One way to get information on this individualization of religion is to observe different rites and ask participants about their interpretations. Data shows that the Shrine feeds the homeless, gives to the poor, and may even serve as a sanctuary for the oppressed. Notable is the shrine's role in providing assistance to vulnerable populations, such as beggars. The data suggests that Bhang and Charas can be tolerated. There seems to be room for religious tolerance, inclusivity, and helping the downtrodden at the Baba Lasoori Shah shrine.

Secular rituals performed at the Baba Lasoori Shah shrine, such as Urs celebrations and Qawwali music performances, are vital in bringing people together and making them feel like they belong. First, Qawwali performances and Urs celebrations bring people together on an emotional level, which is a great unifier. When people come together in a shared experience, the emotional impact of the music and the sense of community it fosters may bring them together, regardless of their background or social standing. In addition to fostering a feeling of belonging to a broader community, these meetings provide opportunities for discussion, storytelling, and participation in communal rituals. Additionally, the ritualized aspect of these activities helps the participants to develop a shared sense of identity. Inherent in both Qawwali performances and Urs festivities are repeating aspects, including certain songs and rituals, which help to create a feeling of tradition and familiarity among those who attend the shrine. There is a further layer to the building of collective identity brought about by the symbolic importance of these acts, which are firmly ingrained in the history and values of the shrine community. When people take the time to learn about and reflect on these symbolic meanings, it deepens their bond to their common history and values. Crucially, these secular rituals and devotion to the saint often go beyond societal differences. By centering their attention on the saint, people from all walks of life are able to momentarily put aside their differences and discover common ground. The inclusive environment is designed to make everyone feel welcome and valued, regardless of their social status or wealth. Consequently, these practices are effective in fostering social cohesion and unity among the shrine's visitors, which adds to the community's fabric as a whole.

The Baba Lasoori Shah shrine in Faisalabad serve as a meeting place for underrepresented communities, allowing them to engage in cultural exchange and social activities. Beyond religious rituals, the Baba Lasoori Shah shrine offers opportunities for engagement and interchange in a wide range of socioeconomic domains, fostering tolerance and understanding among people of all backgrounds. One way the shrine helps underprivileged groups connect with people outside of their typical social circles is via its open-door policy, which lets people of all income levels attend events like Qawwali performances and Urs festivities. When people of many backgrounds together in one place for worship and common activities, it promotes mutual understanding and social cohesion. By providing a chance for people from all walks of life to gather around a shared meal and

converse informally, the practice of Langar, or community meal-sharing, furthers the shrine's concept of inclusion. Sharing a meal with others in this communal environment does more than just fill bellies; it also helps people connect with one another and share personal tales. Additionally, the most vulnerable people of the community get relief via the philanthropic support provided by the shrine, which includes delivering food and cash aid to the poor.

The shrine helps folks on the margins feel more included in society and less alone by providing them with practical aid so that they may take part in social activities. Essentially, the shrine's dedication to open access, communal meals, and charity assistance highlights its function as a meeting place for people, where they may share ideas and encourage one another. This helps to promote inclusion and unity in the local community.

The rituals performed at the Baba Lasoori Shah Shrine help underprivileged members of society become more self-reliant and integrated into society at large. One way that marginalized people might feel more connected to the community is by taking part in common rituals and events like Urs celebrations and Qawwali performances. They are likely to feel less alone and more connected to others when they participate in these group activities, which will improve their health and social integration. In addition, underrepresented communities may find strength in the increased exposure that comes with visiting the shrine and taking part in its events. Participating in community-valued activities and being present in a public place with cultural meaning may help people from disadvantaged backgrounds feel more accepted and validated. By highlighting the existence and accomplishments of historically underrepresented groups, this visibility may also work to dismantle preconceived notions and prejudices in society.

On top of that, the shrine provides a space for underrepresented communities to share their stories, music, and art, which can be a powerful form of self-expression. The shrine gives people from underrepresented groups a safe space to express themselves creatively and share their stories via cultural exchange. The community's cultural tapestry is enhanced via this process of self-expression, which also promotes a feeling of independence and agency.

Finally, by creating a feeling of belonging, increasing one's visibility and acceptability in the society, and opening doors to cultural interchange and self-expression, the rituals practiced at the Baba Lasoori Shah shrine may help underprivileged groups gain power. People from underprivileged backgrounds may empower themselves and their communities by participating in these behaviors, which help them build social relationships, challenge prejudices, and establish their cultural identities.

Through a variety of channels, the Baba Lasoori Shah shrine in Faisalabad may considerably strengthen communal cohesion. First, the shrine can facilitate intergroup conversation and understanding by providing a venue for events like Qawwali performances, Urs celebrations, and community meals like Langar, where individuals from different backgrounds may come together to exchange experiences. People are able to better understand one another and put aside their biases and misconceptions via these encounters, which teach them about each other's customs, history, and worldview. More than that, taking part in the customs and rituals of the shrine may bring the community closer together. Residents of Faisalabad develop a deeper feeling of trust and collaboration as a result of the communal rites and shared experiences, which goes beyond the shrine.

A common ground for individuals of varied faiths and practices is the shrine's emphasis on a renowned saint or spiritual principles. Regardless of cultural or religious differences, this common ground strengthens social cohesiveness and solidarity by fostering a feeling of togetherness and mutual regard. Langar is offered to all visitors regardless of their socioeconomic position, which is one of the shrine's inclusive practices. This helps to break down societal boundaries based on money or rank. By promoting equality of opportunity, this social model makes Faisalabad a better place for people of all backgrounds to live and work. On top of that, the shrine may help the city's residents feel more connected to one another, which in turn can lead to stronger social support systems. If people in Faisalabad meet one other at the shrine, they may be able to help each other out when we're down, which would be a great boon to the city's social fabric.

It is the paramount duty of the Baba Lasoori Shah shrine's leadership to encourage unity and acceptance among the local populace. They have the power to greatly affect the vibe of the shrine and its effect on society at large via their words and deeds. A welcoming and inclusive atmosphere, where all members of the community feel appreciated and respected, may be achieved if leaders of the shrine actively encourage involvement from persons of all backgrounds and strongly condemn prejudice or exclusionary conduct. Leaders of Faisalabad's shrines may encourage a spirit of camaraderie and mutual aid by modeling such qualities themselves.

As an added bonus, the Baba Lasoori Shah shrine may go above and beyond its physical location by planning events that bring people together from different faiths, encourage community service, or showcase other cultures. People from all walks of life, regardless of their financial status, religion, or cultural origin, are able to unite via these programs and work towards shared objectives, which promotes tolerance and understanding. The shrine has a great opportunity to promote social peace and togetherness in Faisalabad by actively interacting with the larger community via these outreach programs.

Findings of the Study

Research on the secular culture of Pakistan's Baba Lasoori Shah shrine in Faisalabad was conducted using a methodology that included theme analysis of field notes and interview transcripts. The results were in accordance with this technique. In order to find parallels and themes connected to the secular culture of the shrine, the thematic analysis will use the framework of Braun and Clarke (2006). The research aims to provide a thorough knowledge of the many secular activities and rituals seen within the shrine community by coding data, identifying themes, and analyzing their importance to the social life of the shrine. Results also align with the study's main purpose, which was to provide a "thick description" of the secular culture of the shrine—as argued for by Geertz (1973). The research intends to provide light on the complex secular practices of Pakistani Sufi shrines by analyzing the data thoroughly and placing it in the broader historical, cultural, and social context of these places. This method for a detailed investigation of the ways in which these rituals enhance the shrine community's capacity for social interaction, communal bonding, and cultural expression. In sum, the study's results, drawn from theme analysis and

placed within the larger historical and cultural context, add to our knowledge of the Baba Lasoori Shah shrine's secular culture. This research contributes to our understanding of Sufi shrines in Pakistan by shedding light on the many ways in which these hallowed places interact with secular rites and practices as part of the social life of the shrine.

Several important results on the Baba Lasoori Shah shrine's function in social life, cultural customs, and community contributions have been revealed by the research of this site in Faisalabad, Pakistan. The potential of the shrine to promote societal cohesiveness and inclusion via shared experiences like Qawwali concerts, Urs festivities, and community meals is a noteworthy finding. By bringing people together from all walks of life, these events have the ability to foster mutual understanding and conversation among Faisalabad's many ethnic and religious communities. Nevertheless, more research regarding the level of inclusion and agency of underrepresented groups within the shrine's inclusive framework is required, as shown by the study.

The study has also brought attention to the fact that the shrine is notable for its religious tolerance and flexibility. It provides room for personal spiritual expression by allowing for various interpretations of religious practices. People of different faiths seem to be able to tolerate one another and live peacefully together during Urs festivities. Nevertheless, further research is needed to fully grasp the intricacies of religious dynamics in this setting, according to the study, in order to get a more sophisticated knowledge of any disputes or tensions inside the shrine.

The research also delves into the profound impact the shrine has on the lives of its visitors, especially women, who come to pray, express their appreciation, or find spiritual solace. It is important to view practices like Dhamaal (devotional dance) with sensitivity, taking into account disputed interpretations and the possibility of using altered states of consciousness, since they provide light on the varied ways religion is expressed at the shrine.

In addition, the study explores the financial and philanthropic elements linked to the shrine. The shrine receives and uses funds from formal gifts that are overseen by the Aukaf department. It is important to be transparent about how these funds are being used. The existence of needy people seeking long-term solutions beyond immediate assistance is highlighted by informal gifts to beggars, as is the act of charity itself.

In Faisalabad, the Baba Lasoori Shah shrine is a multi-faceted and intricate place that enriches social life, religious expression, and charity deeds. Nevertheless, the study highlights the need of doing more research to thoroughly investigate the shrine's influence on the community in all its facets.

The theoretical framework that incorporates elements of Social Cohesion Theory and Ritual Theory is strongly tied to the study results of the Baba Lasoori Shah shrine in Faisalabad, Pakistan. According to Turner's (1969) Ritual Theory, ceremonies play a key role in creating and maintaining social order and unity. This paradigm is in line with the study's examination of what seem to be secular activities (such community meetings and music performances) taking place inside the shrine. According to researchers like Feldman (2012) and Bano (2017), these pursuits may include ritualistic elements that induce a liminal state, which in turn promotes social contact and a feeling of belonging among the participants.

Strong social links are crucial in keeping communities together, according to Social Cohesion Theory (Coleman, 1988; Putnam, 2000). This notion is in line with what the research found when it looked at how the Baba Lasoori Shah shrine helped bring people together. Scholars such as Sanyal (2016) and Gilani (2022) have brought attention to the fact that the shrine acts as a hub for social interaction, bringing people together from all walks of life via shared practices like praying to the saint and participating in ceremonies and rituals. According to scholars like Asan (2013), the shrine promotes social unity and a feeling of belonging by encouraging mutual understanding, trust, and reciprocal relationships among the community. This research investigates how the shrine facilitates informal meetings, talks, and shared experiences among visitors to further this goal.

Research on the Baba Lasoori Shah shrine incorporates Ritual Theory and Social Cohesion Theory, expanding beyond a merely religious understanding. This piece delves into the intricate web of relationships, shared memories, and symbolic meaning that surround the shrine's non-religious events. This technique offers a thorough grasp of the shrine as a dynamic social hub that fosters connections, builds community, and promotes social unity in society at large, in line with the study's theoretical framework.

Limitations of the Study

Only one site, Faisalabad's Baba Lasoori Shah Shrine, is the subject of this anthropological study. That is why it would be unfair to apply the results to all Sufi houses of worship in Pakistan or beyond. To add insult to injury, the study period of only six months could have missed certain subtleties in the social life of the shrine.

Conclusion

This research sheds light on the Baba Lasoori Shah shrine in Faisalabad, Pakistan, revealing it as a lively place deeply intertwined with the community's social fabric. It has a major impact on the lives of its followers, helps them feel more connected to one another via shared experiences, and allows for different theological interpretations. The shrine's capacity to host Qawwali concerts, Urs festivities, and Langar, which attract people from all walks of life, provides an excellent venue for intergroup discourse and may even help to strengthen Faisalabad's social cohesiveness. Further research is needed to get a more complex knowledge of the shrine's inclusiveness, especially in relation to the complete inclusion and empowerment of disadvantaged populations.

It seems that the shrine allows for some religious tolerance and flexibility. There are many different ways of looking at religious ceremonies and demonstrations of religion, but a critical perspective recognizes the need of getting to the bottom of any underlying conflicts or tensions. The research sheds insight on the complex ways in which the shrine impacts the lives of worshippers, especially women. The results may be more complete if we take the time to interview them and learn about their

background, experiences, and perceptions. Similarly, traditions like Dhamaal need to be examined more thoroughly, taking into account arguments about interpretation and the possibility of using altered states of consciousness. Concerns regarding the shrine's financial dealings—including official contributions handled by the Aukaf department and informal donations given to beggars—involve issues of openness, the longevity of charitable practices, and the necessity of finding permanent answers to the problems faced by vulnerable marginalized groups.

Finally, the Baba Lasoori Shah shrine is an intriguing and ever-changing place that calls for more research. A more thorough understanding of the shrine's social life, religious practices, and its potential to promote social change within the wider Faisalabad community can be achieved through future research that uses a critical lens and incorporates methods such as participant interviews and observations beyond major festivals.

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