The Intersection Of Modernity And Religion: A Case Study Of Qadria Shrines In Pakistan During 20th Century

Muhammad Awais[1], Dr. Mansoor Ahmed[2*] ,Dr. Najia Almas[3] ,Muhammad Ayaz Rafi[4]

[1]PhD History student, Department of History, Government College University, Faisalabad. awaism21@gmail.com
[2*]Assistant Professor, Department of History, Government College University Faisalabad.
mansoorahmed@gcuf.edu.pk
[3]Assistant Professor, Department of English, Sardar Bahadur Khan women University Quetta.
[4]PhD History Student, Department of History, Government College University Faisalabad, Pakistan. Research Fellow, South Asian Institute, University of Heidelberg, Germany. iyazrafi2005@yahoo.co.uk

*Corresponding author: Dr. Mansoor Ahmed
*Assistant Professor, Department of History, Government College University Faisalabad.
mansoorahmed@gcuf.edu.pk

Abstract
This article will investigate the multifaceted factors influencing the relationship between modernity and religion practices at Qadria shrines. This study discerns how socio-cultural dynamics, historical contexts and contemporary challenges shape the spiritual traditions observed within these shrines, which are deeply rooted in Sufism and Islamic mysticism. Through an analysis of these factors including globalization, urbanization, technological advancements and shifts in societal values, the paper illuminate the way in which Qadria shrines have adapted to, resisted or incorporated modern influences. By exploring this interplay between traditions, modernity and religious identity in the context of contemporary Pakistan.

Keywords: Modernity, Spiritual practices, Religion in Pakistan, Qadria shrines

The historical context of Pakistan especially Punjab during the 20th century provides important background information for understanding the evolution of spiritual practices and religious dynamics in the region. Here are some details regarding the historical context. Influence of colonialism, post-colonialism, and independence movements on religious practices during the 20th century, Punjab witnessed significant socio-political and cultural changes that had a profound impact on religious practices. Here is a detailed overview of the socio-political and cultural climate in Punjab during this period, with a focus on the influence of colonialism, post-colonialism, and independence movements[1] on religious practices. British colonial rule in Punjab introduced a new power structure and administrative system, significantly impacting the social and cultural fabric of the region. The colonial authorities sought to assert control over religious institutions and practices, often imposing regulations and interfering in religious affairs. The British administration introduced Western education, secular legal systems, and modern governance structures that challenged traditional religious authority and practices[2]. Christian missionary activities, particularly in the realm of education and healthcare, led to conversions and the spread of new religious ideas. The colonial influence, with its emphasis on rationality and scientific progress, often clashed with traditional religious beliefs and practices[3]. The period following India's independence in 1947 marked a new era for Punjab and its religious practices. The newly formed government sought to establish a secular and inclusive society, guaranteeing freedom of religion and promoting religious harmony. The secular approach aimed to maintain a separation between religion and politics, encouraging individuals to practice their faith privately while fostering a sense of shared citizenship. Modernization efforts and the spread of Western ideals, combined with an emphasis on nation-building, brought changes to religious practices, particularly in urban areas. State-sponsored development projects and initiatives often prioritized economic and infrastructural development over religious institutions, leading to changes in the role and prominence of religious practices[4]. Punjab played a significant role in India's independence movements, with various political and religious groups advocating for self-determination and freedom from British rule. The independence movements brought together people from diverse religious backgrounds, fostering interfaith cooperation and unity. Religious leaders and organizations actively participated in the freedom struggle, using religious symbols and narratives to mobilize the masses[5]. The struggle for independence and the subsequent partition of India in 1947 resulted in the migration

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[1] Mahajan, Sucheta. *Independence and Partition: The Erosion of Colonial Power in India*. New Delhi: Sage, 2000.
[2]Muhammad Abrar Zahoor. "*Muslim Identity Construction in Colonial Punjab: Investigating the Role of Muslim Communal Organizations.*" PhD thesis, Quaid-e-Azam University, 2019,

[3]Grafe, Hugald. *History of Christianity in India*, Vol. IV, Part II. Bangalore: CHAI, 1990), 221.
Kawashima, Koji. *Missionaries and a Hindu State*. New Delhi: Oxford University Press, 1998), 55-80.
[4] ibid
[5]Christopher Hitchens, "*The Perils of Partition*." (*Atlantic Monthly*, March 2003), 99-107.

and displacement of millions, leading to profound changes in religious demographics and practices. The colonial period and subsequent post-colonial developments challenged traditional religious practices in Punjab. The influence of colonialism, post-colonialism, and independence movements led to a reevaluation of religious authority, the spread of new ideas, the adoption of modern governance structures, and the promotion of secular values. These influences, along with social and political changes, continue to shape religious practices in Punjab, contributing to a dynamic and evolving spiritual landscape in the region.

The partition of India in 1947 resulted in the creation of two separate nations, India and Pakistan, along religious lines. Punjab, being a border region, experienced significant communal tensions and violence during the partition, leading to mass migrations and the displacement of millions of people. The partition had a profound impact on the religious demographics of Punjab, with Hindus and Sikhs migrating from what became Pakistan to India, and Muslims migrating from India to Pakistan. The partition left a lasting legacy of communal divisions, religious identity[6], and the reconfiguration of religious practices in Punjab. Independence Movement and Indian Nationalism: Punjab played a crucial role in the Indian independence movement, with prominent leaders emerging from the region. The independence movement sought to challenge colonial rule and establish a sovereign and inclusive nation. Religious leaders and organizations actively participated in the freedom struggle, mobilizing masses and using religious symbols and narratives to inspire unity and resistance against colonialism[7]. The movement led to a sense of nationalistic pride and a reaffirmation of cultural and religious identities. The 20th century witnessed various socio-political reforms in Punjab[8], aimed at challenging societal inequalities and discrimination based on caste, gender, and religion. Sikh reform movements, such as the Singh Sabha Movement[9], aimed to revive and reform Sikh religious practices, promoting a more egalitarian and inclusive interpretation of Sikhism. Social reformers and religious leaders advocated for social justice, women's rights, and the eradication of social evils like child marriage. These reforms had a significant impact on religious practices, leading to changes in rituals, ceremonies, and the promotion of social harmony and equality.

The 20th century witnessed rapid modernization and urbanization in Punjab, particularly in cities such as Lahore and Amritsar. Industrialization, infrastructure development, and the establishment of educational institutions brought about significant socio-economic changes and transformed the cultural landscape. Modernization efforts often challenged traditional religious practices, as Western ideals, secular education, and urban lifestyles gained prominence. The influence of modernization and urbanization on religious practices varied, with some individuals adapting and incorporating modern elements[10], while others sought to preserve and reaffirm traditional religious values and practices[11]. Punjab has long been a region known for its cultural diversity and syncretism, with influences from Hinduism, Islam, Sikhism, and Sufism blending together[12]. This diversity and syncretism continued to shape the religious practices of the region in the 20th century. Interactions between different religious communities led to the exchange of ideas, rituals, and beliefs, resulting in the evolution and hybridization of religious practices. The cultural diversity and syncretism fostered an environment of religious tolerance and coexistence, although communal tensions and conflicts also emerged at various points in history[13]. Understanding the historical context of Punjab in the 20th century provides insights into the factors that influenced the evolution of spiritual practices and religious dynamics in the region. It helps illuminate the socio-political, cultural, and religious transformations that shaped the religious landscape of Punjab during this period. Changing societal norms and values in Punjab have had a significant impact on spiritual practices at Qadria shrines[14]. With the advent of modernization and Western influences, Punjab has witnessed a gradual shift towards secular values and a decline in traditional religious practices. As society becomes more secular, there has been a decrease in the frequency and intensity of religious observances at Qadria shrines. This shift reflects changing priorities and the diminishing role of religion in everyday life. Punjab, like many other regions, has experienced a rise in individualism and a focus on personal spirituality. Increasingly, individuals seek a direct and personal connection with the divine rather than relying solely on traditional communal practices. This shift has led to a diversification of spiritual practices at Qadria shrines, with devotees engaging in more personalized and individualistic forms of worship. Changing societal norms regarding gender roles[15] and women's empowerment has impacted spiritual practices. As women gain more agency and participate more actively in public

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[6] See P. Brass, Language, Religion and Politics in North India (Cambridge University Press, 1974).

[7] See Lal Bahadur, Struggle for Pakistan: Tragedy of the Triumph of Muslim Communalism in India, 1906–1947 (New Delhi: Sterling, 1988).

[8] S. Mahmud Ali, *The fearful State: power, people and Internal Wars in South Asia*, (London: Zed Books, 1993), 161-167

[9] Mahajan, *Independence and Partition*, 393 -391.

[10] Henry Bernstein, "Modernization Theory and the Sociological Study of Development." *The Journal Of Development Studies* 7, no. 2 (1971): 141-160.

[11] Shakeela Ibrahim, Sajid Mahmood Awan, and Muhammad Manshoor Hussain Abbasi. "Modernization and Religious Conception: Role of Technological Advancement, Urbanization, and Cultural Integration in Altering Religious Conception in the Potohar Region, Pakistan." *Pakistan Language and Humanities Review*, April-June 2022.

[12] Timur Kuran, "Cultural Integration and its Discontents." *Review of Economic Studies* 5, no. 6 (2008): 56-71.

[13] See Rajendra Prasad, India Divided, 3rd edn (Bombay: Hind Kitabs, 1947); Humayn Kabir, Muslim Politics, 1906–1942 (Calcutta: Gupta, Rahman, Gupta, 1943); Asoka Mehta and Achut Patwardhan, The Communal Triangle in India (Allahabad: Kitabistan, 1942).

[14] See Yasmin Khan, The Great Partition: The Making of India and Pakistan (New Haven, CT: Yale University Press, 2007).

[15] Nelly P. Stromquist, "The Impact of Globalization on Education and Gender: An Emergent Cross-National Balance." *Journal of Education* 37, no. 1 (2005): 7-36.

and religious spheres, their engagement with Qadria shrines has also transformed. Women are now more visible and vocal within the shrine environment, challenging traditional gender roles and contributing to the evolution of spiritual practices. In line with broader societal shifts, there has been an increased emphasis on ethical and social justice issues. This has led to a greater focus on philanthropy, community service, and engagement in social causes within the context of religious practices at Qadria shrines. Devotees are more likely to seek spiritual fulfillment through acts of kindness, charity, and contributing to the well-being of the community.

Punjab's multicultural and diverse society has fostered an environment of pluralism and interfaith dialogue. This openness to different religious traditions and practices has influenced Qadria shrines, leading to an integration of elements from various faiths and an increased acceptance of diverse spiritual practices. Interfaith dialogue has also prompted a reevaluation and reinterpretation of traditional rituals, making them more inclusive and accommodating to people of different backgrounds. The influence of urbanization and industrialization on religious practices at Qadria shrines in Punjab is multi-faceted and has shaped the spiritual landscape in several ways. Urbanization and industrialization have brought significant changes in the lifestyles of people in Punjab. The fast-paced urban lifestyle often leaves individuals with limited time for religious practices[16]. As a result, the frequency of visits to Qadria shrines and engagement in traditional religious rituals may decrease. Devotees may prioritize work, education, and other urban pursuits, leading to a shift in the nature and intensity of their spiritual engagement. Urbanization and industrialization have improved infrastructure and transportation networks, making Qadria shrines more accessible to urban dwellers. The ease of travel and improved connectivity has increased the number of visitors to these shrines, particularly during *URS* and special occasions. Urbanization has also facilitated the establishment of facilities such as guest houses, accommodations, and services near the shrines to cater to the needs of the growing urban population. Advancements in technology, particularly in the realm of media and communication, have influenced religious practices at Qadria shrines. The widespread availability of electronic media[17], such as television, radio, and the internet, has provided new avenues for disseminating religious teachings and rituals. Devotees can access live broadcasts, sermons, and religious content online, allowing them to engage in spiritual practices remotely. Technology has also facilitated virtual pilgrimages and online interactions with spiritual leaders, providing alternative modes of participation in religious practices. Urbanization and industrialization have brought about socioeconomic transformations in Punjab. The shift from agrarian-based economies to urban industries has resulted in changes in livelihoods and economic priorities[18]. As individuals and communities become more economically focused, religious practices may adapt to reflect these changes. For instance, there may be an increased emphasis on philanthropy and charitable activities within the shrine context, aligning with urban values of social responsibility and community development[19]. Urban centers are melting pots of diverse cultures and communities. The interaction of people from different regions and backgrounds in urban settings has led to the exchange of religious practices and the emergence of new rituals at Qadria shrines. Urbanization has fostered cultural diversity, encouraging the integration of various customs, beliefs, and spiritual practices. Urban areas have become hubs for interfaith dialogue, allowing for the exploration and adoption of elements from different religious traditions[20] Urbanization and industrialization also present challenges to traditional religious practices. Secularization, materialism, and the individualistic mindset that often accompany urban living may result in a decline in religious observance. In response, Qadria shrines may adapt their practices to cater to the changing needs and preferences of urban devotees, emphasizing relevance, engagement, and community-building.

Migration has had a profound impact on the cultural fabric of Punjab[21] and, consequently, on the spiritual practices at Qadria shrines. Migration has brought people from different regions and backgrounds to Punjab, resulting in a rich tapestry of cultural diversity. The influx of migrants with varied religious traditions, customs, and practices has contributed to the dynamic nature of spiritual practices at Qadria shrines. These diverse cultural influences have led to the assimilation, adaptation, and hybridization of rituals, beliefs, and expressions of devotion. As migrant communities interacted with the local population, cultural exchange and syncretism occurred. Different religious and spiritual practices merged, creating unique syncretic forms of worship at Qadria shrines. This syncretism reflects the blending of traditions and the evolution of spiritual practices to accommodate the diverse beliefs and practices brought by migrants. Migration often leads to a strong desire among migrants to preserve their cultural and religious traditions. Qadria shrines have provided a space for migrants to maintain their religious practices, fostering a sense of continuity and belonging[22]. Migrant communities contribute to the preservation and transmission of their unique spiritual practices, which can influence the overall spiritual landscape of Qadria shrines. Migration necessitates adaptation to new environments and circumstances. Migrants may innovate and modify their spiritual practices to suit their new surroundings while retaining their core beliefs. This adaptability is reflected in the evolving spiritual practices at Qadria shrines, where migrant communities contribute their distinct customs and rituals, resulting in a dynamic and ever-changing spiritual experience. Migration often establishes transnational connections, linking Punjab with communities residing in other

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[16]Berger, Peter L. Facing Up to Modernity: Essay on Religion, society and Politics. (New York: Basic Books, 1977), 148-158.

[17]Berker Thomas. *Domestication of Media and Technology Maiden Head* (London: Oxford University Press, 2006), 45-50.

[18] See the following works: S. Rahman, Why Pakistan?(Lahore: Islamic Book Service, 1946); F. K. Durrani, The Meaning of Pakistan (Lahore: Muhammad Ashraf, 1944).

[19]Jim Granato, Ronald Inglehart, and David Leblang. "The Effect of Cultural Values on Economic Development: Theory, Hypotheses, and Some Empirical Tests. "*mercan Journal of Political Science* " 40, no. 8 (1996): 607-631.

[20] Typical of this approach is A. H. Albiruni, Makers of Pakistan and Modern Muslim India (Lahore: Muhammad Ashraf, 1950).

[21]Ian Talbot, and Gurharpal Singh. *Partition of India, (*Cambridge: Cambridge University Press, 2009).

[22] ibid

parts of the world. These connections facilitate the exchange of ideas, practices, and religious influences. Devotees and spiritual leaders from abroad may bring new perspectives, practices, and rituals to Qadria shrines, adding further dimensions to the evolving spiritual practices. Migration can create a strong sense of community identity among migrants. Qadria shrines provide a place where migrant communities can gather, connect, and reinforce their shared cultural and religious heritage. These shrines become focal points for community integration, preserving a sense of identity and belonging for migrant populations.

Technological advancements have played a significant role in shaping various aspects of society, including religious practices. In the context of Punjab and its religious landscape, here are some details regarding the influence of technological advancements: The advent of technologies such as radio, television, and the internet has revolutionized the dissemination of religious teachings and practices[23]. Radio and television broadcasts enable religious leaders and organizations to reach a wide audience, allowing for the transmission of sermons, religious discussions, and devotional music. Television channels dedicated to religious programming provide a platform for showcasing religious rituals, ceremonies, and festivals, enhancing accessibility for devotees. The internet has become a powerful tool for accessing religious texts, digital libraries, and online communities, enabling individuals to engage with religious practices remotely. Technological advancements have facilitated virtual connectivity, allowing individuals to participate in religious practices regardless of their physical location. Live streaming of religious ceremonies and events enables devotees to virtually join in prayer and observe rituals in real-time[24], even if they cannot be physically present at the shrine or temple. Online forums and social media platforms provide spaces for religious discussions, knowledge-sharing, and virtual community-building, fostering connections among devotees worldwide. Technology has democratized access to religious information and education, empowering individuals to deepen their understanding of their faith. Online resources, e-books, and digital libraries offer easy access to religious texts, commentaries, and scholarly works, enabling individuals to study and explore religious practices independently[25]. Educational websites, podcasts, and webinars provide opportunities for learning about religious teachings, rituals, and philosophies, promoting religious literacy and engagement. The development of religious apps and digital tools has transformed the way people engage with religious practices. Devotees can use mobile apps for reciting prayers, accessing religious calendars, receiving daily devotionals, and finding nearby places of worship. Digital tools such as prayer timers, Qibla locators, and scripture study apps aid in facilitating and enhancing religious practices, making them more accessible and convenient. Technological advancements have facilitated the preservation and documentation of religious practices and traditions. High-quality audio and video recording equipment allows for the documentation of religious rituals, ceremonies, and performances, ensuring their preservation for future generations. Digital archives and databases serve as repositories for religious texts, historical documents, and multimedia resources, enabling scholars and researchers to study and analyze religious practices in depth[26]. Virtual reality (VR) technology offers immersive experiences that simulate religious pilgrimage sites and sacred spaces. Virtual pilgrimages provide opportunities for individuals to engage in a simulated pilgrimage experience, exploring holy sites and participating in rituals virtually. VR technology also allows for the recreation of historical religious sites and the visualization of religious narratives, enhancing understanding and connection with religious traditions[27].

The role of technology in the dissemination of religious practices and beliefs has become increasingly significant in the modern era. It has provided new avenues for communication, outreach, and engagement with followers and the wider public. Many religious institutions, including shrines and spiritual centers, have established online presence through dedicated websites. These websites serve as platforms to share information about religious practices, beliefs, teachings, and upcoming events[28]. They often include resources such as articles, videos, and audio recordings, allowing individuals to access religious materials from anywhere in the world. Social media platforms have revolutionized the way religious practices and beliefs are disseminated. Religious organizations utilize social media accounts to share inspirational quotes, religious texts, photos, and videos that resonate with followers. Social media also enables direct interaction between religious leaders, scholars, and their followers through comments, messages, and live broadcasts[29]. Technology allows religious organizations to live stream religious gatherings, ceremonies, and events to reach a wider audience. This enables individuals who are unable to attend in person to participate virtually, fostering a sense of community and inclusivity. Live streaming can also facilitate engagement and interaction through real-time comments and discussions[30]. Technology has facilitated the development of online platforms and educational resources for religious education and learning[31]. Individuals can access courses, lectures, and webinars on various religious topics, allowing them to deepen their understanding and practice of their faith. Online forums and discussion groups also provide spaces for individuals to connect with like-minded individuals and engage in dialogue about religious practices and beliefs. The availability of religious mobile applications allows individuals to access religious texts, prayers, and

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[23] RONALD J. BROWN "Religion and Technology in the 21st Century." *Journal of Unification Studies"*3, no. 6 (2018): 34-49.

[24]Heidi Campbell, "*Considering Spiritual Dimensions within ComputerMarerial"*. (New Delhi: Saga Publishers, 2005).

[25] ibid

[26]Aleks Krotoski, "What Effects Has the Internet Had on Religion." *The Guardian, International Edition* "2, no. 6 (2011): 99-121.

[27]Heidi Campbell, "*Considering Spiritual Dimensions within ComputerMarerial"*. (New Delhi: Saga Publishers, 2005).

[28]Aleks Krotoski, "What Effects Has the Internet Had on Religion." *The Guardian, International Edition* "2, no. 6 (2011): 99-121.

[29]E. James Baesler, and Yai-Fan Chen. "Mapping the Landscape of Digital Petitionary Prayer as Spiritual/Social Support in Mobile, Facebook, and E-mail."*Journal of Media and Religion* "12, no. 1 (2013): 1-15.

[30] ibid

[31]Karamouzis, Panagiotis, and Evangelos Fokides. "Religious Perceptions and the Use of Technology: Profiling the Future Teachers of Religious Education "journal of Religion, Media and Digital Culture "6, no. 1 (2017): 23-42.

guided practices directly from their smart phones. These apps often include features such as daily devotionals, reminders for prayer times, and audio recitations, providing convenience and support for individuals in their religious practices. Technology has facilitated the creation of virtual communities and online forums centered on religious practices and beliefs. These platforms provide spaces for individuals to connect with fellow believers, seek guidance, and engage in discussions about religious topics. Virtual communities foster a sense of belonging and support, even for those who may be geographically isolated or lack access to physical religious communities. The accessibility of multimedia tools has empowered individuals and religious organizations to create and share content that promotes religious practices and beliefs. This includes the production of videos, podcasts, and online sermons that can reach a global audience, spreading religious messages and teachings.

The impact of media, including print, radio, and television, on the spread of new religious practices has been significant. These forms of media have played a crucial role in disseminating information, promoting religious teachings, and facilitating the adoption of new practices. Here are some details highlighting the impact of media on the spread of new practices[32]. Print media, such as newspapers, magazines, and books, have long been influential in shaping public opinion and disseminating religious knowledge. Religious organizations and scholars have utilized print media to publish writings, articles, and books that introduce and explain new practices. These publications can reach a wide audience, allowing individuals to learn about and adopt new practices based on the information provided[33]. Radio has played a significant role in spreading religious practices, especially in areas where access to other forms of media is limited. Religious programs and talks on radio stations provide a platform for religious leaders, scholars, and practitioners to discuss and promote new practices. Listeners can tune in to religious broadcasts, gain insights, and incorporate new practices into their own religious lives. Television has a powerful visual impact, making it an effective medium for introducing and popularizing new religious practices. Religious channels and programs on television showcase rituals, ceremonies, and teachings associated with new practices. Television broadcasts often reach a wide audience, allowing individuals to observe and learn about new practices visually, enhancing their understanding and potential adoption. Documentaries and religious films dedicated to exploring various religious practices have a significant impact on their spread. These media forms present a visual and narrative depiction of new practices, making them accessible and relatable to viewers. Documentaries and religious films can generate curiosity, foster understanding, and inspire individuals to explore and adopt new practices. Media particularly print and television advertisements play a role in promoting new practices and attracting individuals to religious events or centers. Advertisements can highlight the benefits and significance of new practices, encouraging individuals to participate and experience them firsthand[34]. Marketing strategies through media can raise awareness, generate interest, and facilitate the acceptance and adoption of new practices. The integration of multiple media platforms, such as print, radio, and television can have a synergistic effect on spreading new religious practices. For example, a religious organization may publish a book about new practices, followed by radio programs discussing the book's content, and then a television documentary showcasing the practices in action. Cross-media integration ensures a comprehensive and multifaceted approach to disseminating information and promoting new practices. It is important to note that the impact of media on the spread of new practices can vary depending on the cultural, social, and technological context. The availability and accessibility of media platforms, as well as the engagement and reception of the audience, play significant roles in determining the extent of the impact. Additionally, media should be used responsibly and in alignment with the values and ethics of the religious practices being promoted.

Globalization and transnational connections have had a profound impact on the spread of new religious practices. Here are some details highlighting the influence of globalization and transnational connections:

Globalization has facilitated the exchange of ideas, beliefs, and practices across different regions and cultures. Through increased travel, migration, and communication channels, individuals and religious communities have come into contact with diverse religious practices and have been exposed to new ideas. This exchange has led to the adoption and incorporation of new practices, as individuals are influenced by the experiences and teachings of different religious traditions[35]. Globalization has created opportunities for cross-cultural encounters and interactions. As individuals from different cultural backgrounds come together, religious practices may blend and evolve through the exchange of rituals, ceremonies, and beliefs. The incorporation of elements from multiple traditions into new practices reflects the impact of globalization and transnational connections on the religious landscape. Media and technology have played a crucial role in disseminating religious practices globally. With the advent of the internet, social media, and digital platforms, religious organizations and practitioners can reach a global audience, sharing information about new practices and fostering connections. Online communities, forums, and websites facilitate the exchange of knowledge and experiences, allowing individuals from different parts of the world to learn about and engage with new religious practices[36]. Globalization and transnational connections have led to the formation of diaspora communities, where individuals from the same cultural or religious background reside in different countries. Diaspora communities often maintain strong connections with their cultural and religious heritage, including the preservation and adaptation of religious practices. New practices may emerge within diaspora communities as a response to the challenges of

[32]Thomas Berker, "*Domestication of Media and Technologgy", Maidenhead: (Oxford University Press, 2006).*

[33]Asha Chaudhary. "Modernization: Impact, Theory, Advantages and Disadvantages."*Internation Journal of Research in Education"* 2, no. 2 (2013): 76-99.

[34]Clivaz, Claire. "New Testament in a Digital Culture: A Biblaridion (Little Book) Lost in the Web?" *Journal of Religion, Media and Digital Culture"* 3, no. 3 (2014): 20-38.

[35]Ellul, Jacques. *The Technological Society*. (New York: Free Press, 1964).

[36]Aleks Krotoski, "What Effects Has the Internet Had on Religion." *The Guardian, International Edition* "2, no. 6 (2011): 99-121.

living in a new cultural context, the need to maintain a sense of identity[37], and the desire to adapt religious practices to the diaspora experience. Globalization has facilitated an increase in religious pilgrimages and the formation of transnational networks among religious communities. Pilgrimages to sacred sites or shrines allow individuals to experience and learn about new practices firsthand, bringing them back to their home communities and disseminating those practices. Transnational networks connect individuals and religious organizations across borders, enabling the sharing of knowledge, resources, and experiences related to new practices. Globalization has paved the way for the influence of international religious movements, which often introduce new practices and ideologies to local contexts. These movements, with their transnational reach and networks, contribute to the spread and adoption of new religious practices by providing resources, teachings, and organizational frameworks[38]. The impact of globalization and transnational connections on the spread of new religious practices is a complex and multifaceted phenomenon. It involves the interplay of cultural, social, and technological factors, and the extent of influence can vary depending on the specific religious tradition, geographical location, and individual experiences.

The influence of international Sufi movements and networks has played a significant role in shaping and spreading new religious practices within the Sufi tradition. Here are some details highlighting their influence. International Sufi movements and networks facilitate the exchange of Sufi practices among different regions and countries. Through the travels of Sufi scholars, disciples, and practitioners, practices, rituals, and teachings are shared, enriching the diversity of Sufi traditions worldwide. This exchange of practices can lead to the emergence of new practices as Sufis integrate and adapt teachings from various lineages and cultural contexts. International Sufi movements and networks serve as conduits for the transmission of spiritual lineages and the dissemination of Sufi practices. Prominent Sufi teachers and masters establish branches or affiliations of their orders in different parts of the world, allowing their teachings and practices to be passed down to new generations of practitioners. This transmission ensures the preservation and continuation of specific Sufi practices and lineages, while also facilitating their adaptation to local cultural contexts. International Sufi movements and networks have fostered cross-cultural adaptation of Sufi practices. As Sufi orders expand beyond their traditional geographic boundaries, they encounter diverse cultural contexts and traditions. This encounter often leads to the adaptation and integration of local customs, rituals, and beliefs into Sufi practices, resulting in unique expressions of Sufism that reflect the cultural milieu of the communities they serve. International Sufi movements and networks provide platforms for intellectual exchange and scholarship among Sufi scholars and practitioners. Conferences, seminars, and gatherings bring together individuals from different parts of the world to discuss and explore Sufi practices, philosophy, and spiritual teachings. This intellectual exchange contributes to the development of new perspectives, interpretations, and practices within the Sufi tradition. International Sufi movements and networks have played a pivotal role in the global expansion of Sufi orders. Established Sufi orders from historically significant regions, such as the Middle East, South Asia, and North Africa, have established branches or affiliated groups in various countries[39]. This expansion facilitates the dissemination of Sufi practices to new regions and allows individuals from diverse backgrounds to engage with Sufi teachings and practices. International Sufi movements and networks promote cultural and spiritual exchange among Sufi communities. Sufi practitioners from different countries come together to participate in spiritual retreats, festivals, and gatherings, fostering mutual understanding and connection. These interactions provide opportunities for the sharing of practices, rituals, and experiences, resulting in the enrichment and diversification of Sufi practices globally[40]. The influence of international Sufi movements and networks on new religious practices within the Sufi tradition showcases the dynamic nature of Sufism as it engages with diverse cultural contexts[41], adapts to changing circumstances, and fosters connections among Sufi communities worldwide. The adoption of practices from other regions and cultures has been a significant phenomenon in the evolution of religious traditions, including Sufism. Here are some details highlighting the adoption of practices from other regions and cultures within the context of Sufism. Sufism, as a mystical tradition, has been characterized by its openness to diverse spiritual practices and philosophies. Sufi practitioners have often been receptive to incorporating elements from other religious traditions, such as Hinduism, Buddhism, and indigenous belief systems, into their spiritual practices. This cross-pollination of practices has resulted in the emergence of syncretic expressions of Sufism, where rituals, prayers, and meditative techniques from different traditions are integrated into the Sufi spiritual path. Sufi orders and communities have historically assimilated local cultural practices into their religious rituals and ceremonies. As Sufism expanded into new regions, it encountered local customs, music, dance, and devotional practices that resonated with its mystical teachings. Sufi practitioners embraced these practices, incorporating them into their spiritual gatherings and celebrations, thereby enriching the tradition with diverse cultural expressions[42]. Some Sufi lineages have been characterized by their eclectic nature, drawing inspiration from multiple spiritual traditions. Sufi masters and teachers have often sought knowledge and spiritual guidance from various sources, including other Sufi orders, mystical poetry, and philosophical traditions. This eclecticism has influenced the practices and teachings of their disciples, resulting in a blending of diverse elements and approaches within a single Sufi lineage. The transmission of Sufi practices across regions and cultures has contributed to the adoption of practices from other traditions. Sufi teachers and disciples who have traveled extensively or

[37]Paul, Christopher. "Modern Democracy as the Cult of the Individual: Durkheim on Religions."*Co- Existence and Conflict" (2019)* 34-50.

[38]Paul, Karen. "Tinkering with Technology and Religion in the Digital Age." *Journal for the Scientific Study of Religion*" 56, no. 1 (2017): 56-69.

[39]Peter L. Berger," *Facing Up to Modernity: excursion in Society, Politics and Religion.*"(New York: Basic Books, 1977).

[40]Timur Kuran, "Cultural Integration and its Discontents." *Review of Economic Studies*5, no. 6 (2008): 56-71.

[41]Jim Granato, Ronald Inglehart, and David Leblang. "The Effect of Cultural Values on Economic Development: Theory, Hypotheses, and Some Empirical Tests." *American Journal of Political Science*" 40, no. 3 (1996): 607-631.

[42]William A. Haviland, *Cultural Anthropology*. (New York: Harcourt College Publishers, 2002).

migrated to new regions have shared their knowledge and practices with local communities. In these interactions, practices from different religious and cultural contexts have been introduced and integrated into the local expressions of Sufism. Sufism shares common mystical threads with other mystical traditions, such as Kabbalah, Christian mysticism, and Taoism. Mystics from these traditions have influenced Sufi thought and practices, inspiring Sufi practitioners to explore and adopt mystical practices and teachings from other traditions. This cross-influence has contributed to the diversification and enrichment of Sufi practices, incorporating elements that resonate with the core principles of mystical spirituality[43]. The increasing interconnectedness of the world through globalization and travel has facilitated the adoption of practices from other regions and cultures. Sufi practitioners, scholars, and seekers have access to a wealth of information and experiences through books, internet resources, and personal interactions. This exposure to diverse practices and perspectives has inspired the adoption and integration of practices from other regions and cultures into local Sufi communities. The adoption of practices from other regions and cultures within Sufism reflects the dynamic and adaptive nature of the tradition. It highlights the openness of Sufi practitioners to explore different spiritual paths and incorporate elements that enhance their spiritual journey.

The article has summarized the key findings and insights drawn from the Qadria shrines in Pakistan. It also highlighted how modernity has both challenged and transformed traditional religious practices at shrines leading to a complex negotiation between tradition and modernity. It is also discussed the resilience of spiritual traditions in the face of modern challenges, as well as the adoptability of Qadria shrines to evolving societal context. Additionally, it also emphasized the importance of understanding these dynamics in the broader context of religious identity and social change in Pakistan. It is also suggested avenues for further research and reflection on the ongoing interaction between modernity and religion in the region.

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