

# Sociological Study of People's Believe on Sufi Saint's (A Case Study of District Jhang)

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## Abstract

8 Shrines of the Sufi saints are the signs of Peace, Harmony, Tolerance and sympathy. Today?  
9 peoples have great faith on Sultans (peers) and come on the shrines for making woves. Come  
10 on shrines and making woves have become an important part of the social life of the people.  
11 Not only Muslims but also non-Muslims came on shrines and follow the teachings of the Sufis  
12 in every sphere of life. Female came on shrines in great numbers than male because they have  
13 great belief on woves and follow the teachings of the predecessors (peers) blindly. Fake peers  
14 are also found in great numbers and they deceive people through different ways. It has  
15 become an important issue in our society and increasing with the passage of time. On the  
16 other hand, people have become materialistic and leave religious values. They are accepting  
17 wrong beliefs, values and teachings which presented by the fake religious leaders and  
18 predecessors of the Sufis shrines. Therefore, present research study was conducted in  
19 sociology. Present study was conducted in district Jhang on the shrines of Sultan?s Sufi  
20 Saints. For this purpose five Sultan?s Sufi Saints shrines were selected. Sufi Saint?s played a  
21 vital role in the preaching of Islam in Jhang. People of Jhang were and are very rigid in their  
22 traditions and culture. Sufi Saints preached Islam here with love and through miracles. They  
23 were true representer of Islamic teachings and Holy Prophet (PBUH) teachings.

**Index terms**— Shrines, Sufi Saints, Religious Values, Materialistic, Miracles, Jhang, Sultan?s, Wove?  
Introduction ufism is a system of belief in which Muslims seek spiritual knowledge through direct personal  
experience of Allah Almighty. It is based upon mystical diemensions of Islam. Person who practice the belief  
system of sufism is called "Sufi". Emin (2008) Sufi tradition simply cannot be acquated with mysticism. Sufism  
includes many different practice regimes and their supporting social institutions, arts and scholarly justifications.  
The Sufi order connects the Muslims seeking enrichment of their obligatory ritual regimes with a spiritual teacher.  
The Sufi teacher has great piety and an especially powerful sense of God's presence. Zubari (2002) Sufis way of  
preaching Islam's concludes that they preach Islam in Sufi way. The Sufi way consists of four stages. The first  
stage involves learning the goodness and moral values of all religions which are accomplished by studying Islam.  
Non Islamic Sufis rely on other religions or the writings of Sufi saints to set up the foundations of morals and  
principles. The second stage is the path of Sufism which is focus on the inner practices of worship and in third and  
fourth stage experiencing God within spiritual position of Sufism.Under Sufism Islam preaches by Sufis through  
good behaviour. Berry (2002) The messages of the Sufis are universal and illuminate our mind and soul. Their  
messages touch our soul and mind because message based upon love and truth. They love every one without any  
discrimination. People faith on them because they are the part of Islam and they have great contribution in the  
preaching of teachings of Islam. Sufi philosophy based upon universal love and brotherhood. Annemarie (1975)  
Sufis are also called the people of, " true beingness". They impress the people of the world by their teachings, love  
and art. Their teachings and love show the purity of their heart and soul. True Sufis are love every one without  
any discrimination. They are free from national prejudice. Ghazali (1972) After the 13 th century, Islam spread

## 5 RESULTS AND DISCUSSIONS

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44 through Sufis in Indo-Pak. They follow the path of love. According to the Sufis, through love everything can be  
45 achieved. They mainly focused on "Oneness of Allah" in their teachings. Before Islam, people worship gods and  
46 they have believed on them. The Sufis change their mind and heart with their teachings which based upon true  
47 love. Avery (2004) II.

### 48 1 Review of Literature

49 Stoddart (1986) said that Sufis are mystical personalities of Allah. They believe that Muhammad (PBUH) has  
50 said every verse of Quranic has an inner side and an outsider. Sufis are believed on the quest of Haqiqa. Haqiqa is  
51 known as inner reality and inner truth. Sufis described that Haqiqa is heart of Islamic revelation. They followed  
52 the approach of love, brotherhood and harmony in the preaching of Islam. Witteveen (1997) said that the Sufis  
53 are not a cultural group; they are Spiritual group and found in the Islamic world. knowledge and awareness  
54 through the acts of worship that present in the Quran and Sunnah. Sufis are believed that their teachers are also  
55 a foundation for legislation in worship because they would order them to carry out acts of worship that have no  
56 origin in either the Quran or the Sunnah.

57 Trimingham (1998) conducted research on the Sufi orders in Islam. He said that Sufis are the people who  
58 represent Islam with peace and love. In every region of the world. Sufi saints were played a significant role in  
59 the preaching of Islam. Sufis were attracted people towards Islam through miracles which God bless them. Sufi  
60 saints were religious personalities and people of Jhang believe on them due to religious personalities and miracle  
61 personalities.

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

65 Chittick (2007) conducted a research on "Sufis way of preaching Islam" and concludes that they preach Islam  
66 in Sufi way. The Sufi way consists of four stages. The first stage involves learning the goodness and moral  
67 values of all religions which are accomplished by studying Islam. Non Islamic Sufis rely on other religions or  
68 the writings of Sufi saints to set up the foundations of morals and principles. The second stage is the path of  
69 Sufism which is focus on the inner practices of worship and in third and fourth stage experiencing God within  
70 spiritual position of Sufism. Sufi saints have deep influence on Religion, culture and social affairs. Mostly people  
71 get religious guidance from their peers. Khan (2003) conducted a research titled as "Studies of Mughal India"  
72 concluded that Mughal emperor Shah Jahan had great affiliation for Sufi saints. After different war adventures,  
73 he came in Jhang to meet different Sufi saints. He constructed residence for them and allocate agriculture land  
74 for the accomplishment of the worldly needs. After the death of Sufis, he constructed the tomb on their graves  
75 and gave special concentration on the protection of the tomb.

### 76 2 III.

### 77 3 Objectives of the Study

78 ? To investigate the reasons of people's faith on sultans (peers). ? To study the role of these Sufis in preaching  
79 Islam in district Jhang. ? To study the life styles of the present gadinashines of these Sufi shrines.

80 IV.

### 81 4 Methodological Issues

82 Methodology is, A system of explicit rules and procedures on which research is based and against which claims  
83 for knowledge are evaluated. ??Dixon & Marry, 1957). The major objective of methodology is to explain various  
84 tools and techniques employed for the collection, analysis and interpretation of data relating to research problem  
85 under investigation. The present study was conducted in district Jhang and Multistage sampling technique  
86 applied. The universe for the present study was the shrines of Sufi saints. In first stage through purposive  
87 sampling technique five Sufi saints shrines were selected and whole universe was covered. In the last stage total  
88 150 followers of the Sufi saints were selected and interviewed in depth. Total 30 followers of each Sufi Saints were  
89 selected through convenient sampling technique. Name of the shrines are as given below.

90 V.

### 91 5 Results and Discussions

92 Analysis of data and interpretation of results are the most important steps in scientific research. Without these  
93 steps generalization and prediction cannot be achieved which is the target of scientific research. Generalization  
94 and conclusion are drawn on the basis of characteristics and attitudes of the respondents. 1 indicates that about  
95 one-third i.e., 33.3 percent of the respondents reported that their Peer/Sultan had a religious personality, 18.0  
96 percent of them told that their Sultan had Miracal personality and 38.7 percent of the respondents said they  
97 had faith on Sultan because their elders had faith on them. Whereas 10.0 percent of the respondents told that  
98 the Sultan is a part of religion. Trimingham (1998) said that Sufi saints are religious personalities and people  
99 of Jhang believe on them due to religious personalities and miracle personalities. Table 2 indicates that 36.0  
100 percent of the respondents reported that their Peer had Islamic characteristics so they choose them, while a

101 major proportion i.e., 48.0 percent of the respondents said that their Peers' good behaviour impressed them and  
 102 16.0 percent of the respondents told that their Peers' behaviour and Islamic characteristics impressed them, so  
 103 they choose him. Stoddart (1986) said that Sufis are mystical personalities of Allah and people impress their  
 104 miracle and religious personalities. Berry (2002) concluded that Sufis preach Islam through good behaviour and  
 105 spiritual. They love people without any difference. Table 3 shows the lifestyle of the peer. Only 8.0 percent of  
 106 the respondents reported that their peer's had traditional lifestyle and a huge majority i.e., 92.0 percent of the  
 107 respondents told that their peer's had modern lifestyle. Table 4 reflects that about one-third i.e., 32.0 percent of  
 108 the respondents reported that their Peers provided Islamic teaching, while less than one-third i.e., 31.3 percent  
 109 of the respondents told that their Peer provided their own teaching and 36.7 percent of them told that their Peer  
 110 provided both types of preaching i.e., Islamic and their own teaching. Ghazali (1972) said that Sufis teachings  
 111 based upon pure love of heart and soul and they love every one without any discrimination. They are free from  
 112 national prejudice. Table 5 depicts that about one-fourth i.e., 25.3 percent of the respondents reported that their  
 113 Peer provided them religious guidance, while only one respondent said that their peer provided them political  
 114 guidance and 14.7 percent of them told that their peer provided them guidance on social matter and a majority of  
 115 the respondents i.e., 59.3 percent said that their peer provided guidance on religious and social matters. Chittick  
 116 (2007) said that Sufi saints have deep influence on Religion, culture and social affairs. Mostly people get religious  
 117 guidance from their peers.

## 118 6 VI.

## 119 7 Conclusion

120 After the demise of Holy Prophet (PBUH), Sahaba-e-Karam (RA) in the world for the preaching of Islam. More  
 121 efforts had been made during the government of "Hazret Umer Farooq" and ruled over 22 lac square kilometer  
 122 of the world. He sent Muslim army in different regions of the word for conquering and for the preaching of  
 123 Islam. Sufi orders were not established in the life of Holy Prophet (PBUH), it established after the demise of  
 124 Holy Prophet (PBUH). Religious scholars who came in Subcontinent for the preaching of Islam established Sufi  
 125 orders. Sufi orders can be traced in Shiea, Sunni and other religious groups. The word "Sufi" originate from the  
 126 term of "Suf" which means "simple woolen cloaks." The real Sufis are basically mystics, people who followed a  
 127 pious type of Islam and they believed that a direct and personal relation with "Allah" can be achieved through  
 128 meditation ??Webster,2000). Sufis not only played an important role in the preaching of Islam in Eastern Asia  
 129 but also in central Africa. In every corner of the world, Sufis are found. Sufis are the Muslims who represent  
 130 the spiritual proportions of Islam. They are sometimes described as mystics of Islam. Basically a Sufi saint in  
 131 any religion is equal to a Sufi saint in any other religion because they are motivated by the same Divine Source.  
 132 Sufi doctrines contains many elements that go beyond the teachings of Prophet Muhammad (PBUH).Islam is an  
 133 external structure in which the individual exists while the internal search for enlightenment belongs to a realm  
 134 of Sufi knowledge. Sufis became integrated and important central part of Islamic culture and society. In the  
 135 context of Sufism, district Jhang is so rich and Sufi Saints played an important role in the preaching of Islam in  
 136 Jhang. People of Jhang have great believe on the Sufi Saints, but at present , predecessors of these shrines are  
 not true representative of Sufism and the teachings of their ancestors. <sup>1 2</sup>

## 1

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

Figure 1: Table 1 :

## 7 CONCLUSION

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2

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

Figure 2: Table 2 :

3

the lifestyle of their peer	Frequency	Percentage
Peer's lifestyle		
Traditional	12	8.0
Modern	138	92.0
Total	150	100.0

Figure 3: Table 3 :

4

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

Figure 4: Table 4 :

5

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

Figure 5: Table 5 :

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