Volume 13 Issue 36
Originally issued as C5



Global Journal of human social science
Sociology & Culture
Volume 13 Issue 5 Version 1.0 Year 2013
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

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

By Rashid Menhas, Saira Akhtar & Norina Jabeen
University of Agriculture Faisalabad, Pakistan

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

Keywords : *Shrines, Sufi Saints, Religious Values, Materialistic, Miracles, Jhang, Sultan's, Wove's*

GJHSS-C Classification : *FOR Code: 160809*



Strictly as per the compliance and regulations of :



© 2013. Rashid Menhas, Saira Akhtar & Norina Jabeen. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http:// creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

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

Rashid Menhas [α], Saira Akhtar [σ] & Norina Jabeen [ρ]

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

Keywords : Shrines, Sufi Saints, Religious Values, Materialistic, Miracles, Jhang, Sultan's, Wove's.

I. Introduction

Sufism 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 13th century, Islam spread through Sufis in Indo-Pak. They follow the path of love. According to the Sufis, through love everything can be achieved. They mainly focused on "Oneness of Allah" in their teachings. Before Islam, people worship gods and they have believed on them. The Sufis change their mind and heart with their teachings which based upon true love. Avery (2004)

II. Review of Literature

Stoddart (1986) said that Sufis are mystical personalities of Allah. They believe that Muhammad (PBUH) has said every verse of Quranic has an inner side and an outsider. Sufis are believed on the quest of Haqiqa. Haqiqa is known as inner reality and inner truth. Sufis described that Haqiqa is heart of Islamic revelation. They followed the approach of love, brotherhood and harmony in the preaching of Islam.

Witteveen (1997) said that the Sufis are not a cultural group; they are Spiritual group and found in the Islamic world. According to xthe spiritua school of thinking, knowledge and awareness can bring about in the soul by spiritual practices. Orthodox Islam holds that one can attain true

Author α : Rural Sociology Department University of Agriculture Faisalabad. E-mail : rashidminhas790@gmail.com
Author σ : Associate Professor, Rural Sociology Department University of Agriculture Faisalabad.
Author ρ : M.Phil Scholar Rural Sociology Rural Sociology Department University of Agriculture Faisalabad.

© 2013 Global Journals Inc. (US)

knowledge and awareness through the acts of worship that present in the Quran and Sunnah. Sufis are believed that their teachers are also a foundation for legislation in worship because they would order them to carry out acts of worship that have no origin in either the Quran or the Sunnah.

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

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

Chittick (2007) conducted a research on "Sufis way of preaching Islam" and concludes that they preach Islam in Sufi way. The Sufi way consists of four stages. The first stage involves learning the goodness and moral values of all religions which are accomplished by studying Islam. Non Islamic Sufis rely on other religions or the writings of Sufi saints to set up the foundations of morals and principles. The second stage is the path of Sufism which is focus on the inner practices of worship and in third and fourth stage experiencing God within spiritual position of Sufism. Sufi saints have deep influence on Religion, culture and social affairs. Mostly people get religious guidance from their peers.

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

III. Objectives of the Study

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

IV. Methodological Issues

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

Hazret Sultan Bahu (RA)	Hazret Rodu Sultan (RA)	Hazret Maghi Sultan (RA)	Hazret Hathiwan Sultan (RA)	Hazret Mahably Sultan (RA)
30	30	30	30	30
	150			

V. Results and Discussions

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

Table 1 : Distribution of the respondents according to their faith on Sultans

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

Table 1 indicates that about one-third i.e., 33.3 percent of the respondents reported that their

© 2013 Global Journals Inc. (US)

Peer/Sultan had a religious personality, 18.0 percent of them told that their Sultan had Miracal personality and 38.7 percent of the respondents said they had faith on Sultan because their elders had faith on them. Whereas 10.0 percent of the respondents told that the Sultan is a part of religion. Trimingham (1998) said that Sufi saints are religious personalities and people of Jhang believe on them due to religious personalities and miracle personalities.

Table 2 : Distribution of the respondents according to which characteristics of their sultan impressed them

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

Table 2 indicates that 36.0 percent of the respondents reported that their Peer had Islamic characteristics so they choose them, while a major proportion i.e., 48.0 percent of the respondents said that their Peers' good behaviour impressed them and 16.0 percent of the respondents told that their Peers' behaviour and Islamic characteristics impressed them, so they choose him. Stoddart (1986) said that Sufis are mystical personalities of Allah and people impress their miracle and religious personalities. Berry (2002) concluded that Sufis preach Islam through good behaviour and spiritual.They love people without any difference.

Table 3 : Distribution of the respondents according to the lifestyle of their peer

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

Table 3 shows the lifestyle of the peer. Only 8.0 percent of the respondents reported that their peer's had traditional lifestyle and a huge majority i.e., 92.0 percent of the respondents told that their peer's had modern lifestyle.

Table 4 : Distribution of the respondents according to the type of preaching's of their peer

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

Table 4 reflects that about one-third i.e., 32.0 percent of the respondents reported that their Peers provided Islamic teaching, while less than one-third i.e., 31.3 percent of the respondents told that their Peer provided their own teaching and 36.7 percent of them told that their Peer provided both types of preaching i.e., Islamic and their own teaching. Ghazali (1972) said that Sufis teachings based upon pure love of heart and soul and they love every one without any discrimination. They are free from national prejudice.

Table 5 : Distribution of the respondents according to their peer's guidance about the matters of life

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

Table 5 depicts that about one-fourth i.e., 25.3 percent of the respondents reported that their Peer provided them religious guidance, while only one respondent said that their peer provided them political guidance and 14.7 percent of them told that their peer provided them guidance on social matter and a majority of the respondents i.e., 59.3 percent said that their peer provided guidance on religious and social matters. Chittick (2007) said that Sufi saints have deep influence on Religion, culture and social affairs. Mostly people get religious guidance from their peers.

VI. Conclusion

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

© 2013 Global Journals Inc. (US)

which the individual exists while the internal search for enlightenment belongs to a realm of Sufi knowledge. Sufis became integrated and important central part of Islamic culture and society. In the context of Sufism, district Jhang is so rich and Sufi Saints played an important role in the preaching of Islam in 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.

References Références Referencias

1. Annemarie, S. (1975). "Mystical dimensions of Islam". Chapell Hill Uni. Of North Carolina.
2. Avery, S. (2004). "A psychology of early Sufis". Routledge Curzon New York.
3. Berry, D. (2002). "Sufis way of preaching Islam". University of Georgia. "Virtual center for the interdisciplinary studies of the Islamic world." www.uga.edu/Islam
4. Buhler, F. (1998). "Sufi Heirs of the Prophet". University of South Carolina press.
5. Dixon, L. &. (1957). "Sociology". International Student edition by McGraw Hill Company. New York, USA.
6. Emin, M. (2008). Laws of the Heart: A Practice Introduction to the Sufi Path. Shifa Publishers.
7. Ghazali, A. (1972). "The Revival of Religious Science". Sufi Publishing Co. Tarndom, Surrey.
8. Khan, M. 2. (2003). "Encyclopedia of Sufism and studies of Muhgal. Pub. New Dehli, 3.
9. Kirmani, S. (2000). "Biography of Hazret Sultan Bahu." Pub. Alkarim Market Urdu Bazar Lahore.
10. Stoddart, W. (1986). "Sufism in the mystical doctrines and method of Islam". Pub. Pargon house New York.
11. Trimingham, J. (1998). "The Sufi Orders in Islam". Oxford University press, New York ISSBN.
12. Witteveen, H. (1997). "The American Heritage Dictionary of English Language". Fourth Edition, Houghton Company. U.S.A.7. "Universal Sufism".
13. Zubari, B. (2002). "History of Jhang". Pub. Jhang Literary Academy Jhang Sadar.

© 2013 Global Journals Inc. (US)