

Socio-economic and Cultural Impact of Sufi Shrines: A Case Study of Mitthan Kot

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Abstract

Sufi shrines are in plenty in Pakistan having colossal impacts on economic, cultural and social aspects. In the rural areas of Pakistan, poor, uneducated people are largely influenced by Sajjada Nasheen. This study aims to investigate the socio-economic and cultural influences of Sufi shrines in rural areas of Mitthan Kot (Upper Indus Basin). This study follows the qualitative research strategy by employing in-depth interviews from different stakeholders. Thematic analysis has been used to analyze the data. The findings of this study show that the local community is connected to shrines with desperate facts. Many peoples are employed in vicinity of shrines in multiple jobs like garments shops, catering services, transport and boost up the local as well as national economy. In same fashion people also enjoy cultural festivals like Urs and Meela which is a great source of the spiritual happiness and social entertainment. Besides all of this, Various medical facilities like free eye camp, and literacy conventions also play vital role in the betterment of poor people. So there is dire need for further development and regulation in functioning of shrines in order to make the use of giving's at shrines more effectively.

Keywords: *Sufi shrines, Religion, Mitthan Kot, Upper Indus Basin, Meela, Urs, Sajjada Nasheen.*

1. Introduction

Sufism is strongly associated with the history of Islam in the South Asia. Sufism entails specific group of beliefs and practices in Islam which focus on spiritual and personal elements of Islam. There are two main expressions of Sufism in the South Asia. These are Sukr and Sobriety. The followers of Sukr are Sunni Barelvis and the followers of Sobriety are the Sunni Deobandis. The followers of Sufi shrines are mostly the Sunni Barelvis (Epping, 2013). Shrines are deeply linked to culture, social and economic aspects of people. Pirs have power as a religious mediator because their followers think that Pir is the closest to God. Sufi shrines are largely found in Pakistan; mostly people are followers of these shrines. Pir and their Shrines have a powerful role in Pakistan's economic and political development. In the election of 1973 Pir and Shrine secure the victory (Epping, 2013). Ayub Khan (President of Pakistan from 1958 to 1969), Zulfikar Ali Bhutto (President of Pakistan from 1971 to 1973, and Prime Minister from 1973 to

1979) and General Zia-ul-Haq were the followers of Pirs and it is also well documented that they have become President through the help of Pirs and Shrines (Epping, 2013). In 20th-century shrine system was considered as a source of political authority. The government considers shrines as the center of political power, like in Zulfiqar Ali Bhutto era government officials contribute in shrine rituals. In Pakistan mostly powerful politicians are from Pirs lineage such as Syed Yusuf Raza Gilani, Makhdoom Amin Fahim, and foreign minister Syed Mahmood Qureshi, among others (Epping, 2013).

In case of rural Punjab, many people follow Sufi shrines and they also travel to other saints of Pakistan. These shrines affect their social, economic and cultural lives. They visit shrines to pray and fulfill their needs because they think that the buried saint is closer to Allah. They offer both cash and kind to the shrine that helps the hereditary administrator (Sajjada Nasheen) to gain more power in society (Malik & Mirza, 2015).

A few studies discuss the role of Sufi shrine in urban context and some of the studies discuss in rural context. Mostly studies have focused on shrines influencing in the local context, because as compared to urban people local people are more followers of shrine (Boivin, 2002; Hassan & Kamal, 2010).

The locale of my study is rural area of Mitthan Kot, in which mostly people are illiterate who follow the order of their Pirs. For them Pir is everything and solves all their problems. Some people from this society, who have well-rounded knowledge about religion and are literate, migrated to urban areas; they also have faith on Pir but not like rural people who have firm faith on Pir. Poor villagers visit shrine to fulfill their needs; they have different problems in life like employment, health and children. They give nazrana for shrine in different forms such as cash or animals. From revenues, caretaker of the shrine (Sajjada Nasheen) gets direct benefit, and uses poor people for their own benefit. He plays role in politics due to villagers' support. Followers have blind faith on Sajjada Nasheen.

Through this research I intend to explain that how Sufi shrine influence local community (not only the followers but also non-followers in the context of my research locale). My research problem is to explain the economy affected by Sufi shrine. This study will also investigate that, what are the effects of instrumentalizing these resources for the local community at large.

Religion is "the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary, and a concern that in itself provides the answer to the question of the meaning of our existence (Tillich, 1963). Religion is everything in all societies. In Pakistani context being a Muslim religion is necessary for all fields of life. In my research, religion plays a vital role; according to my locale for poor people religion is more important than their lives. So they follow Sufi Shrine as they believe that Sufi shrine is the only source for them when it comes to satiating their religious and spiritual needs.

Sajjada Nasheen is the caretaker of any Sufi Shrine. He empowers to deal with spiritual offices and responsibilities (Troll, 1989). In my study Sajjada Nasheen is the focal person which is the caretaker of the Sufi Shrine.

Sufi Shrine is a holy place because of its associations with a divinity or a sacred person (Pirani, Papadopoulos, Foster, Leavey, & Culture, 2008). Sufi Shrine is the holy place because it is linked with buried Sufi. My research is also based on Sufi Shrine and its value is associated with the followers.

Culture is the Knowledge (Belief, Moral, Law and custom) that acquired by a person as a member of society to interpret experiences and generate behavior (Mackellar & Management, 2013). In my research context culture is Urs, Meela, Qawali and some other festivals of shrine.

2. REVIEW OF LITERATURE

Marxist has examined the links between economic, political and ideological class power. According to different Marxists approaches power mainly in social relation for production to control over state and then logically in heart and mind. Marxist introduces the limitation of power during exercise from one class to another. Marxists were interested in power as capacities and focus on capacities organized as a social relation. These social relations involve long-term relations. Here best example is Hegel's master-slave conflict in which the master depends on slave and slave depends on the master. According to Marx labor selling power for capital and capital depend on buyers so there is a positive relationship between them. Capacities to exercise power depend on their actualization on specific conditions (Barrow, 1993; Gramsci & Wishar, 1971; Mulloy & Moore, 1957; Offe, 1984). Marxism differs from others analysis of power because of its main focus on class power. It cannot focus on only one class; it focuses on the whole society. Marxists believe political or ethical domination originate less or more from economic domination, other stress complexity of relations among these three class methods of domination. Through Political revolution that the current design of class dominance will be defeated. The state is responsible for preserving the overall construction of class domination and social consistency, without which capitalisms contradictions cause revolutionary crises (Bridges & Society, 1974; Jessop & philosophy, 2005).

Marxism is premised on the different modes of production. A mode of production includes a specific combination of forces and social relations of production. Forces of production include raw materials, means of production, a division of labor for production, and the relation between producers and means of production. Social relations of production include the distribution of production, productive activities, and means of production. Some Marxist stress the power relations fixed in the organization of labor development. Marxist studies the overall production process and its articulation to another part of the circuit of capital. Different modes of economic growth are related to different forms of power, for example, a virtuous circle of mass production and mass consumption is closed economies (Bridges & Society, 1974).

Marxist political role begins with state and its role for securing condition of economic class power. The state is responsible for market growth and its failure. The economic and political struggle between capital necessities is very necessary for collective interest. Marxist says that if the state only secures the social consistency and institutional combination, will be benefited for extra economic condition and secured capital. There are three main approaches to the state: intuitionist, structuralist and strategic-relational. Intuitionist says the modern state as a state of capital (Barrow, 1993; Jessop & philosophy, 2005; Mulloy & Moore, 1957). Ralph Miliband state that the dominant class of society is that class which owns and regulate means of production, and uses economic power and state instruments to control over society. Structuralist says that the state is capitalist because it characteristically capitalist and work on the behalf of capital. They also say that the modern state is that which organize capital and disorder the class work. State direct control means of production means that its revenue depends on strong private sectors (Miliband, 1969). The strategic-relational approach used by Nicos Poulantzas which means that capital is not a thing but is a social relation to suggesting state as the social relation. Marx showed how sustained reproduction form of material and institutional form of capital showed the relation between change in capital and economic class struggle. The idea is that state social relation is important theoretically and politically, the state is by no means a class-neutral instrumentation. According to Marx and Engels the German ideology that the dominant class of any age is the ideas of governing class and related this phenomenon over the means of intellectual production (Bridges & Society, 1974). In the late nineteenth century, Marx interest in the methods and modalities of ideological class domination increase stronger with democratic government and mass politics. An Italian Communist (Gramsci & Wishar, 1971).

Antonio Gramsci developed a different approach to the analysis of class power. His main concern was to develop an independent Marxist science of politics in capitalist societies, to make a difference between state and politics. He identified that the state in its narrow sense with people, government formal decision-making procedures and its policies. Gramsci defined the state as the whole complex of theoretical and complex activities in which power class maintains its dominance. He said that the state always based on variable combinations of force and harmony. One of his key arguments is the need in the advanced capitalist equalities for a long-term war of position. If power gets early then this would be sharp but a shorter process (Gramsci & Wishar, 1971).

The relation between economic, social and ideological domination can be measured in terms of domination and the policies that help to undermine this selectivity's. The particular form of state privilege some policies over others, this type of state will be more accessible to some powers. According to Gramsci, there was a mutual relationship between the economic base and its politico moral structure. He studied this problem in terms of structure and superstructure through specific intellectual, moral and political follows (Gramsci & Wishar, 1971). Ethico-political not only co-constitutes economic constructions but also provides them with their rational and strength. Ethico-political is that in which ethics and politics both are involved. Such a mutual relationship occurs between base and superstructure. He introduced the concept of power bloc and hegemonic bloc to examine the associations among dominant classes. The concept of hegemonic bloc

means the historical harmony not of construction but of social forces. He also emphasized the need for a significant economic nucleus for long-term domination and assessed to build a willing power which ignored economic realities.

The main reason to study development is to expand the economy rather than society or culture. To improve all these factors economic anthropology introduced the concept of political economy. Political economy intersects with development thinking for a comprehensive understanding of this articulation. Economic anthropologists adopt political economy as a process in which social, political, economic and cultural factors are mixed. The impact of capitalism and its socio-economic significances has two consequences, first it emphasis on micro level to include a method of historian and second it saves anthropology from fate assigned (Wolf, 1969). In the form of the political economy many conventional disciplinary boundaries are highly random especially sociology of development. The various forms of neo-Marxist thinking on development and highpoint of French Marxist anthropology had great effects for the modification of theory on that field (Clammer, 1978; Seddon, 1978). Anthropology is a major factor in explaining the relationships between economic anthropology and development. To involve anthropology in social development means to reduce the costs of economic improvement. Simple is that economic anthropology is not a tool of development planner but it is a tool for socio-cultural significances of economic change.

The difference between old and new anthropology is that new anthropology has a connection with new structuralism. To understand the value of economic anthropology and Marxism source of anthropology, there is a need to understand its nature and condition. Transaction of goods is temporary in social relationships because of social relation exerts governance. Preoccupation with the instrument of distribution and production is the main feature of the classical or liberal situation. It contains several elements first is the economics of gifts and the role of gifts. A second element is that material dimension of the economy lies in the communications that contain express and modification. Primitive economic behavior is an aspect of relationship behavior different from capitalist production and market connections. Class relations are characterized only by capitalism. In primitive society, exploitation does not occur within the productive situations. In a primitive exchange economy, the capacity of the economy is limited, so surplus does not occur. Any kind of asset is capital (Hill & Polly, 1986) and any transfer of goods are exchanges (Sahlins, 1965). Anthropology is itself a historical science because it always lies in history from every prospect. The most associated with primitive society is that major impact of the relations between different patterns of productive forces within any given society which they are part. The notion of exploitation is related to a concept of mode of production and connects with ideas of relationships between means of production. The idea of surplus is obscured and people think that there is a connection between the existences of surplus. This increases the problems of distribution. In social production, a class is defined by functions of its member.

The relationships between Metropolis or neo-colonial satellites are lies between modes of production within pre- or non-capitalist economic systems. Economic anthropology has been subjected through its concepts from classical to an anthropological sphere.

There are some following positions of economic anthropology. First, there is a difference between primitive society and economic anthropology. Second, there is a suggestion about economic problems. The third social system only achieved when social system achieved by the particular economic system.

Role of material things is basic to every economy and there is a relationship between the social system and economic system. Firth's says that anthropology is a comparative study that makes its problem important. The evidence of gross root economic system is clear. The choice in use of the resource is a variety of behavior over human economic systems. Firth says that in every society people face the same problem, like how to use their resources. Economic anthropology studies this thing that how men solve these problems. Primitive economics forms a relationship that how people allocate and produces resources. This relationship works as a system of social involvements that usually found in industrial societies. Anthropologist recognizing that much learned from other disciplines and those disciplines developed themselves. Economic anthropology must develop their own concepts for the sake of their own needs. Primitive economic organizations are those, in which competition for status separate subsistence level. So Frank needs variation for the decomposition of pre capitalists. Whole book reference (Clammer, 1978).

According to (Hassan & Kamal, 2010), the annual ceremony of Urs is the big source of income for Sajjada Nasheen. The followers earning high income give more at shrine as compared to lower income and the well-educated give less at shrine as compared to people having low education. According to (Kottak, 2015), many religions focus on their shrines and other sacred places, where followers perform rituals. According to (Platteau, 2011), Sufi shrines in Pakistan are common places for celebrating rituals for their religious satisfaction. Over the last period's government involve in shrines and also collect income giving from visitors for shrines. People who come to shrines think that their all problems are due to cut from religion, so they think Sufi is more close to Allah, he helped him to resolve their problems. In Punjab and Baluchistan people donate due to fear of God and religious satisfaction, while in KPK people donate due to affordability. This study shows that people follow their religious sects or may be cultural background; there is not a single reason behind this.

There are many things that affect the behavior of people like a place of residence, earning an education. In the visitor of shrines mostly people are less educated and poor. There are few household issues giving at shrines but individual character and education also matter. It is generally thought that household with high income devotes much as compared to low income. But sometimes this perception proves wrong because poor people much giving as compared to rich people. Education is also an important factor like income. In this regard, it is suggested that people (less educated) having less opportunity and also faces many social problems more visiting to shrines to solve their problems. Another view is that to increase the level of job or income educated people to visit shrines. These two perceptions are based on survey data given by different household. In rural areas, people are less educated and have low income as compared to urban areas. They face many problems like socioeconomic so they visit mostly at a shrine to solve their problems. In

the form of donation, a cash donation is so important that mostly giving by Punjab. Another fact to visit shrines is the personal beliefs of people and motivation to solve problems. In all giving regard ministry of religions and Auqaf work at shrines but not all shrines only registered shrines. For the social welfare of people's, it is important to register all shrines and having the complete record of visitors and giving by them. This is also better for community development and shrines development. Residential status also matters to visit and giving at a shrine. Urban residential are mostly educated and having a good income to they visit less as compared to rural residential. Another reason is that shrines are usually located in rural areas and rural people attached spiritually and ritually with shrines. Reference of article is (Yusuf, 2020).

3. Research Methodology

Methodology refers to responding research questions in a logical way and in order to do that a well-framed research design is important to design as explained in the forthcoming text. Before explaining that, it is important to signify the study's research strategy/approach which in my case is qualitative. My research is narrative-driven and has focused on qualitative experiences, and makes use of qualitative data to explain the role of Sufi Shrine in local community. Hence, qualitative research seems to be the more appropriate choice of research strategy for the current research (Becker, Bryman, & Ferguson, 2012).

Research design provides a framework for the data collection and for the analysis of that data. It shows the dimensions of the research process. It includes the connection between variables; generalize the large group of data and appreciation of social phenomena and their interconnection (Becker et al., 2012). I have used case study design in the current research in which I have focused on single case study. There are different types of case study research designs such as explanatory, descriptive, or exploratory. I have chosen descriptive research design for the purpose of current research.

Rapport Building is a technique hinges on building relationships with the researcher's study subjects to smooth research process which entails conducting interviews and carrying out observational studies. As a resident of Kot Mitthan, I have used my personal affiliations with people relevant for the current research to elicit data on various themes or dimensions that are relevant for the current research. I have used this technique throughout my research process.

Interviews was defined as the conversational method of data elicitation, in the forthcoming text has been mentioned the interview types which were used for the current study. The researcher used unstructured interviews to extract data from UDCs the reason being that these interviews are conducted when uninterrupted, detailed and contextual data is needed from study subjects. In these interviews, the frequency and flow of questions are kept free, the researcher's positionality is also fluid and the type of questions is also open-ended. One of the types of unstructured interviews is narrative which I had conducted from UDCs (Camic, 2021) defines narratives as stories that give detailed accounts of events.

Semi-structured Interview was conducted from UDCs. These interviews are conducted with information-rich cases using both closed- and open-ended questions. The use of prompts and probes is also common while conducting this interview. These interviews are also effective for extracting data from UDCs who cannot meet more than once or who have limited time to elicit data.

Observation was used as a technique throughout my field work. I have gain data on how and why poor people value and give money to Shrine and Sajjada Naheen, especially on specific days of shrine events such as on Fridays and Sundays.

Sampling for the current research I have used both probability and non-probability sampling techniques. In the former the sample chosen is representative and in later the sample chosen is relevant.

4. Results and Discussions

According to (Hassan & Kamal, 2010), the annual ceremony of Urs is the big source of income for Sajjada Nasheen. The followers earning high income give more at shrine as compared to lower income and the well-educated give less at shrine as compared to people having low education.

The summary of interviews conducted in this research reveals that the shrine feeds the whole Mitthan Kot city. After the completion of Benazir Bridge, many people are doing different jobs in the shrine and have different shops near shrine because number of followers and visitors has increased on daily basis. The data also reveal that department of Auqaf and Sajjada Nasheen are reaping economic benefits spending nothing on shrine's development. Poor people help in langar and also give Nazrana to Sajjada Nasheen. The Sajjada Nasheen also receive financial assistance for langar and shrine from different donors but nothing is being spent on people. Respondents also shared that the manager of Auqaf enjoys nazrana given by people with the help of Pir and also enjoys the rents of shops and income of other assets of shrine. On each Friday money is poured into the shrine in different forms by the visitors. The rent of shops is high due to this reason prices are also very high. Now, Koreja family is in power and is enjoying luxurious life being over-confident that people will always be with them due to family's association with the shrine.

4.1. Giving at Shrine

All the following quotes state the fact that visitors incur expenditures within the premises of shrine benefitting the Sajjada Nasheen and Auqaf. In order to accrue benefits from people there are different channels within a well as outside the premises of shrine (in the form of shops selling religious commodities, box to offer money, or Nazrana offered by the visitors).

In the langar system of the shrine, different donors are involved. The main donor is the owner of Ashraf Sugar Mill (as stated earlier), who is the great follower of Khawaja Sahab. He has given a house to Sajjada Nasheen and also gives monlthly money for

langar. Hence capitalizing on people's emotive forces is one of the critical features of both supply and demand sides of those linked to the shrine in any capacity.

“When our wishes are fulfilled, we come here and give money or animal to Sajjada Nasheen or distributing rice according to our financial power”.

“Yes, we contribute into langar according to our financial power, through money, animal or wheat”.

“We do not give too much to Sajjada Nasheen but when we come we give some money to contribute into langar. Today we gave a goat to Sajjada Nasheen to offer Mannat”.

“We are poor people we just support in the season of wheat according to our power. All the things that we are having are due to Khawaja Sahab, we are nothing without him”.

“We do not know about family support, but when we visit shrine we put some money in the box or give money in the form of amulet”.

4.2. Employment

The quotes as stated by people during the survey explain in-detail about the market forces functioning in the market. Both on the supply and demand sides, buyers and sellers are active as shrine provides with ample economic opportunities for people to earn livelihood. For the powerful position holders such as Sajjada Nasheen's, politician and Auqaf, shrine is also an economically lucrative enterprise.

Benazir Bridge has great benefit for us. It creates job opportunity for the people of District Rajanapur and also eases access to market for agricultural products. This bridge is also beneficial for Auqaf and Sajjada Nasheen because a number of visitors increase due to [this] bridge. This is also beneficial for shopkeepers; they earn lot of money from visitors.

The more the followers increase the more we earn. Our shops run with followers. In real meaning, we are not only attached with shrine but also factories where we buy products from to sell within and outside the shrine premises.

Every product sold in the shops has religious importance. Followers buy products in the name of religion like most bought products are sweet items (cardamom and dates). The number of followers increases our product sales.

In the past, we charged high prices from visitors due to high rent asked by Auqaf and visitors visited in winters only. But now visitors come here whole year and we charge reasonable prices. The greater number of visitors also gives benefit to Auqaf and Sajjada Nasheen they also earn money like Nazrana etc.

4.3. Cultural Impacts

The local community also has the benefit of shrine, they earn money from this shrine; after the completion of Benazir Bridge, and five to six thousand people daily visit the

shrine. In the past, people only visited in winters but now people visit here during every season. At the time of Urs almost 6 to 7 lacs people visited in [just] three days and people earned a lot of money in these [three days].

Many visitors visit shrine every day, but the specific days are Monday and Friday. The most crowded day is Friday because people come from other cities for Friday prayers and festival of Qawali happens on every Friday in the shrine.

There are different small festivals arranged in the shrine by Auqaf department such as festivals of Qawali on Friday. But the big shrine festival is Urs which has been stopped due to issue between Sajjada Nasheen and Auqaf department. The Urs ceremony which used to be celebrated in shrine held on 6th, 7th and 8th Rabe us Sani each year. Spiritual practices performed at shrine are different.

In the Past, Government arranged the festival of Mila. That Mila was the source of income not only for Mitthan Kot people and also for many other people. We earned lot of money from Mila that we used to use for six months. When the Pirs became powerful they influenced festival of Mila due to personal interest. Government put a ban on Mila in Mitthan Kot. Since last two to three years Sajjada Nasheen has also changed the rule of Nazrana, they said to follower to give the Nazrana double otherwise we cannot accept it. If you give one animal or ten thousand etc. every year, now you give double to this amount.

Shrine is the only source of income for Khwajgan; they do not have any other source of income. Through shrine now they have other source of income that is politics. There are both girls and boy's colleges, a hospital, but lack of staff due to personal interest of Sajjada Nasheen and feudal. People are satisfied because they do not say anything about Pir and feudal. If someone says against them, he will face many hurdles in his life. In 2010 flood, different non-governmental organizations and government gave a lot of money and other things for poor people and for the development of shrine, but Pir and feudal have used this money for their personal benefit and they don't bother to spend a single rupee on poor people.

4.4. Benefits attributed to Sajjada Nasheen

Despite having access over resources which the sajjada Nasheen accrue from Auqaf, visitors, followers, governmental and non-governmental sources, the amounts have rarely been allocated to where they belong. The power over resources has rarely been translated into power to and power into for meeting the communal practical or strategic needs.

At this time Sajjada Nasheen himself is in power because he is the president of international ulama e mashaikh. People of Mitthan Kot are very disappointed from Sajjada Nasheen's family, they only respect shrine. Local communities that are followers of Khawaja Sahab are the main source of Pir power.

The respondents talk us through the fact that despite holding economic power, the Sajjada Nasheen have not met the promises and they feel disappointed over their dismal

performance and that they respect shrine for its religious history and emotional connection with the saint.

If the Sajjada Nasheen wants to have a successful political career, then at least shrine must not be used a coil. Rather, they should do well for community.

5. Conclusion

This study identifies how Sajjada Nasheen used Sufi Shrine for their financial benefits. This is the policy failure and also the failure of the check and balance of the Auqaf department. The data also revealed about the festivals of shrine. There are different small festivals arranged in the shrine by Auqaf department such as festivals of Qawali on Fridays. But the big shrine festival is Urs which has been stopped due to issue between Sajjada Nasheen and Auqaf department.

The Urs ceremony which used to be celebrated in shrine held on 6th, 7th and 8th Rabe us Sani each year. Many visitors visit shrine every day, but the specific days are Monday and Friday. The most crowded day is Friday because people come from other cities for Friday prayers and festival of Qawali happens on every Friday in the shrine. One respondent stated that in the past government arranged Mila in the shrine for three days and in these three days many followers used to pay visit. The shopkeepers used to earn almost six month's income in these three days. But due to issues of Khwajgan (explained in the next section) with Auqaf, Auqaf can no longer arrange mela festival in the festival. Spiritual practices performed at shrine are different. Some people visit the shrine in the quest of curing illness for instance one respondent shared of spending nine nights in the shrine for curing illness. Some came for marriage, some came for children and some came for poverty reduction. The water of pool in the shrine is used to cure diseases. People also get amulet (taveez) for different purposes. People visit the shrine when they are facing an issue for which remedy is required. The shrine of Khawaja Sahab is very important for the entire region. People visit shrine when they are face issue to solve those issues through spiritual practices. After the completion of Benazir Bridge, a number of visitors have increased at the shrine. Many people are engaged in different jobs through this shrine. Followers of Khawaja Sahab are not only Muslims but also non-Muslims who visit shrine. This Shrine is not only famous in Pakistan but also in different countries due to Khawaja Sahab. Shrine of Mitthan Kot is the identity of city Mitthan Kot and whole district Rajanpur as shared by one respondent.

The data from (Pirani et al., 2008) show that Sufi Shrine is a sacred place due to the buried sacred person. My findings show the same result that a Sufi shrine is a sacred place. The buried Sufi Hazrat Khawaja Ghulam Farid was a great Sufi. He always gives the teachings of love and peace. After Khawaja Sahab, the shrine is under the caretaking of Khawaja Moeen ud Din. Now he is the caretaker of Shrine.

The data about Sajjada Nasheen from (Rehman & Society, 2017) shows that Sajjada Nasheen is the spiritual authority and caretaker of Sufi Shrine. He educates religious and spiritual teachings. My findings are the opposite, according to my findings Sajjada Nasheen is the caretaker of Sufi Shrine but he only gets benefit from Shrine. Sajjada Nasheen is enjoying political power and financial benefit from Shrine. When we talk

about religious and spiritual education, Sajjada Nasheen stops the education process in the Shrine. Due to Sajjada Nasheen, the number of visitors decreases day by day in the Shrine, because they also get benefit from visitors.

These Sajjada Nasheen's are connected with social groups to get power. Social groups perform different activities in the Shrine. The data from Rehman about spiritual practices performed by social groups show that followers perform spiritual practices to manage their daily lives according to religion and society. People also perform spiritual practices to solve problems such as health, poverty, and marriage, etc. My finding shows the same result that people perform spiritual practices for different problems according to religion and society. Some people spend 9 nights at the shrine for illness, some drinking water from the pool to get freedom from different diseases, some get amulet from Pir Sahab for different purposes and many other practices. But the main problem in my locale is that sajjada Nasheen engaged with people through these practices to get benefit from followers. In this regard, my findings are opposite to the findings of Rehman.

6. Recommendations

Government needs to restrict and monitor the role of Sajjada Nasheen in the Shrine in order to restrain them getting the financial benefits from shrine. The religious education of people also needs to be redefined by the government so that the influence of Sajjada Nasheen in local community should decrease. In addition, government should improve the transparency of law enforcement agencies to diminish the power of Sajjada Nasheen. One of the benefits of the decline in the power of Sajjada Nasheen would be that people can also elect the one they want to be elected. Lastly, government ought to make sure the accountability of Auqaf department in order to earn revenues and for the development of shrines.

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