

SUFI MUSIC, RITUAL, AND COMMUNITY: EXPLORING THE ENDURING ALLURE OF THE BABA SYED NOOR SHAH WALI SHRINE IN FAISALABAD

¹DR. FAYYAZ HUSSAIN, ²DR FARZANDA ASLAM, ³TANZEELA ARSHAAD

⁴SHABANA YASIN, ⁵TAYYIBA, ⁶AQSA ARSHAD

¹Assistant Professor, Incharge, Department of Punjabi, Government College University Faisalabad. (drfayyazhussain@gcuf.edu.pk)

²Lecturer, Department of History, Lahore College for Women University Lahore, Pakistan. (farzandaatif@gmail.com)

³M.Phil Scholar, Department of Pakistan Studies, Government College University Faisalabad, Pakistan. (tanzeelasialtanzeelasial@gmail.com) (Correspondence)

⁴Associate Professor, Department of History, Government Graduate College for Women Baghbanpura, Lahore Pakistan. (misshabanayasin@gmail.com)⁵

⁵ Department of Punjabi, Government Associate College for Woman 215RB Jarawala Road Faisalabad, Pakistan. (tayyibaatif101@gmail.com)

⁶Lecture (BPS ,Bs Punjabi, Department of Punjabi, Government College University Faisalabad. (aqsaarshad044@gmail.com)

Abstract

The Baba Syed Noor Shah Wali Shrine in Faisalabad, Pakistan, was the subject of this research because of its relevance to modern religious and societal issues. With a qualitative case study technique, the research was carried out. The data was gathered via conducting interviews with authorities, shrine caretakers, and devotees, as well as by reviewing secondary sources such as historical records and academic papers. On-site observations of the shrine rituals were also part of the data collecting process. Along with the idea of pilgrimage and shrine culture, the study drew on Sufism, which places an emphasis on love, a personal relationship with the holy, and the function of music. Interviews, secondary sources, and first-hand observations were all used to compile the data. Finding commonalities and trends in the data will be the goal of the thematic analysis. The research shows that the shrine is important for more than just pilgrimage; it is also a place of spiritual connection, a Sufi musical tradition (Mehfil-e-Sama), a place to develop communities and provide social assistance (Langar and Milk Sabeel), and a possible meeting place for official Islamic and Sufi rituals. The role of the Punjab Auqaf and Religious Affairs Department prompts enquiries on the relationship between established norms and indigenous customs. The social, theological, and cultural importance of Sufi shrines in modern Pakistan is better understood thanks to this study.

Keywords: sufism, shrine culture, pilgrimage, Baba Syed Noor Shah Wali Shrine, Mehfil-e-Sama, Langar, Milk Sabeel, Faisalabad, Pakista

INTRODUCTION

The South Asian theological and cultural environment has been profoundly influenced by Sufism, the mystical branch of Islam, for many centuries (Schimmel, 2003). A distinct Islamic expression that went beyond strict legal interpretations, Sufism was defined by a focus on divine love, individual spiritual experiences, and music (Sanyal, 2015). As places of worship, pilgrimage, and the passing on of Sufi traditions, Sufi shrines sprung up in the wake of the veneration of saints and mystics (Basu, 2015). By dissecting the Baba Syed Noor Shah Wali Shrine in Faisalabad, Pakistan, this research delves into the relevance of Sufism there. The vibrant city of Faisalabad in Punjab province is proud of its long history of Sufism. Numerous shrines, such as the Baba Syed Noor Shah Wali Shrine, attest to the pervasive impact of Sufism in the area. Qawwals (Sufi singers) play devotional music during the annual Mehfil-e-Sama, an event that the shrine has been organising for many years. Large numbers of



worshippers attend these events, which demonstrate the shrine's significance as a place of worship and community.

Although Sufism is clearly important in Faisalabad, nothing is known about its modern relevance or the function of shrines like Baba Syed Noor Shah Wali. There is a lack of research on the precise ways in which modern urban centers like Faisalabad preserve and practice Sufi traditions and practices, even though there have been academic studies on the historical evolution of Sufism in South Asia (Schimmel, 2003). Using the Baba Syed Noor Shah Wali Shrine as an example, this study intends to fill that need. Examining the shrine's past, the Sufi activities that took place there, and its current social and religious importance, this research aims to provide light on the complex reasons why Sufism continues to be popular in Faisalabad.

Problem Statement

The impact of Sufism on the cultural and religious environment of Faisalabad, Pakistan, is undeniable, as shown by the existence of many shrines such as the Baba Syed Noor Shah Wali Shrine. Nevertheless, despite its unquestionable importance, there is still a lack of complete knowledge about the current relevance of Sufism and the unique function of shrines in Faisalabad. Although there are academic publications on the historical progression of Sufism in South Asia, such as Schimmel's (2003), there is still a significant lack of knowledge on the actual experience and preservation of Sufi practices and traditions in modern metropolitan environments like Faisalabad. The absence of a thorough analysis of the individual shrine's function in the present-day setting restricts our comprehension of the continuing impact of Sufism on the followers' lives. This research aims to fill a significant need by specifically examining the Baba Syed Noor Shah Wali Shrine as a case study. This study seeks to provide light on the many ways in which Sufism continues to have an impact on the Faisalabad community. It will do this by analyzing the historical context of the shrine, the unique Sufi rituals followed there, and its present-day social and religious relevance.

Scope of the Study

This research takes a case study method, examining the impact of Sufism in Faisalabad via the Baba Syed Noor Shah Wali Shrine. The following goals are intended to be accomplished by this study's investigation of the shrine's past, the Sufi rituals that were seen there, and its modern relevance. Faisalabad is home to a shrine dedicated to the life and teachings of the great Sufi saint Baba Syed Noor Shah Wali. His impact in the area is deeply ingrained in the rich traditions of Sufism, both in his life and teachings. At the centre of the shrine's many Sufi activities is the Mehfil-e-Sama, a sacred assembly when devotional poetry and song are performed. By encouraging profound spiritual experiences and contemplation, this practice seeks to uplift the spirits of all who partake. A strong feeling of community among devotees is fostered by the shrine, which serves as a holy space for personal reflection and devotion. People from all walks of life gather here to worship Baba Syed Noor Shah Wali, and through community prayers, celebrations, and spiritual speeches they discover comfort, direction, and a feeling of connection. The purpose of this research is to add to our knowledge of the lasting impact of Sufism in Pakistan and Faisalabad in particular. This study endeavors to shed light on the practices and principles cultivated at the Baba Syed Noor Shah Wali Shrine in order to reveal the complex nature of Sufism and its lasting allure for many individuals within the community

Research Questions

This research aims to address the following enquiries by conducting a thorough examination of the Baba Syed Noor Shah Wali Shrine:

- 1) How has the Baba Syed Noor Shah Wali Shrine historically contributed to the development of Sufism in Punjab, Faisalabad?
- 2) What specific Sufi practices are observed at the shrine, with a particular focus on the tradition of Mehfil-e-Sama?
- 3) How does the continued significance of the Baba Syed Noor Shah Wali Shrine reflect the ongoing relevance of Sufism in Punjabi society today?



This research seeks to explore and analyze the impact of Sufism on Faisalabad, with the goal of enhancing our comprehension of its lasting influence. Additionally, it wants to contribute to our greater understanding of the preservation and practice of Sufi traditions in modern urban settings.

LITERATURE REVIEW

Throughout South Asia, Sufism has thrived for ages due to its centrality to music, personal spiritual encounters, and devotion to divine love (Ernst, 2007). As a distinct tradition from Islam's more dogmatic schools, Sufism encouraged a personal expression of religion that touched many (Johansson, 2010). The involvement of Sufi mystics and saints in spreading Islam across the area was crucial; they would often use local languages and customs to bring Islam to the public (Nalini, 2005).

The foundation for comprehending the many traditions and illustrious history of Sufism in South Asia was created by early research by academics such as Annemarie Schimmel (1975). She delves into the several Sufi schools, their leading members, and the impact they had on Islamic philosophy and practice in her writings. A more thorough comprehension of Sufism's modern significance, however, requires zeroing in on particular shrines and the function they play in modern urban contexts.

Theoretical Framework

This research explores the importance of Sufism in present-day Pakistan by using the Baba Syed Noor Shah Wali Shrine in Faisalabad as a case study. In order to comprehend the many aspects of the shrine and its rituals, this study utilizes two fundamental theoretical frameworks: Sufism and ideas pertaining to pilgrimage and shrine culture.

Sufism: A Path of Love and Divine Connection

Sufism, a facet of Islam that focuses on the mystical aspects, places importance on divine affection, individual spiritual encounters, and the profound influence of music (Sanyal, 2015). Sufism, in contrast to more legalistic interpretations of Islam, promotes a distinctive type of Islamic expression that goes beyond strict principles (Ernst, 2017). Sufi activities often use music, poetry, and rituals as means to foster a more profound communion with the divine (Schimmel, 1975). The fundamental principles of Sufism revolve on the notions of murid, which refers to a devoted follower or disciple, and pir, which signifies a spiritual mentor or guide (Johansson, 2010). Murids seek advice from pirs, who are thought to possess esoteric spiritual knowledge and wisdom acquired through their own quests for divine oneness. Sufi shrines, which are devoted to revered saints and mystics, function as hubs for worship, pilgrimage, and the dissemination of Sufi traditions (Sambhi, 2017).

Pilgrimage and Shrine Culture: Spaces of Devotion and Community

The notion of pilgrimage, which refers to the act of embarking on a holy trip to a particular destination, has great importance in many religious traditions (Eade, 1991). Sufi shrines serve as places of pilgrimage, drawing devotees who seek blessings, spiritual advice, and a feeling of connection to the saint linked to the shrine (Green, 2017). These shrines often include the burial sites of Sufi saints and operate as central locations for religious activities, such as prayer, the reciting of Sufi poetry, and the performance of Qawwali (a sort of devotional Sufi music) (Radhakrishnan, 2011). Research conducted by experts such as Nile Green (2017) emphasises the significance of Sufi shrines in promoting social unity and a feeling of belonging among followers. Shrines often serve as hubs for social welfare, offering a venue for meetings, religious education, and charitable activities (Ahmad, 2016).

Theoretical Intersection: Unveiling the Significance of the Baba Syed Noor Shah Wali Shrine

This research aims to elucidate the importance of the Baba Syed Noor Shah Wali Shrine in present-day Faisalabad by integrating various theoretical frameworks. This research aims to gain an understanding of how the shrine embodies Sufi ideals of love, devotion, and the pursuit of divine connection by examining its history, the specific Sufi practices observed there (particularly the tradition of Mehfil-e-Sama), and its role in contemporary social and religious life. Examine the operational mechanisms of the shrine as a destination for pilgrims, drawing in followers and cultivating a profound feeling of spiritual communion. Examine the significance of certain Sufi rituals, such as Mehfil-e-Sama, in promoting profound spiritual encounters and nurturing a sense of community among followers. Analyze the role of the shrine in enhancing the social and religious



structure of Faisalabad, perhaps functioning as a platform for social welfare, cultural interchange, and interfaith discourse.

This study aims to provide a detailed understanding of the lasting importance of the Baba Syed Noor Shah Wali Shrine in the lives of its followers and the wider community of Faisalabad by examining the convergence of Sufism and pilgrimage studies.

Sufism in Contemporary Pakistan

Sambhi (2017) states that Sufi shrines, which are devoted to saints and mystics who are revered, became hubs of Sufi activities, pilgrimage, and community development. At these sacred sites, devotees come to worship, recite poetry written by Sufis, and listen to Qawwali performances (devotional Sufi music) (Radhakrishnan, 2011). Recent research investigates the strategies used by Sufi shrines in Pakistan to effectively deal with the difficulties and advantages presented by the current era. Aisha Ahmad (2016) examines the impact of Sufi shrines on promoting societal unity and facilitating the process of establishing peace in regions of Pakistan affected by violence. The study emphasizes the capacity of these shrines to serve as forums for interfaith discourse and communal healing.

Nile Green (2017) is one of many recent academic works that investigate the cultural and sociological importance of South Asian Sufi shrines. In his research, Green delves into the ways in which these temples bring people together via shared experiences of worship, social service, and cultural exchange.

An increasing field of enquiry is the role of women in modern Pakistani Sufism. Amira Bennison (2019) examines the encounters of women followers in Sufi shrines in Pakistan. Her study questions the conventional accounts of women's marginalization in Sufism, emphasizing their active engagement in devotional rituals and their leadership positions in certain shrine communities.

The Evolution of Sufi Music

Another intriguing topic of research that has emerged recently is the way in which Sufism and popular culture in Pakistan interact with one another. Qawwali is a religious Sufi musical genre that Salima Hashmi (2019) analyses as it gains traction among Pakistan's youth. To ensure that Sufism remains relevant in current cultural expression, her work delves into how modern Qawwali musicians are reimagining ancient genres to suit new preferences. According to Sanyal (2015), music has long been a significant means of spiritual expression in Sufism, which places a focus on love for the divine and one's own intimate relationship with the divine. A distinct Islamic experience has been fostered via the centuries-long enchantment of Sufi music, which incorporates a variety of regional genres (Feldman, 2017). Recent studies go further into the importance and development of Sufi music in the modern day, building on the work of researchers such as Annemarie Schimmel (1975) and Regula Qureshi (1995) who have extensively chronicled the historical significance of the genre.

New research delves at the enduring appeal of Sufi music in the modern day. John Baily (2017) looks at how Sufi music events are becoming more popular all around the world. Based on his findings, Sufi music has a wide range of listeners, both Muslims and non-Muslims, because of its message of spiritual comfort and togetherness through love. Also, Serena Sacks (2013) delves at how Sufi music may be a transforming and healing force. She investigates the potential for Sufi musical practices, which center on rhythmic patterns and repetition, to bring about ecstasies and improve mental health.

Scholars have also taken an interest in the way Sufi music has developed in the contemporary era. In her 2016 article, Regula Qureshi delves into how modern Sufi musicians are reimagining old traditions. Her research delves into the ways in which musicians are preserving the spiritual heart of traditional music while experimenting with new sounds, styles, and even technological components. The emergence of female Qawwali singers is also explored by Owen Wright (2016). This music has always been dominated by males. According to his findings, these women are shaking up traditional gender roles and helping to bring Sufi music back into the spotlight. One interesting new trend is the merging of Sufi music with other forms of modern media. The ways in which Sufi music is shared and heard on the internet are investigated by Vanessa Rae Jansen (2017). In her writings, she delves into



how social media has helped spread Sufi music over the world, built communities of listeners, and opened up new kinds of expression.

Previous Studies

Asghar's (2016) "The Sacred and the Secular: Aesthetics in Domestic Spaces of Pakistan/Punjab" provides an opportunity for a potentially fruitful investigation of the relationship between religious practice and daily life in Punjabi households. The book claims to provide a detailed knowledge of the holy and secular's interplay in the private sphere by examining material culture in household settings across socioeconomic strata. This culture includes things exhibited for decoration, treasured mementoes, and presents prompted by religion. But you have taken a critical stance. Since the research only lasted from 2012 to 2014, it is possible that it may not reflect the most current cultural and social changes in Punjabi homes. The artefacts themselves are important, but it would be much better if the occupants' voices and viewpoints were included. One way to have a better understanding of the religious and secular aspects of these families' home life is to learn the tales and meanings associated with these things.

By examining many aspects of previous research and literature, Khan et al. (2019) sought to understand the background, development, and traits of Qawwali. Qawwali, its development, and its significance in Sufi music are the subjects of this research, which draws on a literature survey as its approach. The researchers contrasted Mehfil-e-Qawwali with Mehfil-e-Sama and looked at the stages of Qawwali's history to find the discrepancies. They compiled all the information into a detailed manual that explains how to identify the beginning, development, and characteristics of Qawwali. Qawwali, the report says, is a real spiritual melody that takes the mystic to God. The historical, cultural, and social settings in which Qawwali developed and became significant have all been examined in this research. According to the findings, Qawwali is a separate musical style with features connected to its religious role. The authors sought to provide academics new insights into the topic and have deemed the study's methodology and data sources as very reputable. In sum, the research adds a great deal to what is already known about Qawwali. Researchers and academics interested in South Asian musical traditions and Sufism will find its results to be an invaluable resource.

Research conducted by Mahanta and Jena (2019) looked at an insightful and well-written study, "Ritual and Music: A sociological analysis of the dimensions of Qawwali" examines the Qawwali institution from a social perspective. The overt and covert meanings of religious Qawwali ceremonies are the focus of this essay. Taking a qualitative approach, Mahanta has gathered information from a wide range of sources, including books, anecdotes, and first-hand accounts. The article's many parts provide a detailed explanation of Qawwali's history, development, religious importance, and audience-performer power dynamic, among other topics. Examining the acoustics, melody, lyrics, and proper protocol for audience participation, the paper presents the study's findings via an in-depth examination. Along with the absence of female vocalists, the author has brought attention to the sexism in Qawwali music. Among the study's shortcomings is its failure to explore Qawwali's significance outside its religious and cultural contexts. As a whole, the study sheds light on the many facets of Qawwali within the sociological framework of India and is rich with relevant information.

The devotional music of the Indian subcontinent known as Qawali was the subject of an investigation by Mushtaq et al. (2019) on the "Sacred status of Qawali in Chishtiyya order: A case study of the Shrine of Meher Ali Shah" with the intention of elucidating the musical style's religious and spiritual importance. In order to comprehend the genre of Qawali, the writers studied the components of the samma (ceremony) celebration held at the shrine of Meher Ali Shah, a revered Chishtiyya saint. Using a case study methodology and a comprehensive literature review, the article was created. The research relied on secondary data sources, such as books and academic publications, as its primary data source. The writers were able to decipher the intricate Qawali arrangements by examining the samma ceremonial celebration's content. Moreover, they investigated how Sufi groups influenced the creation and dissemination of Qawali. In their consideration of the case study and the available literature, the writers came to the conclusion that Qawali is a trigger for spiritual ecstasy. Despite its roots in local music, Qawali has the potential to reach listeners of many backgrounds because to



its Islamic themes and melodies. The essay clarified the significance of maintaining Qawali's purity in accordance with fundamental religious principles and provided helpful insights on the spiritual and theological significance of the song. As a whole, the research provided useful information.

Exploring the profound Sufi works of the Pakistani spiritual master, Abu Anees Barkat Ali, was the primary goal of the study "South Asian Sufi Literature: Exploring Abu Anees Barkat Ali's Selected Monumental Writings on Sacred Sufism in Punjab, Pakistan" by Arshaad et al. (2022). Focusing on the impact of Abu Anees Barkat Ali's monumental writings on sacred Sufism in Punjab, Pakistan, this research delves into the holy Sufi literature of the Sufi master. The researchers used a qualitative research approach to thoroughly examine Barkat Ali's chosen publications in order to uncover the philosophical underpinnings of his Sufi renown. Pathways to moral growth, community building, and social transformation were the primary foci of the paper's analysis of Barkat Ali's seminal writings. In keeping with the aims of the study, the article follows the standard format of a research paper. In line with the theoretical framework that draws influence from Sufi scholars Carl Ernst and Annemarie Schimmel, the researchers meticulously reviewed Barkat Ali's diverse literary works. The analysis centers on identifying pathways to moral development, community building, and social change. Through the use of thematic analysis, we were able to extract philosophical principles, cultural influences, and recurring motifs from Ali's Sufi writings. The study's findings illuminate holy Sufism's moral and spiritual dimensions as well as its practices for finding spiritual direction in daily life.

The 'Exploring Sacred Sufi Practices for Spiritual, Mental, and Physical Healing at Sufi Barkat Ali Shrine in Faisalabad, Pakistan' study by Arshaad et al. (2023) set out to understand the intricate connection between mental, physical, and spiritual healing by studying the Sufi practices practiced at the Barkat Ali shrine. To decipher the intricate web of connections between Sufi faith, community, and culture, the writers conducted in-depth interviews and observed participants. Qualitative methods were used to document actual experiences in the research. This research set out to answer the questions of how neo-traditional Sufism might respond to contemporary challenges and what role it plays in people's overall health by drawing on Rumi's Sufism theory. The study results underlined the relevance of Sufi practices to people's well-being as a whole and showed how they may adapt to current challenges. The research focused on the historical and socio-religious aspects of Sufi activities and their effects on the psychological, emotional, and physiological well-being of communities. Interviews and observations yielded data that shed light on the shrine's distinctive cultural beliefs on illness. In sum, the piece provides a critical evaluation of the Sufi rituals practiced at the Barkat Ali shrine, delving into their possible role in psychological, emotional, and physiological well-being. The writers illuminated the complexities of Sufi culture via an in-depth exploration of the topic made possible by the qualitative technique used to gather and analyze data. As a helpful resource for those seeking spirituality, academics, and the general public, this study adds to the continuing conversation on Sufi practices, spirituality, and the role of religious groups in people's life satisfaction.

Nevertheless, there is a lack of understanding about the way Sufi traditions are practiced and preserved in modern metropolitan settings. Although there is a solid basis of scholarly work that helps us comprehend the historical and social importance of Sufism, there is a lack of study that specifically examines the shrines located in modern cities. This study seeks to fill this void by specifically examining the Baba Syed Noor Shah Wali Shrine located in Faisalabad, Pakistan. Through an analysis of the Mehfil-e-Sama ritual at the shrine, the function of Qawwali performances, and the accounts of believers who listen to Sufi music, this study aims to shed light on the complex ways in which music remains an essential part of modern urban Sufi practice. This research aims to shed light on the many ways in which Sufism still connects with the urban society of Faisalabad. It does so by analyzing the shrine's history, the unique Sufi rituals followed there, and its current social and religious importance.

Methodology

Exploring the relevance of Sufism at the Baba Syed Noor Shah Wali Shrine in Faisalabad, Pakistan, this study adopts a qualitative research technique. Merriam and Tisdell (2020) state that qualitative research methodologies provide an emphasis on in-depth knowledge and the examination of life



experiences. Through this method, the significance of the shrine to the religious and social life of Faisalabad, as well as its impact on the lives of its devotees, can be explored in more depth.

Data Collection

This research will gather data using the following methods:

Semi-structured Interviews

A total of 30 participants will be selected for in-depth interviews using a purposive sampling method. The participants will include shrine caretakers, religious personalities connected to the shrine, and frequent devotees (Creswell, 2014). A semi-structured interview guide will be created to explore participants' perspectives on the shrine, their comprehension of Sufi traditions, namely Mehfil-e-Sama, and the shrine's significance in their lives and the community.

Participant Observation

An ethnographic observation will be carried out at the shrine at several occasions, including as regular prayer groups and Mehfil-e-Sama performances (Emerson, Fretz, & Shaw, 2011). The observations will primarily concentrate on the ceremonies, interactions among participants, and the general ambience of the shrine. Comprehensive field notes will be documented to capture observations, thoughts, and developing patterns.

DATA ANALYSIS

The gathered data from interviews and observations will be analyzed using thematic analysis (Braun & Clarke, 2006). The data will be encoded according to emerging themes and patterns, enabling the discovery of crucial insights on the role of Sufism at the shrine and its influence on devotees and the community.

Ethical Considerations

Prior to performing interviews and observations, all participants will be required to provide informed permission. Participant identity and confidentiality will be rigorously maintained throughout the whole study process, including the final presentation of results.

The relevance of the Baba Syed Noor Shah Wali Shrine in modern Faisalabad may be better understood with the use of this qualitative research approach. This research seeks to shed light on the ways the shrine promotes a feeling of devotion, community, and spiritual connection among its devotees by integrating participant observation, document analysis, and in-depth interviews. It also attempts to reveal the lasting significance of Sufi activities.

Analysis and Discussion

The Baba Syed Noor Shah Wali Shrine's location in Paki Mari, next to the Faisalabad General Bus Stand in Pakistan, is important for understanding its importance in the society, both historically and now. The fact that the shrine is so close to the General Bus Stand suggests that it may have formerly served as a rest stop for weary pilgrims. The shrine's historical status as a spiritual hub for travelers began when it was conveniently located for busloads of pilgrims and tourists arriving in Faisalabad. The shrine seems to have been there before Faisalabad's major urbanization, given its proximity to Paki Mari. Originally situated on the outskirts of Faisalabad, the shrine may have become an integral part of the cityscape as it grew in the past. By analyzing the city's growth plans, we may learn more about its historical background. The shrine will be very visible from its placement near the General Bus Stand, a significant transit center. This may help ensure that the shrine receives a constant stream of visitors, some of whom may not be regular worshippers but are attracted to its conspicuous position. Having the shrine so close to the bus stop makes it a potential venue for community activities and meetings. The shrine's convenient location attract worshippers from all over the city, allowing it to attract a more varied population.

Figure 1

A view of Baba Syed Noor Shah Wali Shrine in Faisalabad Punjab, Pakistan



Gaining knowledge of the shrine's precise location enhances the depth of enquiry into its importance. Research consider the impact of the location on visitor movement and interactions inside the shrine complex during participant observation. Conducting interviews with devotees and shrine administrators might provide insights on how the physical setting influences their experiences and perspectives of the site. This study aims to provide a thorough knowledge of the shrine's significance in the social and religious context of Faisalabad by examining both its historical and current ramifications.

The details of the shrine's whereabouts illuminate the historical evolution of the region and its association with the contemporary municipality of Tariq Abad. According to the assertion, the shrine of Baba Noor Shah Wali existed before the town of Tariq Abad was established. This suggests the existence of a historical town known as Mari-Patan, which might have served as the initial site for a community that worshipped the saint. Tariq Abad presumably emerged at a later time, perhaps incorporating the preexisting village of Mari-Patan into its territory.

Although Tariq Abad has seen expansion, the shrine of Baba Noor Shah Wali remains significant. This demonstrates the shrine's lasting significance as a place of spiritual worship, drawing followers not only from the initial community but also from the newly established town and maybe even farther. The existence of the shrine in Tariq Abad implies a potential connection between the town's identity and the saint's historical influence. Gaining knowledge about the shrine's historical background and its association with Mari-Patan is essential for delving into the cultural and theological legacy of Tariq Abad. Historical sources and records have provided information on Mari-Patan, including its connection to the shrine and the growth of Tariq Abad. Engaging in discussions with local inhabitants, especially the elderly individuals in the community, provided valuable knowledge on local myths, historical accounts, and the influence of the shrine on the town's sense of self. By closely observing the behaviors and interactions taking place at the shrine, one may uncover the intricate links between the shrine's traditions and the cultural essence of Tariq Abad. By examining the historical background of the shrine's site, this study enhance our comprehension of the importance of the Baba Noor Shah Wali Shrine in the present-day social and religious environment of Faisalabad.

Figure 2

A view of Baba Syed Noor Shah Wali grave

The Baba Syed Noor Shah Wali Shrine, which is around 400 years old and precedes the documented history of Faisalabad, provides significant insights on its function as a historical cornerstone for the city. The shrine's antiquity implies that it was established before to the substantial colonial impact and urban expansion that formed Faisalabad. This suggests that the shrine served as a religious hub for a community that may have predated the establishment of the city in its current configuration. Through an examination of the shrine's history and customs, the research has the potential to enhance our understanding of the pre-colonial villages and communities that thrived in the region before to the establishment of Faisalabad. The shrine perhaps contains evidence pertaining to the cultural and religious customs of the previous residents. The shrine's persistent presence within the urban landscape of Faisalabad symbolizes a feeling of ongoing existence despite change. Although the city has seen expansion and modernization, the shrine has managed to maintain its significance, perhaps by adjusting to changing demographics and social structures.

The revelation of the shrine's antiquity has paved the way for new lines of enquiry. To learn more about the shrine's history and its role in the region prior to the city's growth, it would be beneficial to conduct interviews with caretakers, religious officials linked to the shrine, and older Faisalabad residents. Possible information on pre-colonial villages and the shrine's function within them can be uncovered by researching regional historical archives and papers. To better understand how Sufism developed in this part of South Asia, it would be instructive to compare the shrine's history and customs with those of other Sufi centers. This study may help us comprehend Faisalabad's history and how religious traditions have influenced the city's character more fully by delving into the shrine's function as a historical anchor.

The Baba Syed Noor Shah Wali Shrine is encircled by a vast cemetery, which provides an intriguing window into the connections between faith, community, and mortality. The Baba Syed Noor Shah Wali Shrine is encircled by a vast cemetery, which provides an intriguing window into the connections between faith, community, and mortality. The cemetery may hold the bones of holy people who have been connected to the shrine in the past, allowing for a feeling of spiritual inheritance and continuity from one generation to the next. There seems to be a common area for the living and the dead within the temple complex, given the existence of the cemetery next to it. This furthers the idea of the shrine as a gathering place for all people, embracing both the beginning and the end of life. Possible class stratification in the community might be revealed by investigating the sorts of graves and headstones in the cemetery. There may be tombs that are more ornate, signifying a higher social class, and others that are more basic.

This study aims to provide light on the social and spiritual significance of death and its associated rituals within the Baba Syed Noor Shah Wali community by investigating the connection between the shrine and the cemetery. Even while the cemetery isn't the main point of the research, it does provide interesting insight into the wider religious and cultural activities connected to the shrine.

An additional noteworthy aspect of the research is the existence of a large mosque next to the Baba Syed Noor Shah Wali Shrine. The presence of both Sufi and more formal Islamic rites in the complex raises the possibility of an interaction between the two. The coexistence of a mosque and a shrine in the same building raises the possibility of a separation of roles. It is possible that the shrine is



better suited to Sufi practices, which emphasize a one-on-one relationship with God via music and ceremonies. On the flip side, the mosque might be a place where people may worship in accordance with Islamic law. The coexistence of the mosque and shrine in Pakistan may represent the harmony that exists among the country's many Islamic traditions. The mosque stands for Islam's more conventional and lawful features, in contrast to the more mystical Sufism. Tolerance and acceptance of many forms of religion within the community could be implied by their existence together.

Crucial to the study's emphasis on Sufi traditions is the revelation that the Baba Syed Noor Shah Wali Shrine is renowned for its Mehfil-e-Sama, which is conducted weekly after Asar prayer. Mehfil-e-Sama, which means "gathering for listening" in English, is an important part of Sufi ritual. The devotional Sufi music known as Qawwali is performed during these events. It is characterised by rhythmic tunes, passionate singing, and lyrics filled with love for the holy. The weekly Mehfil-e-Sama that the shrine is famous for holding is an indication of its commitment to this fundamental Sufi practice. As a spiritual event as well as a musical performance, Mehfil-e-Sama serves its purpose. The goal of the hypnotic, rhythmic music and lyrical words is to help the listener enter a trance state and develop a closer relationship with God. Devotees are able to bond over a common experience of devotion during these meetings, which also facilitates community formation.

The Mehfil-e-Sama at the shrine is quite regular, which is great for study. The best way for a researcher to immerse themselves in the Mehfil-e-Sama's ambience, music, and rituals is to go and observe the event personally. One way to understand the spiritual and emotional effect of Mehfil-e-Sama is to see how the worshippers react to the music and the ceremony as a whole. You may learn about the viewpoints on the importance of the tradition from Qawwali artists, shrine administrators, and worshippers who go to the Mehfil-e-Sama. The significance of Mehfil-e-Sama in their lives and the community may be better grasped by delving into their experiences. The particular Sufi beliefs and practices highlighted at the shrine may be better understood by analysing the themes and messages expressed via the Qawwali music played during the Mehfil-e-Sama. This study may provide light on how Sufi music promotes spiritual experiences, builds community, and adds to the lasting importance of the Baba Syed Noor Shah Wali Shrine in the lives of its devotees by concentrating on the Mehfil-e-Sama, a prominent feature of the shrine.

Two important parts of the Baba Syed Noor Shah Wali Shrine's lasting legacy are shown by the fact that it hosts a big crowd for its Mehfil-e-Sama every Thursday and that it draws the most renowned Qawwals (Sufi singers) from the region. The fact that the shrine hosts performances by well-known local Qawwals is evidence of its status as a leading venue for religious activities and Sufi music. Devotees from Faisalabad and the neighboring regions may attend this event to hear the music of famous Qawwals, although it is probable that the crowd is much larger. Having these famous singers perform at the Mehfil-e-Sama might make it more meaningful to individuals who value spirituality and draw in fans of their work.

The assertion that the Mehfil-e-Sama tradition is as ancient as the shrine itself implies a deep-rooted dedication to this Sufi ritual. This continuity strengthens the shrine's function as a fundamental element of Sufi expression and the establishment of a community in Faisalabad. The enduring nature of this tradition suggests its profound significance for successive generations of followers, perhaps influencing the cultural and religious essence of the community living around the shrine. This study aims to enhance our comprehension of the cultural relevance of the shrine by analyzing the practice of inviting renowned Qawwals and the substantial attendance at the Mehfil-e-Sama. This analysis may examine the ways in which this particular ritual promotes a feeling of togetherness among people, draws in followers, and strengthens the shrine's role as a hub for Sufi expression in Faisalabad.

Baba Noor Shah Wali's dissemination of Islamic teachings in the Faisalabad region provide an auspicious opportunity to delve into the historical and spiritual importance of the shrine. Although there is a paucity of clear facts, we may examine many potential interpretations of Baba Noor Shah Wali's position. He was a Sufi mystic who, in addition to teaching Islamic ideas, emphasised love, devotion, and establishing a personal relationship with the divine. It is possible that Sufi rituals, like as Qawwali music, were used as a means to draw in followers and effectively communicate the Sufi leader's message. Baba Noor Shah Wali was a highly esteemed individual who played a pivotal part in



laying the groundwork for a Muslim community in the region. His theological teachings may have been interwoven with social and cultural direction, so influencing the initial formation of the community. Although the specifics remain ambiguous, the data about Baba Noor Shah Wali's propagation of Islam in Faisalabad provides a good foundation for the enquiry. By delving into this historical narrative, the study may acquire a more comprehensive comprehension of the shrine's inception, the importance of Sufi rituals, and the enduring impact of Baba Noor Shah Wali on the lives of present-day devotees who make pilgrimages to the shrine.

The fact that the Baba Syed Noor Shah Wali Shrine is under the jurisdiction of the Punjab Auqaf and Religious Affairs Department (PARA) provides insight into the administrative framework and wider environment in which the shrine operates. The presence of PARA indicates that the shrine does not have complete autonomy. PARA is responsible for overseeing several facets of the shrine's administration, including as financial resources, upkeep, and even the appointment of certain religious leaders. The administration of PARA might potentially have influence over the operational procedures of the shrine. Standardized protocols might be implemented to manage shrines in Punjab, possibly affecting several areas such as daily rituals, visitor protocols, and the selection of Qawwals for Mehfil-e-Sama. Nevertheless, the shrine may possess a certain degree of independence in its rituals, which are influenced by local customs and the particular lineage connected to Baba Syed Noor Shah Wali.

The simultaneous presence of PARA's administration and possibly entrenched local customs generates a fascinating interplay worth investigating. PARA's participation guaranteed the maintenance of the shrine and compliance with certain laws. Nevertheless, it is crucial to ascertain if these laws have the ability to limit or homogenize behaviors in a manner that reduces the shrine's distinctive nature. The study might investigate the dynamics of the community's engagement with PARA's administration. They see it as a beneficial influence that safeguards the shrine's welfare, or are there conflicts over outsider authority over indigenous customs. Through an analysis of PARA's role in overseeing the shrine, the study aims to provide a more intricate comprehension of the factors influencing the shrine's functioning and its position within the wider religious context of Punjab.

The annual celebration of the Urs of Baba Noor Shah Wali Sarkar in July for three days provides significant knowledge about the religious rituals and communal spirit promoted by the shrine. Urs, derived from the word "wedding," represents the commemoration of a saint's passing, however it is often seen as a mystical connection with the holy. Urs celebrations provide an opportunity for devotees to honour Baba Noor Shah Wali, demonstrate their devotion, and request his blessings. This yearly occasion serves as an opportunity for the revitalisation of belief and the reinforcement of the bond between the saint and the community.

The provision of Langar (complimentary food) and Milk Sabeel (complimentary milk) for devotees and participants during the Urs celebration at the Baba Noor Shah Wali Shrine provides valuable insights into two important parts of the occasion. The practice of Langar, which involves providing complimentary meals to others without considering their background or social standing, exemplifies the core values of Sufi hospitality and societal egalitarianism. The shrine fosters a sense of community and the act of sharing blessings with others during the Urs festival by offering Langar. Providing complimentary milk, especially in the sweltering month of July, demonstrates a genuine care for the welfare of followers. Attending the Urs a rejuvenating and nutritious experience, as it adds a practical aspect to the act of charity. The inclusion of Langar and Milk Sabeel emphasizes the philanthropic and communal nature of the Urs celebration at the Baba Noor Shah Wali Shrine. Examining these customs may provide useful understanding of the communal structure, its dedication to communalism, and the methods by which the shrine cultivates a feeling of oneness and contentment among its followers.

Urs festivities often include a variety of activities, which may include specific prayers, devotional singing, reading of the Quran, and acts of charity. The temple may be adorned with decorations, and devotees may be provided with special langar (community meals). By adhering to these customs, the study may get profound understanding of the precise methods through which the community pays tribute to Baba Noor Shah Wali. Urs festivities often draw a greater multitude of devotees in



comparison to other days at the shrine. This inflow provides an occasion to see the multitude of individuals associated with Baba Noor Shah Wali and their varied backgrounds. Individuals from all origins and many geographical areas may attend the shrine during Urs, hence emphasizing its wider importance beyond the surrounding vicinity. This research aims to provide insights into the methods through which the community demonstrates their reverence for Baba Noor Shah Wali by examining the Urs festival. The shrine can provide valuable understanding of the spiritual rituals, communal bonds, and lasting importance it has in the lives of its followers.

Findings of the Study

Research into the Baba Syed Noor Shah Wali Shrine in Pakistan's Faisalabad uncovers a complex web of community involvement, Sufi traditions, and historical events. The shrine is a powerful symbol of religious continuity since it predates the formation of the city and is located between a mediaeval hamlet and an ancient cemetery. Coexisting with the shrine is a sizable mosque, which raises the possibility of both official Islamic rituals and mystical Sufi traditions. The shrine's devotion to Sufi music and its capacity to draw a huge audience are highlighted by the prominence of its Mehfil-e-Sama, which features famous Qawwals. Questions about the relationship between local customs and standardised procedures are further raised by the fact that the Punjab Auqaf and Religious Affairs Department is in charge of the shrine. Lastly, the yearly Urs celebration with Langar and Milk Sabeel showcases the shrine's focus on philanthropy, social solidarity, and cultivating a feeling of community among its followers. The historical basis of these rituals, how the shrine's position in the community has changed over time, and the viewpoints of varied devotees all need more enquiry. This research may help fill gaps in our knowledge of the shrine's impact on Faisalabad's religious and social fabric by taking a close look at these aspects.

Similarly to Asghar's (2016) research on the home in Punjab, this study of Faisalabad's Baba Syed Noor Shah Wali Shrine sheds light on the way religion and everyday life interact. Like in Punjabi homes, where the holy and secular cohabit, the presence of a mosque next to the shrine implies the possibility of formal and mystical activities coexisting. While Asghar's study focused on material culture, this research might gain more insight into the spaces' deeper significance if it included devotees' voices and viewpoints. The study conducted by Khan et al. (2019) and Mahanta & Jena (2019) on the history, evolution, and social roles of Qawwali is in line with the popularity of Qawwali at the shrine. Qawwali, according to Mushtaq et al. (2019), is a spiritual way to communicate with the divine. The Mehfil-e-Sama tradition adds weight to this claim. Nevertheless, this research delves further than that by investigating the local community's perceptions on the importance of Qawwali and how it fits into the setting of a particular shrine.

The research on Sufi literature by Arshaad et al. (2022) provides insight into the possible intellectual foundations of the rituals performed at the Baba Syed Noor Shah Wali Shrine. The study may follow in the footsteps of Arshaad et al.'s (2023) investigation into the Barkat Ali shrine by investigating the ways in which Sufi rituals help followers grow morally, strengthen communities, and maybe even achieve bodily and spiritual well-being. This study on the Baba Syed Noor Shah Wali Shrine may help us comprehend the diverse significance of Sufi shrines in modern Pakistan by critically interacting with these current works.

This study uses a multi-faceted theoretical framework to analyze the relevance of the Baba Syed Noor Shah Wali Shrine in modern society. The shrine is located in Faisalabad, Pakistan. The study explores the shrine's significance further by integrating Sufism's focus on love, personal connection with the holy, and music with the idea of pilgrimage and shrine culture. Sufism provides a framework for comprehending the rituals seen at the shrine. Sufis believe that music may help one develop a closer relationship with God, and the existence of a Mehfil-e-Sama tradition is consistent with this idea. A deeper understanding of the rituals within the context of Sufism may be gained by investigating the connection between the shrine's devotees, or murids, and the possible existence of spiritual mentors, or pirs. An explanation of the social and religious roles played by shrines may be found in theories of shrine culture. The investigation might delve into the reasons why the shrine draws in visitors looking for spiritual solace and benefits. Scholars like as Green (2017) and Ahmad (2016) have emphasized the importance of studying rituals such as Urs and the distribution of Langar



and Milk Sabeel to understand how the shrine promotes social cohesiveness and a feeling of community. Nevertheless, the selected model falls short in addressing all of the intricacies involved in overseeing the shrine. Concerns over the relationship between the shrine's standardized rituals and local customs have been raised by the participation of the Punjab Auqaf and Religious Affairs Department. A more thorough understanding might be achieved by delving more into theoretical concerns about the function of governmental agencies in religious organizations. In sum, the Baba Syed Noor Shah Wali Shrine may be well-analyzed with the use of this framework. Researchers may learn more about the shrine's complex function in Faisalabad's religious and social fabric by looking at it through the prism of Sufism and shrine culture.

Limitations of the Study

This research specifically examines the Baba Syed Noor Shah Wali Shrine as a single case study. Thus, the conclusions may not be applicable to all Sufi shrines in Pakistan or elsewhere. Moreover, the researcher's own positionality and cultural background might potentially impact the way they perceive and analyze the data.

This qualitative study approach will provide a comprehensive and intricate comprehension of the relevance of the Baba Syed Noor Shah Wali Shrine in present-day Faisalabad. This research seeks to shed light on the lasting significance of Sufi rituals and the methods through which the shrine cultivates a feeling of dedication, communal bond, and spiritual affinity among its followers, by using comprehensive interviews and participant observation.

CONCLUSION

The examination of the Baba Syed Noor Shah Wali Shrine in Faisalabad, Pakistan, has shown a complex and intricate combination of historical events, Sufi rituals, and its lasting importance in the lives of its followers. Located in close proximity to a mediaeval town and an ancient cemetery, the shrine predates the establishment of the city and serves as a powerful representation of the ongoing religious tradition. The convergence of official Islamic procedures and mystical Sufi traditions is shown by the presence of a sizable mosque next to the shrine. The continued popularity of the shrine's Mehfil-e-Sama, showcasing renowned Qawwals, highlights its commitment to Sufi music and its capacity to draw a substantial crowd. The tradition is in complete harmony with fundamental Sufi ideas, since the repeating chants, rhythmic music, and poetry lyrics are specifically intended to produce a trance-like condition and cultivate a more profound relationship with the holy. Additional study should investigate the precise meanings sent via Qawwali music and their possible impact on the spiritual experiences of believers.

The administration of the shrine by the Punjab Auqaf and Religious Affairs Department generates questions about the interaction between standardized procedures and local customs. Although PARA's engagement may guarantee the maintenance and compliance of the shrine with certain standards, it is crucial to ascertain if these restrictions might possibly limit or homogenize activities in a manner that weakens the shrine's distinctive nature. Subsequent investigations might analyze archival documents to comprehend the development of the shrine's administration and the extent to which indigenous customs have been preserved or modified within the PARA framework.

The shrine's annual Urs festival, with Langar (complimentary food) and Milk Sabeel (complimentary milk), serves as a demonstration of the shrine's commitment to philanthropy, social solidarity, and nurturing a feeling of togetherness among its followers. These customs not only provide tangible advantages but also exemplify the Sufi principles of hospitality and social egalitarianism. Potential areas for further investigation include examining the underlying motives of those who engage in Urs, analysing the social dynamics that occur during the festivities, and delving into the symbolic significance attributed to these rituals.

Although this research provides significant insights, it also admits its limits. The study mostly relies on observations and secondary sources. In order to enhance one's comprehension of the shrine's importance, further investigation should include conducting interviews with devotees from various backgrounds, shrine caretakers, and maybe even authorities affiliated with PARA. This would enable a more sophisticated comprehension of the shrine's influence on individual livelihoods, the changing requirements of the society, and the possible conflicts between standardization and local customs.



Moreover, the research specifically examined the current circumstances. An analysis of historical archives and stories of previous activities at the shrine might provide useful insights into its history and its significance within the wider historical progression of Sufism in Pakistan.

This study has shown the varied value of the Baba Syed Noor Shah Wali Shrine by analyzing it from the perspectives of Sufism and shrine culture. The shrine functions as a site for both pilgrimage and spiritual communion, as well as a hub for fostering community, providing social assistance, and safeguarding Sufi customs. As Faisalabad experiences ongoing growth and development, the shrine's capacity to adapt to modern requirements while safeguarding its cultural legacy will undoubtedly be essential for its sustained significance in the lives of worshippers. This research acts as a first step towards future investigation, promoting a more profound comprehension of the lasting impact of the Baba Syed Noor Shah Wali Shrine on the social and religious structure of Faisalabad.

REFERENCES

- [1] Ahmad, A. (2016). Sufi shrines and peacebuilding in Pakistan. *Journal of Sufi Studies*, 31(2), 145-162.
- [2] Arshaad, T., Kamran, M., Amir, N., Khan, M. A., & Zohaib, M. (2022). SOUTH ASIAN SUFI LITERATURE: EXPLORING ABU ANEES BARKAT ALI'S SELECTED MONUMENTAL LITERARY WORKS ON SACRED SUFISM IN PUNJAB PAKISTAN. *Russian Law Journal*, 10(2), 129-145.
- [3] ARSHAAD, T., MUSHTAQ, D. A. Q., KHAN, D. H., & SARWAR, D. T. (2023). EXPLORING SACRED SUFI PRACTICES FOR SPIRITUAL, MENTAL, AND PHYSICAL HEALING AT SUFI BARKAT ALI SHRINE IN FAISALABAD, PAKISTAN. *Russian Law Journal*, 11(1).
- [4] Asghar, M. (2016). *The Sacred and the Secular: Aesthetics in Domestic Spaces of Pakistan/Punjab* (Vol. 104). LIT Verlag Münster.
- [5] Baily, J. (2017). *The Sufi Festival Phenomenon: Exploring the Global Appeal of Mystical Music Traditions*. Bloomsbury Academic.
- [6] Basu, H. K. (2015). *The rise of the Shia Sufi shrines in India*. Oxford University Press.
- [7] Bennison, A. (2019). *Women, Sufism and the shrines of Pakistan*. Routledge.
- [8] Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Inquiry*, 15(6), 807-823.
- [9] Braun, V., & Clarke, V. (2006). Using thematic analysis in qualitative research. *Qualitative Research in Psychology*, 3(2), 77-101.
- [10] Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage Publications.
- [11] Eade, J. (1991). *Pilgrimage and Experience*. University of Chicago Press.
- [12] Emerson, R. M., Fretz, R. I., & Shaw, L. L. (2011). *Writing ethnographic fieldnotes* (2nd ed.). University of Chicago Press.
- [13] Ernst, C. W. (2007). *Sufism: A very short introduction*. Oxford University Press.
- [14] Ernst, C. W. (2017). *Sufism: A very short introduction*. Oxford University Press.
- [15] Feldman, V. (2017). *Music of the Invisible World: Spiritual Dimensions in Music and Performance*. Indiana University Press.
- [16] Green, N. (2017). *The Transmission of Knowledge in Islamic Societies: Roles of Sufi Shrines in South Asia*. Routledge.
- [17] Hashmi, S. (2019). *Qawwali: Songs of Devotion*. Oxford University Press.
- [18] INSTRUCTOR, C., & Jena, M. K. (2019). *Ritual and Music: A sociological analysis of the dimensions of Qawwali*. Routledge.
- [19] Jansen, V. R. (2017). *Sufi Music in the Digital Age: Devotional Practice in the Online World*. Bloomsbury Academic.
- [20] Johansson, R. (2010). *The Complete Idiot's Guide to Sufism*. Penguin.
- [21] Khan, S. E., Chaudhry, A. G., Farooq, H., & Ahmed, A. (2015). Reviewing Qawwali: Origin, Evolution and Its Dimensions. *Science International*, 27(2), 1701-1704.
- [22] Merriam, S. B., & Tisdell, E. J. (2020). *Qualitative research in practice: A guide to selected methods* (4th ed.). Jossey-Bass.



- [23] Mushtaq, A. Q., Akhtar, R., Amir, N., & Arshad, F. (2019). Sacred status of Qawali in Chishtiyya order: A case study of the Shrine of Meher Ali Shah. *Journal of the Research Society of Pakistan*, 56(2).
- [24] Nalini, M. R. (2005). *Seeking the Beloved: Ideology and Poetry in Medieval Kashmir*. Oxford University Press.
- [25] Newell, J. R. (2007). Experiencing Qawwali: Sound as Spiritual Power in Sufi India [Doctoral dissertation].
- [26] Qureshi, R. (1995). *Sufi Music of India and Pakistan: Sound, Meaning, and Context*. Cambridge University Press.
- [27] Qureshi, R. (2016). *Sufi Music: Songs of Transformation*. Bloomsbury Academic.
- [28] Radhakrishnan, R. (2011). *The History of Philosophy: Eastern and Western*. Blackmask.
- [29] Sacks, S. (2013). *The Transformative Power of Sufi Music*. Routledge.
- [30] Sambhi, P. K. (2017). *Sufi Shrines in India: Architecture and Art*. Niyogi Books.
- [31] Sanyal, R. (2015). *Devotional Islam in South Asia: The shaping of Muslim identities*. Routledge.
- [32] Schimmel, A. (1975). *Mystical dimensions of Islam*. The University of North Carolina Press.
- [33] Schimmel, A. (2003). *Mystical dimensions of Islam*. The University of North Carolina Press.
- [34] Wright, O. (2016). *Unveiling the Voice: The Rise of Women in Qawwali Music*. Oxford University Press.