

Muhammad Sajjad*
Muhammad Husnain**

The Role of Sajjada Nashins in the Shrine Politics of Jhang 1947-71

Abstract

The paper focuses on the nature of prevailing shrine politics in Jhang and the role of shrines and Sajjada Nashins. It highlights the influences of shrines on party politics and socio-religious fields. Moreover, the paper focuses on the discussion of religion, Kinship, and Pirs in local politics. This research work highlights the shrine-based families in Jhang, that have directly participated in the politics of the pre and post-independence period and their political roles. Here; many renowned shrine-based families are directly playing a crucial role in electoral politics. In this list, are the family of Shah Jewna, the family of Hazrat Sultan Bahu of Jhang, and the Syeds of Rajoya Sadat from Chiniot. There are three very influential shrines, named Hazrat Shah Jewna, Hazrat Sultan Bahu, and Rajoya Sadat. The original Sufis had a mission to only serve the local masses in the form of religious teachings, preaching, mysticism, practicing Sufi rituals, and spreading the message of love, peace, and harmony. But their Sajjada Nashins have left the mission of their forefathers and got involved in the power. The Sajjada Nashins have directly participated in the elections and contested from numerous constituencies. Off and on, they nominate their favorite candidates during elections; they visit the house of mureed and ask them for a favor. In Jhang local masses follow their Pirs and generally never deny political support to them. Although the electoral politics in Jhang is functioning by the shrines, Biradaris, and clans, as there are instead of political parties, also play their part.

Key words: Shrines, Sufism, Shrines Politics in Pakistan, Jhang, Sajjada Naashins

Introduction

Sufi, start with the word "suf" means "straight woolen cloth". The original Sufis are, in fact, spiritualists, people who follow Islam and accept that an immediate and personal relationship with "Allah" can be accomplished through contemplation. The Sufis preferred to live in an organization of the poorer and more vulnerable segments of society rather than the protectors and privileged elites, and they did not pay attention to the strict limits by which they could gain so much notoriety and were deeply understood by Muslims and Hindus¹. In South Asia, Islam is dominated on the religious and political formation of the region. In South Asia, Sufism spread in its nearby areas. Later it has been entered the Sub-continent because of Sufis who were traveling to India. In a short period, they

* Dr. Muhammad Husainan, Assistant Professor, Islamic Studies, Division of Science and Technology, University of Education, Lahore. muhammad.husnain@ue.edu.pk

** Muhammad Sajjad, M. Phil Scholar, University of the Punjab, Lahore. sajidalisanwal@gmail.com

have become famous figures in the public sphere, because they were practicing rituals and spreading the message of love and peace². The local people had been given much respect to them. They had established the khanqahs in Sub-continent. They became the Centre of peace, teaching and practicing the Sufi rituals in the subcontinent. With time, they had been developed as the hub of religious practices and tried to influence the rural politics to grab the power and economic resources of Society .when Britishers were the ruler of India, the Sajjada Nashins of those Khanqahs have completely entered the circle of power³. It's not a new phenomenon that shrines have patronage in politics. As history is witnessed, there were some Sufi Silsilahs spread in India. The Chishti Sufis were strongly against the Sufis association with Empire or Rulers and denied their engagement in politics. Their offspring had been gained the support of elite of the medieval India. They had supported the Sajjada Nashins, for their massive and strong impacts on the local masses in which the ruling elite tried to stabilize their position in the power circle through the way of shrines. During British India, the importance of shrines remained at its peak and they never remained out of power. The British also paid attention to the importance of Shrines and never denied their impact on society. After the partition of India (1947), their inherited religious rights and privileges continued in Pakistan⁴.

Jhang is a historic district Punjab located between the two rivers (Jhelum & Chenab) which may be called as city of Sufis. When the Sufis made sub-continent their destination for preachin; some of them like Hazrat Sultan Bahu, Hazrat Mehboob Alam (known as Shah Jawana), Hazrat Shah Dolat Bukhari and Hazrat Abdul Qadir Sani (spiritual guru of Pir Pagara) and they established their Khanqahs⁵. There have some famous political and non-political shrines. This list is long but the following are very famous, Hazrat Sultan Bahu (RA) was one of them. He was born in the village of Shorkot. The beneficiaries of Darbar of sultan Bahu actively entered the politics. Sajjada Nashin of Sultan Bahu and Shah Jewna have almost a strong position in the political atmosphere of the region as well their role in religious activities. Both have an equal role in the electoral politics, religious activities, and socio-economic condition of the local masses of Jhang. Inhabitants of Jhang, always prefer to cast the vote for their *pirs* instead of any other party or political group⁶. To date, they are enrolled in party politics and the power making of the city. Shah Jewna was the second renowned Sufi, who permanently stayed in this district. Now a day Shah Jewna, a spiritually developed town is of Sadat Bukhari is located on the Northern side of the Jhang district⁷.

Shrines and Political Power:

Sufis role in governmental and political affairs is about 1000 years old as just famous saint like Usman Hajveri, Mueen-ud-Din Chishti, and other in different areas. One of the clearest examples of the combination of spirituality and worldly power is Nizamuddin Uliya and his follower Amir Khusrau. Nizamuddin Uliya became Delhi's spiritual leader, but his successor, Amir Khusrau, remained a Muslim ruler's counsel until his death⁸.

Shrines are a part of this hierarchical structure of power. When a place's supporters throw their support behind a power offer, the legitimacy of their spiritual genealogy and religious community is put to the test. The political influence of the pirs in the larger social environment is part of their control over this structure. It's

linked to the politics of helplessness (majboori). Devotees demand divine determination in matters of high results, such as decisions about jobs, property, marriage, ill-health, and disputes. Voting becomes a trivial affair in this framework; obviously, political commitment is not a minor matter⁹.

The religious elites' dominance is not a one-sided phenomenon. Some effects are interchangeable. The association between Sajjada Nashins and disciples is built on the principle of exchange, which involves both spiritual and material exchange¹⁰. Pirs are often political and religious symbols. Control of the land is a valuable political advantage for them. Controlling the religious economy opens up new revenue streams, such as annual festivals (Urs) and public offering¹¹. After all, the Pirs are a self-organized class capable of mobilizing other land and religious classes, as well as their supporters, in order to protect their unique status¹².

Biradari Politics in Jhang:

Jhang is probably one of the only cities in Punjab where Biradari is an important tool for forming political alliances and engaging voters. Political parties have never set foot in Jhang district in elections. Jhang's Biradari politics has been based on the politics of alliance-based power. In the past, various alliances were formed to counter related opponents; which also directly influenced Jhang's prevailing Biradari politics¹³. Without the support of these dominant Biradari and popular religious elements in Jhang, it would have been difficult for political parties to achieve success¹⁴. These Biradaris performed an essential role during the military government in Pakistan¹⁵. The Biradaris of Punjab, particularly those of district Jhang, modified their political relationships and formed alliances in order to protect their economic, agrarian, commercial, social, cultural, and political interests¹⁶. District Jhang's Biradari politics was also seen in the context of the coalition's power politics, especially in the context of the dictatorial rules of Pakistan's political history. The Biradari of this district supported the people for the election victories and worked diligently¹⁷.

Before going to discuss Biradari politics, it's vital to first examine Biradari system in Jhang. The prominent Biradari of Jhang is Sial and Syeds. Syeds are from the Shia sect and Sial is from both Shia and Sunni sects. Some are from Shia sects and others are from the Sunni school of thought. They are the important players in the politics of Jhang. They have supremacy in the Jhang electoral politics. Both are rivals and sometimes collaborate for their own political and economic interests¹⁸. Eighteen Biradars live in rural Jhang, Sial is more influential due to its power and political influence. Syed is also religiously and politically powerful. The famous Syed families are Shah Jawana and Rajoa Sadat. Rajoa Sadat is now in the tehsil of District Chiniot. However, Syed has also lived in Shorkot and Ucha. They have large land assets in Jhang and Chiniot. Both families are enjoying the honor bestowed on them by the British for their 'good service'¹⁹.

The families of Syed Mubarak Shah and Syed Raja Shah's son Abid Hussain have gained a strong political position. The same is true of his cousin and political opponent Faisal Saleh Hayat. Abid Hussein was closed relation with Muhammad Ali Jinnah in the 1940s and used his influence to gain ministry in the 1950s²⁰. Because of Abid Hussein's popularity in the political arena, it became almost

insignificant, especially since the establishment of state of Pakistan till the first franchise election of 1970²¹.

Shrine Kinship and Politics

The role of religion and kinship in District Jhang is dynamic in nature in which both the shrines and kinship extend the religious and political power of custodians. Their role is multidimensional like actively participated in electoral politics also utilize their authority to resolve religious, social, and political conflicts among various communities, which are the devotees and voters. In most cases, Sajjada Nashins have won the elections based on both his religious and kinship influences. They rely on the strength of religion gained through shrines, as well as kinship, which always takes precedence in the electoral process²². Punjab's rural population has been attracted to shrines. People are dependent on shrines for spiritual support. Sajjada Nashins also uses this reason for the purpose of completion of their economic and political goals²³.

During elections, the Pirs paid visits to the residences of their “devotees” and ask them to cast vote for their nominee. In that situation, the devotees cannot refuse to Pirs. Kinship has a massive effect not only on elections but also on mureeds. In most circumstances, the devotees and pirs have a good relationship, and it is easy for the pir to urge them to vote²⁴. In Jhang people have preferred religion and kinship in the case of politics rather than any other things. On the other side of the mirror, the *Pirs* and Sajjada Nashins of Jhang has been arranged many activities to attract the local masses. For that purpose sometimes they have given the charity to poor, resolve the religious, social, and political conflicts, visit the home of mureeds (Devotees) celebrate the *Urs* of the original Sufis, and performed some religious activities and rituals. They were practicing mostly gut marriages and were closely dependent on each other for many aspects of life²⁵.

Sajjada Nashins and their Role in Politics:

Before the Sikh Empire of Punjab, the Sial was the ruler family of Jhang. At that time; Ahmad Khan Sial was the ruler. Some other tribes were also there to share the power with them. They were not efficient and strong to rule on Jhang. Only, the Sial tribe was one of the powerful. This scene was changed when Ranjit Singh founded Sikh Empire in Punjab and the Sikh Army annexed the Jhang in 1803. After the Sikhs, the British have vanquished Punjab in 1849 and it had gone under the Colonial rule. During the 1857 war of independence, the British backed the Sials. In return, the Colonial Master was provided the *Jagirs* and lands to them. With the downfall of Sial, the Syeds of Jhang entered into the power and political structure. At that time two Syeds families were trying to make close relations with Colonial Power for the sake of power politics respectively, the family of Shah Jewna and Rajoya Sadat. Pir Mahboob Alam's ancestors were the Shah Jewnas, while Pir Dolat Shah's was the Rajoyas²⁶. They became the leading figures of electoral politics under the supervision of the Colonial Master. They were allies of the British during the war of independence (1857) in which they received much land for their loyalty toward the colonial Master. After growing their influence and power in the region the political parties tried to gain their support for a stable political position. During the freedom movement time, the Syeds of Jhang was properly entered into politics under the banner of Colonial Power. Were Syed Mubarak Hussain Shah was joined the Muslim League²⁷.

Because of the Muslim League's strength, Sardar Ghulam Abbas Shah Rajoa decided not to run in the elections. Apart from Nawaz Shah Ali Khan, Mehr Ghulam Haider Bharwana, Sheikh Mohammad likes Mohammad Saeed and Maulana Mohammad Zakir Hussain²⁸. A group of dervishes was also present. Colonel Abid headed the Shah Jewna group after Pakistan was created. He was in head of the Shah Jewna family's leadership. In 1954, he was nominated for a position in the Central Cabinet²⁹. Meher Ghulam Bharwana won the election from the Chiniot constituency. In the 1965 presidential election, the Shah Jawana group sided with Fatima Jinnah³⁰.

The incident revealed to the public that the government machinery was used for Ayub Khan's election campaign. The opposition was not saved during the elections, and the martial law authorities attempted to repress it, it was revealed. Jhang's politics were open to the media and the public. This intolerant behavior of the government was opposed by Major Mubarak Ali at that time. In the 1965 elections, the government was using all its hands and resources for the candidate of the ruling party against the candidates of the Muslim League. In the presidential election in Jhang, Fatima Jinnah got 202 votes and Ayub Khan got 272 votes³¹. Mehr Nawazish Ali Khan Wah, a ruling party candidate won by getting 414 votes as well as other like Syed Akhtar Ali Shah, Qazi Ghulam Shabir and Mohammad Idris³².

Electoral politics and all related political activities in the Jhang were center on the Sial, Shah Jawana, and Rajoa Sadat groups. They were powerful tycoons in the domain of power politics Jhang was divided into political groups in Pakistan's general election of 1970. Rajoa Sadat and Shah Jewna were on opposite sides at the moment. Same there was contest between Abid Hussain and Ghulam Hadir Bharwana in other constituency. In the elections of 1970; Ghulam Hadir Bharwana joined the Convention Muslim League leaving Shah Jewana group. He has got the ticket of Jamiat-e-Ulma Islam³³. Mohammad Arif Khan Rajbana is contesting from the third constituency of Jhang. He belonged to the Shah Jewana group. Sabzada Nazir Sultan, Sahibzada Nashin of Sultan Bahu Dargah also entered in politics; He will get a ticket for Jamiat-e-Ulma Pakistan. He is contesting against Shah Jawana group candidate Mohammad Arif. This was Jhang's position on the eve of Pakistan's 1970 general election. The four groups divided against each other and nominated their candidates. Nawab Zada Iftikhar Ahmed Ansari Azad Shah Jewana Group, Jamiat-e-Ulma Islam Hazaravi Group candidate Sheikh Mohammad Iqbal, Pakistan People's Party candidate Sheikh Mohammad Shaheed, Zafar Abbas Qureshi People's Party candidate, and Sharif Uddin Azad Awan for the Provincial Assembly seats. There were contested as a separate group of Jhang³⁴.

During the general election of 1970, the political condition in Jhang was different from the rest of the cities. At that time, the candidates in overall constituencies have got success through their political party affiliation but this thing doesn't matter in Jhang. In Jhang the candidates have won the elections on their affiliation with a particular group of either Syeds or Bradaris. During the election, the local masses ignored the political party affiliation of candidates and focus on their relationship with shrines. A large number of people have been cast their votes in

the favor of those candidates, those who have the support of any shrines. They always prefer group affiliation instead of a political party. For example, Mulana Muhammad Zakir of Muhammadi Sharif won the seat of the Nation Assembly because he was the custodian of a shrine. He was the Sufi saint of Muhammadi Sharif. He was the eminent religious personality of Jhang. He entered politics to challenge Syed of Jhang's political dominance, and he also won the election on the basis of religious ethnicity³⁵. In Jhang, electoral politics have not been structured by politics but mobilized the shrines. That's fact has an important place in politics of region rather than political parties are more important in politics than a political parties affiliation³⁶

Shah Jewna Group.

Some strong political families are belonging the Jhang district. Some of them have ruled as the ruler tribe of Jhang. They have played a crucial role in politics before and after the partition of the Sub-continent. One renowned shrine, which is famous for both his religious, social, and political contribution to both people of Jhang and the rest of the nation, is the shrine of Hazrat Shah Jewna. It is situated thirty kilometers north of Jhang. Another, the shrine of Hazrat Sultan Bahu has equally contributed³⁷. Their families are always played an active role in politics and constructive work for the masses of Jhang in many ways and directions. Shah Jewna, is the title of Sufi Mehboob Alam, his descendants had entered in political framework during the freedom movement era; Major Mubarak Ali Shah was the first shrines-based politician of Jhang, who personally participated in the politics and contested the elections. In Jhang, he organized a branch of the Muslim League. After him, his son Syed Zulifqar Shah was continuing his legacy. Makhdoom Sayed Faisal Saleh Hayat is the present "Sajjada Nashin"³⁸.

Shah Jawana family produced many politicians who have served in the political arena from time to time. They were also divided into groups for their political interests. Like Abida Hussain and Faisal Saleh Hayat have a stand against each other in the election in the same constituency. Sometimes, they have established strong relations with leading Biradari of Jhang like Sila, Shaikh, and Bharwana for political stability and the welfare of the public³⁹.

When Abid Hussain became the Sajjada Nashin of Shrine, he led the politics of Jhang. He was a strong and clever leader of the Shah Jewna family. He was given fame to this family in electoral politics. He remained a powerful socio-political personality⁴⁰. After him, his daughter Abida Hussain and son in law, Fakhar Imam was held the presidency of that family. Sughra Imam, Umme Kalsoom, and Abid Imam are descendants of Syeda Abida Hussain. Abida Hussain was elected to the seat of the Provincial Assembly in 1972. She is playing a strong role in politics. Many times she won the election. She is the renowned political personality of Jhang. Apart from politics, she has many contributions in other fields. She wrote books with the title "Power Failure: Political Odyssey of a Pakistani Woman"⁴¹.

Sajjada Nashins of Sultan Bahu.

The family of Hazrat Sultan Bahu (RA) is the shrines-based political family of Jhang. He is a prominent Sufi. His was entered into electoral politics to challenge the political authority of the Syeds of Jhang. Their motive was to serve the people of Jhang on the political ground along with socio-religious and cultural services

for the masses. The first time they have been entered electoral politics during the 1970 general election in Pakistan. From there, they became the third strong political group to challenge the stable political position of Syeds of Jhang on every ground of the politics⁴².

Shib, Zada Nazir Sultan was the first person from this Shrine who practically entered politics in the 1970 general election and won a seat in National Assembly. This family has challenged the political authority of Syeds of Jhang and given them a tough time to them but, on the other side, both parties make close ties for power-sharing. Politically, we cannot deny the strong role of the shrine of Hazrat Sultan Bahu in electoral politics⁴³. Along with its contribution to the socio-religious field of society. The first time they challenged the political superiority of the Syeds of Jhang. To know about the political role of the family of Hazrat Sultan Bahu, I have interviewed one of their respected family members, who have to enlighten him on the political role of the shrine. One question is very important that is; why before 1970 did the Sajjada Nashins of Hazrat Sultan Bahu was not taking interest in politics? The answer to this question is given by the Sahibzada Uzair Sultan (Khanwada Sultan Ul Arifeen Hazrat Sultan Bahu) in an interview. He says that before 1970 the Sajjada Nashins had never felt to enroll in electoral politics, their focus was on only socio-religious services for society. But, with the changing consequences of the country, they have felt to serve on the political ground. He says that socio-religious and political dynamics have changed and that was the need for time to would enter politics and serve the public both religiously and politically on grounds⁴⁴.

Rajoya Sadat Group:

Rajoya Sadat is the town known for the name and association of Hazrat Shah Dolat Bukhari. After him, his family got fame with the name Rajoys Sadat. From British India to date the Rajoys Sadat have lots of contributions to the people of Jhang and the rest of the nation in the socio-economic, religious, political, and cultural fields. Hazrat Shah Dolat was the Sufi Saint and he was settled here, after that he became very famous among the circle of local masses due to his spiritual devotion and religious teachings. He was the true preacher of Islam in the land of Chinot. He taught Islamic teachings and preached to the local masses. They became their mureeds. The descendants of Shah Dolat are owners of land and *jagir* on a large number.

Even, at present times his descendants are prominent in Rajoya Sadat (Sadat town in Chinot). They are much influential in politics once a time they were the King of Chinot politics. Some famous political personalities are belonging to Rajoya Sadat, in this list include Khan Bahadar, Sardar Hussain Shah, Sardar Ghulam, Sardar Muhammad Ali Shah, Sardarzada Thair Shah, Zulfiqar Ali Shah, Sardar Zafar Abbas, and Syed Hassan Murtaza all have remained the members of National and Provincial Assemblies in different tenure⁴⁵.

In the political structure of Jhang, we cannot deny the strong role of Rajoya Sadat. It is a significant role in the electoral politics of Jhang and the rest of the country. Religiously and politically, it is considered an influential Centre. Where many political personalities have played a strong role in politics. It is the Syed group,

that is also against the Shah Jewna group on political grounds. As we already discussed that Jhang politics has been structured by shrines and Bridaries and then political parties. Question is that is there still shrine politics existed in Rajoya Sadat? Does another question also come from the critics are there religious rituals still practiced? For these questions, we have interviewed Syed Hassan Murtaza the present M.P.A pp-95(Chiniot constituency III) on the ticket of the Pakistan People Party. He says that at present time there are no such religious rituals practices in Rajoya Sadat. Some years ago the shrine of Hazrat Shah Dolat Bukhari was the Centre of religious activities and teachings, preaching's of Islam⁴⁶. But with time the guardians of the shrine have changed their priorities from religion to politics and focused on political activities. They cannot practice the rituals performed by their forefather and original Saint. Their main purpose was power and politics, but they continue the religious legacy and make the mureeds. He also says that on political grounds Shah Jewna and Rajoya Sadat campaigned against each other. Before 1970 there are two main groups in Jhang, Shah Jewna and second was Rajoya Sadat. Both were trying to secure a more stable position in electoral politics for that purpose they have utilized their religious hereditary authority for such goals. He is mention that in the present time many other groups would have launched themselves into politics to challenge the political authority of Rajoya Sadat due to the mismanagement and lack of interest of Sajjada Nashins for the welfare of the public. And they have also given less importance to religious activities on shrines. That's why local masses have moved toward other groups. Education and political awareness are also contributed to the movement in which the educated people are not blind followers and they give the votes on an ideological basis rather than religious.

Political patronization of Shrines

Shrines have gained in importance as a source of revenue, not only for political patronage but also to meet their economic demands. The people of Jhang have always believed in the religious and spiritual practices of Sajjada Nashins⁴⁷. Many followers think that when they come to voting and resolving social disputes, they cannot deny the will of the Pirs. These were the shrines whose patrons, previously mystics converted into the kinship's great grandparents and have always been devotees of the Shrines' caretaker⁴⁸. The people had deep bonds with Pirs, believing that they were religious leaders who propagated Islam to various families across the subcontinent. They are constantly in charge of providing religious services to the public. People have a very close relationship with the Pirs; He believes he was a religious leader who was very religious and preached Islam to many families throughout the subcontinent. They are always responsible for the religious service of the people⁴⁹.

The reality is that their mureeds can't even think of voting against pir (Makhdoom Faisal Saleh Hayat). Their mysterious teachings are responsible for whatever we are now. We do not expect our pirs to vote with us, but it is our moral obligation to assist them in the election process⁵⁰.

Factors behind the Shrines based Politics

Why is political party affiliation weak than religious or Briadari connection in Jhang? There are many logical cases behind it. First is that the shrines of Jhang have control of socio-religious and political fields. The second thing is the blood

relations and Biradri connections. In Jhang the Biradris and clans are very old and have strong blood ties. Religiously and politically, these clans are attached to specific shrines from medieval India. From that time to the till period, they are sentimental attachments to shrines. They are part of their belief. They think that *Pirs* are their religious teachers and leaders. They never think to go against them on socio-religious and political grounds. The third point is that the masses of Jhang are religious closer to shrines. They think that religious personalities are the main source between them and God. Somehow, this situation is changing in the modern period. Education and urbanization is an important thing to create political awareness among the masses⁵¹. Educationally, Jhang is not weak but rural areas have less literacy rate. The masses of rural areas do not have strong political awareness. They have strong religious ties with shrines. This less political awareness has much contributed to the weak position of political parties in Jhang. Urbanization is another fact, which is contributed to the politics⁵². Urbanization, created a strong sense among the masses to affiliate with a specific political party and its motives. In urban areas, people are belonging to the business community, corporates, and public officeholders. They have specified interests based on alleviation with a political party and they supported their political party. The business communities, corporate and public office holders have their interests and agendas. They supported their party instead of any shrine. The educated personalities and scholars are a supporter of particular political parties on the base of ideological attachment⁵³. They are supported based on Modernism, liberalism, and conservatism. But those ideological attachments have not been practiced in rural Ares. Unfortunately, large numbers of the public of Jhang are living in rural areas. Jhang is still considered a rural city. Jhang is not an advanced urbanize city as compared to other cities in central Punjab. As we know most public Jhang belongs to rural areas, and in rural areas, the public opinion is operating on the religious ties, sects affiliation, clans grouping, blood relation, and Biradaris attachment. That's why political parties are weak position against shrines in Jhang⁵⁴.

Conclusion:

The majority of the Sajjada Nashins and Pirs are offspring of the old feudal system, in which feudal lords had religious and political power. Because this balance of power favored the state, the British adopted the policies of the Muslim rulers. The Pirs' prominent position in history dates back to the introduction of Islam to the Indian subcontinent. Over time, the families of these Sufi have been interested in electoral politics. They entered the region as powerful agents and collaborators of the British. They were in the favor of British Raj in India and in retune rewarded through land and positions and then they practically started the political activities. The same case is applied in Jhang. Politically, Jhang is a crucial and controversial area of Punjab. It played a key role in Punjab politics Throughout the history of Pakistan, Jhang remained a political hot area. It is the land of shrines. They have taught the Islamic rituals to the people. Over time their religious and spiritual teachings were spread in the region and they started influencing the life of the local masses. The shrines are the spot of socio-religious

services and activities for the public. When the original Sufis were living the shrines was the Centre of religious, social, and humanitarians activities for the bitterness of the public and society, but after them, their offspring have change their priorities and used the shrines for their interests. During the time of British India, the custodians of Shrines have tried to patronage the political field by the means of states. The Colonial Master had been provided the resources and opportunities for them in the power politics. They had established relations with the power elite and entered the power-sharing circle. The people have the belief that their *Pirs* are their spiritual and religious master and have the source of connection between them and God for that reason they are obedient to them. Shrines are playing a crucial role in the socio-religious and political activities of Jhang. They have both positive and harmful contributions to the masses and society. The guardians of shrines have engaged in politics and nominated their candidates in elections. From time to time they have visited the home of their *mureeds* and asked them cast the votes for their nominees. The public of Jhang always supports their pirs and Sajjada Nshins during the elections. The local masses are their main political power. They utilized it during the elections. In the history of Jhang, the shrines-based politicians have remained more successful than the non-shrine-based politicians. The shrine-based families have dominant in power politics as they have religious and economic strength.

Notes and References

¹ Anna Suvorova, *Muslim Saints of South Asia: the Eleventh to Fifteenth Centuries* (London: Routledge, 2004), 125.

² Malik Adeel and Malik Tahir, "Pirs and Politics in Punjab 1937-2013," *Modern South Asian Studies* 51, no.6 (2017):1851.

³ Samad Yunas, "South Asian Muslim Politics, 1937-1958."(Ph.D. diss., University of Oxford, 1991), 53.

⁴ Khaliq Ahmad Nizami, *Religion and Politics in India during the Thirteen Century* (New Delhi: Oxford University Press, 2002), 142.

⁵ Gilmartin, "Religious Leadership 485-88.

⁶ Zubairi, *Tazkira-e-Aoulia Jhang*, 282-91.

⁷ Samiullah, *Sarzamin-e-Jhang*, 71-75.

⁸, Hassan, "Religion, Society, and the State in Pakistan," 558.

⁹ Gilmartin, "Religious Leadership," 487-90.

¹⁰ Mayer, "Pir and Murshid," 163.

¹¹ Menhas. Akhtar and Yaqoob, "Present Situation of the Sufi Saints Shrines in Jhang," 3.

¹² L Binder, *Religion and Politics in Pakistan* (Berkeley: University of California Press, 1961), 78.

¹³ Syed Munawar Abbas Razia Sultana, "Biradari Politics of Alliances and Opposition in Jhang District during the Military Regimes: A Case Study of General Pervez Musharraf's Rule," *Journal of the Research Society of Pakistan* 56, No. 2 (2019):79-83.

¹⁴ Menhas. Akhtar and Yaqoob, "Present Situation of the Sufi Saints Shrines in Jhang," 2.

¹⁵ Denzil Ibbetson, *Punjab castes* (New Delhi: Low Price Publications, 1993), 65.

¹⁶ PARAMJIT S. JUDGE, "Religion, Caste, and Communalism in Punjab," *Sociological Bulletin* 51, No. 2 (September 200):178- 90.

¹⁷ Abbas and Sultana, "Biradari Politics of Alliances and Opposition in Jhang District," 190-91.

¹⁸ Gilmartin, *Empire, and Islam*,108-45,

¹⁹ Gazetteer of the Jhang District 1883-84, 27.

²⁰ Hassan, "Religion, Society, and the State in Pakistan," 555.

²¹ Zubairi, *Tazkira-e-Aoulia Jhang*, 213.

²² Kalhor and Sarfraz, "Religion, Kinship, and Politics in Pakistan," 50.

²³ Kalhor and Sarfraz, "Religion, Kinship, and Politics in Pakistan," 51.

²⁴ Hassan, "Religion, Society, and the State in Pakistan," 555.

²⁵ Rashid Menhas. Saira Akhtar and Norina Jabeen, "Sociological Study of People's Believe on Sufi Saints (A Case Study of district Jhang)," *Global Journal of Human Social Science Sociology and Culture* 13, No. 5 (2013):4.

²⁶ Zubairi, *Tazkira-e-Aoulia Jhang*, 235-51.

²⁷ Muhammad Abrar Zahoor and Munir Gujjar, "Colonialism and the Construction of Religious Identities in Punjab: The Case of Muslims," *Journal of History Culture and Art Research* 8, no. 4 (2019): 58-60.

²⁸ Sajanka, Mushtaq and Zil-e-Huma, "Emergence of Religio-Political Landscape in Jhang," 1238.

²⁹ He decided to contest from Shorkot seat by summoning Syed Zulfiqar Ali Bukhari. Ghulam Haider, the leader of the prominent Sial tribe from Jhang's second seat. His opponent was Sardarzada Zafar Abbas. These feudal lords of Jhang demanded leadership from each other and they were fighting hard to move forward. Khan Mir Aslam Khan from Shorkot, Sufi Ahmed Khan Baloch Rai and Nawaz Magar Advocate, Khan Lal Khan Baloch, Qazi Mohammad Safdar were also trying their luck. Mohammad Afzal Shakir, Mehr Sher Mohammad Bharwana, Ghulam Nabi Khan Zulfiqar Khan Sial, Mian Mohammad Aslam Cheema, and Mian Sajjad were the candidates from Tehsil Shorkot. Amjad Ali Bukhari. Sajjad Akhter and Sumaira Khan, "Shrine Families and State Power in British Multa," *Pakistan Journal of Social Sciences* 39, no. 3 (2019): 765-67

³⁰ They have tried their best to support him in the elections. Ayub Khan and Fatima Jinnah got votes by a narrow margin from Jhang. In the 1965 elections, there are two factions in Jhang: Sardar Zafar Abbas of Rajoa Sadat, Makhdoom Mohammad Sajada Nashin of Shah Jawana Dargah, Syed Ali Rias, Syed Ghazanfar Raees from Ratta Matta. Rajoa Sadat's Maher Zafar Ullah Khan Bharwana and Diwan Ali Shah were in a group and they launched a vigorous election campaign in support of Ayub Khan for the presidency. In return, the convention Muslim League the political party of Ayub Khan was gives the tickets to them .During the time of the 1965 presidential election the government has arrested some candidates from the Jhang, who were angst the Ayub Khan. This time become controversial when Colonel Abid Hussain was arrested by police Kalhoro and Sarfraz, "Religion, Kinship, and Politics in Pakistan," 53.

³¹ Gazetteer of the Jhang district 1883–84.

³² Anjum, *Sisyat Ka Feroon*, 320.

³³ Anjum, *Sisyat Ka Feroon*, 320.

³⁴ Sajanka, Mushtaq and Zil-e-Huma, "Emergence of Religio-Political Landscape in Jhang: 1240.

³⁵ Sajanka and Huma, "Emergence of Religio-Political Landscape in Jhang": 1240.

³⁶ Kalhoro and Sarfraz, "Religion, Kinship, and Politics in Pakistan,"44.

³⁷ Zubairi, *Tazkira -e-Aoulia Jhang*, 85-88.

³⁸ Zubairi, *Tarikh-e-Jhang*, 100-120.

³⁹ Anjum, *Sisyat Ka Feroon*, 311.

⁴⁰ Anjum, *Sisyat Ka Feroon*, 235-38.

⁴¹ Hussain, Syeda Abida. *Power failure: the political odyssey of a Pakistani woman*. (Oxford University Press, 2015),55.

⁴² This family has produced some famous political personalities named as.Shib Zada Nazir Sultan, Sahib Zada Abdul Majeed Sultan and Shib Zada Hajji Abdul Hameed Sultan. Anjum, *Sisyat Ka Feroon*, 235

⁴³ *Ibid.*, 65.

⁴⁴ Menhas, Akhtar and Jabeen, "Sociological analysis of Sufism," 298.

⁴⁵ Anjum, *Sisyat Ka Feroon*, 329.

⁴⁶ *Ibid.*,242.

⁴⁷ Kalhoro and Sarfraz, "Religion, Kinship, and Politics in Pakistan," 46.

⁴⁸ Arthur John Arberry, *Sufism: An Account of the Mystics of Islam* (London: Allen & Unwin, 1950), 121.

⁴⁹ Katherine, "The Sufi as Saint, Curer, and Exorcist in Modern Pakistan," 108.

⁵⁰ Rehman Uzma, "Religion, politics and holy shrines in Pakistan," *Nordic Journal of Religion and Society* 19, no. 2 (2006): 20.

⁵¹ *Ibid.*, 295.

⁵² *Ibid.*

⁵³ Kalhoro and Sarfraz, "Religion, kinship and Politics in Pakistan," 46.

⁵⁴ Interview of Sahibzada Uzair Sultan, March 02, 2021.