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## **Cultural Festivals: An Impotent Source of De-Radicalization Process in Pakistan: A Case Study of Urs Ceremonies in Lahore City**

### **Abstract**

*The Sufism has unique methodology of the purification of consciousness which keeps the soul alive. The natural corollary of its origin and development brought about religio-cultural changes in Islam which might be different from the other part of Muslim world. Sufism has been explained by many people in different ways and inflect is the purification of the heart and soul as prescribed in the holy Quran by God. They preach that we should burn our hearts in the memory of God. Our existence is from God which can only be comprehended with the help of blessing of a spiritual guide in the popular sense of the world. Sufism is the way which teaches us to think of God so much that we should forget our self. Sufism is the made of religious life in Islam in which the emphasis is placed, not on the performance of external ritual but on the activities of the inner-self' in other words it signifies Islamic mysticism. Beside spirituality, the Sufi's contributed in the promotion of performing art, particularly the music. Pakistan has been the center of attraction for the Sufi Saints who came from far-off areas like Iran, Iraq, Afghanistan and Arabia. The people warmly welcomes them, followed their traditions and preaching's and even now they celebrates their anniversaries in the form of Urs. The main objective of the study is to trace the link between de-radicalization initiatives and promotion of existing Sufi literature in Pakistan. This objective will be achieved through 3 to 5 months field study in three to five of the main Sufi Shrines like Madhu Lal Hussain, Baba Shah Jamal, Baba Bhulay Shah, Waris Shah and Baba Farid in Pakistan/Punjab province, and how their literature can influence the minds of youth. As terrorism and radicalization is gripping Pakistani society, it is crucial to establish new channels of communication between the secular forces and Sufi community.*

### **Introduction**

Pakistan has been a cultural country for centuries where numbers of activities such as political, religious, economic, social and cultural continue to take place on the regular basis and one such activity is the festivals in Pakistan. The festivals in Pakistan are taking place almost every day whose followers celebrate the festivals with great zeal. Therefore, this study focuses the forms and rituals of the religious festivals, diversity and response of the people to these festivals. Terrorist incident of September 11, 2011' radically changed the life of a common man in Pakistan. A place with the most exciting ancient traditions faced the blowback as frontline. The life and the settings at social level radically have undergone a transformation.

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Punjab, the land of five rivers, historically has been the centre of all the activities with their focus on spiritualism. After 9/11 this land witnessed the most crucial challenge of security which severely damaged its spiritual identity. One of the famous land for its festivities, gone by a span of terror when authorities discourage spiritual gatherings. In such a backdrop, this assignment is an effort to revive and review the details of various religious gatherings, Pakistan was once famous to host. It will give first an account of the festivals and will further analyze its cultural and civilization significance. This is a conscious effort to save the indigenous cultural traditions in the backdrop of emerging security challenges in post 9/11.

Lahore, the heart of Pakistan, despite of its rich social, cultural and political heritage has been overlooked by the historians. The ignorance of the charms of such a beautiful and historically important city is sad. In fact the Festivals in Lahore attract thousands of followers almost every day to the city to celebrate the various occasions which add the beauty and grandeur of the city. The culture and civilization of this city has impacted its citizens. Therefore, the Lahorites are considered to be peace-loving people because they enjoy these activities by showing their great regards and veneration. Lahore has been a cultural city for centuries where numbers of activities such as religious, social and cultural continue to take place on the regular basis and one such activity is the festivals in Lahore. The festivals in Lahore are taking place almost every day whose followers celebrate the festivals with great zeal. In the contemporary world to spend a peaceful in any part of the world especially in Pakistan has become difficult because of continuous fear, terror and anxiety in the society. It has become, indeed, a strange world infested by numerous religious and sectarian organizations.

In the festivals and social customs people reflect their temperaments, habits, religious beliefs and values on which society lays the greatest emphasis. These serve as a means of expressing sorrows or happiness and are considered a reliable measure of the depth and maturity of a culture. Festivals mostly have their roots in religious rites or owe their origin to customs, including folkways which run back to centuries, in matters of dress, however, weather and geographical factors, besides religion determine the choice of wearing apparel. The same hold true for Lahori society where one notices the influence of spirituality in festivals, customs and rises of the people. In the homes of Lahore religious rituals and festivals are observed with unusual enthusiasm. The zeal and enthusiasm with which Lahore families celebrate the Urs ceremonies of Sufi saints refreshing spectacle and these occasions have a unique combination of wholesome pleasures for throughout the course of jubilations the spiritual and the secular cores of the festival receive a balanced emphasis. Pakistan, which is located in Asia and in North West of India, is regarded as one of the most historic Countries of the world. Although Pakistan is not listed in ancient country, its history is so enriched that it has considered as a worthy place to visit. Tourism is among the key pillars of the economy of Pakistan. The huge mountainous terrains, the passes, ancient city of Mohenjo Daro and Harappa, the Indus valley that are present in its boundaries are among the most distinct characteristics of Pakistan that draw attention of tourists from around the globe. Moreover, there are a number of historic sites in different regions of the

country that exhibits the efforts of people in reference to freedom moment of Pakistan.

However the tourist attractions in Pakistan are not narrow in scope. The Pakistani cities are also prominent tourist attractions that draw tourist attraction for number things which includes religious monuments and shrines of Sufi Saints are most popular. Lahore is among those historic cities in Pakistan, which is well known for its tourist detinations and is known as the heart of Pakistan. The Sufism had its origin in Central Asia and its own unique methodology of the soridentation of consciousness which kept the soul alive to the Sufis teachings.<sup>1</sup> The establishment of sufi silsala's in the subcontinent and their regular missionary activities began in the 12<sup>th</sup> century.<sup>2</sup> Different people explained sufism in distictive manners. It is in reality is the purification of our *nafs* heart and soul as explained in the Holy Quran by ALLAH. ALLAH says: *The one who has purified (his nafs) has won.* (Quran 87.15) Sufism is a love for ALLAH the love that is not explainable but only experienced. The love for ALLAH as taught by the prominent *awliyas* (friends of ALLAH), Should enlighten in our hearts, and it should enlighten our own self. Our existence is from ALLAH which can only be understood with the assistance of *Faiz* (blessing) of a *sheikh* (spiritual guide) or *peer* in the popular sense of the word. Sufism trains an individual to think of ALLAH, to such an extent that we should forget our self.<sup>3</sup> Sufism is that way of the religious life in Islam which focuses on the performances of external customs, but on the activities of the inner-self in other words it demonstrates Islamic mysticism.<sup>4</sup> Instead of spirituality, the Sufis contributed a lot for the literature and also participated in promoting the Mystic music.<sup>5</sup> The Urs ceremonies celebrated in Lahore developed into significant culture institution and were eagerly awaited by both the poor and affluent alike. Sufism gave birth to a very wide rang of mystic symbolism.<sup>6</sup>

### **Hazrat Mian Mir**

Hazrat Mian Mir is a renowned saint of the indopak region. He is regarded to be an extraordinary wali (friend of God) and an prominant mystic. His ancestral origin is traced back to from the second caliph of Islam, Hazrat 'Umar Farooq. The name of his grandfather was Qazi Qalandar. His father, Qazi Sa'in Data was associated to the Qadiriyya order of the Sufis. His mother, named Bibi Fatima, was the daughter of Qazi Qadan. She was a very profficient woman of her era. Hazrat Mian Meer was born in *Siustan* (Sindh) in 1531AD.<sup>7</sup>

### **Initiation In The Sufi Order**

The only hope for him was his mother after his father died. He kept on acquiring holy blessings from his mother. And finally he acquire fulfillment in inner knowledge. He detached himself from people and outside world. With the permission of his mother he left in the quest of truth. In his way he went through many problems and hardships. Finally his quest went fruitful .Hazrat Shaykh Khizr, an blessed friend of God accepted him as his spiritual disciple. He belonged to the Qadiriyya order. He kept on drifting in jungles and mountains. He merely relinquished the world. His company immensely assisted him. He came across with the secrets of the divine mystery. He felt gratified of a higher life. He considers the world and its ways as weary and disgusted. When Hazrat Shaykh Khizr found him spiritually ideal, permitted him to go wherever he liked. After getting permission from his mentor and guide he started his journey for lahore to aquire outward

leaning and knowledge. Mawlana Sa'dullah was his teacher. He received special attention from Mawlana Sa'dullah, who was regarded as a renowned scholar of Islam of his time.<sup>8</sup> This is also evident in the history, that he was also blessed for some years in the company of Mawlana Ne'matullah, who passed on his knowledge to him and who was quite unmindful of his condition, spiritual achievements and internal purification.

### **Departure For Sirhind**

He was not interested in huge gatherings of people, devotees and admirers, who kept on waiting for him for the whole day. Therefore, He left for Sirhind. On his arrival at Sirhind he encountered serious illness. The illness lasted long, without any probable hope of rehabilitation. One night he asked for the aid of Hazrat Shaykh 'Abdul Qadir of Jilan, who is also known as the Ghaws al-azam (the Great Helper) and Piran-e-Pir (the Teacher of the Teachers). His appeal was not discarded. Shaykh 'Abdul Qadir and his own religious guide showed up and asked about his health.<sup>9</sup>

### **Traits Of Character**

Hazrat Mian Mir has a humble nature. He did not like advertisement. He liked to dedicate himself to remembrance and prayers of God in alone areas. He did not like to mix-up with people. He can hold his breath to this limit that from some instances only one time in the night. In his old age he used to breathe for four times in the night. He acknowledged a small amount of people as his devotees. He was a man of faith. He tremendously has control on his self. He remained for weeks without eating. Nothing was cooked in his house for thirty years. Satisfaction was his armour. In the last years of his life, he permitted only one type of food to be prepared in his house. His food was only being cooked in earthen pots. He used to take a very small amount of food. He was ever captivated. He has no consideration for weather, the day or the year. He has a very less desire for sleep, talk and mixing up with the people. He did not like to visit people, according to him if you did not like others to visit you, you should also not visit others. He lacks interest in the people.

### **Teachings**

According to Hazrat Mian Mir to reach God, one can follow two approaches:

1. One approach is to be captivated and thus to make alliance with Him. The one to whom the God derives towards Him, becomes united with Him.
2. The other way is that of *sulook*, heading towards divine path, which is a way to reach up to God either by asceticism or by the help of some friend of God.
3. According to Hazrat Mian Mir it is not easy to search for God. It requires many hardships to reach God. Till you get totally involved in His search keeping only Allah in your heart. Therefore, single minded commitment to search for the ideal. In this regard you should get detached from the world and take to disavowal, as if you keep on getting involved in the world, will not be able to be a knowledgeable person and cannot pay complete attention to the righteous path. Hazrat Mian Mir speculated that for those heading on the spiritual way, it is essential that they should eat little, talk little and sleep

little. He emphasized that a devaish's attire should be as that of the lay man, so that no one will notice him.

### **The Urs Of Hazrat Mian Mir**

Hazrat Mian Mir died on 7th of Rabi-ul-awwal, 1045 or 22nd of August 1635, three hours before the end of Tuesday. His age was eighty-eight years. His grave is situated at about a the distance of a mile from the city near 'Alamganj (World Treasury: it may have got this name as many Sufis lie buried here), that is at the southeast of the city. He died at age of 88 years and his grave is in *Khafi Pura* now called Mian Meer Cantt.<sup>10</sup> There are thousands of shops in the surrounding area that contain things related to Urs celebrations for two days. In those days one can amuse himself by listening *qawalies* and enjoy the spectacular atmosphere.<sup>11</sup> *Urs* of Hazrat Mian Mir is rejoiced with complete enthusiasm and zeal by the people from every part of Pakistan.<sup>12</sup>

### **Hazrat Madho Lal Hussain**

Madho lal Hussain was born in 1538 AD.<sup>13</sup>. According to the authors of Tazkira, his forefathers were kayashtha Hindus by origin, hindus who accepted Islam in Feroz Shah's Reign. But in Baba Buddha Singh viewpoint his ancestors accepted Islam, were from dhata category of Rajpoots. At the time of his birth the family was deeply embedded in poverty. In Tehqiqat-i-Chishti it is written that Prince (late Emperor) Salim was bears a strong attachment to the saint and assigned a task of keeping record of his daily chores his officer Bahar Khan. These reports were given on regular basis to the prince for his perusal, later on put together with the saints sayings and named "Baharia". The Baharia included the happenings relating to the supernatural power of the saint. Being a sufi, Shah Hussain began teaching the public. A Brahman boy of Shahdara frequently examined these religious sermons and showed his deep interest in his preaching. This drew the saint attention towards youth and soon he got spiritually attached to the youngsters. Shah Hussain has a distinctive love for Madho, and he did Madho Lal's on was regarded all that put his power to delight the boy. At one instance, he saw his co-religionists commemorating "Holi" and in the desire of doing the same, he bought some gulal (pinkish-red powder) and threw it on Hussain. Shah Hussain immediately joined him in the fun. Lal Hussain celebrated Basant or the spring festival, like Holi each year to make the Madho delighted.

Madho Lal Hussain gained immense respect by the people, and the Hindus, though they seem to have turned Madho out of their fold, could not master their naive beliefs in the supernatural miraculous power of the saint and respected him to same extent as Muslims did. Madho Lal Hussain died at the age of 53. His died at Shahdara in 1008 A.D.<sup>14</sup>. As the saint told, after few years, an overflow in Ravi swept away the grave. Therefore, Madho dig out the body and took it to Baghbanpura, where it was buried again with the pompous formalities. Madho was buried by his side after death. The tomb is located in north of the village of Baghbanpura. On entering from the south gate the signs of two tombs on elevated platform can be examined. There is a space between the platform and the surrounding wall so that the followers can take a round. The platform has lattice-work of red stone in its all sides. A tower in the North of the enclosure has the impression of the Prophet's feet (Qadam-I-Rasul) and a mosque is situated in the west. The wife of Ranjit Singh, Moran laid the foundation of this mosque. Lal

Hussain appears to have had friendship among the holy men of his time. He was an intimate friend of Chajju Bhagat who, the tradition says, called him Shah Hussain for the first time. He used to spend time with Guru Arjun on his every visit to Lahore. Hazrat Lal Hussain's Sufism has a particular taste and showed up a blend of Persian and Indian Sufism. He was more Indian in his spiritual ideations but he adopted the style of Persian mystics in his daily life.

There is no poetic contribution of Shah Hussain. He wrote a extremely spiritual Kafis .The language of these was simplified punjabi with a blend of arabian and persian words. it has smooth flow of thought and ideas. Its In its strength and simplicity makes it superior to Ibrahim Farid's Punjabi. It lacks the brilliance of Urdu poetry but is remarkable for its just proportion of words and powerful sense of rhyme. His versification is smooth, similes more relevant and simple but strong words as compared to those of Ibrahim. His he has less traditional poetic trends and his poetry is loaded with Indian thought like poetry of Bulhe Shah. His poetry just like his personality, is a mystic blend of Sufi, Indian, and foreign ideas. The key element of his poetry, which attracts the reader, is that it is extremely touching and piercing the heart, produces a spiritual feeling. It is seen that Hussain never gained the stage of union. He ever longed to meet GOD and merge himself in Him. His own illusions created the sentiment of separation from his beloved one so overwhelmed his soul that he sang of his pains of separation in an incredibly touching manner. This produces a long lasting impact o the mind of the reader.<sup>15</sup> Sufi Punjabi poetry contained words from other Languages like Arabic and Urdu else. The theme of his poetry is Knowing God by Knowing Ourselves. He wrote almost 163 *kafees* and according to researchers, Madhu Lal was a true scholar and intellectual. Madhu Lal died in 1599 at the age of 63 and was buried in Shahdara, but his body was exhumed and buried at Baghbanpura where the Hindu boy Madhu is also buried.

### **Celebration Of Urs**

Mahdu Lal Hussain's Urs, rejoiced by people dancing (dhamal) on drumbeats around lit oil lamps. His mausoleum is situated at Baghbanpura, Lahore. Every year, *Urs* is celebrated at mausoleum by the followers, which is known as *Maila chiragan*.<sup>16</sup> Around 450,000 people are expected to attend the three-day urs, the last day of which is reserved for women. Every year, on the last Sunday of March, *Mela Chiragan* or festival of lamps is held at there. Several devotees could be seen dancing around a fire lit in the courtyard of the Sufi's shrine on the first day. Some people were also singing the saint's kafees and trying to get as close to the fire because of their belief that prayers were answered more quickly this way. Roads leading to the saint's shrine were packed with pilgrims and food stalls.<sup>17</sup>

### **Hazrat Data Ganj Bakhsh**

Hazrat Data Ganj Bakhsh is the most enlightened person of our history. When Muslim forcefully take hold of these parts of the sub-continent , the Muslim Saints mixed up with the people, and explained Islam to them as a rational way to better life in this world and hereafter. The people does not accepted to Islam forcefully; they converted to Islam willingly due to the appealing and convincing message of Islam as taught and given by Muslim preachers. By common consent Hazrat Data Ganj Bakhsh is a great Saint of the sub-continent. His birth place is Ghazni, a small area in Afghanistan. In Ghaznavids reign, this town was renowned

for its magnificence as it was the capital of their empire. This is the reason he is known as *Hijveri and Jallabi*.<sup>18</sup> At that instance of standing at the foot of the tomb, due to respect for the saint said: Generally it is taken into account that from that time the Saint was known as Ganj Bakhsh. The couplet is etched over the marble arch on the entry gate of the tomb. Hazrat Data Ganj Bakhsh had tremendous knowledge of Quran, tradition, history etc. That is evident from his book *Kashful Mahjub*. The major aim of the Saint was the preaching and understanding of true Islam to people. He had mastery in conversations, debates and profundness of thought. Hazrat Data Ganj Bakhsh, as referred to in *Kashful Mahjub* has written seven other books. He was a poet too. He has narrated a number of verses in *Kashful Mahjub* which indicates that he has a taste for poetry. This is also evident from his writing that he has travelled alot. Hazrat Data Ganj Bakhsh was also a scholar. *Kashful Mahjub* is scholarly collection of numerous subjects. Its extensive study helps a person to find the aptitude of holism in the light of sayings of Hazrat Data Ganj Bakhsh.

According to some histographers Data Gunj Buksh came to Lahore in 1039 AD.<sup>19</sup> The first thing that he saw on his arrival was that funeral of Hazrat Shaikh Zanjani and Hazrat Data Ganj Bakhsh led the funeral prayer. Iat that time he realized that why his Shaikh had asked him to move to Lahore. Shaikh Al-Khattali who was the Qutab of that time has a great holistic veiw point. He surely has narrated that the Seljuks were likely to rise up. Recently the Islam entered Punjab ans a great scope for work. The date of arrival is controversial according to different. Many people got converted in the area of Bhatti gate also known as Hajveri gate. When people complaint, Sultan Masud sent the leader Jai Singh and other Hindus to Data Sahib where they all embraced Islam on persuasive and convincing talk with Data Sahib. He also took the decision of changing the name of the gate from Hujveri Gate or Jai Singh to be Bhati Gate as before. Hazrat Data Ganj Bakhsh was in the view that he real essence of culture. He narrated culture as “Dwelling with praiseworthy qualities”.

### **Data Sahib's Urs**

Hazrat Daata Gunj's urs is celebrated on 20th Safar. A large numj of people rejoice this event from the whole country. The tomb is illuminated with colorful lights and renowned *Qawals* exhibit their love for the Daata Gunj Bukhsh. The area around the tomb is surrounded by a number of shops containing a wide array of things and goods for the visitors. A huge crowd could be evident from *mazar to Bhati Darwaza* for three days of celebration.<sup>20</sup> In normal days too there is an atmosphere of fair and people from all communities visit the shrine. Whereas the amount on donations usually ranges to lacs and in the adjacent Bazar there is always a person giving invitation that if anyone has need for food. The celebrations started on 18th of Safar each year. During Moharram the shrine is given 'Ghusal'. In a nutshell, the Mausoleum can be seen as centre of spirituality in Lahore and it is hard to see Lahore without Data Sahib. That is why Lahore is also known as *Data Ki Nagri*. *Urs* is attended by a large number of individuals and offer 'Dua' and 'Fateha'. The celebration is initiated with *chaddar poshi*. This is done by high profile personalities. It is a matter of honour for the chief Minister of Punjab and the Governor to join the ceremony. After the *talawat* and *Naatkhwani*, the garland of flowers is put on the grave. The guests inaugurate milk *sabeel*.

*mahfil-e-Naat* is arranged after Isha prayer On the first day of Urs. The second day started with *Quran Khawani*, after the *Fajar* prayer. At 8 am five sessions of different holistic and spiritual gatherings took place in which religious scholars provide their knowledge on *tasawwaf*. The fifth one ends at 3 am. In this session *Khatan I sharif' Khatam-e- Ghosia* and *Khatam-e- khawajgan* has been offered, *Mahfila-e-sama* is also took place the same day at 10 am, it is initiated with Amir Khusro poetry, followed by the presentation of *Manqabat'* of Ali Hijveri and then *Qawals'* present qawalies till 2 at night. The third day celebrations also divided into five sessions and the last one ends at almost 3 at night.<sup>21</sup> Data Sahib's Urs is rejoiced with spiritual enthusiasm in the mosque and there is a huge fair from Bhatti gate to Minar e Pakistan. Near the Minar-i-Pakistan a touring circus also has its camp. A massive number of followers came to the shrine with "chaddars" or with drummers. People living en route put currency notes or coins on the 'chaddar' as offering.<sup>22</sup>

### **Hazrat Shah Jamal**

Hazrat shah Jamal was born in 1559 and arrived in Lahore in 1588 and died in 1649. It is a large, well maintained shrine, with an arcaded periphery, the centre of which is dominated by a marble clad structure of recent vintage, carrying multifoil arched verandahs and a green fluted dome and golden finial. Though it has a novel structure the place is nominated as *chilla* or place of seclusion of the saint where later on his grave was made. Same as the other shrines it has mosque on one side and picturesque niches for oil lamps. When you reach at the place you feel yourself out of the world. The environment is calm and quiet away from the hustle bustle of daily life, sitting on the floor in shade produces a feeling of peace and calmness. The immense flat balcony allows a large number of people to visit the mausoleum daily to pay their gratitude of rose petals and prayers. In 995/1587, Shah Jamal came to Lahore during the reign of Akbar. This is known to be the Lahore's golden period in relation to knowledge and scholarship. He stayed in east of Ichra and spent his whole time in teaching the people against the ailments of society. Due to his sermons the induced saint Pir Hassan Shah Wali or Hassu Teli of Chowk Jhanda, assured the authentic weight for a outspreading trade of grain.

According to Chishti, the Mughal royal women who were residing in the serai were unable to bathe in the tank for fear of being unprotected and misbehaved with the saint. The *fakir* voiced a bane to the thing that neither their palaces nor their tank should remain. During *wajd* (ecstasy) he danced too much that the five storey of the building drowned underground, which decreased the elevation of the *damdama*, to prohibit people seeing the ladies bathing in the tank. The mausoleum is among the well-managed *mazars* of the Auqaf department with attendants and flyers, which gives a comprehensive account of this popular saint. His *Urs* is commemorated on 4 Rabi-us-Sani. He is from Qadriya silsila. The *Urs* of Hazrat Shah Jamal is celebrated in Lahore every year for three days. The inauguration of *Urs* is followed by *chaderposhi* and *fateha*. About hundreds of thousands of followers and drum admirers reach shrine every *Urs*. The vital part of *Urs* is drum beating and in this relation the name of Pappu Sain is unforgettable. All the times the main figure of the event would be the legendary drummer Pappu Sain who has now won an international fame. His thrilling drum performance and his whirling along with the beat of the drum makes the spectators spellbound. Baba Shah Jamal



is renowned for using drums and dance for the preaching of his beliefs and following the customs.<sup>23</sup> Another integral part of the festival is the stalls selling traditional food and the streets towards the shrine are packed with pilgrims buying foods *Qatlama*, *Jalebi*, *Indrassa* and different sweets.

### **Hazrat Pir Makki**

The Shrine of Hazrat Pir Makki, has drawn the attention of tourists for ages. He was born in Bhagdad, his father Sayyed Abdullah Aziz-u- din visited Makkah in 563 *Hijri* and resided there for 12 days. He affirmed faithfulness to *Junnadia*. In the reign of Khusru Malik, the last *Ghausnvid* ruler, he came to Lahore. On his arrival in Lahore, all the gates had been closed from the last three months. The reason behind was the blockade of *Sultan* Shahab-ud-Din Ghauri. Hazrat Aziz-u- din resided at the shrine of Datta Gung Buksh. According that to few narraters he came with Mehmood Ghausnavi.<sup>24</sup> Hazrat pir Makki spread the light of wellness for thirty six years on the soil of Lahore and died in 612 *Hijri*. His shrine is located in Dharampura near the tomb of Bibi Pak Daman.<sup>25</sup> Though it is located in right middle of the city and visited by a huge number of followers, Shrine of Pir Makki is a calm and relaxing place. The mausoleum of Pir Makki, Lahore is not merely place that would introduce you to spiritual life but its art and architecture would definitely draw every one attention.

### **Hazrat Fazal Shah Wali**

Hazrat pir Syed Fazl Shah Wali was born in 1827 at Nawan Kot, a village near Lahore. His ancestors are found related to Hazrat Imam Ali Naqi. After the disaster of Karbla, the regency was produced in the Islamic world, forefathers of Pir Syed Fazl Shah under the supervision of Syed Muhannad Shuja went to Mashhid, an Iranian city. After the death of Syed Muhammad Shuja his son, Hazrat Syed Mehmood Maki migrated to Sindh, resided and founded Bahakhar on the bank of Indus River. This is the reason his spring is known as Bhaakri. The progeny of Hazrat Syed Sadr-u-din son of Hazrat Syed Mehmood Maki laid the foundation of a town named *Uch Sharifl* in the state of Bahawalpur. A prominent saint Hazrat Syed Jalal-u-din Bukhari also related to that family. Another famous personality of this family, Hazrat Syed Mehmood Sani founded a town *Punj Graian* in Gurdaspur. Hazrat Mehmood Sani arrived at Lahore later, died here and was buried close to the tomb of *Bibi Pak Daman*. The grandfather of Fazl Shah named Syed Mureed Shah's grave is also situated near the tomb of Arranger's daughter Zaib-u-Nisa in Nawan Kot. Hazrat pir Fazl Shah was born in a very intellectual family. He gained education of Quran from his mother and get education of Arabic and Persian from his father. He recognized signs of aloness, meditation and rapture from his childhood. He use to spend months in meditation in the vast dry areas and on the banks of Ravi and aquired the peak of spiritualism. He wrote his first book of poetry named *Tohfa Fazl Shah*. At the age of sixteen years, the book gained so much fame that it was translated into English language. When Queen Victoria listens to his verses, she gave him the title of *Malik-ul-Suarra*. He was a poet as well as a saint with deep vision.

There was a renowned story among the ancient lahoris that is as follows: once he was writing the story of *Sohni Mahiwal* in his *Hujra*. He was narrating the scene of *Sohni's* drowning and thinking of appropriate words to explain the happening, in the meantime some guests arrived, one of the guest noticed Pir Fazl's

discomfort and inquired what he was writing, and the Pir replied that “he was writing about the scene of *Sohni's* drowning”. Another guest who was proficient in modern education and had suit a little belief in holism asked the Pir, have you ever seen *Sohni and Mahiwal*. At this satirical question Pir Fazl Shah asked him to move the nearby prayer mate aside. When he moved the prayer mate away, there was a river with flood in which a beautiful women was fighting against the waves to protect herself. The writing of Pir Fazl Shah Wali are; *Sohni Mahiwal, heer tay Sohnī , Heer Ranja , Laila Majnoon, Qissa Yousaf Zulaikhan , Punj Janj and* many more. He took his last breath on 11 Feb, 1890. His tomb is located at *Scheme Mord* in Lahore and his followers celebrate his Urs enthusiastically.<sup>26</sup>

### **Sufi Shrines Becoming Havens For Drug Abuse**

Presently the shrines of the Sufi saints of Lahore are converted into places for drug abuse. The drugs like hashish and heroine are being used and sold openly, without any fear of police, who itself is in alliance with dealers. More than half dozen dead bodies of addicts are found every month from about forty of these shrines which includes the shrines in the surrounding areas. The common things among these four shrines is the belief of the people that their mannats will be met, however in mela days, especially during the Urs days, Madhu Lal Husain's shrine is at the top. Contrarily, During the Urs of Data Ganj Baksh, the different eateries stalls are constructed around the mazar. People visit these, doing dhamal on drum. Hazrat Mian Mir, Bibi Pak Daman and Pir Maki are the other major shrines. Baba Shah Jamal's shrine has a difference from other shrines that majority of visitors only come there in search of hashish. It also visited by a considerable amount of foreigners and the youth of both upper and lower middle class for the same purpose. Without considering the sanctity of the shrine, they perform 'holy dance' on drum beats after takeing opium derivative. The sole purpose is that people can fearlessly use hashish. Further, in these fairs different kinds of toys including, snakes made of straws, guns and tops are major attraction for boys; besides girls are have major interest in Different swings, a parrot show, the death well at the plot adjacent to the shrine are the favourite places for children.

### **Conclusion**

From centuries Lahore has maintained its cultural heritage. Many rulers ruled Lahore which leads to diversified culture. Lahories possess a great eager for rejoicing their festivals with a unique enthusiasm. Therefore, it is also known as the city of festivals. This trend of celebrating festivals is common in Lahore city till now. Though it has gone many alterations but Lahore has still managed to maintain its dignity. Regardless of broad modernization, the customs and traditions of Lahories are still maintained. This lays stress on religious side of Pakistan. The enthusiasm of people to celebrate their festivals has not diminished, despite the occurrence of many changes in everyday life. Lahore possesses a comprehensive and extensive culture that is free of any discrimination. People celebrate their festivals without any concern for their sect, ethnicity or religious affiliations. These festivals remove the superficial differences. Festivals are the most important part of culture, their significance are not deniable. But there are many elements that can be a danger for the culture of Lahore. The most important of them is the elevating materialism and individualism. Due to individualism, the societal bonding of people began to fall which results in threat to social life.

Further, Political instability also results in dangerous effects on a culture. There are some no satisfied people which use religion to deteriorate the Lahori culture. This is further accompanied by threatening law and order situation. People feel fearful to attend such gathering events. But the most disappointing of all is the elevating inflation which restraint people to lead their basic living.

These are the main elements which need special attention of government. It is really important to preserver Lahore culture as it is known in the whole world. Government must adopt pro-cultural policies making for a conductive environment to the free growth of Lahore's culture. The role of media is also of great significance in this regard. This helps in promoting cultural awareness among people. In a nut shell, Lahore has a unique cultural identity incorporating the characteristics of different civilizations that lived and perished here.

## Notes & Reference

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