



**FORMAN
CHRISTIAN
COLLEGE**
(A CHARTERED UNIVERSITY)

**Photo-ethnography and Comparative Analysis of Syed Shah Jamal Shrine and Shrines in
Pashtun Belt (South and North Waziristan).**

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I. Introduction.

The purpose of my visit to Syed Shah Jamal Uddin Naqvi Bukhari (1588–1671) also known as Baba Shah Jamal in Shadman, Lahore, was to explore the cultural and spiritual significance of this historical site. The Shah Jamal Shrine is renowned as a popular Sufi shrine and holds great importance for both locals and visitors seeking spiritual relief and blessings. I was particularly interested in understanding the unique traditions, practices, and beliefs associated with the shrine, most importantly the nature of the Kalam (poetry or hymns) used in its religious rituals.

Shah Jamal died in 1671. His shrine is located near Muslim Town in Shah Jamal Lahore, opposite to Forman Christian (FC) College. I went twice, at my first visit I couldn't interweave with the caretaker but somehow, I managed to talk to the security guard who took me to the caretaker on the next day. On the next day as I arrived at the shrine, I observed a diverse mix of individuals present, male and female, ranging from devotees, and curious tourists.

As I entered the shrine, I was received skeptically by the caretaker probably because of my different skin tone and Urdu speaking accent. The caretaker was probably over 50 years of age having a red-colored beard, wearing *Shalwar Kameez*, and a prayer cape. He was also the Imam of the Masque that was constructed on the first floor adjacent to the tomb of Shah Jamal. The shrine is a two-story building, surrounded by a residential area, the ground floor of the shrine was for events (Dahmal, Langer) and the first floor was where Jamal was buried. The atmosphere was filled with a sense of reverence and devotion, as people engaged in prayers,

recitations, and offering of flowers at the tomb of Shah Jamal, the revered Sufi saint. The air was filled with the soothing melodies of reciting The Holy Quranic verses, creating a spiritual ambiance that added to the serenity of the place.

To gain insights into the nature of the Kalam used at the shrine, I had already decided to interview a caretaker because he would know better than anyone else. Through conversations with the guard, I approached the caretaker with respect and explained my purpose for visiting the shrine and conducting the interview, but I felt that he was trying to skip me as he would shro answers and I requested to speak in Urdu is that I can understand but he would speak in Punjabi without taking my response.

Methodology and Open-Ended Interview Questions

To gather information about the kalam and practices at the Baba Shah Jamal Shrine from the internet and to discover more I conducted an interview with the caretaker. The person I interviewed at the Shah Jamal shrine was the caretaker, who not only took care of the shrine's maintenance but also serves as an Imam of the Masque at the shrine. The caretaker had inherited his role from his ancestors, and his family had been associated with the shrine for generations. The conversation was recorded to ensure accuracy in capturing the caretaker's responses.

To initiate the conversation, I expressed my gratitude for his time and willingness to share his knowledge. I explained my interest in understanding the nature of the Kalam used at the shrine and its significance in the religious ceremonies.

"What is the nature of the Kalam used at this shrine?"

This question aimed to explore the specific characteristics, themes, and melodies that are typically present in the Kalam performed at the Shah Jamal shrine. I anticipated that the

caretaker's response would provide valuable insights into the spiritual traditions and poetic expressions associated with the shrine's practices.

II. Table of Script Identified.

Inscription Number	Location	Language	Script
1	Entrance	Urdu	Instruction for the visitors, Figure 10
2	In-outside the shrine	Arabic	Name of Allah, Muhammad, and Shah Jamal. Figure 6
3	In-outside the shrine	Arabic	First Kalma of Islam. Figure 9
4	Inside the shrine	Arabic	Darood Shareef. Figure 4
5	Outside the tomb	Urdu	History of Baba Shah Jamal. Figure 11

Scripts that were associated with Shrine were mostly in Arabic including Names of Allah, Prophet Muhammad (PBUH), and Baba Shah Jamal, instructions in Urdu, Quranic Verses, First Kalma Tayyaba, and Darood Shareef.

- Kalma Tayyaba (first Kalma of Islam) is the first pillar of Islam, anyone who wants to be a Muslim must recite Kalma. The translation of Kalma:
 “There is none worthy of worship except God (Allah) and Muhammad is the messenger of God.”
- Darood Shareef is an Arabic script that is only associated with Prophet Muhammad, recited to praise his highness. The translation of Darood Shareef:

“O Allah, let Your Blessings come upon Muhammad (Peace Be Upon Him) and the family of Muhammad (PBUH), as you have blessed Ibrahim and his family. Truly, you are Praiseworthy and Glorious. Allah, bless Muhammad and the family of Muhammad, as you have blessed Ibrahim and his family. Truly, you are Praiseworthy and Glorious.”

III. Transcription from Interview.

After greetings. As I was introduced by the guard so he was comfortable.

I asked, “What is the nature of the Kalam used at this shrine?”

He replied, (humming, looking downward) “Sarkar’s (Baba Shah Jamal) shrine does not have a specific Kalam associated with it. Instead, people come to the shrine to pray and recite different Qurani verses or other prayers that they find meaningful.”

I nodded and tried to know about different events happens at the shrine and asked, “Could you tell me about Urs (death anniversary)”.

He replied, “I have been working here for almost fifteen years now. Every yearly an Urs is arranged in the sacred memory of Shah Jamal every year on the 2nd, 3rd and 4th of Rabi Ul Sani (fourth month on the Islamic calender). Also, every year 10 days are spent in service if this urs. Thousands of people come here and enjoy free food (langar). Langar is mostly common chappatti and some local dish. Sweets are also served. People take part in this activity with great passion and bring things and take part in the celebration. Dhamal is a sort of dance on the beat of drum and is considered a part of Sufi culture. Dhamal is very common here. Every Thursday and Saturday there is recitation of naat in the shrine house and people come to pray there. Except these specific days shrine is also active in the hours between Maghrib (obligatory evening prayer) and Isha (obligatory prayer after maghrib).”

He continued, speaking in Punjabi, although I didn't understand thoroughly but holistically I got the sense that he was referring to, "At Baba Shah Jamal Shrine people who have no children often come here and bring melons as a Nizrana (Bestowing). They do this because they believe they will be blessed with children, and this has also been proved in many cases."

Through my research I already knew about Dhamal culture at the Shrine so I asked, "Would tell me about Dhamal?"

He replied calmly "Baba Shah Jamal loved dhol to show devotion people use dhol and dance, it is also a traditional representation of shrine culture, and therefore, it is very common here. Pappu Sain was a famous drummer and dancer, died last year, there is a separate place for Dhamal because people take cigarettes so it's unethical to do it inside the shrine. The shrine of Baba Shah Jamal is not confined to specific days or times; rather, it remains a center of spiritual activity throughout the year. People visit the shrine during regular prayer hours and seek solace, guidance, and blessings. The recitation of Na'at Shareef (exalted poetry) on Thursdays and Saturdays provides an opportunity for devotees to express their love and devotion through poetic verses."

IV. Analyses:

The shrine is a beautiful and ornate structure that is decorated with intricate tile work and other decorative elements. It is surrounded by a market and residential area, which is filled with offices, vendors selling a variety of goods, including food, clothing, and souvenirs were associated with shrine.

As I approached the shrine while I was on a bike the parking guard approached me and asked me to buy a ticket, but I refused there was no parking space I must park my on the edge of

road, after little bit mumbling he agreed with himself bypassed me. While entering to the shrine I was taking pictures and wearing western dress people would gazed me like an alien entering in their surroundings for the first time. As I entered I moved straight up because it's on the second floor of the building and continued to the tomb after taking pictures I asked people how is the caretaker, but no one knows because they may be new visitors, at the end I met Molvi at the Masque, adjacent to the tomb, he took me to caretaker and I recorded the interview although he refused mention his name and take pictures. I felt a sense of reverence and spiritual energy emanating from the area and people around there. The shrine was bustling with activity, as people came to offer their prayers and seek blessings from Baba Shah Jamal.

Vocalizations/sounds associated with the shrine:

Every Thursday is a special day at the shrine, and there is a Dhamal, which is a form of dance accompanied by drumbeats. It's a very energetic and lively event, and people come from all over to participate. There are also various prayers and recitations that take place at the shrine, which may be accompanied by Qawali, Naat, and other sounds.

Pappu Sain was one of the renowned Mureed of Shah Jamal, he would dance, wearing red or Blue shalwar kumiz, keeping long hair, sing Qawali, Naat and beat drum for hours long. He would do that for free, usually drummer take money, he says that "I believe that my talent is a blessing from God, and I am surprised how people have commercialized dhol playing to earn money," (Lodhi, 2016) he was also accused of taking drug (charr). Taking drug is considered normal in shrines by simple relating and covering it up in a sense of devotion.

What I learned/discovered through this experience:

Through this experience, I learned that Baba Shah Jamal's shrine does not have a specific kalam associated with it. Instead, people come to the shrine to pray and recite different Qurani verses or other prayers that they find meaningful. I also discovered the importance of the dhamal, a lively dance accompanied by drumbeats, which takes place every Thursday at the shrine and attracts participants from far and wide.

I tried an understanding of the written texts associated with the shrine, including verses from the instructions, history of Shah Jamal, Quran, Names of Allah, and Prophet Muhammad (PBUH). These texts serve as a source of guidance and inspiration for the visitors, helping them connect with their faith and seek spiritual relief.

Syed Shah Jamal Uddin Naqvi Bukhari boren in 1588 and died in 1671 AD. Syed Shah Jamal was descendant of Makhdoom Syed Sadruddin Rajan Qattaal, who was a son of Makhdoom Syed Sultan Ahmad Kabir Bin Makhdoom Syed Jalaluddin Surkh-Posh Bukhari. He lived in Lahore's neighborhood of Ichhra, Lahore at the time of Mughal emperor Akbar the Great. The emperor, along with the council of his advisers, introduced the Din-i-Ilahi ("Divine Faith") a syncretic religion intended to merge the best elements of the religions of his empire (primarily Hinduism and Islam; elements were also taken from Christianity, Jainism, and Zoroastrianism) and thereby reconcile the sectarian differences that divided his subjects. Syed Shah Jamal fought against Akbar's Din-i-Ilahi and brought the people back to orthodox Islam (Shrine of shah jamal 2023).

Shah Jamal's teachings were rooted in the principles of Sufism, which emphasize the pursuit of divine love and union with God. He preached love, tolerance, and compassion as essential aspects of spiritual growth and advocated for the inner purification of the self. His

teachings resonated with people from various walks of life, attracting a large following of devotees. Shah Jamal also struggled against, Deni Elahi, a new moderate religion that King Akbar introduced to bring harmony among the different faiths of the subcontinent. Shah Jamal tried to bring people back to the Orthodox version of Islam.

Furthermore, I learned about the symbols associated with the shrine, particularly the Mughal-designed tomb and the relics associated with him. These symbols hold deep spiritual significance for the devotees and serve as focal points for their devotion and reverence. This experience provided valuable insights into the spiritual practices and rituals at Baba Shah Jamal's shrine, highlighting the diversity and richness of the religious traditions observed there.

Shrine in Pashtun Society (Ex-FATA, South and North Waziristan):

In Pashtun society, shrines hold a distinctive place that sets them apart from the shrines found in Punjab and other regions. While there are notable differences, it is important to acknowledge that variations exist within both cultures that I have observed during this project, and generalizations may not apply universally.

One notable difference in Pashtun shrines is the absence of the Urs culture, which refers to the commemoration of a saint's death anniversary. In Punjab, Urs events are often grand and elaborate, drawing large crowds of devotees who come to pay their respects and seek blessings. In contrast, Pashtun shrines typically lack such organized annual gatherings centered on the death anniversary of a saint. Instead, they may attract visitors throughout the year on an individual basis or during specific occasions like religious festivals or personal milestones.

Another distinction lies in the caretaking of shrines. In Punjab, it is common to find dedicated caretakers, often referred to as custodians or spiritual leaders, who oversee the daily affairs of the shrine and its visitors. These caretakers are responsible for maintaining the premises, organizing rituals, and providing guidance to the devotees. However, in Pashtun shrines, the concept of a designated caretaker may not be as prevalent. The upkeep of these shrines often falls upon the local community, or the family associated with the saint, relying on collective efforts rather than individual custodians.

The structure and architecture of Pashtun shrines also tend to be more modest and simpler compared to the grand structures often seen in Punjab. Pashtun shrines are often characterized by humble structures, emphasizing spirituality over opulence. They are typically built using local materials, stones, soil and blend harmoniously with the surrounding natural landscape.

Moreover, regular visitors to Pashtun shrines might be fewer in number compared to those in Punjab. While there may not be a consistent stream of people throughout the year, visitors to Pashtun shrines tend to have a personal connection to the saint or seek solace during times of difficulty. The visits are often driven by personal devotion, seeking blessings, or fulfilling vows made to the saint. The sporadic nature of visits may be affected by log war wholistically between the power houses United States of America and Russia.

It is essential to acknowledge that these observations provide a general perspective and do not capture the full diversity and complexity of either Pashtun or Punjabi culture. Local customs, traditions, and regional variations within these societies can result in different shrine practices. Nevertheless, understanding the distinctions in shrine culture helps shed light on the unique characteristics and spiritual expressions within Pashtun society. As every mainstream ethnic society has shrines, Pashtun society also has shrines, but devotion and recognition vary

from society to society depending on the religion they follow, the geographical location they live, and the culture they have. Majority of the shrines that I have known have no scripts that are associated with them because most of the Saints were not educated.

Unlike what I have experienced in Punjab people recognize Saint because of his devotion and sacrifices for religious causes, but rather he is recognized as the head of the tribe, his sacrifices for specific tribe. For example, one of the famous Saint and Shrine in South Waziristan is Musa Nikka (grandfather), son of Khidrai, son of Wazir (Pashtun Tribe, in South Waziristan). Musa was a simple and religious man and so was nicknamed Darwesh (fakir, malang). Musa is said to have died (No specified date) in the hills near Angorada, at the border between Pakistan and Afghanistan. Musa Darwesh is ancestor of Darwesh Khel Wazir. That is why he is considered as grandfather (Nikka) and his tomb as a shrine. Musa Nikka shrine has no regular visitors, it has no caretaker, no Kalam, and has no Urs (death anniversary). There are many stores associated that are with the shrine as Zulfiqar Ali a journalist writes in his report that one of the villagers said, "People who wish to be married to their beloved would often climb a tree outside the shrine and raise their hands in prayer, hoping to be heard in the heavens above. In some cases, it has worked and people hailing from the area have deep respect for the shrine as well as for the man that lies within it" (Zulfiqar, 2016). His shrine was bombed for unknown reasons by unknowns but was rebuild by an NGO. Musa Nikka Mazar (Shrine) is not recognized by every tribe as we (Wazir Tribe) do recognize him as a shrine and every major tribe has their own Shrines.

Another example of that is not caste based but rather his sociopolitical position in society.

Naik Mcaste-basedir (1975-2004) a prominent Jihadi leader who fought against the Western alliance in Afghanistan after 9/11. He was not a religious man but rather a guerilla

fighter, He was our neighbor. His Shrin recognized by his follower and fellow Taliban but not by majority of people because he is buried in our neighborhood, but we never went their prayers most of my relatives.

Another example that I should consider is Mirzali Khan Wazir, commonly known as the Faqir of Ipi was a tribal chief and adversary to the British Raj in India from North Waziristan in today's Khyber Pakhtunkhwa, Pakistan. After performing his Hajj pilgrimage in 1923, Mirzali Khan settled in Ipi, a village located near Mirali in North Waziristan, from where he started a campaign of guerrilla warfare against the British Empire. In 1938, he shifted from Ipi to Gurwek, a remote village in North Waziristan on the border with Afghanistan, where he declared an independent state, Pashtunistan and continued his raids against the British, using bases in Afghanistan and after independence in 1947 he starts guerrilla warfare against Pakistan and died in 1960 because of savior illness and He was buried at Gurwek, a town in North Waziristan. He has rich history of struggle against British and later on against Pakistan. So, he is considered as Faqir (saint) not because he was strong follower of Islam but rather, he fought for Pashtun cause and now his grave is considered as Shrine (Wazir, 2021). He has a shrine but I was unable to find pictures on the internet.

V. References

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VI. Pictures Section

(Shah Jamal Shrine):



Figure 1 Shah Jamal Signe Board, in front of the Shrine, on the main road



Figure 2 Main entrance of the Shrine, surrounded with shops.



Figure 3 Entrance of the Shrine



Figure 4 Interior of the Shrin.



Figure 5 Salt in a pout

395 وال سالانہ حضرت سید بابا شاہ جمال رح
عظیم الشان
عہد مبارک قادری سہروردی

وارث علی شاہ
راتا حاکم علی
ڈیرہ قلندری عقب دربار
ہفتہ 29 اکتوبر 30 اکتوبر 31 اکتوبر
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Figure 7 Urs (death anniversary) Schedule



Figure 8 Entrance to a separate place for Females " Male are not allowed in female area."



Figure 9 Bismala, or Tasmiyyah, First Kalma and name of Shah Jamal

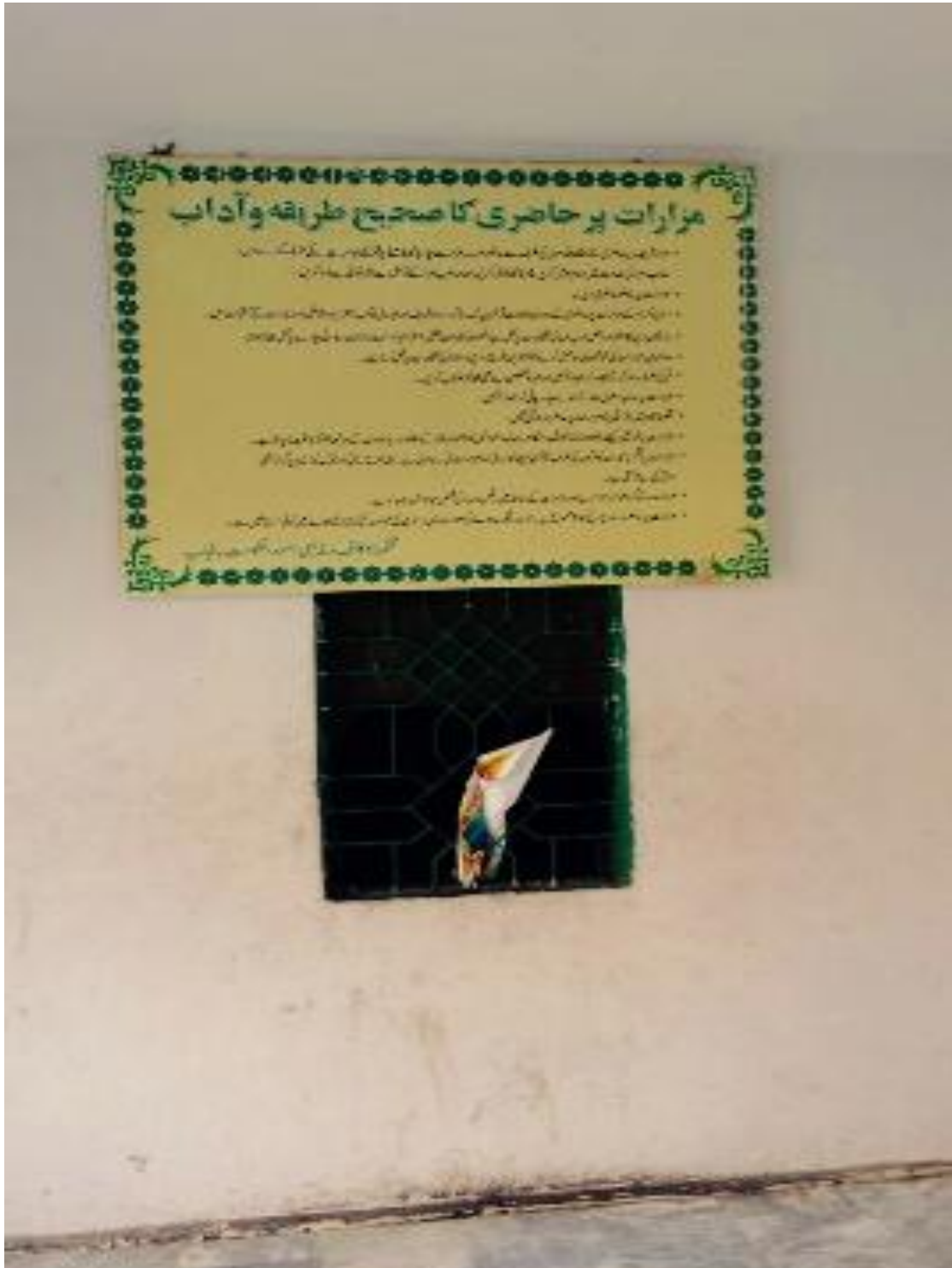


Figure 10 Instructions for visitors



Figure 12 Pappu Sain was one of the renowned drummers at Shah Jamal Shrine

Pictures of Shrines in Pashtun Belt (South and North Waziristan)



Figure 13 Musa Nikka Darwish (fakir), Shrine before bombing



Figure 14 (1) Musa Nikka(grandfather) Darwish shrine after bombing.



Figure 15 (2) Musa Nikka(grandfather) Darwish shrine after bombing.



Figure 16 Naik Mohammad (left), a top Pakistani Taliban warrior, and (right) Pakistani paramilitary commander Khalid Usman.



Figure 17 Naik Muhammad Wazir Shrine, Kalosha a village in South Waziristan.



Figure 18 Haji Mirzali Khan Wazir, commonly known as the Faqir of Ipi, was a tribal chief and adversary to the British Raj in India from North Waziristan in today's Khyber Pakhtunkhwa, Pakistan.