

Sociology 363

Shrine project

Baba Shah Maskeen Amree

&

Baba Syed Haider Ali Shah Qalandar

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Introduction

Initially I wanted to visit another shrine, it's the shrine of a women and it's called 'Bibi Paak daman' and the reason behind it was very interesting. So when I told my mother about this project she reminded me of this that when my younger sister was around 10 or 11, she had this blister on her finger which did not go away after trying different doctors, medicines, herbal treatments everything so back then we used to have an old woman as a house help she told my mother about this shrine and that if my sister brooms the stairs of the shrine the blister will go away. Although my family does not believe in the concept of shrines but my mother still went ahead to give it a try. Surprisingly it worked and the blister did not come back after that. So that was the reason that made me curious and I intended to go there but since it is under construction so I was not able to.

So then I decided to go to this shrine, the shrine of father and son. Baba Shah Maskeen Amree and Baba Syed Haider Ali Shah Qalandar. This shrine is on main Shami road in Cantt. It is on my way to Forman Christian University so I have been looking at this shrine since the past 4 years and so this is the reason I decided to go here.

The shrine is located on main road and has a blue coloured board present on which the name of the saints is written. To be honest the entrance looked like a masjid if the board and the entrance wall did not have the names of the Saints. I went along with my husband and we went to the shrine on a Thursday evening around 5 pm so there were only 2 people present. There was one son and mother who were leaving as we were entering the shrine and they had come on a bike and while I was taking pictures of the entrance another car parked right beside us and a well-dressed man came and went inside, it was a bit shocking for me as I did not know that educated upper middle class also go to shrines. Anyway so he went inside took off his shoes, prayed and left within 5-10 minutes.

While I was taking pictures my husband looked for the caretaker of the place. He was laying (chilling) at the back of the tomb in the garden so we went to him. He was very chill, like he did not ask any questions that who are you, what do you want etc. He was very friendly and kind.

He was wearing a light grey tradition shalwar kameez and was around 50's. His family also lived inside the shrine and He had been taking care of the shrine after his father. His name was Saein Ramzan. So after introducing ourselves and why we came to the shrine and asking for his permission to record. The interview started in which I had to ask for one open ended question.

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

To this Saein Ramzan replied: Allah day naik banday si te Allah da kalam hee parha janda ae ithay

Translation: They were good men of Allah and so Allah’s Kalam is read here only

Allah’s kalam meaning Quran

Accounts of scripts

At this shrine. I did not see any posters, framed inscriptions, incised inscriptions or other symbols. Just the Quranic Verses.

Inscription number	Location	Language	Verse
1	Entrance Door	Quranic Arabic	First kalima Tayyab
2	Right side of the front of tomb	Quranic Arabic	Ayat-ul-Qursi
3	Left side of the tomb	Quranic Arabic	Darood- shareef

Translations

(1st) First Kalma

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Laa ilaaha illal Lahoo Mohammadur Rasool Ullah

There is none worthy of worship except God (Allah) and Muhammad is the messenger of God.



DAROOD SHARIF

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

*Allaahumma salli 'alaa Muhammadin wa 'alaa 'aali Muhammadin,
kamaa sallayta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema, innaka
Hameedun Majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa
'aali Muhammadin, kamaa baarakta 'alaa 'Ibraaheema wa 'alaa 'aali
'Ibraaheema, innaka Hameedun Majeed.*

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ayatul Kursi (بِسْمِ)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Ayatul Kursi In English Transliteration

Allahu laaa ilaaha illaa huwal haiyul qai-yoom; laa
taakhuzuhoo sinatunw wa laa nawm; lahoo maa
fissamaawaati wa maa fil ard; man zallazee yashfa'u
indahoo illaa be iznih; ya'lamu maa baina aideehim wa
maa khalfahum; wa laa yuheetoona beshai 'immin 'ilmihee
illa be maa shaaaa; wasi'a kursiyyuhus samaa waati wal
arda wa la ya'ooduho hifzuhumaa; wa huwal aliyyul 'azeem

Transcription of interview

The interview was very short; he just gave small replies to my questions. However, this is the Transcription in English. The language used to talk to the caretaker was Punjabi.

Me (Maham): Asalamualaikum Uncle, I have come here for a university project and have some questions, can you please answer them for me?

Saein Ramzan: yes, ask away

Me (Maham): What is the Kalam used at this shrine?

Saein Ramzan: They were good men of Allah and so Allahs Kalam is read here only

Me (Maham): okay so how many people come here every day?

Saein Ramzan: some are constants and some new come every day to pay their respects

Me (Maham): Tell me about both the saints?

Saein Ramzan: They were good men of Allah and that is why people come here and pay their respects.

Then he got up and showed us around the shrine.

Summary and Conclusion

In my visit to the shrine, I embarked on a journey of discovery as I have never been to any shrine before. Stepping onto the sacred grounds, I found myself immersed in a realm of tranquility and reverence. The aura of the shrine whispered tales of history and devotion.

As I observed the shrine's atmosphere, I learned the importance of respect and humility. Observing people engaging in rituals and prayers, I witnessed the power of faith and the human desire for connection with the divine. It taught me the significance of acknowledging and embracing diverse spiritual practices, fostering an appreciation for the richness of different belief systems.

The architecture and design of the shrine captivated me, revealing the profound symbolism embedded within every structure and ornament. The superb craftsmanship spoke of dedication and devotion, reminding me of the value of patience and attention to detail in all aspects of life.

The act of purifying oneself (wudu) before entering the sacred space conveyed the importance of shedding negative influences and embracing purity of heart and mind. Witnessing the blending of ancient traditions and modern day customs, I learned the value of adaptability and the evolution of beliefs over time.

Beyond the historical and cultural significance, the shrine taught me to find solace and inner peace amidst the chaos of daily life. Its serene environment allowed for reflection and contemplation, reminding me to carve out moments of stillness in my own life. The experience emphasized the necessity of nurturing one's spiritual well-being and seeking moments of connection with the divine or with nature, whatever form that may take.

Leaving the shrine, I carried with me a renewed sense of gratitude and reverence for the diversity of human spirituality. The experience taught me to approach different cultures and belief systems with an open heart and mind, recognizing the interconnectedness of our shared human experience.

Overall, my visit to the shrine was a transformative experience, a gentle nudge to seek meaning and purpose beyond the material world. It left an indelible mark on my soul, reminding me to continuously seek wisdom, embrace spirituality, and cultivate a deeper understanding of the world around me.

MAHAM,

NICE WORK.

YOU HAD A CHALLENGING EXPERIENCE, AS THE CARETAKER WAS INDIFFERENT TO YOUR EFFORT TO LEARN ABOUT THE NATURE OF THE KALAM.

YOUR PHOTOS ARE GOOD.

I'M A LITTLE SURPRISED THAT THERE WEREN'T MORE EXAMPLES OF SCRIPT. HOPE YOU ENJOYED THE EXPERIENCE-

GRADE: 20

Photography



This is the written text above the entrance door. It has first kalima and then the names of the saints.



As you can see through this image, the shrine is located on main road. The board is located on the pathway to shrine entrance. The board says” Baba Shah Maskeen Amree and Baba Syed Haider Ali Shah Qalandar”.



This is the view on your left as you enter the shrine. Here visitors purify themselves by performing Wudu.



This is a small room which is in use of the caretaker family.



This is the grave of the Son, Baba Syed Haider Ali Shah Qalandar. It is right next to the tomb which is of the Father.



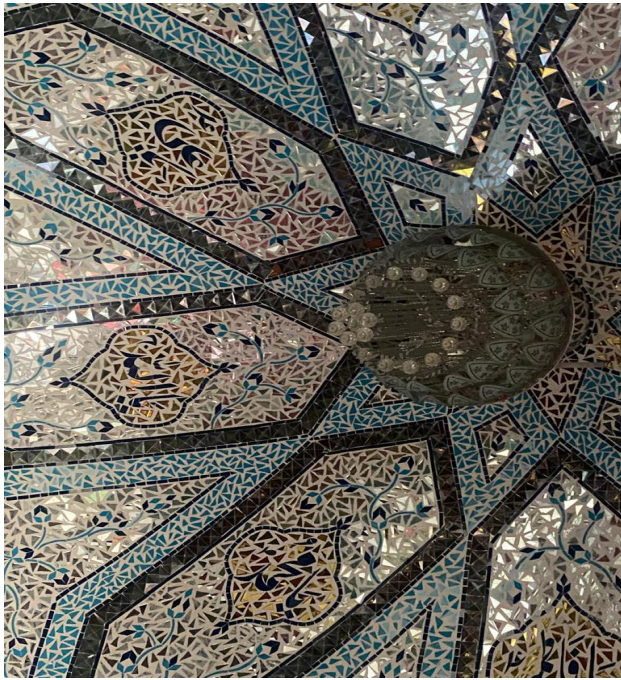
This is the small entrance door made of steel, the door is very small so you have to bend to enter. This is the door to the fathers grave, Baba Shah Maskeen Amree.



This is the front of the tomb, above the door on right and left are two verses from Quran. Darood Shareef on the right and on the left side Ayat ul kursi.



This is the grave of the saint, it is covered with this red and green cloth.



This is the chandelier which is on top of the grave and the beautiful architecture, in it different names of Allah and his Rasoon (pbuh) are written.



On the tomb stone the name of the saint is written. With Allahs name on top right and Muhammad(pbuh) name on the left and in the middle first kalima is written.



This is a sideways image of the tomb.



Sideway view from the side of the tomb.



A better picture of the entrance from a distance.



This is the straight view from the entrance.
People feed peacocks,birds here.



These are at the backside of the tomb and are the graves of close relatives of the two saints.



A close up of the graves.



This is the grave of the saints, Baba Shah Maskeen Amree wives, As you can see the wives grave has no tombstone nor any flowers. It was on a corner and nobody probably even paid attention to it sadly.



This was on the corner of the graves. According to the caretaker people light them up when they pray for something.