

UNDERSTANDING RITUALS AND THEIR SOCIO-ECONOMIN INFLUENCES AT URS OF BABA FARID



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Abstract

Sufism is unique entrenched in Pakistan and India. The Sufis works for the religious conviction and the culture with meaning of harmony without dissimilarity of religious conviction, social order, or faith. It works as a commanding appeal aspect for the people to improve the inspiration of Sufism. Though, in Sub-continent, the thought of Urs carnival at the tombs of the Sufis has worked as a carnival. The emphasis of the study in pattern of Sufism has been on debating the lifetime practices and the knowledge of the Sufis, although, there is fewer devotion in the direction of socio - economic influences of Urs on the public. The study is tried to subsidize satisfying the cavity. Baba Farid is a well-known Sufi poet of Punjab and his Urs starts on 1st Muharram and end on 10 Muharram fascinate many of the believers at that place. Through this study researcher try to depict the socio-economic effects of Urs of Baba Farid on Pakpattan. Through the qualitative study and information gathered by using the research technique of conducting interview from the participants including administration of tomb, sellers also inhabitants and of guests in demand to get their opinions.

The research decided that carnival of the saint Baba farid Festive worked as foremost cause of community dealings, community unity, and repo constructing, and sightseeing of the city. Besides, it has donated expressively in financial feature by creating straight returns for the city supervision, direct growth in business and encouraged influence due to improved financial renewal. In spite of major involvement of the occurrence in financial relations, however there is latent that can be oppressed with actual safety provisions, teaching local people concerning advertising their goods and creating the procedures for trade there easier and clear.

Keywords:

Sufism, Ritulas, Shrine, Festivals

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Chapter 1 Introduction

1.1 Introduction of life of Baba Farid

Baba Farid is considered one of the best respected Sufis in the Sub-continental area whose preach of affection for kindness is considered unaffected of Islamic associations. The date of birth of Baba Farid is reported in year of 1173. Certain proofs recommend it to be 1188. Though, there is common meth about his place of birth that is Kothewal. Jamaluddin Suleiman is the name of Baba Farid's father Maryam Bibi (Qarsum Khatoon) is the name of his mother. Some are pecific ancient hints regarding his monarchs inherited family. Jamal Ud Dawlah who was king of Eastern Khurasan was defeated by the grandfather of Baba Farid. In 1125 the grandfather of Baba Farid was shifted to Punjab.