

Usage of Mystic Poetry As A Tool For Social Harmony: A Case of Baba Fareed's Mystic Poetry and Social Harmony

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Abstract

With the social unrest in the world and especially in Pakistan, the Islamic elements in general and Sufism in particular can play a decisive role to nourish peace and harmony in the society. This study intends to determine the impact of various social elements on Qawali and Sufiana Kalaam and finally check the ultimate effect of these two variables on social harmony in Pakistan. This study is of first kind in its nature to investigate usage of Sufism as a tool for Social harmony in Pakistan. The study has used mixed methodology approach to explore the research problem. A focus group discussion of 12 members was conducted for the purpose of specifying the variables of Mystic Poetry to be considered for further investigation. Thematic analysis based on findings of focus group discussion was carried out and themes were developed which were finally converted into questions. Based on these questions, a questionnaire as a research instrument was developed. For further investigation, stratified random sampling and self-administered questionnaire based on 5-point Likert scale were used to collect views of the general public. Structural Equation Modeling (SEM), model fitness indices, reliability statistics and descriptive statistics were used to illustrate and analyze the collected data. Findings of study revealed that Love with Allah and His Beloved Prophet Muhammad (Peace be Upon Him), self-realization and justice have strong impact on mediating variables i.e. Qawali and Sufiana Kalaam. Conversely, distribution of wealth and simplicity weakly determine the mediating variables. Qawali and Sufiana Kalaam strongly mediate the relationship between independent variables and social harmony. And, it is strongly recommended that Qawali and Sufiana Kalaam can be used as tools to create social harmony in society. The insufficient sample, confined area impose limitations on the generalizability of findings.

Key Word: *Sufism, Social Unrest, Qawali, Kalaam, Self-Realization, Simplicity, Harmony, Wealth.*

Introduction

In Pakistan, wealth and poverty coexist in close immediacy: rich and well-serviced neighborhoods are often located next to peri-urban slum settlements that lack basic services of life. A society cannot claim to be harmonious if some groups concentrate resources and opportunities while others remain deprived. Income inequalities and shelter deprivations within societies not only threaten the harmony of societies, but they also create social and political fractures within society that fuel social unrest.

The poetry is voice and it can be used for variety of purposes. Poetry is written to express the hidden emotions of society. After reading poetry, people have chance of seeing the world with bells and whistles stripped away. Spencer acknowledged the ability of poetry to intensely control and form human attitude and behavior. The violence and psychological illness in our society is perhaps due to deprivation of poetry. Poetry is one of the most useful expressions of a mystic's inner experiences. By nature a mystic is able to access a state of consciousness that is beyond the usual awareness of humanity. At a certain stage mystics and great seekers have said it is impossible to describe the consciousness they have attained (Dickinson, 2014). The mystic poetry used all around the world in different social settings. In 19th century, William Wordsworth lived in crucial periods of European culture when there was an increasing conflict between traditional Christianity and the skeptical rationalism of the Enlightenment. He at that time used poetry for large social harmonious objectives (Swaminathan, 1991). National Opinion Research Center (NORC) at the University of Chicago on behalf of The Poetry Foundation conducted a survey on measuring the people's attitudes toward and experiences with poetry. The survey investigated people's leisure time pursuits and general reading habits, their early and more recent experiences with poetry and their experiences with coming across poetry in unexpected places. It was found that reading poetry has an enormous impact on young adults' behaviors (Goble et al., 2006). Flueckiger (2010) elaborated that through the use of poetry, it is possible to reform the society.

Holy Prophet Mohammad (Peace be Upon Him) always created a vision of balanced and harmonious life as Allah says "*We sent thee not, but as mercy for all creatures*" (Al- Anbiya, 21:107). But ungrateful people denied the verses of Quran and supposedly considered them as just Prophet Muhammad's poetic mind, then Allah (God) gave them His divine message through revelation as, "Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned." (Ash-shu'ara, XXVI, 227). This verse describes two categories of poets one has positive impact and second affects negatively on society. Furthermore, Allah (God) made a promise to bless those persons who write poetry for Social harmony. Nevertheless in the modern scheme of science, there is no place of spiritual realities but it has significant role in everyday life of people, especially for Muslims' peaceful existence. (el-Aswad, 2006). Accordingly, the basic source to achieve all these practices of contentment is the remembrance of Allah, as The Prophet Muhammad (Peace be Upon Him) said that "There is a polish for everything that takes away rust, and the polish for the heart is the remembrance of God." (glasse, 2003, p. 117) Hence, all the Sufis, implicitly and explicitly, obey Islamic traditions. Sufism is a form of divine knowledge bestowed by Allah (God) upon a chosen few for the serenity of human being. Moreover, mysticism is a philosophy striving to explain Allah (God), mankind and world relying on direct practices and intuitive knowledge rather than logic and reasoning. (Joshi & Rastegar, 2012).

Since very early ages, music in various societies has associated with the feelings of happiness and pleasure (Heinlein, 1928), formal training of music and even attentive listening to music generate preferences of harmony in the lives of people (Tillmann, Bharucha, & Bigan, 2000). In recent years, Instrumental use of music is used as a mean of mood manipulation and emotions as well as placing music in reviewing studies of mood induction (Westermann, et.al, 1996). Like all other ideologies, gaining external as well as internal harmony is emphasized in Islamic mysticism. So, people want to listen to this mystic poetry in the form of Sufiana Kalaam, Qawali and other musical types for their internal gratification in order to avoid restless situations in their lives (Shameem Abbas, pp. 136-7).

There have been a lot of Sufi saints all over the world who wrote their poetry on different social issues as well as on divine love, of which some are mentioned as follows: Hazrat Moeen Uddin Chishti (known as Khawaja Gharib Nawaz) introduced and established the Chishti order in the Indian sub-continent. (akhter, 2009, p. 263) Hazrat Gauss-e-Azam Sheikh Abdul Qadir Jeelani's mystic poetry was very useful for serving humanity. (Qadri, 2000, p. 322) A very popular Persian Sufi mystic Hazrat Molana Jalal-ul-Din Romi believed passionately in the use of poetry, music, and dance as a pathway for reaching Allah (God). (lewis, 2008).

When we talk specifically about Pakistan, Hazrat Baba Bullay Shah gained popularity as a great philosopher and humanist in the city of Kasoor. (ahmad p. s., 2008). Hazrat Sultan Bahu dealt with special aspects of Islamic mysticism in the District of Jhang. (Ahmad P. s., 2012) Hazrat Mian Muhammad Bukhsh floated the message of harmony in Azad Kashmir; (jafri, 2003, p. 268) Hazrat Sachel Sarmast harvested brotherhood in Sindh; (Abbasi T. , 1989, p. 63) and Hazrat Madhoo Lal Husain promoted peace through the message of Divine Love in Punjab and first poet who adopted kafi measure to express His ideas. (Ahmad p. s., 2007, p. 5). (May Allah be pleased with All)

Baba Fareed's (May Allah be pleased with Him) mystic poetry has been selected as a case for this study. He was the first major poet of Punjabi language and believed to be one of the pivotal saints of the Punjab province, Pakistan. Revered both by Muslims as well as Non-Muslims, he is also considered as one of the fifteen Sikh Bhagats in Sikhism and his selected works form part of the Guru Granth Sahib, the most noble scripture of Sikh religion. Baba Fareed, a people's poet, was very pious, religious and humble man of impeccable personality. He led a simple life and gave a great message in his mystic poetry deemed essential for sustainable social harmony. (singh, 2009, pp. 72-73). Basic intent of this study is to encourage the usage of Baba Fareed's mystic poetry as a tool for social harmony. Now a day's people commonly listen to His poetry in the form of Sufiana Kalaam, Qawali and feel contentment in these turbulent circumstances of Pakistan. The study includes review of literature in the next section and explores different aspects of Baba Fareed's Mystic poetry. And then, theoretical framework and a set of hypotheses ascertaining the effects of mystic poetry dimensions on social harmony in Pakistan have been explained. Thereafter, a discussion of the mixed method employed in this study is followed by the presentation of the results. Lastly, implications and limitations have been discussed.

Problem Statement

In recent years, social unrest has been rising day by day all over Pakistan (Stokes, 2013). Islam provides guidelines in every matter of life and discourages excessiveness of anything (Badawi, 2010). All Sufis including Hazrat Baba Fareed Ganjshakar (May Allah be pleased with Him) also expressed the reasons of social unrest in their poetry in order to guide people at large. There are various reasons of restless situation in Pakistan such as growing economic crisis ratcheting up the country's security, political and social tensions and also complicated relationships with its neighbor countries. Due to these poor economic conditions, poverty has also increased and people are not even able to satisfy their basic needs (Stokes, 2013).

Escalating injustice is a huge dilemma of Pakistan's society. Though, there are plenty of reasons of this prevailing unfairness, but the major one is the unavailability of free judicial system due to which terrorism and corruption has increased. One could hardly find out an organization or institute in Pakistan deprived of this curse (Altaf, 2011). Allah (God) says: "*So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.*" (Surat Al-'A`am 6:45). Another main factor is materialism that is a negative value because it works beside interpersonal relationships and is negatively related with happiness as well as with subjective well-being (Chan & Prendergast, 2007). Although, Islam is not against it but it dispirits over emphasis and indulgence in 'materialism', as in Quran Pak "*The mutual rivalry for piling up of worldly things diverts you*" (At-Takathur 102:1). One of the main causes of suffering in this world is greed because it leads to overindulgence and envy. Allah says, "*But he who is greedy and thinks*

himself self-sufficient, and denies Al-Husna. We will make smooth for him the path to evil". (Surah Al-Lail 92:8-10).

Furthermore, racism creates the belief of superiority in oneness over others causes turbulence situations. (Taylor, 2005, p. 72) Islam is the most anti-racist way of life. Quran quotes as; "O Mankind, we created you from a single pair of a male and a female, and made you races and tribes so that you may know each other (not that you despise each other). Verily, the most honored of you in the sight of Allah is he who is most righteous of you." (Al-Hujrat, 49:13). Also, ego constantly finds a way to make people unhappy and the force of ego is what stimulates all the negativities in the human mind, implying it as the root cause of all suffering and resistance (Sen, 2012). Allah (God) says, "O my people, you have wronged your souls by worshiping the calf. You must repent to your Creator. You shall kill your egos. This is better for you in the sight of your Creator." He did redeem you. He is the Redeemer, Most Merciful. (Al-Baqarah, 2:54).

Objectives of Study

The goals of the study are:

- 1) To find out the role of mysticism in the context of Islam in subcontinent and Pakistan.
- 2) To determine the role of mystic poetry (especially Hazrat Baba Fareed's) and music in Pakistani society particularly in Pak Pattan, Southern Punjab.
- 3) To find out the reasons of social unrest in Pakistan.
- 4) To evaluate perceptions of general people, whether they feel happy and think of harmony while listening to mystic poetry (Sufiana Kalaam, Qawaali).

Review of Literature

Mysticism and Social Harmony

Happiness, Social Harmony in Islam and the role of Sufism (Mysticism):

Islam is the religion which seeks to give a momentous purpose to one's life and gives the lesson of happiness and harmony. As Allah (God) says, "Those who believed (in the Oneness of Allah - Islamic Monotheism), and work righteous, Tuba (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return." (Ar-rad,13:29). So, it reveals that people who do virtuous deeds gain contentment in this world and the hereafter. Islam preaches peace and social harmony for all mankind as, "The Believers Are Like Brothers To One Another; So, Promote Peace And Reconciliation Among Them, And Fear Allah, That You May Receive Mercy" (al-hujrat,49:10). An individual's internal experience of peace creates harmony possible in the world outside the individual.

Therefore, the role of Sufism in Islam is vital for gaining external as well internal harmony (Joshnloo M. , 2013) Sufis think that "The secret of the existence of the individual as well as of the whole cosmos lies in one thing, and that is balance" (Khan & Witteveen, 1999, p. 25). The disharmony of body, thought and external world is understood by Sufis to lead towards illness. To gain harmony and balance in life, one needs to do whole-heartedly love with Allah (God) and accept that whatever He ordains, including hardships, losses and miseries. Sufis embrace suffering and hardships as essential elements of the pathway towards Allah (God). A Persian Sufi poet says: "The self will not go in gladness and with caresses, it must be chased with sorrow, drowned in tears" (Vaughan-Lee, 1994,p.90). Briefly, what most symbolically characterizes a Sufi conceptualization of happiness is a combination of contentment, inner harmony, self-transcendence, intuition, and union with divine.

Brief History: Sufism in Indian Sub-Continent and its Impact on the Indian Society:

Both terms “Sufism” and “Sufi” have been used since the 1st century of Hijra (eighth century C.E.), when “Tasawwaf” Arabic word was adopted to design the quest of spiritual enlightenments. The term Sufism is derived from “Sufi” which means wool considered as those garments worn by early Sufis. Sufi was implied to those persons who had attained a clear degree of proximity to ALLAH. (Michon & Gaetani, 2007, pp. 21-22) The other notion is that it means “Suffa” or “bench” referring to that group of people living with Holy Prophet Muhammad (Peace be upon Him). The word Sufi was used as a general term to describe individuals adopting a particular religious thought based on spirituality and austerity, and came into practice only at the beginning of the 9th century. So, after the Prophet Muhammad (Peace be upon Him), Sahabi (companion) was the only title given to the Muslims of that era (nasir & Ahmad Malik, 2013). A famous saint, Rumi states in his Diwan: “The Sufi is hanging on to Muhammad, like Abu Baker”. (p. 171) Sufism became more formalized at the end of 12th century and was a very illuminating movement throughout the Muslim world during thirteenth to sixteenth century.

Sufism has a memorable history in India developing for over 1,000 years. Its presence has been a leading entity raising the reaches of Islam throughout the South Asia. The entrance of Islam in the early 700s, though mystic traditions became more observable during the 10th and 11th centuries of the Delhi Sultanate (Viitamäki, 2008). Saint mythical stories and figures provided inspiration and solace to Hindu communities often in rural areas of India. The Sufism teachings of divine spirituality, humanity, love and cosmic harmonies resonated with the general public of India and still do so today. The vast geographic presence of Islam in India can be explained by the untiring activities of Sufis. Sufism had and continues to have a prevailing influence on cultural, religious and social life in Indian sub-continent (Interview, Pir Ahmad Nizāmi, 2007). The beginning of the mysticism of Islam was done by Sufi saints. Their traveling from all over continental Asia was helpful in the economic, philosophic and social development of India. Anyone who has had well fortune of travelling through Indian sub-continent has been astonished by the abundance of Sufi tombs, as in Punjab, Sind, Deccan, Gujrat, etc. It reveals a great influence of Sufism on Indian society (Suvorova, 2004, p. 1).

Life and Poetry of Some Renowned Sufi Saints:

There have been many renowned Sufi saints in the world whose teachings have been and continue to be very influential for cultivating social harmony. Hazrat Abu Muhammed Abdul Qadir (May Allah be pleased with Him) was born in Naif area of Gilan (Iran) on the 1st of Ramzan 470 AH (1077 C.E) and died in 561 AH (1166 C.E) is considered as the most noble Sufi of all times. Many prophecies about the birth of Ghaus-e-Azam (May Allah be pleased with Him) were made by well known Sufis. People started trembling in front of Ghaus-e-azam (May Allah be pleased with Him). Many non-Muslims embraced Islam by the teachings of Ghaus-e-Azam. By the elegance of Allah, Hazrat Abdul Qadir Jilani (May Allah be pleased with Him) was able to carry out many miracles (Karamat). This was the effect of Allah’s love, his prayers and selfless service to His creatures. He wrote lot of books for the benefits of humankind (Qadri, 2000). Sultan-ul-Hind, Moinuddin Chishti Ajmeri (May Allah be pleased with Him: 1141-1236 CE) also known as Gharib Nawaz "Benefactor of the Poor" is the most prominent Sufi saint of Indian sub-continent Chishti order. About 90 lack people embraced Islam through his teachings of Moinuddin Chishti (Allah’s mercy be upon him) that is the record in islamic history of world. Some books related to His everyday life and teachings are Anisul-Arwah, Hadisul Maaruf, Kanjul Asrar, Kashful Israr and Diwan-e-Moin.(kavish, 1999, pp. 6-15).

Jalal ad-Din Muhammad Balkhi (also known as Jalal ad-Din Muhammad Romi, and more popularly as Romi (May Allah be pleased with Him: 1207 –1273), was a 13th-century Persian Sufi mystic, poet, jurist and theologian. Turks, Afghans, Tajiks, Iranians, other south Asians and central Asians greatly appreciate his mystic legacy from last seven centuries. In recent times, Rumi has been considered as the most popular poet in America. (chambliss, 2004, p. 84). The poetic work of Rumi is divided into different categories as His awesome poetic work is Diwan-e-Shams-e-Tabrizi, Fihī Maa Fihī and third writing is the Mathnavi

(Spiritual Couplets) through which Maulana is kept alive today (Akhtar, 1997, pp. 15-18). Hazrat Baba Bulleh Shah (May Allah be pleased with Him) is a popular poet of the Punjab region. He was born in 1680 in Uch Sharif in a Syed family unit (1680–1757). His verses are not only famous in Punjab but also in Sindh area of Pakistan and in India. He had described a very straightforward approach in his mystic verses. Bulleh Shah (May Allah be pleased with Him) wrote much poetry on philosophy of reunion with Allah (God), and his Kafis are translated into different language books. His poetry may help to bring about tremendous change in our lives in which we traditionally and habitually magnify differences and hatred. (Ahmad, 2008, pp. 1-9).

Hazrat Sultan Bahu (May Allah be pleased with Him) belonged to the Qadri Sufi order and is known with the title of *Sulten-ul-Afreen* (king of the gnostics). He is acknowledged as one of the most prominent Sufi saint of Punjab as well as in other parts of the Pakistan and India. He was born in Shorkot, Punjab in 1629 C.E and died in 1691. Hazrat Sultan Bahu (May Allah be pleased with Him) did not have any desire regarding formal education because He stated that Allah almighty had rewarded Him with the *Ilm-e-laduni* (inspired knowledge). He wrote about over a hundred books, and except “*Abiyat-e-bahu*” all other books were in Persian language. He had a deep involvement in recognition of Allah. (Ahmad, 2012, pp. 2-9) Hazrat Khawaja Ghulam Fareed (May Allah be pleased with Him) was a true ambassador of *Ishq-e-Ilahi* born in Mithankot (1845-1901). In the age of three He started to speak clearly because He had saintly soul from birth. His poetry is not only relevant to Muslims but also guides other nations. His poetry plays an imperative role to improve the moral values of society which have been deliberately or unfortunately lost during the last hundred years. (Ahmad p. s., 2008, pp. 10-13)

Shah Hussain (May Allah be pleased with Him) is popular with the name of Madhu Lal Hussain. The story behind is that he adopted His Hindu-convert disciple's name to immortalize the relationship between Master and His Pupil. He was born in 1538 and died in 1599. He was first Sufi saint who adopted the popular measure of kafi to express his mystical thoughts. There are 163 Kafis written by Shah Hussain. For Him greed, injustice and exploitation are the structure of exploitation in our society. For Him the world is sacred and He treats the living things and environment with care and love. (Ahmad p. s., Great Sufi Wisdom, Shah Hussain, 2007, pp. 4-8). Hazrat Mian Muhammad Bakhsh (May Allah be pleased with Him: 1830-1907) wrote a lot of books in Punjabi except just one in Persian. His major work was *Saif-ul-mlook* but its real name is *safar-ul-isha* (the journey of Divine love). He also gives the message of peace and harmony in His mystical verses. (Ahmad p. s., 2010, pp. 7-9)

Hazrat Baba Fareed (Allah's mercy be on Him) and His mystic poetry:

Lastly, Hazrat Baba Fareeduddin Mas'ud Ganjshakar (May Allah be pleased with Him) popularly known as Baba Fareed was born around 1175 AD at Kathowal region, Pakistan. In Delhi he was bestowed with spiritual gifts and blessings from Khawaja Moin-ud-din Chishti and Khawaja Qutub Uddin. He died on Saturday 5th Muharram 664, [October, 15, 1265] in Pakpattan, Pakistan. According to the research of Muhammad Asif Khan, there are about 112 shaloks of Hazrat Baba Fareed (May Allah be pleased with Him) in the Guru Granth Sahib. Eight shaloks belong to other Gurus of Sikhism. Other poets like Waris Shah and Mian Muhammad Bakhsh (May Allah be pleased with Him) was also inspired by him and have written poetry on him. Baba Fareed (May Allah be pleased with Him) was the first poet who promoted Punjabi literature. Baba Fareed's (May Allah be pleased with Him) poetry describes in detail that how harmony and peace can be cultivated in the society. (Ahmad p. s., 2006, pp. 4-5)

Love with Allah (God) & His Beloved Prophet Mohammad (Peace be Upon Him) & Harmony:

The dominant theme of the divine unity and Quranic revelation is described by the testimony of faith on Allah. There are two formulas constructing this testimony are strictly important, first one is the monotheism (Tawhid) and second one introduces the envoy that Prophet Mohammad (peace be upon him) is the messenger of God, “*There is no God if not God (Allah); Mohammad is the envoy of God*”. (Peters, 2009, p. 217).

As God create this universe only for His beloved prophet (peace be upon him) so, prophets love is a good source of peace in this world and the next. Say (O Muhammad to mankind): *'If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow Quran and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.'* Say (O Muhammad): *'Obey Allah and the Messenger (Muhammad).'* *But if they turn away, then Allah does not like the disbelievers."* (Ali-imran, 3/31). It is also stated in Quran, *"Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace. (Al-Ahzab,33:57).* Thus, affection with God and His Prophet (Peace be upon Him) is the key for gaining peace. In addition, all sufi saints believe that Allah (God) is with those hearts which are broken for His love. They apply the analogy that the gold ore turns into gold after it is put into the fire. Similarly, sufi should be transformed to the true lover of Allah through the process of sufferings. (Vaughan-Lee, 1994). Hazrat mian muhammad buksh (May Allah be pleased with Him) describes affection with Holy Prophet (*peace be Upon Him*) in his book saif-ul-malook as, *"all the divine lights are taken from his light (prophets divine light) and the divine light he received emanated from the light of the lord. He (hazrat mohammad PBUH) was awarded the throne of the highest sky whereas mooses was given the glance on mount siani"*. (Ahmad p. s., 2010, p. 30)

Like other saints, Hazrat Baba Fareed (May Allah be pleased with Him) was also very involved in Ishq-e-Haqiqi (Love for Allah (God's) and Prophet Muhammad (Peace be upon Him) He considered that love of Allah is a king, and without Allah's love body is like crematorium. And Baba Fareed says that, *"never give in, be a man of commitment"*. If we get involved too much in this worldly life then it may be the obstacle in the way of human's union with Allah. Baba Fareed's verse as, *"Fareeda ratee rat na nikaley, je tan cheeray koi, jo tan ratay rab seyon, tin tan rat na hoe"*, means that Fareed, *"if somebody cuts my body, even no drop of blood will be shed. The bodies which are reddened by God, have no blood."* (Ahmad p. , 2006, p. 42)

As Sultan Bahu (May Allah be pleased with Him) quotes the adore of Allah (God) *"Love flourishes in that heart in which glows the Name of Allah (God). The love of God is like the fragrance of musk – Even a thousand wrappings cannot hold it in; Or like the sun, which cannot be hid behind one's fingers, Or like a river that cannot be stopped in its course. My Friend is in me, in my Friend am I; There is no distance left between us"* (puri & khak, 1989, p. 276).

Qawali and Sufiana Kalaam:

The beginnings of creating this musical form are often traced back to Khwaja Moinuddin (May Allah be pleased with Him) and it was used to preach Islam to the music loving Hindus. The Sufis preached a simplified Quranic message to large masses with the help of music and vernacular poetry (Shameem Abbas, pp.136-7). Khwaja Moinuddin (May Allah be pleased with Him), detecting the fondness of music in Hindu population, started to use qawali as a means to attract people together (Interview, Pīr Ahmad Nizāmī, 2007). Thus, qawali facilitated preaching to large crowds. The qawali contains the message of social harmony and happiness. If we talk about the *Urs* program, the focal point of *Urs* is to conduct Mushā'ira, poets' recitation, and end with a qawali performance to large crowd. The popular nature of the qawali performance attracts a wide audience and it is also found that the Qawali is broadcasted live at the *Urs* of Pīr Zāmin Nizāmī (Viitamäki, 2008). Baba Farīd (May Allah be pleased with Him) poetry verses may well represent the oldest mystical Islamic poetry in Hindi (Ernst 2004, 167-8).

Simplicity and Social Harmony:

Allah exalted says the excellence of simple life. *"So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qarun (Korah) has been given! Verily, he is the owner of a great fortune.'* But those who had been given (religious) knowledge said: *'Woe to you! The reward of ALLAH (in the Hereafter) is better for those who believe and do righteous good deeds.'*" (Al-Qasas,28:79,80).

Prophet's (Peace be upon Him) life is a role model for Muslims, who always follow the rules of simple and pious life. (shahid, 2010, p. 174). As Anas (May ALLAH be pleased with him) reported that: "The Prophet (Peace be upon Him) neither ate on a dining cloth, nor ate soft bread throughout his life. [Al-Bukhari]" (karoub, 2006, p. 75). Similarly, Prophet's (Peace be upon Him) family also got used to the same modest life. Aishah (May ALLAH be pleased with her) reported: The family of Muhammad (Peace be upon Him) never ate to the fill the bread of barley for two successive days until he died. [Al-Bukhari and Muslim](Riyad-us-Saliheen,vol,1,491).

Baba Fareed (May Allah be pleased with Him) also led a very simple life and gave the message about the beauty of simplicity as, He said, "*rotee meree kath dee, laawn meree bhukhm, jenhan khadhee chopri, ghanay sehan ge dukh*". translated as "My bread is like wood and hunger is my condiment. Those who eat buttered bread (rich meals) shall suffer profound pains" (Ahmad p. , 2006, p. 9). It means that one should lead a simple life and eat simple food. All the great men of this world led a very simple life and encourage others to follow humble path and simplicity.

Living a life in simplicity was practiced and advocated by founders of religions: Prophet Mohammad (Peace be upon Him), Moses (Peace be upon Him) and Buddha and also by Muslim Sufis. The modern mass production and development of science have raised prevalent doubts on validity of such practices. But, the religions focus on living and spending a simple life. The extended lack of simplicity in our society creates large distances between the groups of society and thus causes a social barrier which troubles the society as a whole (Gregg, 2010).

Self Realization and Social Harmony:

Goal of achieving social harmony is related to oneself, being a harmony with oneself is considered as the necessary basis for achieving social harmony and happiness. When a person fosters an interest in metaphysical question about the nature of self then these feelings fostering the way of social harmony and humanity (Koller & Koller, 2007).

Furthermore, self construal could generate more positive and fewer negative feelings among social interactions. Analysis of oneself helps to understand the strengths and weaknesses of one's personality, after that individuals can better understand about what is right and wrong. Individuals' harmony belief and self realization could predict greater harmonious feelings in oneself which consequently generates harmonious society. (Lu, et al., 2001).

Baba Fareed's (May Allah be pleased with Him) teachings regarding looking inward are very important for self realization. If every one reform himself then he found peace in life. When individual reform themselves then society would also be synchronized. As His saying, "*jay tou aqal lateef kaalay likh na laikh, apnay giraywaan main sir niwaan kar waikh*", means that if you are sensible and has wisdom, refrain yourself from committing misdeeds and do not pass comment on the mistakes of others. Person should look inwards and be watchful of your own faults. (Ahmad p. , 2006, p. 35). Hazrat Mian Muhammad Bukhsh (May Allah be pleased with Him) describe self assessment in his book *saif-ul-malook* as "*a real faqir (friend and saint of God) keep others secrets, I also want to be a faqir. I cant expose the faults of others, as I feel shy on my own account*". (Ahmad p. s., 2010, p. 51) And famous philosopher Socrates (469 BC-399 BC) said "The unexamined life is not worth living." He focused on to think about yourself and decide for yourself. (vickery, 2011, p. 1).

Distribution of Wealth & Social Harmony:

Although man has the right of property but this right is not arbitrary-is carries along with certain restrictions which have been imposed by real owner of this worldly wealth. We should must spend it where He has recommended. This point has been elucidated more explicitly as "Seek the other world by means of what Allâh has bestowed upon you, and do not be negligent about your share in this world. And do good as Allâh

has done good by you, and do not seek to spread disorder on the earth.” (Al-Qasas, 28:77). According to islamic point of view, the major goal of distribution of wealth is the establishment of practical system of economy as it is stated in this verse; “*We have distributed their livelihood among them in worldly life, and have raised some above others in the matter of social degrees, so that some of them may utilize the services of others in their work.*” (Az-zukhruf,43:32). Islam also says that the poor, the needy and helpless persons too have a right to wealth as, “*In their wealth there is a known right for those who ask for it and those who have need for it.*” (Al-Ma’arij,70:24-25). Moreover, islam also focus on that wealth should circulate widely in the society instead of becoming concentration in few hands as, “*So that this wealth should not become confined only to the rich amongst you.*” (Al-Hshr,59:7)

Baba Faird’s (May Allah be pleased with Him) is protesting against the concept of unjust distribution of wealth because it makes some people extremely rich and others very poor. (Seidler, 2009) it is disgraceful and absurd for some people to live luxuriously and mignificantly when others remain hungry. “*Fareeda, iknaan ataa agla,iknaa naahin lon, aggay gaey sanjaapsan, chotaan khasin koun*” (Ahmad p. , 2006, p. 43). Means that some sackfuls of flour but others do not have even condiment. When these people go to the next world then they will face the punishment for this act of committing injustice committed in this world. But Mian muhammad bukhsh (May Allah be pleased with Him) explains that Allah never suspends any one’s fated food and must give him in every situation, quotes that, “He (God) never suspends any one’s fated food (bread and butter). He (Allah) ignores millions of the bad deeds of the evil-doers and keep feeding them”. (Ahmad p. s., 2010, p. 25).

Justice and Social Harmony:

Quran says, “if you do judge, judge between them justly. Allah loves the just.” (Surat al-Maida, 5:42). Quran verse about justice as: “My Lord has commanded justice...” (Surat al-A’raf,7:29). Waris Shah advises in his poetry as, abandon (leave) all the bad deeds and be humble (consider yourself) as a figure made of dust and become equalant to dust). Don’t be aggressive with the people (with all creatures) around you.” In this vers, He focused on the establishment of justice in society and guides the people not to be violent for others. (ahmad s. , 2012, p. 53)By committing all these guideline everyone can obtain harmony, happiness and peace in their lives and it effects on social harmony as whole. Baba Fareed’s poetry has been sung by many singers in Paksitan as well as in India in the form of music. Because music is not refrained by Allah when it is in praise of Allah, His Beloved Prophet Muhammad (Peace be upon Him), about Oliwya and Jihad as well. In this age, the mystice poetry is listened by means of Qawali and Sufiana kalaam for inner satisfaction and people feel serene after hearing it.

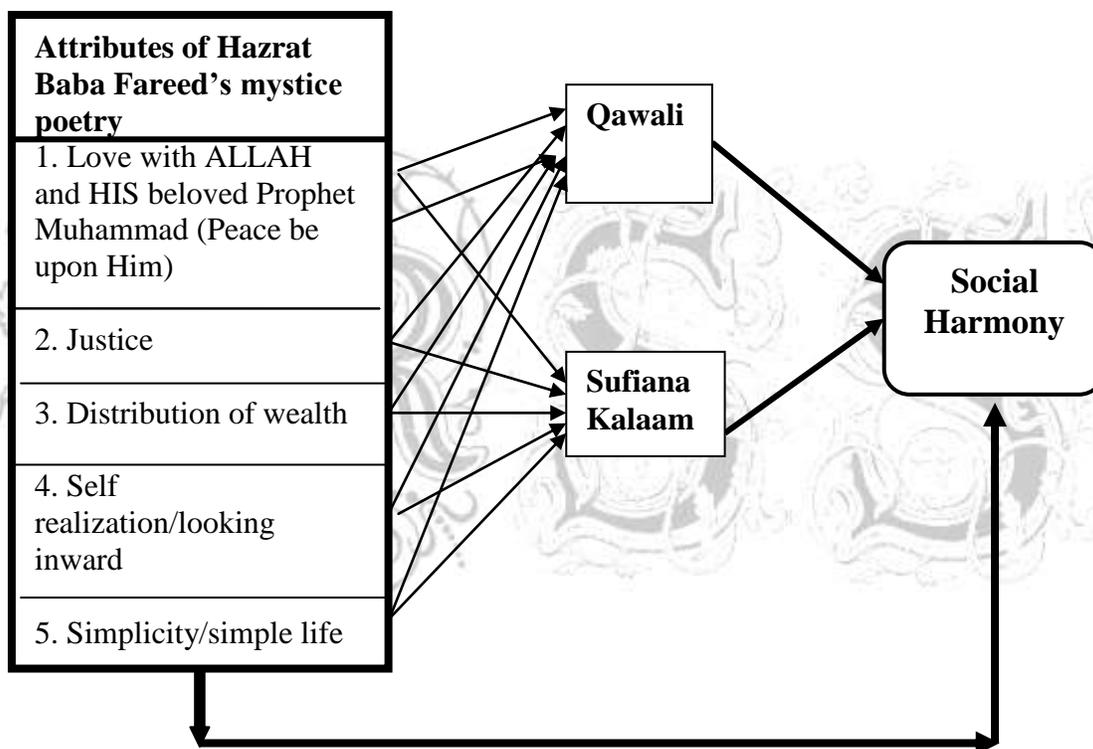
On some events, Prophet Muhammad (Peace be upon Him) did not prohibit from playing music as narrated by Hazrat Aisha (May Allah be pleased with Her): “That once Abu Baker (May Allah be pleased with Him) came to her on the day of 'Id-ul-Fitr or 'Id-ul-Adha while the Prophet was with her (Hazrat Aisha: May Allah be pleased with Her) and there were two girl singers, singing songs of the Ansar about the day of Buath. Abu Baker (May Allah be pleased with Him) said twice to stop their "Musical instrument of Satan!" But the Prophet (Peace be upon Him) said, "Leave them Abu Baker (May Allah be pleased with Him), for every nation has an Eid (i.e. festival) and this day is our 'eid." (Sahih Bukhari, Book #58, Hadith #268) So, music and poetry about Allah, His Beloved Prophet Muhammad (Peace be upon Him) and other related incidents of Islam is not restricted in Islam. This kind of poetry is the act of Sufis and people hear it in the form of Qawali as well as Kalaam in order to gain contentment in their turbulent life.

Social justice is commonly defined as the quality of being fair and impartial (Xiaoli, 2005). Components of harmonious society include democracy & fair of law, justice and fairness, honesty & fraternity, and harmony between people and nature. The people suffered from un-justice in different forms- -physically, psychologically and socially. The social justice can help to bring about a harmony between individual’s subjective motivations and the objective requirements of the kingdom of God (Balasuriya, 2013).

Theoretical Framework and Hypotheses Development

Love with Allah and His Beloved Prophet Muhammad (peace be upon him), justice, distribution of wealth, self realization and simplicity are recommended as independent variables and social harmony as dependent variable. Qawali and Sufiana Kalam is referring as mediating variables in this study. These variables are taken from Hazrat Baba Fareed’s (May Allah be pleased with Him) poetry, He explore every social aspect in His poetry but study take just few attribute due to some limitations. To explore these variables, a focus group discussion was conducted at COMSATS Institute of Information Technology, Sahiwal, Pakistan. There were 12 members invited in the discussion with one moderator. These experts ranked different variables and priorities above mentioned variables according to pakistani society context. Fortunately, members perceived these factors more important and critical, which were discussed in literature.

Theoretical Framework



Hypotheses of the Study

By reviewing above literature, study hypotheses are mention below;

- ◆ **H1:** Love with Allah and His prophet (peace be upon him) have a positive association with Qawali in Pakistan.
- ◆ **H2:** Love with Allah and His prophet (peace be upon him) have a positive relationship with Sufiana Kalaam in Pakistan.
- ◆ **H3:** The Love with Allah and His Beloved Prophet Muhammad (peace be upon him) has a positive influence on social harmony in Pakistan.
- ◆ **H4:** Justice and Qawali are positively associated with each other in Pakistan’s society.
- ◆ **H5:** Justice and Sufiana Kalaam are positively associated with each other in Pakistan’s society.

- ◆ **H6:** Justice has a positive influence on social harmony in Pakistan.
- ◆ **H7:** The distribution of wealth is positively related to Qawali in Pakistan's society.
- ◆ **H8:** The distribution of wealth is positively related to Sufiana Kalaam in Pakistan's society.
- ◆ **H9:** The distribution of wealth plays an important role in determining the social harmony in Pakistan.
- ◆ **H10:** Self-realization is positively related to Qawali in Pakistan's society.
- ◆ **H11:** Self-realization is positively related to Sufiana Kalaam in Pakistan's society.
- ◆ **H12:** Self-realization has positive relationship with social harmony in Pakistan.
- ◆ **H13:** Simplicity is positively related to Qawali in Pakistan's society.
- ◆ **H14:** Simplicity is positively related to Sufiana Kalaam in Pakistan's society.
- ◆ **H15:** Simplicity plays an important role in determining the social harmony in Pakistan.
- ◆ **H16:** Qawali and social harmony are positively related to each other in Pakistan's society.
- ◆ **H17:** Sufiana Kalaam is important in determining the social harmony in Pakistani society.
- ◆ **H18:** Qawali and Sufiana Kalaam mediates the relationship between love with Allah and His messenger (peace be upon him) justice, distribution of wealth, self realization, simple life and social harmony in Pakistan.

Methodological Design

The study has used mixed methodology approach i.e. quantitative and qualitative methods for investigating the phenomenon. Because of its exploratory nature, the study implied quantitative and qualitative methods at same time to reach to better understanding of the concept of Sufism in context of Punjab, Pakistan. To explore the phenomenon, a focus group discussion was conducted at COMSATS Institute of Information Technology Sahiwal. There were 12 members invited in the discussion with one moderator. questions about different factors which affect the social harmony were raised. responses of members were recorded and noted. Fortunately, members also perceived those factors more important and critical, which were discussed in literature. So, according to comments of members and notes, a thematic analysis was used to develop themes. According to extracted themes, a questionnaire was developed containing independent, mediating and dependent variables. The constructs were measured by developing items from comments obtained. The questionnaire consisted of thirty elements measured the respective variables. The factor of *Love with Allah and His beloved Prophet Muhammad (peace be upon him)* contained five items and *Self-Realization* had four items. Similarly, *Distribution of Wealth* and *Justice* had four items each. Whereas, *Simplicity*, mediating variables of *Qawali & Sufiana Kalaam* and dependent construct of *Social Harmony* had three, six and three items respectively. A pilot test of questionnaire was done for confirmation of reliability statistics and factor loadings of elements. Data was collected from two hundred respondents. Fortunately, all participants responded willingly. Stratified random sampling based on age, gender, profession and qualification and self-administered questionnaire based on five point likert scale (Strongly Agree=5, Strongly Disagree=1) was used to collect data from passionate respondents. The demographic variables such as age, gender, qualification and profession were also included for analysis purposes. The respondents belonged to five cities of Central Punjab included Lahore, Multan, Pakpattan, Sahiwal, and Faisalabad. Structural Equation Modeling (SEM) using AMOS Graphics 20.0, model fitness indices, covariances, reliability analysis and descriptive statistics were used to describe the findings of study.

Findings of Study

Qualitative Findings

There are five questions discussed by focus group experts. Four were general questions and one was about the ranking of variables. They had decided which were most important factors of social harmony as well as for social unrest situation in Pakistan. Below are the expert views regarding questions. These themes and answers were extracted from experts point of view.

RQ1: In your view what are the reasons behind social unrest generally all over the world and specifically in Pakistan?

Respondent's views: according to my point of view, there are various external as well as internal factors affecting on social unrest. External factors include impact of other countries on our society and other related elements as people beliefs vary from religion to religion.

All over the world people do not follow their soul of actual religions and lack of humanity is dominant cause of turbulence. But when we talk about social unrest in context of internal factors then the main reason is that we all think about ourselves that I m a right person while all other are wrong. When our thinking is restricted to ourselves then a person starts to fight with others. When people believe on sectarianism and racism then unrest begins in different societies either in east or western civilization. When people are related to various sectors i.e. ahl-e-sunnat, ahl-e-Hades, ahl-e-tashhi then their views can vary and they believe on their own values and beliefs. Like their way of saying prayer is somehow different, so they disagree with other sector views.

Now a day's in Pakistan many Muslims are killed mainly because of this issue and Muslims brothers are spaced out. To some extent rituals are dissimilar, but if basic faith of people is same then rituals does not matter. We should avoid to think that I m true while all others are erroneous. Self centeredness has increased in all over the world. People prioritize them and ego has risen around the globe but especially in Pakistani society.

Materialism is another major factor of discontentment around us. Everyone wants to live luxurious life and this greed to get more and more contaminates our society. There is no lack of religious or worldly education but there is no implementation of this education in our practical life that is also the cause of unrest. We have become greedy and think everything is made for me in this world. Injustice either in organizations or legislation or even in our house life has contaminated our harmonious life. If our faith on Allah and the world here after is strong then all the reasons of unrest could be terminated. As Muslims we should follow those guidelines that Allah pak has recommended for us.

RQ2: Do you think mystic poetry has positive impact on Pakistani society?

Mystic poetry obviously creates positive influence on Muslim societies. It may b useful to sell the idea of tolerance and justice. It is very crucial to understand the theme hidden in mystic poetry otherwise it is only enjoyable as other music. Mostly this type of poetry was written in Punjabi language and this language has passed from many stages, so people can't totally understand it.

It can obviously create positive influence when it is properly explained and popularized among people. Representation and dissemination of poetic messages is vital for effectual results in Pakistan. Media and internet make its communication successful in this fast era. It's our responsibility to understand and communicate our mystic poetry because it is the summary of Quran and Sunnah. It guides us about how to reduce materialism and greed. Don't feel jealousy regarding luxurious life of others. We can use mystic poetry in marketing and its guidelines can be used by marketers to sell their products. It is beneficial for those persons who listen, understand and learn from this poetry.

Our saints emotions and mind power is expressed in mystic poetry and our Sufis preached Islam in India subcontinent though this weapon. Thousands of people embraced Islam by following their teachings in all over the world. But in this era, it is impossible without war or fighting. When Mystic (Islamic) poetry had a great effect on other religions like Sikhism, Hinduism and Christianity then how it could be less influential for the Muslim society. Harmony is the objective of Allah, so; it should be the ultimate aim of mankind as well. This poetry is itself a miracle and blessings of Allah for His beloved persons. So how can we relate it to negative effects, it has obvious positive impact on Pakistani society.

RQ3: What distinguishes Mystic poetry from ordinary poetry and Baba Fareed (Allah be pleased with Him) from other Mystics?

There is lot of difference between ordinary and mystic poetry. People whose faith and beliefs are same then their central theme would also be same. The poetry does not lie under the category of haram (forbidden) that appraise Allah and His prophet (Peace be upon Him). Hence, the basic theme of all the Sufi saints was alike. The Sufi way of preaching and language can vary due to cultural values and every saint preaching were according to his own region. These poets had expressed their feelings and experiences about real ephemeron and bring our thoughts in the direction of spirituality. It tells about Islamic teachings and Allah's message.

Basically central theme can vary in ordinary poetry as it may be about worldly love and it has broad spectrum (about any topic regarding this world). Ordinary poetry is forbidden in some Holy Quran verses because it deviate us from actual purpose and leads towards the way of strayed people. It distracts us and gets involve in materialism. Ordinary poets do not follow code of conducts and ethics.

RQ4: What steps should we take regarding Baba Fareed's Sufi poetry to create social harmony in Pakistan?

It is important to create awareness among people regarding mystic poetry because it is our Islamic culture. Muslims should promote it on media and internet around the world and disclose the message of our Sufi saints. Sufi poetry includes all the attribute and guidelines which are imperative for this world harmony and the hereafter. Now a day's Punjabi is not considered as a good language for communication even people feel shame to speak Punjabi language. But it's our culture we should promote our languages because people want to understand these things but they cannot. Nations become strong when they promote their own values and rituals. As Baba Fareed was first poet who promotes Punjabi literature, so we should too. Urdu, Punjabi and English translations of this poetry should be available. Concerts, seminars, booklets, TV programs should be conducted to promote Baba Fareed's spiritual themes. In this way we can understand the code of conducts for happiest life. Social media is also a best source to enhance this poetry effect on societal contentment. Because young generation widely uses this medium give comments and views on social networking sites.

We should spread the preaching's of Hazrat Baba Fareed's poetry about divine love, tolerance, justice, self realization, benefits of simple life or even every matter of this worldly and the hereafter life. We need to promote HIS message on the subject of greed, materialism, injustice, ego, distribution of wealth and other related issues of social life. Occasions of regional festivals may be a good place to build awareness among people. Obviously when people realize themselves peace of is enhanced ultimately life would be peaceful. Still some people embrace Islam after reading or listening mystic poetry so it is most important part of our social harmony.

Quantitative Analyses

Reliability and Validity Analysis

Findings of reliability analysis revealed that all constructs are highly reliable and items show consistency of responses. The reliability of the research instrument was checked before analysis of data. The cronbach's alpha (α) measure was used to check the reliability of data. Table 1 represents the values of cronbach's alpha (α) for all tested constructs. The cronbach's alpha value ranges from 0.815 to 0.93, which indicates that all constructs are highly reliable and testable. The *Love with Allah and His beloved Prophet Muhammad (Peace be upon Him)*, *Distribution of Wealth* and *Justice* have reliability values of 0.93, 0.89 and 0.91 respectively and these constructs proved to be the most reliable factors. *Self-Realization* and *Simplicity* were the less reliable constructs with values of 0.844 and 0.815 respectively. *Social Harmony*,

Qawali and *Sufiana Kalaam* had value of 0.852, 0.880 and 0.860 were also confirmed as reliable constructs. Additionally, the validity of instrument was verified. Experts and academicians confirmed the face and content validity of questionnaire.

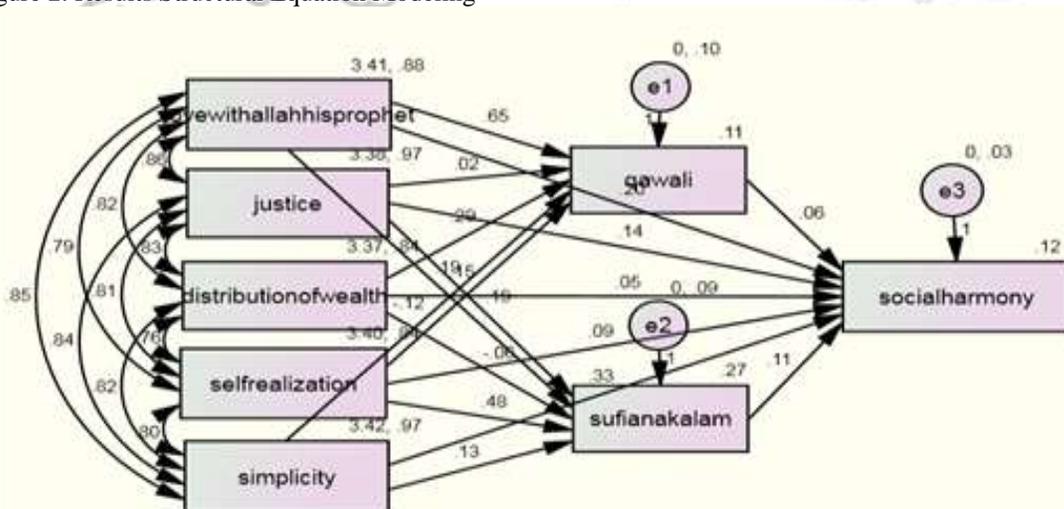
Table 1. Reliability Statistics

Constructs	Cronbach's Alpha (α) coefficient
Love with ALLAH and HIS beloved Prophet (P.B.U.H)	0.930
Distribution of Wealth	0.89
Justice	0.91
Self-Realizationre	0.844
Simplicity	0.815
Social Harmony	0.852
Qawali	0.880
Sufiana Kalaam	0.860

Findings of Structural Equation Modeling

The Structural Equation Modeling (SEM) is used to examine relationships between constructs and also states different co-efficients related to each other. SEM tests hypothesized patterns of directional and nondirectional relationships among a set of observed (measured) and unobserved (latent) variables (MacCallum & Austin, 2000). It is a comprehensive statistical approach to testing hypotheses about relations among observed and latent variables (Hoyle, 1995). All independent variables have critical impact on mediating variables of *Qawali* and *Sufiana Kalaam* has a significant positive affect by Love with Allah and His beloved Prophet Muhammad (Peace be upon Him). The Justice, Love with Allah and His beloved Prophet Muhammad (Peace be upon Him) and Self-Realization has strong positive impact on *Qawali* ($\beta=0.65$, $\beta=0.20$, $\beta=0.90$); whereas, Simplicity and distribution of wealth has a moderate positive effect on *Qawali* ($\beta=0.19$, $\beta=0.12$). In mediating relationship of *Sufiana Kalaam*, the Justice, Love with Allah and His beloved Prophet Muhammad (Peace be upon Him) and Self-Realization has also positive results and affected the *Sufiana Kalaam* significantly ($\beta=0.33$, $\beta=0.48$, $\beta=0.58$). Hence, distribution of wealth and simplicity held an average impact on *Sufiana Kalaam*. Moreover, *Qawali* and *Sufiana Kalaam* positively affected the social harmony ($\beta=0.60$, $\beta=0.71$).

Figure 2. Results Structural Equation Modeling



The obtained Goodness of Fit Indices (GFI) is 0.91 which is above than recommended value of “> 0.90” (Hu & Bentler, 1999). The suggested Root Mean Square Error of Approximation (RMSEA) is between

0.05 and 1.0 and obtained value of RMSEA is 0.06 (Hu & Bentler, 1999). In the like manner, Relative Fit Index (RFI), Incremental Fit Index (IFI), Comparative Fit Index (CFI), Normed Fit Index (NFI) and TLI holds values of 0.907, 0.934, 0.90, 0.997 and 0.913 against recommended value of “> 0.90”. However, the model is strongly considered to be fit because of highly good values of incremental indices. When the model is accepted, the parameter estimates are examined. The *p-value* and *t-statistic* designate the acceptance of all hypotheses.

Table 2 Structural Equation Results

Indices	Obtained Values	Recommended Values
GFI	0.91	>0.90
RFI	0.907	>0.90
IFI	0.934	>0.90
CFI	0.90	>0.90
NFI	0.997	>0.90
TLI	0.913	>0.90
RMSEA	0.06	0.05-1.0

Conclusion

It is concluded that Pakistani people give importance to social elements which have substantial impact on society at large. The relationships between latent variables and dependent variables give support to our prepositions regarding the impacts of these variables. People generally respond to variables with the elements and foundations of Islam in their mind. All responses show the concerns of people for societal inequalities, devotion for religious values and implications for better development of society and removal of faults from society. Every Muslim responded on the same scale for variable of Love with Allah and His Beloved Prophet Muhammad (Peace be upon Him). It is evident from findings that every Muslim has his / her love for Allah and His Beloved Prophet Muhammad (Peace be upon Him). Furthermore, unequal distribution of wealth indulges society into social rest.

This study explored and recommends the equal distribution of wealth in society and it also proves the concept of *Zakat* which should be implemented in economic system. The injustice put the people in stress and causes problems in society. The foundation of society lays at pure justice in society which can be practiced in actual by proper implementation of Islamic laws. The factors of inner feelings and looking inwards for own accountability, matters in developing sense of responsibility. Additionally, the Pakistani society found to be materialistic and they prefer possessions. Therefore, people do not happy to spend simple life; whereas, in Islam, simplicity is recommended at various places. The materialistic thinking inhibits the demand for more possessions which create unrest among people. The Qawali and Sufiana Kalaam strongly describe the all factors and have significant relationship with social harmony. Social harmony is continuously described in Sufiana Kalaam literature. The Qawali is used to illustrate poetry. People are more attracted towards Qawali rather than reading simple Kalaam. Therefore, the Qawali can be used as a social marketing tool to eliminate social unrest among people. Although, methodology is comprehensive, but the small sample size and confined area entails limitations on generalizability of findings.

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References from the Noble Quran and Hadeeth

- 1] *"We sent thee not, but as mercy for all creatures"* (Al- Anbiya,21:107).
- 2] *"Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned."* (Ash-shu'ara, XXVI, 227).
- 3] Allah (God) says: *"So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds."* (Surat Al-'A`am 6:45).
- 4] *"The mutual rivalry for piling up of worldly things diverts you"* (At-Takathur 102:1)
- 5] *"But he who is greedy and thinks himself self-sufficient, and denies Al-Husna. We will make smooth for him the path to evil"*. (Surah Al-Lail 92:8-10).
- 6] *;" O Mankind, we created you from a single pair of a male and a female, and made you races and tribes so that you may know each other (not that you despise each other). Verily, the most honored of you in the sight of Allah is he who is most righteous of you."* (Al-Hujrat, 49:13).
- 7] *"O my people, you have wronged your souls by worshiping the calf. You must repent to your Creator. You shall kill your egos. This is better for you in the sight of your Creator." He did redeem you. He is the Redeemer, Most Merciful.* (Al-Baqarah, 2:54).
- 8] *," Those who believed (in the Oneness of Allah - Islamic Monotheism), and work righteousness, Tuba (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return."* (Ar-rad,13:29).
- 9] *"The Believers Are Like Brothers To One Another; So, Promote Peace And Reconciliation Among Them, And Fear Allah, That You May Receive Mercy"*(al-hujrat,49:10).
- 10] *;" If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow Quran and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.'* Say (O Muhammad): *'Obey Allah and the Messenger (Muhammad).'* *' But if they turn away, then Allah does not like the disbelievers."* (Ali-imran, 3/31).

- 11] *O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.* (Al-Ahzab,33:57).
- 12]. *"So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qarun (Korah) has been given! Verily, he is the owner of a great fortune.' But those who had been given (religious) knowledge said: 'Woe to you! The reward of ALLAH (in the Hereafter) is better for those who believe and do righteous good deeds'."* (Al-Qasas,28:79,80)
- 13] The family of Muhammad (PBUH) never ate to the fill the bread of barley for two successive days until he died. [Al-Bukhari and Muslim](Riyad-us-Saliheen,vol,1,491)
- 14] *"Seek the other world by means of what Allâh has bestowed upon you, and do not be negligent about your share in this world. And do good as Allâh has done good by you, and do not seek to spread disorder on the earth."* (Al-Qasas, 28:77) .
- 15] *"We have distributed their livelihood among them in worldly life, and have raised some above others in the matter of social degrees, so that some of them may utilize the services of others in their work."* (Az-zukhruf,43:32).
- 16] *"In their wealth there is a known right for those who ask for it and those who have need for it."* (Al-Ma'arij,70:24-25).
- 17] *"So that this wealth should not become confined only to the rich amongst you."* (Al-Hshr,59:7)
- 18] Quran says, "if you do judge, judge between them justly. Allah loves the just." (Surat al-Maida, 5:42)
- 19] Quran verse about justice as: "My Lord has commanded justice..." (Surat al-A'raf,7:29)
- 20] Sahih Bukhari, Book #58, Hadith #268

