



"Discourse of Resistance: A Critical Analysis of the Use of 'Taghoot' in Sahil Adeem and Khalil Rahman's Media Narratives"

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Abstract:

The research work employs FCDA to examine Pakistani online show of Sahil Adeem and Khalil ur Rahman Qamar that debate Taghoot (2024). The research uses purposive sampling and thematic analysis to investigate power dynamics, gender inequality and discrimination by employing Lazar's FCDA model (2005, 2007). The analysis suggests that Taghoot pinpointed critical gender concerns in Pakistan. Additionally, the study revealed the ongoing gender inequities in a variety of contexts, including Niqah acceptance by someone else instead of female, bodily autonomy, child abuse, and injustice. Since, these Shows anchor Asba harmonize with the sentiments expressed when Sahil Adeem Called "JAHIL" that 95% female are "JAHIL" they recognize the pervasive and ingrained nature of gender discrimination faced by women and marginalized communities in Pakistan, therefore they advocate for changes that challenge existing oppressive structures and traditional ideologies, striving for a society that embodies principles of equality, justice and freedom for all. Their call for transformative societal shifts seeks to create a more equitable and fairer world that values the autonomy and rights of every individual.



Introduction

The concept of shrines highly resonates within the socio-cultural context of Pakistan because these landmarks can be regarded as the cultural and religious shrines that dictate the country's social, religious and ethnic identity. To dismiss these sacred sites as merely spiritual or religious landmarks would be misleading; they are lively cultural and economic nodal points. Shrines hold special significance based on the fact that they have been used in the past to continue with the cultural practices of the people and to bring together people of different groups (Ahmed, 2021). It is for these reasons they play an important social-cultural role that makes them an important node in understanding socio-cultural reality of Pakistan.

In the context of Pakistan, the term 'shrine' denotes a sacred building or a location that is placed under the protection of religious sentiments and is reserved for the commemoration of saints, religious leaders or other Islamic figures of considerable importance. Shrines are invariably characterized by some peculiarities in architecture, and are typically sited in the territory that contains the references to miracles or important events in the life of a venerated person (Khan, 2019). All these sites are significant with the path and traveling, worshiping, doing ritual and gathering points of Muslim society in Pakistan. The term ideologically embraces the architectural and the historically religious meaning that the people living and visiting today associate with these places.

The purpose of the present article is to review and discuss the complex socio-economic effects of shrines across the geographical territory of Pakistan. Key research questions include: More often, what are the effects of shrines on the growth of economies and the population in those areas? How do these institutions contribute in the maintenance of culture, and support for unity? In what way does the series of activities connected with shrines affect the influences and the processes of regional development as well as the formation of regional identity? To respond to these questions the article seeks to present a clear picture of shrine's contribution in constructing and redesigning socio-economic structures in Pakistan. The thesis of this paper is considerably important and stress the great and diverse socio-economic role of shrines in Pakistan. Besides playing a religious and cultures significance, these structures help the tourism industries and related businesses, promote unity of the people within regions and help in conservation of



cultures. Analyzing these aspects, the paper will reveal how the shrines play an important role in spiritual development process, as well as in socio-economic development.

The Socio-Cultural Context of Shrines

In Pakistan, the development of shrines is rooted from the very ancient times that really embrace the long history and religious and cultural transformation of the society. The construction of shrines has evolved from the time when the Islamic region organised Sufi saints and scholars to erect them in order to foster the spread of Islam and spirituality. In the course of hundreds of years, Sufism was dynamically connected with the development of shrines that became an important constituent of the socio-cultural life of Pakistani people (Malik, 2020). These shrines have developed from simple slabs to great structures, all telling a history and hence are historical and religious sites.

Sufism has played significant role in emerging and providing space to shrines in Pakistan. The Sufism, as one of the branches of Islam, states that every individual should have direct encounter with God and one way of achieving this is through visits to tombs of the saints. Sufis being pious and endowed with spiritual wisdom have been pivotal in establishment of shrines; these are places of worship and markers of the Sufis' evangelizing mission for Islam (Hussain, 2018). The continued devotion to these saints has commuted shrines into the energetic epic center of Sufi practice and social relation in Pakistan therefore affirming their importance in Pakistan's society. Shrines can be said to be particularly valued by the Pakistani people with these places serving multiple common purposes for beliefs, practices and rituals. People go there to pray, to offer their respects, for rites and ceremonies and other related activities.

Some of the ways in which people engage in the shrines are through prayers, 'chadar' ceremony, and attending Urs festivals. These practices also not only express personal faith but also retain social attachment and ethnic outlook (Javed, 2022). Several religious practices which bear great similarities to the social practices include sharing of foods and the offering of prayers at the shrines, strongly suggest a social cohesion and conformity to most traditional beliefs. Pilgrimage to shrines has far reaching effects on the economical aspect of life since it enhances tourism and its ancillary processes. Consumers' trips usually result in consumption of food, accommodation and transport facilities which are locally available. With regard to this, fairs and



other annual events that are related to shrines are events that bring many people and thus increase business enable people around the regions to get an income (Rehman, 2021). Therefore, the economic, cultural and religious aspects are intertwined, underlining the complexity of the pilgrimage in the context of Pakistan's socio-economic setting.

Economic Impact of Shrines

The shrines in Pakistan also participate in employment generation which offers direct employment to some people and indirectly to others. There are 'direct employers' which are various cleaners, coordinators, managers and security, who have the substantive responsibility of overseeing and running these places. Other employment is created in businesses and services that are auxiliary to shrines and are associated with production, logistics, and services provided to other people visiting shrines and performing pilgrimages (Farooq, 2021). An important factor that cannot be overemphasized is that shrines are indeed pro-active in the generation of employment also in providing support to local economy thereby improving the quality of living of the people in the areas close to these shrines.

In relation to the economics of shrines, it is possible to establish a link to almost all kinds of the industrial sector: from tourism to handicraft industries and hospitality industries. Pilgrimage tourism promotes travel within Pakistan and across the border enhancing the business of accommodation, meals and transport services. Other incomes included sales of other non-shrine related items such as traditional textiles and souvenirs that are usually sold at or near shrine sites. The sector such as guest houses and eateries get business from the pilgrims/tourists enhancing economic gains (Siddiqui, 2022). These activities combined contribute towards the improvement of the economic base of places that are commonly associated with shrines. Fund generation through collections and offering is a social financial cash flow of the shrine. The idea of monetary offerings, providing of gifts and fundraising among pilgrims and devotees is commonplace.

Such contributions go towards the maintenance and expansion of the shrines' physical structures, for social causes, fundraising for the poor and other communal concerns (Qureshi, 2020). The continuous flow of contributions does not only help in the maintenance of the expenses in shrines and other religious sites, but help in social and community developments



making the flow of donation more influential to the economy. Shrines contribute substantially to both local and national economies by driving economic activity in their regions and creating a broader economic ripple effect. From pilgrim activities, there is generation of revenues for the pilgrim activities, tourism and related activities, improved incomes of the business entities and improved infrastructural support. On the national level, the economic importance of shrines can be explained with the help of their impact on the sphere of tourism, which is an important strand in the economy of Pakistan. For instance, the annual Urs festival that takes place at the shrine of Data Ganj Bakhsh in Lahore is another good example of how such events draw a lot of people, and hence contribute greatly to economic revenue for the local community, and the country in particular (Hameed, 2023).

Social Impact of Shrines

Pilgrimage centres are instrumental in the formation of social relations and social integration in the context of Pakistani society. These sacred sites assemble people with different profiles, so that the local populations feel united and integrated. Daily visits for prayers, collective prayers, and participation in the annual festivals associated with the shrines mean social interaction, and bond the community (Khan, 2022). The openness of shrines aids in the lessening of social gaps and strengthens the belief and unity of people with the same faith. Apart from being religious entities, shrines are involved in numerous social causes, and many of them are involved in social welfare. Some of the shrines execute social welfare services like school, hospital, and orphanage for the people who are in need.

These activities are normally financed from the donations and offerings of the pilgrims; this shows that the custodians of shrines are concerned with the welfare of the society. These aspects of shrines are important in enhancing the quality of people's lives, especially in the neglected regions of the world through provision of education and health care services. The effects of shrines as observed for gender roles and women's status are quite profound. Historically, shrines have always been places where social relations of gender are performed and sometimes transformed. The women also play an active part in the shrine activities such as religious activities, education and charity organizations. This engagement can bring more attention and authority to women, thus altering the gender stereotype as well as including women in social participation



and other communal activities (Fatima, 2023). The fact that women are participating in religious organizations also shows that they are also taking important leadership posts within the shrine institutions thus changing the face of religious and social practices.

Shrines also act as peace makers and mediators in conflicts within the society and help in the restoration of order. Shrines being spiritual and communal structure offer the conflicting parties a common platform to dialogue and seek reconciliation. Ceremonies such as shrines are common platforms where people come together and common issues that may have caused conflict among them are solved. On the aspect of unity, and specifically with regard to the message of peace, the role played by shrines is that it deters sectarian and social conflicts hence promoting social cohesion and order (Jamal, 2022). Thus, their function in conflict resolution is an important testimony to their influence outside of their religious duties.

Shrines as Centre's of Learning and Knowledge

Religious places of the Pakistan have been centered of education and knowledge since a long time and hence powerful educational sector. In the past, most of the shrines set up madrasas and libraries that offered religious and secular education for learners of all classes. These institutions played a very important role of teaching and promoting Islamic scholarship and other knowledge. The scholarly activities performed at these shrines enriched the regional expression of knowledge and therefore these institutions were instrumental in the dissemination of knowledge (Ahmad, 2020).

An example of how education is supported by shrines is by the following; In addition to teachings of religion, tutors in most shrines taught their students astronomy, medicine and philosophy amongst other courses. The incorporation of these subjects into the curriculum demonstrates the fact that these centers embrace the operational and functional model of education. Learned men attached to shrines were usually involved in research and produced works that have become authoritative in the Islamic world. This tradition of scholarly excellence establishes the importance of shrines to the intellectual history of Pakistan (Hassan, 2018).

Even in the present society, shrines remain significant in education, where they are modified according to the present society but with the emphasis on the traditional values. Most of the shrines have developed their facilities of education by setting up schools and colleges which



offer both religious and secular education. Such institutions mainly operate in the impoverished areas to provide education to the needy who might otherwise not afford it. The fact that the shrine administrators are committed to education is evidence of the fact that shrines have always been social assets to humanity and have always remained relevant in the development of human society (Khan, 2022). The role of Shrines as centers of learning, however, does not only affect the local people but other areas of learning and culture. The learning and teaching that has been achieved through the shrine based institutions has in one way or the other assisted in the growth of regional and national education systems. Through nurturing people's curiosity and spirituality, shrines remain to play a significant role in the educational development of people and society. This enduring role should further underline the significance of maintaining and progressing shrine-based education for the future generations (Rehman, 2021).

The Impact of Globalization on Shrine Practices

The globalization has greatly affected the shrine practices in Pakistan by bringing in changes in the form of opportunities and threats. Due to advanced communications and transport technology people from different cultures and beliefs have had a chance to inter mingle. It has introduced new ways of thinking and new practices into shrine communities and may have contributed positively towards the development of local customs and practices while at the same time has changed the face of tradition (Nawaz, 2023). Internationalization has further led to the participation of other people from other parts of the world, and global media has brought in new forms of religious practices and rituals and hence altering how shrines are experienced and apprehended.

Another effect of globalization is the enhancement of facilities and amenities to shrines and organizations. To host more people and answer to the expectations of the growing international community, shrines have stepped up the quality of their service. This entails improving the quality of the accommodation, the measures taken to increase security and improve management procedures (Bashir, 2022). The incorporation of modern facilities and technology in the management and running of shrines shows that even such cultural practices as shrines are affected by the process of globalization to make shrines more attractive to people within the country and from other countries. There are also commercial aspects of shrine practices as a result of globalization. With the increase in the numbers of tourist arriving at shrines, commercial



activities such as souvenir sellers, restaurants and even guide services have cropped up around the shrines.

As this has brought economic returns, it has sparked debate as to whether religious sites are being commercialized. The commercialization process may at times involve changing the practices to meet the expectations of the tourists and thus affect the nature of shrines (Zahid, 2021). Maintaining economic rationality whilst recognising the importance of spirituality and cultural heritage is still a struggle given this global environment. In addition, the globalization has contributed to the dissemination of religious beliefs and practices via information technology affecting shrines. Social networks and other Internet resources provide an opportunity for sharing videos and photos of rituals, broadcasts, tours, and other activities of shrines, as well as the implementation of international activities. It assists in the popularization of shrine practices on a worldwide level and encourages the shared feeling of oneness among people who are geographically separated (Khan, 2023). It also generates doubts about the manner in which virtual participation affects the conventional pilgrimage practices and the realness of online religion.

Challenges and Opportunities

Issues Related to Shrine Management and Governance

Managing and governing shrines is not an easy task and has the following difficulties. Some of the shrines are under local management committees, or religious trusts and, therefore, may not have formal structures or professional management. It can result in problems like negligence in maintenance, poor funding, and no planning and forecast (Ali, 2022). Moreover, the management of shrines may involve competing demands and claims to the site from various parties such as the religious leaders, the residents and the government agencies. The improvement of the shrine's management and the proper utilization of the resources are possible only through the application of standardized management practices, as well as through the increased transparency and accountability (Javed, 2021).

Challenges Posed by Extremism and Terrorism

This has made extremism and terrorism as some of the biggest challenges to shrine safety and security. Religious shrines have been at times in the past attacked by militant groups with a view to disrupt the inter-faith relations and use the sites for their own ends. Such attack not only



endanger the lives of the pilgrims and the employees of the shrines but also affect the architectural and historical significance of the shrines related with these places (Khan, 2022). Safety of shrine visitors and safeguarding of these sites from extremism entails appropriate security measures, public awareness, and compilation of various security forces and spiritual authorities to enhance safety (Fatima, 2023).

Potential for Sustainable Development through Shrine Tourism

As it can be observed, shrine tourism has important potential for sustainable development. Since economic gain can be attained from pilgrimage and other related activities, the shrines can be good for the economic development of the area as well as being environmentally and culturally friendly. Measures like green construction, proper waste disposal, and environmental friendly tourism can positively impact on sustainability of shrine associated activities (Rehman, 2021). Responsible tourism that will not offend local customs and will not harm the environment will make shrine tourism's benefits sustainable and fair.

Recommendations for Maximizing the Socio-Economic Benefits of Shrines

To enhance the socio-economic value of shrines the following strategies can be adopted; First, it is possible to increase the shrine management efficiency and financial transparency by applying the professional training and best practices. Second, to enhance the security situation through developing high-tech security and engaging the people around the shrines to ensure the safety of worshippers and employees. Third, they need to encourage sustainable tourism that will support local people, communities, and businesses and at the same time protect cultural and natural resources. Last but not the least, the involvement of stakeholders in the planning and decision-making processes can help ascertain that the shrine development is favourable to the community and improving the socio-economic effects (Hussain, 2024).

Conclusion

In conclusion, it can be noted that the research of the shrines in Pakistan shows the significant role of those objects in the socio-cultural and economic development of the country. Major conclusions point to the centrality of shrines in the construction of community, social harmony and delivery of social necessities including education and health. In addition, shrines are a source of revenue for the local communities through tourism and other related services, and have issues



to do with management, security and globalization. They are all about the fact that shrines are not only religious objects but also economic commodities. In other words, shrines are not only religious institutions but also have great socio-economic importance in the society.

They act as one of the main linkages for the preservation of cultures, the promotion of the welfare of communities and economic growth. For this reason, shrines are essential in the improvement of the quality of life of many people and also in encouraging togetherness and encouraging local economies. Due to their capacity of performing their age-old roles while effectively responding to the contemporary challenges, it is clear that they play a significant role in the socio-economic fabric of Pakistan. Therefore, more studies and policy actions must be carried out to optimise the potential of shrines and address their issues. Further research on management practices, security management strategies and the sustainable development management practices will enable the enhancement of the benefits accruing from shrines. Policy makers and other relevant stakeholders should therefore align themselves and come up with proper measures towards conserving shrines and at the same time encourage sustainable tourism and share the revenue accruing from the socio-economic activities equitably.

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