

Summary

My thesis examines the relationship between the state and shrines in the post-colonial Central Punjab. The engagement of the state with the shrines resulted not only into developing new laws but also institutionalizing new department for controlling shrines. The mode of engagement however was unique not only in that before 1959, when the ordinance for controlling the Waqf (endowment) properties was promulgated first time, the shrines were not under the direct state control but also in the way the post-colonial state institutionalized its historically appropriated conception of religion. It seems that something significant had taken place in 1959 that initiated a new impulse for the otherwise *modern state* to control completely the *traditional* local-sacred sites of shrines.

The first chapter tries to bring forward the environment of colonial Punjab within which pluralistic shrine-based life found it within contesting discourses. The chapter proposes changes in shrine-based life world because of the colonial administrative insertions within lingual and religious life.

The Second chapter suggests that the religio-political development after 1920s engendered a sort of consensual structure for a new but singular Muslim identity. The chapter shows that the common ground emerging out of the efforts for singular identity develop a unique disposition towards the spiritual world as well. The chapter shows that Singular Islam, developed its identity transcending the soil, finds its position dominating over the voices attached to the soil or customs, a kind of re-territorialization. The chapter shows further that in a new political situation after 1947, a process of double-reterritorialization taken place in the situation when the Singular identity found itself with the newly acquired land to administer.

The third chapter examines the legalization process around the concept of *Waqf*, the religious legal concept with which the colonial and post-colonial state captures the existence of shrines. The chapter shows that the legalization process started to make shrines accountable. With the emergence of Singular Islam, the Muslim elite started developing reformative rules. However, in post-colonial situation the legalization turned into complete control of shrines.

The fourth chapter discusses the policies and disposition of governments, started with the rule of Ayub Khan and ended with the Zia Ul Haq period. The chapter highlights the way Ayub Khan's policies introduced the institutional structure to control shrines through Auqaf Department, and while providing glimpses of leftist leanings of early Bhutto period, ends explaining the Zia Ul Haq's policies within controlled capitalistic economic framework.

The fifth chapter provides a final shift in imagining shrines while discussing Democratic and General Musharraf's rule. During Musharraf period the development on many significant shrines taken place and shrines were imagined again as an Islamic Cultural Heritage site. The chapter also brings forward the monetary performance of the Auqaf department and analyzes its income and expenditure ratios during that period.