

## **Abstract**

The dissertation studies weeping culture within shrine-based communities such as Shia and Sunni communities from (1947) to (2010). It examines how socio-political events, including the partition, war of 1965, and shrine management policies, influenced the profound emotional act of weeping within these communities. The partition of India in 1947 had profound repercussions for shrine-based communities, as violence and displacement forced many to seek refuge in these sacred spaces, transforming shrines from mere pilgrimage sites into sanctuaries of solace. Weeping, as an expression of emotional distress and a quest for *baraka* (divine blessings), intensified during this traumatic period, reflecting the depth of loss experienced. To study the weeping culture, shrines from different part of Pakistan and from different Sufi *Sililah* are the cases of study. Shrines of Lal Shahbaz Qalandar(1177-1274), Shah Abdul Lateef Bhitai (1689-1752), Bibi Pak daman (680AD) and Baba Fareed(1173-1266) provide that weeping has been associated with different countenances of shrine such as, folktale, architecture, rituals, Sufi poetry and art. Furthermore, state policies on shrine management played a pivotal role in shaping the identity and role of shrines within the socio-political landscape. These policies influenced how shrine communities were perceived and how they interacted with society at large, subsequently impacting weeping performances and revealing the changing relationship between communities and the state. The research highlights the profound significance of Sufi shrine architecture, which serves as both a testament to cultural traditions and a catalyst for spiritual experiences. The architecture creates sacred spaces that foster a sense of community and shared devotion, offering solace and continuity in times of upheaval. The study also explores how weeping practices evolved within the framework of shrine architecture, reflecting broader societal shifts and historical contexts.