



Title: Visitors' Data Analysis of Hazrat Data Ganj Bakhsh Shrine:
Statistical Study

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Visitors' Data Analysis of Hazrat Data Ganj Bakhsh Shrine: Statistical Study

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Abstract

This paper provides results of data analysis conducted on the data collected through a personally administrated 6-point Likert scale questionnaire. On the other hand, in order to triangulate the findings, data collected through structured interviews was also used to gain results of qualitative data. The results are relevant to the phenomenon & the nature of Shrine of Hazrat Ali Hajveri (Data Ganj Bakhsh) Lahore. The results show how visits to the Shrine impact on Zaaireen (visitors) in terms of their spiritual satisfaction where they perform various types of religious activities, rituals, and ceremonies. The results are provided with respect to demographic information of the respondents, teachings of Islam in the light of "The Kashf Al-Mahjub", the level of spiritual satisfaction of the individuals (Zaaireen) visiting Shrine of Hazrat Ali Hajveri (Data Ganj Bakhsh) Lahore, and the impact of and their visits on their spiritual satisfaction.

Keywords: Data Ganj Bakhsh, Shrines' Statistical Study, Visitors' Data Analysis, Demographic analysis,

Introduction:

In order to study and analyze the phenomenon & the nature of Muslim shrines and evaluate their impact on visitors, the population of this study comprised of the visitors of the shrine of Syed Usman Ali Hajveri (R.A). Being an appropriate sample size, responses of 1537 individuals (Zaaireen) visiting the Shrine of Syed Usman Ali Hajveri (Data Ganj Bakhsh), Lahore were taken through self-administered questionnaire. On the other hand, for qualitative data, 50 interviews were deemed as appropriate sample of a qualitative study. Simple random sampling (SRS) technique was utilized and 1034 completely-filled-in questionnaires were collected from the respondents for quantitative data. Moreover, randomization was ensured and researcher was successful in getting responses of 45 respondents through interviews for qualitative data analysis in this study. The resultant response rate for this study was 67% for

questionnaire and 90% for interviews which were appropriate. The questionnaire was managed and analyzed in Statistical Package for Social Sciences (SPSS) version 26.0. On the other hand, NVIVO was used to analysis the data collected through interviews. The reliability statistics revealed adequate level of Cronbach's alpha value for the measures. It was found that the responding visitors had lower knowledge about the teachings contained in the book "Kashaf Ul Mahjub" written by Syed Usman Ali Hajveri (R.A). The visitors attained spiritual support, a lower level of spiritual openness, and spiritual satisfaction through their visits to the shrine. However, interestingly, a significant difference existed between the real teachings of Syed Usman Ali Hajveri (R.A) and the prevailing practices of the visitors. All the results of quantitative data analysis were triangulated by the results of qualitative data analysis. The study discussed the

findings in the light of previous findings of the most significant and most relevant studies. Current study also provided important implications for academic conversation and practice along with important implications for future research.

1.1 DEMOGRAPHIC INFORMATION OF THE RESPONDENTS

1.1 GENDER OF THE RESPONDENTS

	Number of respondent (N=1034)	
Gender	Frequency	Percentage (%)
Male	636	61.5
Female	398	38.5
Total	1034	100.0

As far as the gender of the respondents is concerned, it was found that majority of the respondents (61.5%) were male followed by the female respondents who were 38.5% of total respondents. This description of gender is also depicted by the graph given below:

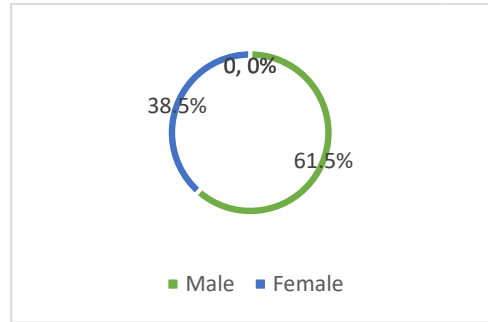


Figure 1.1 Gender distribution of the respondents

1.2 AGE GROUP OF THE RESPONDENTS

1.2 AGE GROUP OF THE RESPONDENTS

	Number of respondent (N=1034)	
Age Groups	Frequency	Percentage (%)
<20 Years	208	20.1
20-25 Years	243	23.5
26-30 Years	178	17.2
31-35 Years	118	11.4
36-40 Years	179	17.3
>40 Years	108	10.4
Total	1034	100.0

Table given above depicts information regarding age groups of the respondents. As is evident from the above table, more respondents (23.5%) fall in age group of 20-25 years followed by the age groups of <20 years (20.1%), 36-40 years (17.3%), 26-30 years (17.2%), 31-35 years (11.4%), and >40 years (10.4%) respectively in descending order.

This description of age groups is also depicted by the graph given below:

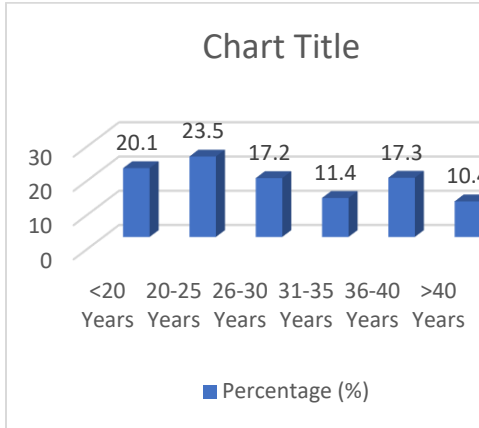


Figure 1.1 Age distribution of the respondents

1.3 EDUCATIONAL STATUS OF THE RESPONDENTS

1.3. EDUCATIONAL STATUS OF THE RESPONDENTS

Education	Number of respondent (N=1034)	
	Frequency	Percentage (%)
No Formal Education (Illiterate)	23	2.2
Primary	525	50.8
Matric	332	32.1
Intermediate	129	12.5
Graduation	14	1.4
Master & Above	11	1.1
Total	1034	100.0

Table given above depicts information regarding educational background of the

respondents. Results show that the majority of the respondents showed their education as primary (50.8%) followed by matric (32.1%), intermediate (12.5%), no formal education/illiterate (2.2%), graduation (1.4%), and master & above (1.1%). These results are also depicted by the figure given below:

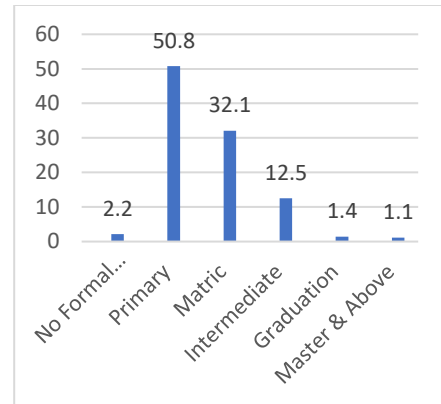


Figure 1.2 Education of the respondents

2. RELIABILITY ANALYSIS

Reliability analysis is recommended to be conducted so that it might be ensured that the measurements used in the questionnaires are reliable. Therefore, researcher conducted reliability analysis. The results of reliability analysis are provided as under:

2.1 Reliability Statistics-Teachings of Islam in the light of “The Kashf Al-Mahjub”

Reliability Statistics	
Cronbach's Alpha	N of Items
.864	25

2.2 Reliability Statistics-Spiritual Support

Reliability Statistics	
Cronbach's Alpha	N of Items
.708	13

2.3 Reliability Statistics-Spiritual Openness

Reliability Statistics	
Cronbach's Alpha	N of Items
.831	10

The variables of Teachings of Islam in the light of “The Kashf Al-Mahjub”, Spiritual Support, and Spiritual Openness were checked and assessed using the Cronbach’s alpha test to determine their reliability levels. According to Uma Sekaran (2011), reliabilities less than 0.60 are considered poor, those in the 0.70 range are acceptable, and those over 0.80 are good. Form the results of the tables given above, it was concluded that the data was reliable for both the dependent and independent variables. Therefore, researcher

advanced her research study to the next level of analysis.

3. DESCRIPTIVE STATISTICS

Researcher analyzed the data to find the results of descriptive statistics. The results are provided in the table given below:

3.1 Descriptive Statistics

Statistics				
Knowledge of Kashaf Ul Mahjub	Spiritual Support	Spiritual Openness	Spiritual Satisfaction	
Valid	1034	1034	1034	1034
Missing	0	0	0	0
Mean	3.8851	3.7467	4.1601	3.9534
Std. Error of Mean	.01097	.01081	.01332	.00995
Std. Deviation	.35265	.34748	.42833	.32003

Table 3.1, provided above, provides information about descriptive statistics of the data set in terms of mean(average response), standard error of mean, and standard deviation. The results show that the respondents had lower knowledge about the teachings contained in the book

“Kashaf Ul Mahjub” written by Syed Usman Ali Hajweri (R.A). the average response was depicted by the mean score of 3.8851 which means that they were not fully aware about the teachings of “Kashaf Ul Mahjub” nor they were practicing the teachings of “Kashaf Ul Mahjub”. The mean values (average responses) for spiritual support, spiritual openness, and spiritual satisfaction were 3.7467, 4.1601, and 3.9534 respectively which means that they felt some sort of spiritual support, spiritual openness, and spiritual satisfaction by visiting the shrine of Syed Usman Ali Hajweri (R.A). Therefore, it can be safely concluded that the religious activities, rituals, ceremonies practice on Syed Ali Hajweri’s (Hazrat Data Ganj Bakhsh’s) Shrine were not based upon his teachings and were different from the teachings provided in his famous book “Kashaf Ul Mahjub”.

The graphical depiction of the descriptive statistics and

histogram is provided below to show the normality curves and skewness and kurtosis of the data set collected from the responding Zaireen (visitors):

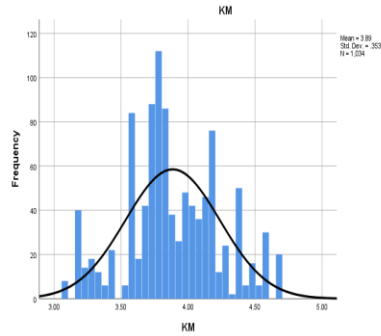


Figure 3.2 Histogram of Knowledge and Practice of Teachings of Kashaf Ul Mahjub

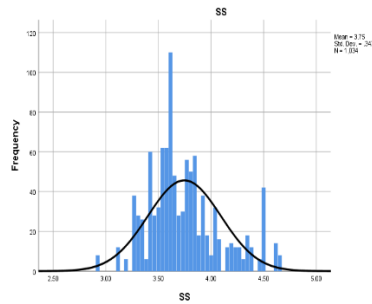


Figure 3.3 Histogram of Spiritual Support

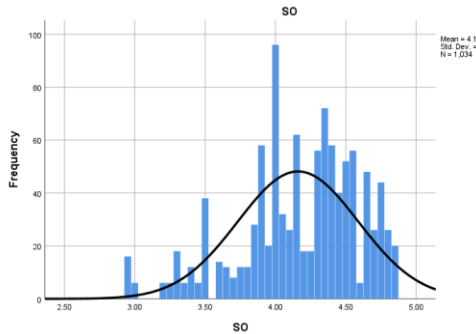


Figure 3.4 Histogram of Spiritual Openness

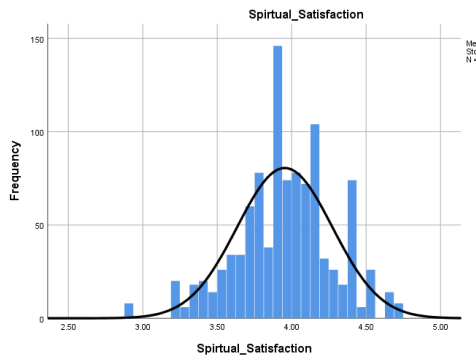


Figure 3.5 Histogram of Spiritual Satisfaction

4. CORRELATION ANALYSIS

As this study was aimed at exploring the impact of Syed Ali Hajweri (Hazrat Data Ganj Bakhsh) Shrine as a source of spiritual satisfaction of the Zaaireen (visitors), analysis of correlation between these two variables was deemed appropriate

before applying inferential statistics. Moreover, both the dimensions of spiritual satisfaction were analyzed to assess individual correlation with the independent variable. The correlation coefficient (ρ) is a measure that determines the degree to which two variables' movements are associated. The most appropriate correlation coefficient for current study, generated by the Pearson product-moment correlation, was used to measure the linear relationship between two variables visiting the shrine and spiritual satisfaction. The following table provides results of correlation analysis:

4.1 Correlation Matrix

Correlations		KM	SS	SO	Spiritual_Satisfaction
KM	Pearson Correlation	1	.462**	.621**	.667**
	Sig. (2-tailed)		.000	.000	.000
	N	1034	1034	1034	1034
SS	Pearson Correlation		1	.354**	.780**
	Sig. (2-tailed)			.000	.000
	N		1034	1034	1034
SO	Pearson Correlation			1	.862**
	Sig. (2-tailed)				.000
	N			1034	1034
Spiritual_Satisfaction	Pearson Correlation				1
	Sig. (2-tailed)				
	N				1034

** . Correlation is significant at the 0.01 level (2-tailed).

As shown in the Table given above, it was found that there was

a significant positive correlation between the independent variable (knowledge & practice of teachings of Kashaf Ul Mahjub) and dependent variable (spiritual satisfaction). The Significance value ($p=0.000$) in this model showed that the model was statistically significant. The value of correlation was 0.667 which showed a strong and direct (positive) correlation between them. This positive relationship reveals that both the variables move in the same direction i.e. the visitors having more visits, knowledge, and practice of teachings of Kashaf Ul Mahjub had higher level of spiritual satisfaction. The visitors having less visits, knowledge, and practice of teachings of Kashaf Ul Mahjub had lower level of spiritual satisfaction. Moreover, knowledge & practice of teachings of Kashaf Ul Mahjub was also significantly and positively correlated with the sub dimensions of spiritual satisfaction i.e. spiritual support and spiritual openness with the

values 0.462 and 0.621 respectively which means that the also move in the same direction.

5. REGRESSION ANALYSIS

As this study was aimed at evaluating impact of visiting Syed Ali Hajwari's (Hazrat Data Ganj Bakhsh) Shrine on spiritual satisfaction of the Zaaireen (visitors), determination of a causal relationship between dependent and independent variables was required. Therefore, regression analysis was conducted to see whether or not such proposed causal relationship was existing between these variables.

Table 5.1 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.667 ^a	.445	.444	.23864

a. Predictors: (Constant), KM

The value of R-Square was 0.445 whereas the value of Adjusted R-Square was 0.444. The value of Adjusted R-Square was 0.444 showed that 44.4% deviation from the mean in the dependent variable (spiritual satisfaction) was explained by the visits to Hazrat Data Ganj Bakhsh's

Shrine by the Zaaireen (visitors). The remaining portion of deviation was caused by some other variables. Hence, the researcher reported a strong dependency of Zaaireen's / visitor's spiritual satisfaction on the visit of Hazrat Data Ganj Bakhsh's Shrine. A lower value of standard error of the estimate (0.23864) revealed that no significant error in statistical calculations was found but only a slight one that could be ignored.

5.2 Model Significance

ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	47.030	1	47.030	825.849	.000 ^b
Residual	58.769	1032	.057		
Total	105.799	1033			

a. Dependent Variable: Spiritual_Satisfaction

b. Predictors: (Constant), KM

The significance value ($p=0.000$) in this model showed that the model was statistically significant and fit to depict a cause-and-effect relationship between the dependent and independent variables which means that visiting Syed Ali Hajweri's Shrine caused/ provided spiritual satisfaction to the Zaaireen

(visitors). Therefore, the null hypothesis that visiting Syed Ali Hajweri's Shrine had not caused/ provided spiritual satisfaction to the Zaaireen (visitors) was rejected and alternative hypothesis was accepted that visiting Syed Ali Hajweri's Shrine caused/ provided spiritual satisfaction to the Zaaireen (visitors). To further confirm and measure the magnitude of such effect, coefficients were calculated. The results are depicted in the table given below:

5.3 Beta Coefficients

Model	Coefficients ^a			T	Sig.
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta		
(Constant)	1.603	.082			19.513
KM	.605	.021	.667		28.738

a. Dependent Variable: Spiritual_Satisfaction

The significance value ($p=0.000$) was lesser than 0.05 which means that the causal relationship predicted by this model was statistically significant. The standardized beta coefficient was not zero which means that it affected spiritual satisfaction of the respondents. The value of standardized beta coefficient

(0.667) showed a strong effect of visiting Syed Ali Hajweri's Shrine on spiritual satisfaction of the responding Zaaireen (visitors). Hence, the hypothesis was accepted that visiting the shrine of Hazrat Data Ganj Bakhsh provides spiritual satisfaction to the visitors. These results showed in the tables of regression analysis showed that the hypothesis was accepted as the (standard) beta coefficient was not zero which showed that independent variables had an impact on dependent variable which was confirmed further by their t-value which was significantly high (as compared to the standard of more than 2) and P-value less than 0.05 for the independent and dependent variable.

6. THEMATIC ANALYSIS OF INTERVIEWS

The Researcher went through a structured method of transcript analysis of the interview data taken in the form of a written paper. All the interview transcripts/ writings were done

while hearing the interview of the responding visitor. The researcher was able to collect qualitative data by having 45 successful interviews involved in the current study. In the qualitative analysis, the question *“Does visit of Syed Ali Hajweri (Hazrat Data Ganj Bakhsh) Shrine provides you spiritual satisfaction?”* and *“Is there any difference between real teachings of Syed Ali Hajweri and the existing practices of the visitors?”* were explored. As per guidance provided by Bryman (2016) and Kvale and Brinkmann (2009), researcher used the following sequential steps involved in qualitative analysis of interview to complete analysis of this study:

- i. Reading
 - a. Reading the transcripts as a whole
 - b. Making notes about first impressions (Does visit of Syed Ali Hajweri (Hazrat Data Ganj Bakhsh) Shrine provides spiritual satisfaction? Does any difference between real

- teachings of Syed Ali Hajwari and the existing practices of the visitors?)
- c. Reading the transcripts one by one
 - d. Reading the transcripts line by line (to explore important words highlighting the spiritual satisfaction of the visitors and findings cues regarding differences that existed between real teachings of Syed Ali Hajwari and the existing practices of the visitors).
- ii. Labelling the relevant pieces (Generating themes).
- e. Relevant phrases-Spiritual satisfaction
 - f. Relevant sentences-I felt/found spiritual satisfaction
 - g. Relevant words-Kashaf-Ul-Mahjub, satisfaction, difference, peace, calm, prayers, fasting, charity, zakat, Hajj, virtue, pious.
- iii. Coding and Categorization
- a. Kashaf-Ul-Mahjub
 - b. Faqar (poverty)
 - c. Paki (cleanness)
 - d. Towheed
 - e. Pilgrim (Hajj)
 - f. Alms (Zakat)
 - g. Fasting (Roza)
 - h. Difference
 - i. Peace
 - j. Calm
 - k. Prayers
 - l. Charity
 - m. Virtue
 - n. Piousness
 - o. Spiritual Bond
 - p. Faith
 - q. Spiritual Strength
- iv. Labelling the Categories
- a. Knowledge of Kashaf-Ul-Mahjub
 - b. Knowledge of Teachings of Islam in Kashaf-Ul-Mahjub
 - c. Practicing Teachings of Islam in Kashaf-Ul-Mahjub
 - d. Spiritual Support
 - e. Spiritual Openness
 - f. Spiritual Satisfaction
- 7. THEMES OF THE ANALYSIS**
- The data was analyzed through NVIVO software. The

themes were generated as a result of thematic analysis of the qualitative data. In order to provide a clear and comprehensive picture, the themes are presented through the following smart art:

Awareness About Kashaf-UI-Mahjub	<ul style="list-style-type: none"> • Yes • A little knowledge • No knowledge
Knowledge about teachings of Kashaf-UI-Mahjub	<ul style="list-style-type: none"> • Yes • A little knowledge • No knowledge
Spiritual Support	<ul style="list-style-type: none"> • Yes
Spiritual Openness	<ul style="list-style-type: none"> • Yes • A limited openness
Spiritual Satisfaction	<ul style="list-style-type: none"> • Yes

7.1 KNOWLEDGE OF KASHAF-UL-MAHJUB

Majority of the responding interviewees were aware of the name of the book written by Syed Ali Hajweri (R. A). However, majority of them were not well aware about the contents of the book. One respondent told that he had never heard about any book of Data sahib. An old lady told that she had never heard about any book nor she was told about the book. She added that it was the responsibility of the Majawars

(caretakers) to tell her the truth that some book was also written by Data sahib. Some respondents were shaky about the exact and accurate name of the book. They were duly told that Syed Ali Hajweri (R. A) had written a book with the title of Kashaf-UI-Mahjub which needed to be read by the visitors before visiting the shrine. If they would have read the book, their spiritual satisfaction level would have been raised above than the present level of satisfaction, as found during interviews.

7.2 KNOWLEDGE OF TEACHINGS OF ISLAM IN KASHAF-UL-MAHJUB

During the interviews with the respondents, it was revealed 89% (40 interviewees) were not aware of the teachings provided in the book. Interestingly, 71% (32interviewees) were not having any type of partial information/ knowledge about what the book carried. This was an unfortunate situation where the responding interviewees were blank and were

not having adequate knowledge about the teachings of Islam as contained in the book of Syed Ali Hajweri (R. A) titled as “Kashaf-Ul-Mahjub”. On the other hand, some of the respondents had partial or little knowledge about the teachings of Islam as explained in the book Kashaf-Ul-Mahjub. However, after interviews, all of them were fond of reading the book and were conscious about finding out the secrets of Kashaf-Ul-Mahjub. They told that they were believing in what they had learnt from others rather than having a self-exposure and reading of the book. They revealed an urge to read the book as soon as possible.

7.3 PRACTICE OF TEACHINGS OF ISLAM AS EXPLAINED IN KASHAF-UL-MAHJUB

None of the responding interviewees reported that they were practicing all or majority of the teachings of Islam as explained in the book Kashaf-Ul-Mahjub. Only three (6.7%) respondents uttered the words that

they were partially practicing or partially practiced the teachings of Islam explained in the book Kashaf-Ul-Mahjub. Majority of the responding interviewees were either unaware of the teachings or they were not ready to practice the teachings of Syed Ali Hajweri (R. A). However, all of them wished that they would love to practice the teachings of Data sahib as explained in his own wordings in the book. Some respondents also told wrong information about the teachings. Their knowledge was inaccurate about the teachings which means that they had not read the book and they were just pretending to show themselves as the practicing follower of Syed Ali Hajweri (R. A).

Interestingly, majority of the respondents were not having knowledge of the teaching contents that were written in the book titled “Kashaf-Ul-Mahjub”. They were believing that the practices carried by them were in close alignment with the teachings of Islam explained in the book Kashaf-Ul-Mahjub.

They told that they were accurately doing various rituals during the visits of the shrine. However, upon comparison with the teachings of Islam explained in the book Kashaf-Ul-Mahjub, it was found that majority, rather accurate to say almost all of the respondents, were having a different set of rituals and religious practices. Therefore, a difference was found between the actual teachings of Islam explained in the book Kashaf-Ul-Mahjub and the prevailing rituals and religious practices of the visitors.

7.4 SPIRITUAL SUPPORT

All the responding interviewees (100%) told that they were receiving spiritual support as they were visiting the shrine. They revealed that by visiting the shrine, they felt the powers of Almighty Allah and established meanings and purpose of their lives. The interviewees revealed that faith was arisen within themselves when they visited the shrine. Such significant rise of faith induced them to trust in

Almighty Allah. Moreover, this significant rise of faith motivated them to make conscious efforts in making their lives full of spiritual values and spirit of forgiveness which had changed them altogether. This theme was extremely interesting because all the participants showed a certain level of spiritual support gained through the visit of the shrine of Syed Ali Hajweri (R. A). It was found that such spiritual support had changed the lives of the visitors and spiritual values were inducted in them as a result of visit to the shrines.

7.5 SPIRITUAL OPENNESS

Regarding spiritual openness, all (100%) the respondents mentioned that they had experienced spiritual openness because of their visits to the shrine. They revealed that by visiting the shrine, they felt the powers of Almighty Allah and established harmony in their lives. They revealed that there was only one true faith (faith in Almighty Allah) upon which all social interactions and belongings were

based. However, only a few of them (23%) believed if they had chances of getting marriage with someone having different faith, they were ready to accept them. Rest of them were opposing such marital relationships. But when it was asked whether humanity was preferred, they answered that humanity was preferred but learning about the faiths of human beings was also very important aspect. Majority of the respondents agreed with the notion that common spiritual bond exist between the different faiths and even among religions. The interviewees revealed that acceptance of different faiths was arisen within themselves when they visited the shrine. Such acceptance of various faith induced them to tolerate others and others' faiths. They showed a motivation towards making conscious efforts in making their lives full of spiritual openness where other faiths would be accepted. This theme was extremely interesting because all the participants showed a certain

level of spiritual openness that was gained through the visits of the shrine of Syed Ali Hajwari (R. A). however, a significant spiritual openness was not found among the visitors as they were not ready to marry the people with some other faiths.

7.6 SPIRITUAL SATISFACTION

All the visitors who were interviewed exhibited a certain level of spiritual satisfaction. On the basis of the analysis, the dimensions and aspects of spiritual satisfaction achieved by the visitors are listed below:

- They felt the powers of Almighty Allah that helped them to successfully establish meanings and purpose of their lives. It provided them spiritual satisfaction and peace of heart and mind.
- Love for faith was arisen within themselves as a result of the visit to the shrine that provided them spiritual satisfaction because it had created trust in Almighty Allah.

- Love for faith motivated them to make conscious efforts in making their lives full of spiritual values, forgiveness, and harmony. Such spiritual satisfaction was a great experience for them.
- They experienced spiritual openness because of their visits to the shrine. They tried to inculcate harmony in their lives.
- They believed in only one true faith (faith in Almighty Allah) upon which all of their social interactions and belongings were based.
- Upon spiritual satisfaction, sympathy and empathy for humanity was created in their hearts that induced them to believe in the notion that a common spiritual bond existed between the different faiths and even among religions. This resulted in tolerance of other faiths and religions. This showed that they were spiritually satisfied while tolerating others.

- They were ready to accept others with different faiths. Such spiritual openness revealed visitor's spiritual satisfaction after visit to the shrine of Syed Ali Hajweri (R. A).

8. TRIANGULATION OF FINDINGS

It is important to note that this research study used two research tools to analyze the impact of visits of the shrine of Syed Ali Hajweri (R. A) on spiritual satisfaction of the visitors. The interviews were conducted to confirm the findings of questionnaire surveys. On the basis of quantitative data analysis collected through questionnaire, it was found that the visitors had little information about the book written by Syed Ali Hajweri (R.A). they had nor or least information about the teachings contained in the book "Kashaf Ul Mahjub" written by Syed Usman Ali Hajweri (R.A). Although the respondents had spiritual satisfaction, but they were not fully aware about the teachings of "Kashaf Ul Mahjub" nor they were practicing the teachings of "Kashaf Ul Mahjub". Therefore, it was concluded that the religious

activities, rituals, ceremonies practice on Syed Ali Hajweri's (Hazrat Data Ganj Bakhsh's) Shrine were different from the teachings provided in his famous book "Kashaf Ul Mahjub". The quantitative data analysis revealed that change in the spiritual satisfaction of the visitors was duly caused by their visits to Hazrat Data Ganj Bakhsh's Shrine. A strong dependency of Zaaireen's / visitors' spiritual satisfaction on the visit of Hazrat Data Ganj Bakhsh's Shrine was found. The statistically significant results of quantitative data analysis depicted a cause-and-effect relationship the visits to Syed Ali Hajweri's Shrine that provided spiritual satisfaction to the Zaaireen (visitors).

On the contrary, qualitative data analysis through thematic analysis confirmed the findings of the results of quantitative data analysis. Thematic analysis revealed that some of the responding interviewees were aware of the name of the book written by Syed Ali Hajweri (R. A). However, majority of them were not well aware about the contents of the book. Regarding knowledge of teachings of Islam in Kashaf-Ul-Mahjub, it was found that 89% interviewees were not aware of the teachings provided in the book. Interestingly, 71% interviewees were not having any type of partial information/ knowledge about what the

book carried in the book of Syed Ali Hajweri (R. A) titled as "Kashaf-Ul-Mahjub". The interviews revealed that none of the responding interviewees were practicing all or majority of the teachings of Islam as explained in the book except 6.7% respondents who told that they were partially practicing or partially practiced the teachings of Islam explained in the book Kashaf-Ul-Mahjub who also mentioned a difference between real teachings and the practices of the visitors. All the responding interviewees were receiving spiritual support as they were visiting the shrine. They felt the powers of Almighty Allah which helped them in establishing meanings and purpose of their lives. It was found that the faith was arisen within the visitors. It was found that, all the respondents had experienced spiritual openness because of their visits to the shrine. Some of the visitors were ready to accept wide range of faiths held by others. Interestingly, it was found that all the visitors who visited the shrine, experienced spiritual satisfaction as a result of the visit to the shrine of Syed Ali Hajweri (Data Ganj Bakhsh). This chapter presented the findings of questionnaire surveys and interviews. The findings of questionnaire surveys were tested and validated through interviews. Consequently, triangulation was authenticated by the researcher.