

CRAFTS OF CHAKWAL

Punjab Small Industries Corporation, Lahore, 2017

Crafts and Craftsmen of Punjab

Crafts of Chakwal

Architecture, Arts and Crafts

Directorate of Creative & Cultural Industries
Punjab Small Industries Corporation Lahore, 2017

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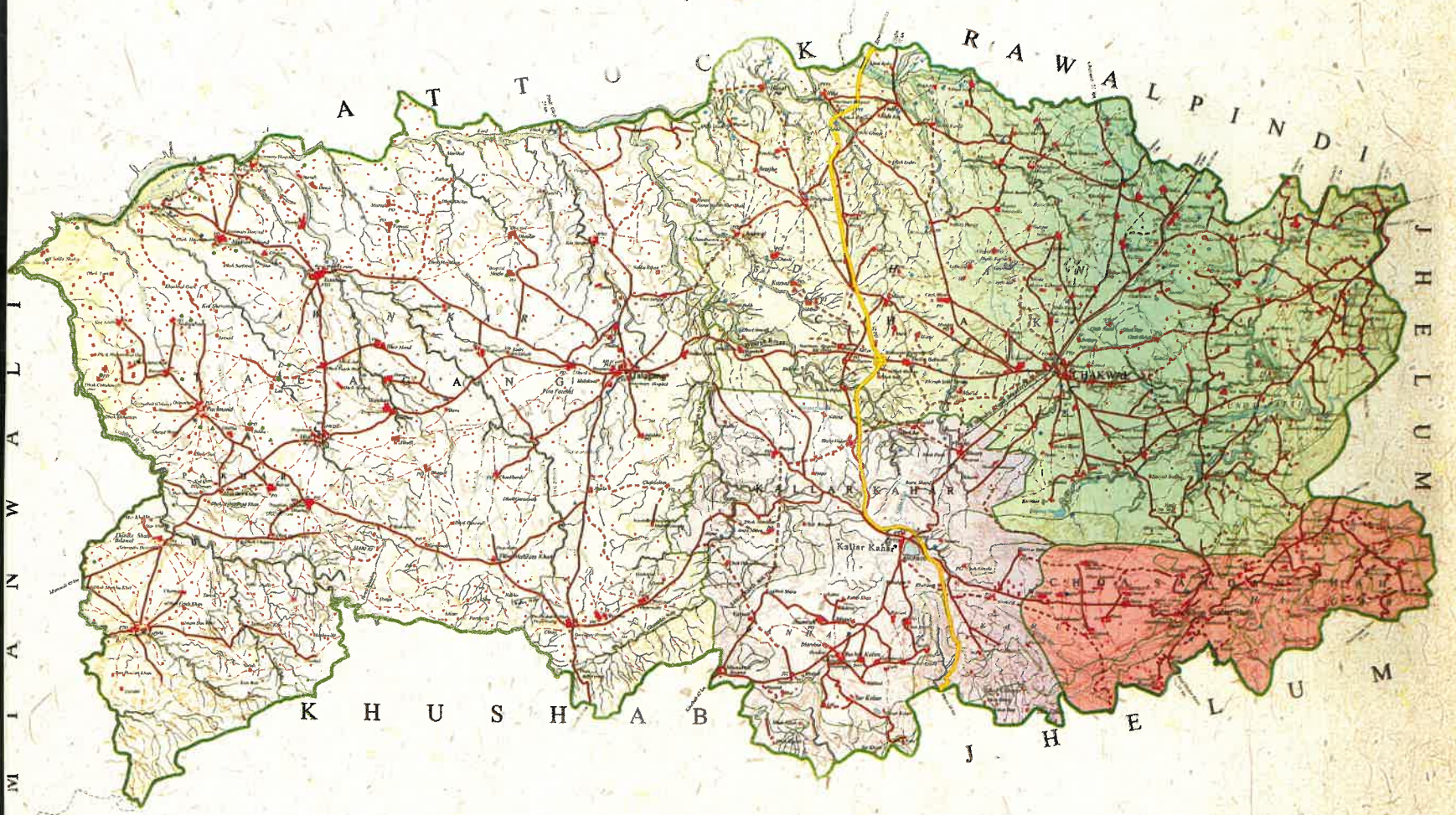
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Crafts of Chakwal

Architecture, Arts and Crafts


ATTOCK
RAWALPINDI
JHELUM
MIANWALI
KHUSHAB
JHELUM
Kallar Kahar

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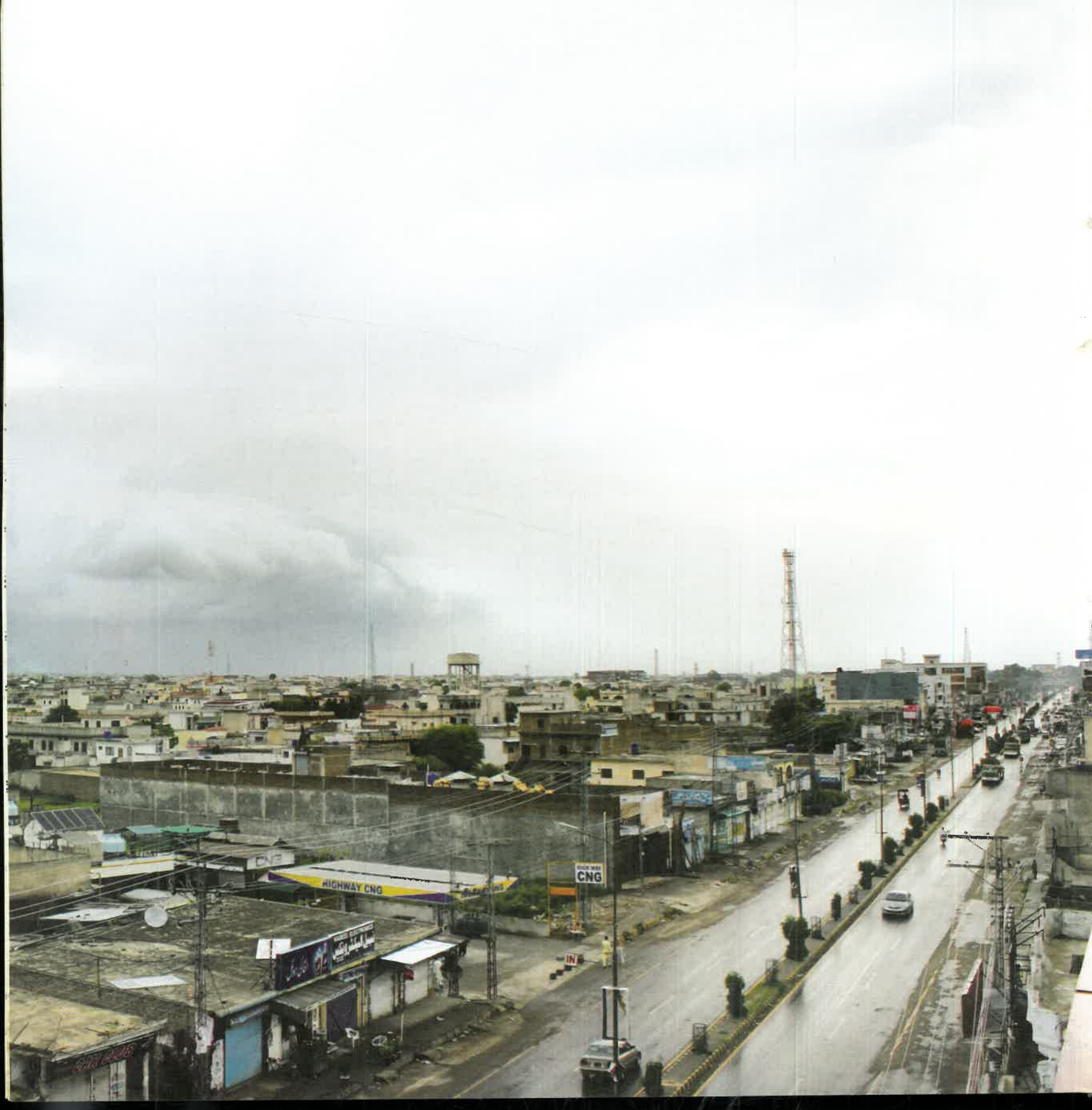
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HIGHWAY CNG
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Message from Managing Director, Punjab Small Industries Corporation

The Punjab Small Industries Corporation (PSIC) in pursuit of Government of Punjab vision for industrial development and growth is committed to patronize and support the small, MSME's and creative & cultural industries for their sustainable growth and development by providing access to developed infrastructure, capital advisory services, marketing channels and common facilities.

PSIC by virtue of its new approach of cluster diagnosis and intervening in the clusters for providing the requisite support is engaged in working on new schemes and projects in the industrial sector as well as in the creative & cultural sector. PSIC gives significance to research on crafts to document our rich cultural heritage and to provide an opportunity to the planners to develop rational plans for preservation of the dying crafts and to provide requisite support for sustainable growth of the crafts clusters. PSIC research and publication initiative in the crafts sector is a unique endeavour under government of Punjab patronage that has been acknowledged by the stakeholders and public at large. PSIC has published a series of valuable books on crafts ranging from crafts of Murree Hills to Cholistan. Further, PSIC is in a process of reprinting it's out of stock books to benefit the researchers, academia and public at large.

Recently, PSIC has accomplished crafts and cultural heritage focused research on another five districts of Punjab and published it in an attractive series of coffee table books. This fresh series of books includes Crafts of Lahore Vol:II, Crafts of Gujranwala, Crafts of Gujrat, Crafts of Shiekhupura and Crafts of

Chakwal. I am sanguine that this new series of books will be a valuable addition to PSIC treasure of books on crafts.

Here I would like to acknowledge the efforts of Mr. Ahmad Farooq, Director (Creative & Cultural Industries) and his team who jointly with School of Art, Architecture and Design of Imperial College of Business Studies, Lahore, made a zealous effort to produce such a remarkable work. I expect that this research and publication work by PSIC on crafts will keep on going by setting up high standards among the publications of its kind.

Bilal Ahmad Butt
Managing Director

Message from the Chairman, ICBS, Lahore.

Punjab Small Industries Corporation (PSIC) has significantly contributed in promoting and patronizing handicrafts. It is not only reviewed the dying crafts by locating and supporting the artisans but also managed to document the crafts of Punjab. PSIC in furtherance endeavoured to give new dimensions in crafts through product development based on research work.

PSIC contribution in research & publication work on handicrafts is distinctive among its other valuable performances. These profusely Coffee Table books have been produced with intensive as well as extensive research by expert writer, photographers and historians. These valuable books have highlighted not only the artisanal research of the artisans but have brought the aesthetic value of the products to the forefront. Under this program, the Imperial College of Business Studies (ICBS), Lahore has contributed in compiling five such books pertaining to districts of

- Lahore
- Sheikhupura
- Gujranwala
- Gujrat
- Chakwal

As the Chairman, ICBS, Lahore, I have keenly associated myself with this challenging task. I have taken utmost care to make these books not only a piece of art but also treatises of research. This assignment has been completed as a national service.

I have entrusted the entire project to Mr. Nazir Ahmed (*Tamgha-e-Imtiaz*) who is instilled with a vast experience in the field of art & crafts, research and

publications. Nazir already has five coffee table books in his credit as Director of the Project. • Crafts of Lahore (Vol. 1) • Crafts of Sargodha • Crafts of Chiniot • Crafts of Cholistan • Crafts of D.G. Khan.

Script was done by renowned Prof. Dr. Shaukat Mahmood (*Sitara-e-Imtiaz*), College of Art & Design, University of Punjab Lahore. The logistics of the project was looked after by Nelophar Kaleem Director School of Art, Architecture and Design. Last but not the least I appreciate the services rendered by Mr. Muhammad Saleem during this project.

These set of publications will boost the morale of the artisans and will prove to be an asset.

I am sure this humble effort will bring laurels to Imperial College as well as the Punjab Small Industries Corporation. Insha Allah!

Munawar Ahmad

Preface

Punjab Small Industries Corporation (PSIC) is a pioneer organization that is engaged in documenting the cultural heritage of Punjab in a form of series of valuable books that speaks meticulously about the history, archaeology, folklores, land & people, handicrafts, life of the artisans and other culturally significant subjects. These PSIC books on handicrafts is a part of its initiative and mandate that has been determined in PSIC Act 1973. The Government of Punjab is keenly supporting the PSIC through ADPs in executing such marvellous treatises on handicrafts that has proven its efficacy in promoting the cause of the artisans and introducing and promoting the handicrafts sector of Punjab.

The PSIC published ten valuable books on crafts starting from crafts of Murree Hills, Bhera, Multan, DG Khan & Rajanpur, Cholistan, Sargodha, Chiniot, Lahore (Vol-I), Khewra and Taxila. PSIC is also in a process of reprinting it's out of stock books to benefit the researchers, academia and public at large. PSIC considers the importance of research for development and therefore this activity is kept going to uplift the socio-economic conditions of the artisans and developing and promoting the crafts clusters by documenting them in a series of books to disseminate our cultural heritage and proud legacies of the past to the next generations to keep it alive and to determine our identity among the comity of nations.

Recently, PSIC has accomplished crafts and cultural heritage focused research on another five districts of Punjab and published it in an attractive series of coffee table books with the collaboration of Imperial University, Lahore. This fresh series of books includes Crafts of Lahore Vol:II, Crafts of Gujranwala, Crafts of Gujrat, Crafts of Shiekhupura and Crafts of Chakwal. This series of books is a wonderful addition in the PSIC treasure of books on crafts.

This task has been accomplished by consistent pursuance and interest of Mr. Bilal Ahmad Butt, Managing Director, PSIC, his candid guidance and facilitating role for the Directorate of Creative & Cultural Industries PSIC at every stage helped to produce such a splendid series of research books. Mr. Nazir Ahmad (TI), Former, Director PSIC and Mst. Nelofar of School of Art, Architecture & Design , Imperial University, Lahore contributed their efforts with zeal & vigour to make this historic task a success. Professor Dr. Shaukat Mahmood, a renowned author and respected personality burnt his midnight oil to produce these books in a limited time framework. The support of Mr. Kahalid Ur Reman, Joint Director (Admn), PSIC and Mr. Khuda Baksh, Storekeeper, PSIC, Head Office was always there at the hour of need. Last but not the least the contribution of Mr Amir Ali, designer and photographer is praiseworthy for capturing such remarkable pictures and designing these books in the most attractive manner. I hope this endeavour of PSIC will prove useful in satisfying the hunger of the readers, researchers and academicians in updating their knowledge about the pride of Pakistani crafts and artisans.

Ahmad Farooq
Director (Creative & Cultural Industries)
PSIC

Introduction

Though this volume deals with the district of Chakwal it would be worthwhile first to refer to the city of Chakwal itself. Chakwal is headquarter and main city of Chakwal District. It is located 90 km south-east of the federal capital, Islamabad and is named after Chaudhry Chaku Khan chief of the Mair Minhas tribe from Jammu, who founded it in 1525 during the era of the Mughal Emperor, Zaheeral-Din Muhammad Babur. Takht-i Baburi is a historical site close to Kallar Kahar Lake. Kallar Kahar lake is situated in a beautiful valley in the southern mountainous area of Potohar plateau in the salt range. It is located at an altitude of about 1500 ft from sea level. It is a natural lake which is fed by a natural fresh water spring at the base of hills. This spring water fills the lake. Chakwal remained a small but central town of the Dhan Chaurasi Taluka for many centuries. In 1881, during the British era, it was declared the Tehsil Headquarters. It was finally upgraded to district status in 1985. The area of Chakwal city is about ten square kilometres.

The Katas Raj Temples near Chakwal are attributed to the eras of the Hindu Shahis (kings) dating from about 615-950 CE and are dedicated to Lord Shiva. As such they constitute one of the most important Hindu pilgrimage sites in Pakistan and are still in use to this day by members of the Hindu community both in the country and those who make the journey there every year from abroad.

Though in the Jhelum district just at the edge of Chakwl district are situated the world famous and the second largest in the world the Khewra Salt mines. Khewra Salt Mines are located 945 feet (288 meters) above sea level. The mountains containing Khewra Salt Mines are part of mineral-rich mountain range called Salt Range. Total length of Salt Range is 300 kilometres (186

miles), extending from Beganwala near River Jhelum to Kalabagh near River Sindh. Width of Salt Range varies between 8 kilometres to 30 kilometres. I have deliberately included information about the salt mines for the sake of our readers. These mines are no less than a miracle of nature.

Chakwal's landscape features the canyons in Thirchak-Mahal. There are man-made and natural lakes around the city. Shrine of Chehl Abdal is on hill top which is at 3,500 feet (1,100 m) above sea level. Another well-known tourist place in the area is Kallar Kahar, 2,500 feet (760 m) above sea level.

Chakwal is the birth-place of former Indian Prime minister Manmohan Singh. It is also the birth place of Air Marshal Nur Khan. Air Marshal Malik Nur Khan (22 February 1923 – 15 December 2011), commonly known as Nur Khan, was a three-star rank air force general, politician, sports administrator, and the Commander in Chief of Pakistan Air Force, serving under President Ayub Khan from 1965 until 1969.

Chakwal and more particularly its town of Chua Saidan Shah is famous for the production Reoris (a kind of sweet-meat). It is prepared either with sugar or gur coated with dill-seeds. This product is a popular item in winters. Another similar product is sugar-coated aniseeds. People generally take tem after meals. Khussa, a kind of foot-wear is yet another product of Chakwal district. There are many shops in the city of Chakwal that produce numerous designs of khussas. For our readers I have included a fairly large part of text regarding the history of the product and its numerous designs.

Scattered within the salt range are several Hindu Shahia temples like Nandana and Malot, they are known as forts as well as temples. They have a very interesting history. Our readers will certainly find this information interesting. Our teamwork for this project was quite arduous. They are of the project though not very large albeit the sites particularly the historic sites were very

scattered and they involve lot of traveling. For this purpose three members of the team namely Mr. Nazir Ahmad, Saleem sahib, Mehwish Nazir and Aamir Ali displayed lot of perseverance and steadfastness in their performance. I am deeply indebted to them for their remarkable contribution. Contribution in the form of deliberations was made by Madam Nilofer Sikander. This book is a product of teamwork and I am deeply indebted to all members of this team, may Allah bless them all, may Allah bless us all.

Prof. Dr. Shaukat Mahmood
President Medal for Pride of Performance
Sitara-i Imtiaz.

CHAKWAL

History

As noted in District Gazeteer Jhelum 1904, the city is named after Chaudhry Chaku Khan, chief of the Mair Minhas tribe from Jammu, who founded it in 1525. During the era of the Mughal Emperor Zahir al-Din Babur, it remained a small but central town of Taluka Dhan Chaurasi. In 1881,







Peela, Greece to Jalalpur Sharif.

Malot Fort.







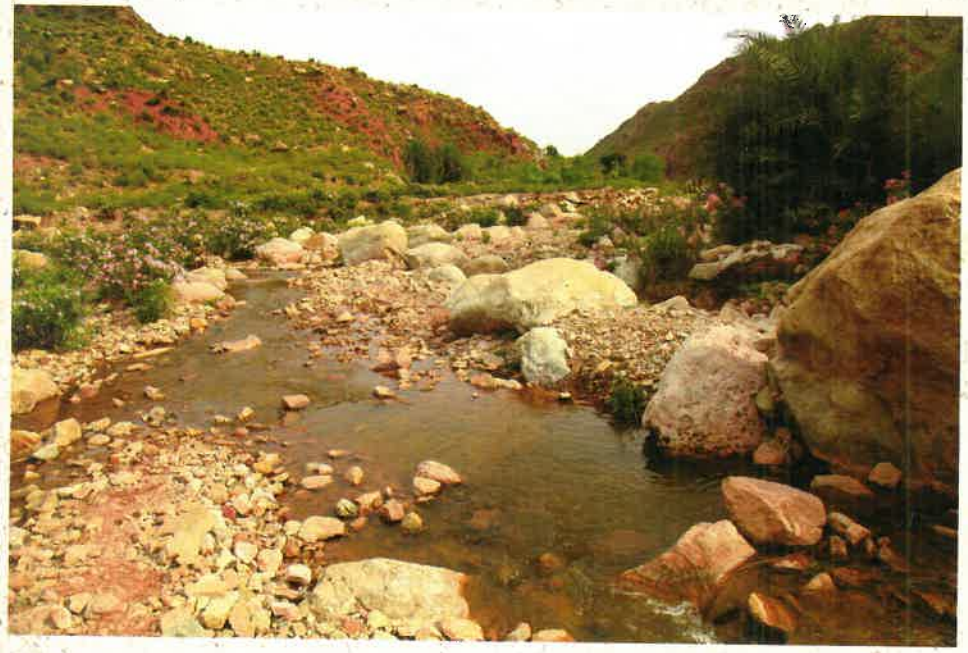
A section used as Arms Store at Kussak Fort.





during the British era, it was declared as Tehsil Headquarters. It was finally upgraded as District in 1985 by combining sub division Chakwal of District Jhelum, sub division Talagang of District Attock and the police station Choa Saiden Shah, carved out of sub-division Pind Dadan Khan of District Jhelum.

It is said, when the great emperor Babur invaded these areas in 1510 A.D. he stayed with his army and there, at Bagh-e- Safa, he addressed his army standing on the *takht* and ordered his soldiers to give a proper shape to the huge rock, which is still existing in Kallar Kahar and commonly called Takhte Baburi. As the valley, he found it attractive and fascinating so he decided to stay for a short period. As he writes in his famous book *Tuzke Baabari* about the area that he found the area very much fascinating. There he stayed with his companions. Sahibzada Sultan Ali Zulfi in his book *(Salt Ranges Main Asare Qudeema)* writes that the old name of Kallar Kahar was Kuldah Kinar and Shahklah. With the



passage of time that name became popular as Kallar Kahar, there is mention of this in *Tuzke Baburi*. All the invaders who had been coming to this area 97% of them passed from Kallar Kahar. Beside Alexander fifty other invaders passed the same way and crossed the Indus. Sultan Mahmud Ghaznavi also used the same passage for his seventeen attacks on the subcontinent. In the southern side of Kallar Kahar there is an old graveyard. Here, Anwar Baig Awan, a renowned historian of Chakwal found different things of *Ghurka* or *Ghudka*. A stag made of clay, whose one horn is broken, a lion of the same material and a piece of stone of royal green colour, which is perhaps the hilt of a dagger or sward. These entire things are safe.

Chakwal district is bordered by Khushab to its south, Rawalpindi to its north east, Jhelum to its east, Mianwali to its west and Attock to its north-west. The large part of M2 passes through Chakwal District. The Bestway Cement



Factory, the largest factory in Asia is located in District Chakwal. According to the 2007 census, Chakwal has 74% literacy rate, which is equal to Lahore and at 6th among all districts of Pakistan.

A sweet made of gurr, *Pehlwan Revary* is known all over the country and abroad. Currently, Chakwal is noted for the production of international standard oranges, wheat, barley, sugarcane, and many other fruits and vegetables. Chakwal has an urban population of 12.81%; the remainder lives in rural areas. That makes Chakwal, the district with largest rural population in Punjab, Pakistan.

Inhabitants of Chakwal District speak Punjabi in dialects *Dhani* and *Majhi*



(Standard). English is also spoken by educated people.

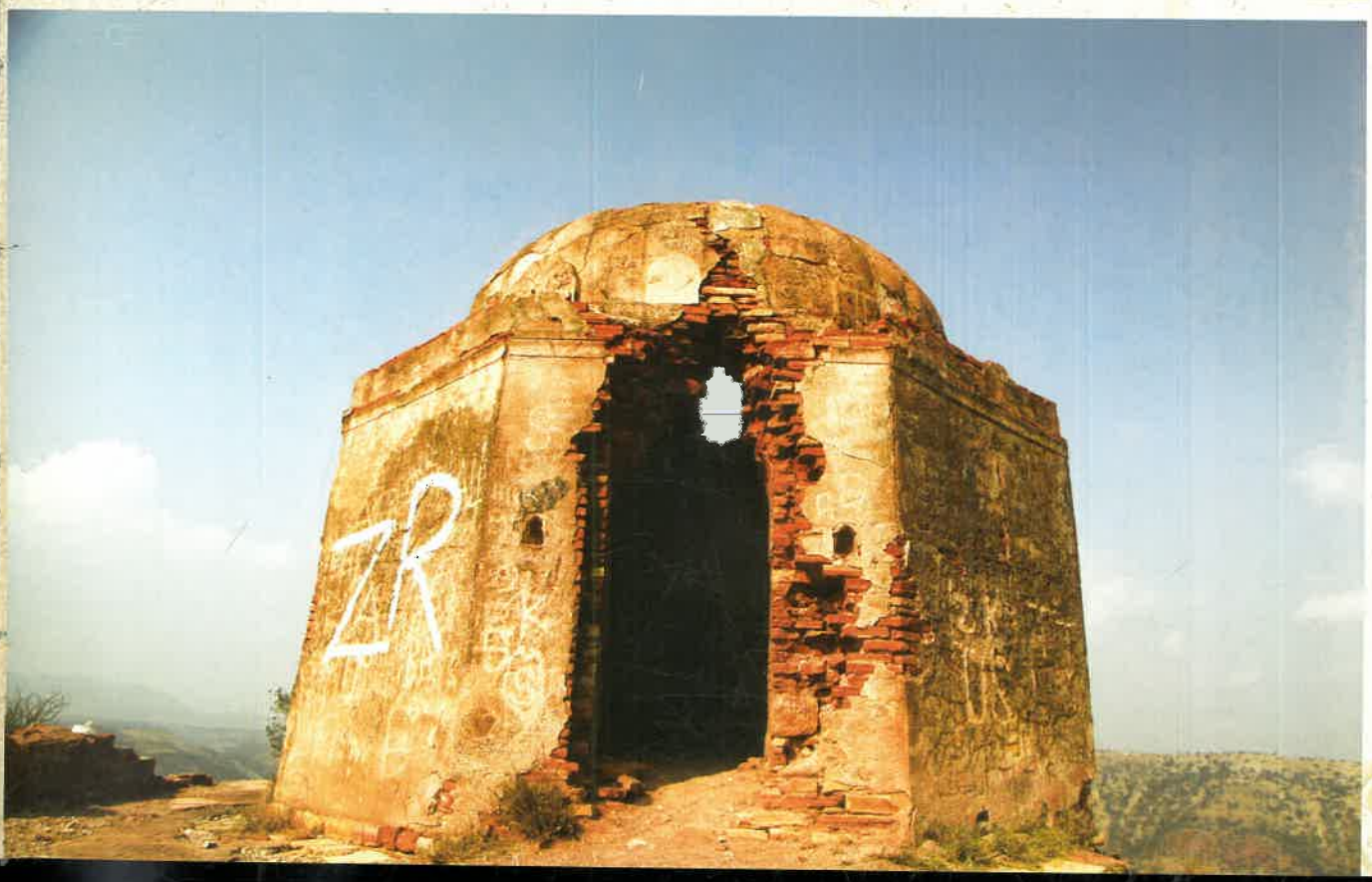
The district of Chakwal, which covers an area of 6,524 km, is subdivided into three tehsils. These tehsils were formerly part of neighbouring districts: Chakwal Tehsil was annexed from Jhelum District and made part of newly formed district of Chakwal.

Talagang Tehsil was annexed from Attock District and made second sub-division of Chakwal district. Choa Saidan Shah was carved out of sub-division Pind Dadan Khan of Jhelum District and amalgamated with sub-division Chakwal. Choa Saidan Shah was upgraded to the level of a sub-division in 1993.









Remains of the temple at Kussak Fort.

Remanant of a Burj at Kussak Fort.





Temple at the bank of a stream
Warala Site.



At present district Chakwal consists of 3 subdivisions – Chakwal, Talagang and Choa Saidan Shah; one sub-tehsil- Kallar Kahar, 23 qanungos and 198 patwar circles. The police subdivisions correspond with those of the district administration and there are 11 police stations- Chakwal City, Saddar, Kallar Kahar, Dhumman, Nila, Dhudhial, Talagang City, Saddar, Tamman, Lawa and Choa Saidan Shah. The political establishment of Chakwal comprises two seats in the National Assembly, NA-60 and NA-61, and four in the Provincial Assembly- PP-16, PP-17, PP-18 and PP-19. There is one district council, two municipal committees- Chakwal and Talagang and one town committee- Choa Saidan Shah.

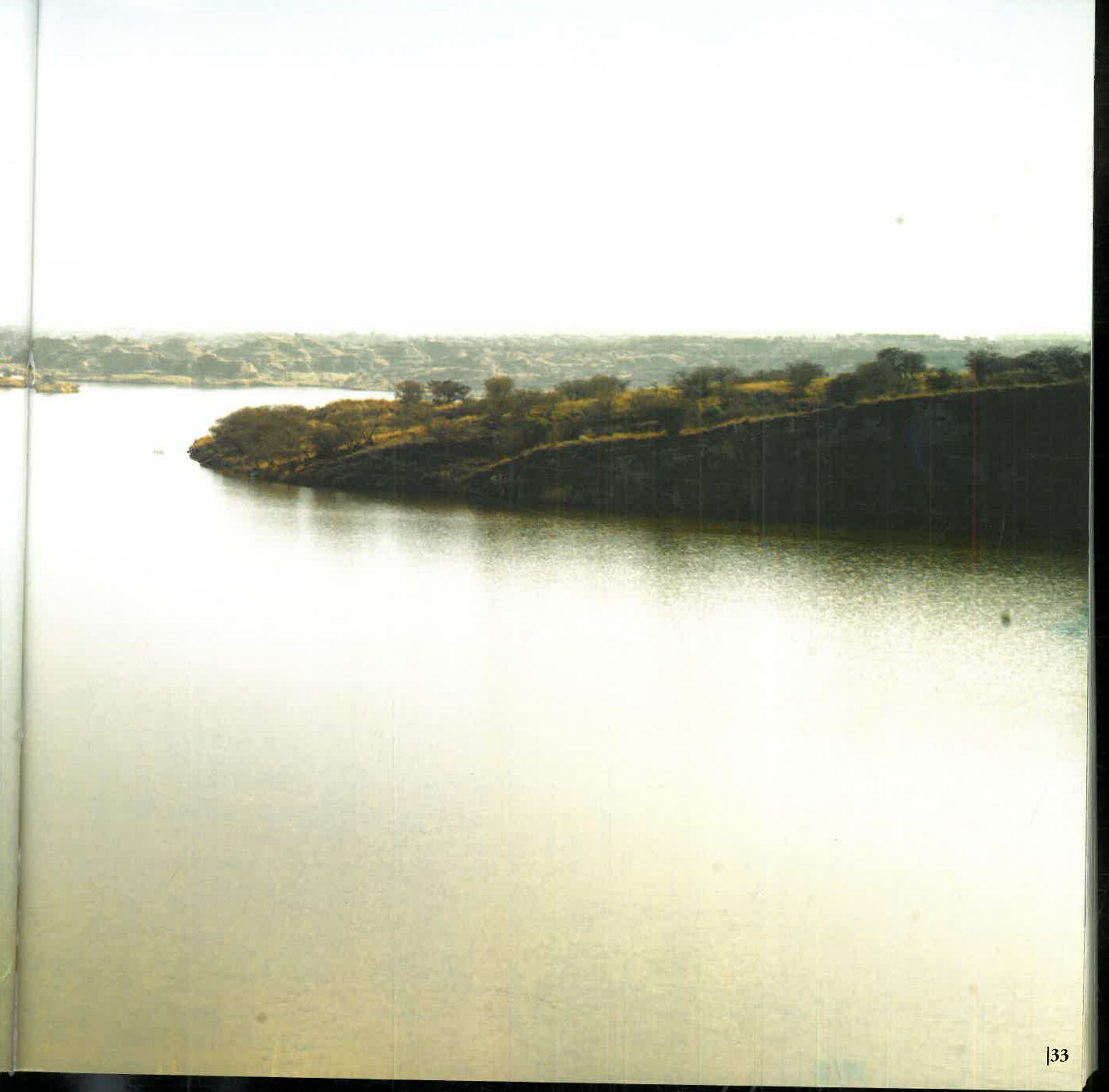
Chakwal district borders the districts of Rawalpindi and Attock in the north, Jhelum in the east, Khushab in the south and Mianwali in the west. The total



Mausoleum of Aahoo Bahoo Sarkar, Kallar Kahar.

Lake at Kallar Kahar.





area of Chakwal district is 6,609 square kilometres, which is equivalent to 1,652,443 acres (6,687.20 km).

The southern portion runs up into the Salt Range, and includes the Chail peak, 3,701 feet (1,128 m) above the sea, and the highest point in the district. Between this and the Sohan river, which follows more or less the northern boundary, the country consists of what was once a fairly level plain, sloping down from 2,000 feet (610 m) at the foot of the hills to 1,400 feet (430 m) in the neighbourhood of the Sohan; the surface is now much cut up by ravines and is very difficult to travel over.

Lying at the beginning of the Potohar plateau and the Salt Range, Chakwal is a *barani* district and the terrain is mainly hilly, covered with scrub forest in the southwest, and levelled plains interspaced with dry rocky patches in the north and northeast. The tribes, clans and castes that inhabit this area are the Awans, Jatt Bhutta, Mair Minhas Rajputs, Kahuts, Mughal Kassars, Janjua Rajputs, Gujars, Gondals, Syeds, Arains and the Sheikhs. The physical features of the district, its tribes, its society and its economy all combine to make Chakwal one of the main recruiting areas for the Pakistan Army and the Pakistan Air Force. Other main occupations of the people are agriculture and mining. Transport and poultry business is also important.

In 997 CE, Sultan Mahmud Ghaznavi, took over the Ghaznavid dynasty empire established by his father, Sultan Sebuktegin. In 1005 he conquered the Shahis in Kabul and followed by the conquests of Punjab region. The Delhi Sultanate and later Mughal Empire ruled the region. The Punjab region became predominantly Muslim due to missionary Sufi saints whose *dargahs* dot the landscape of Punjab region. After the decline of the Mughal Empire, the Sikh chieftain invaded and occupied Mianwali District. The Muslims faced restrictions during the Sikh rule.





During British rule, Chakwal was a Tehsil of Jhelum district, the population according to the 1891 census of India was 164,912 which had fallen to 160,316 in 1901. It contained the towns of Chakwal and Bhaun and 248 villages. The land revenue and cesses amounted in 1903-4 to 300,000. The predominantly Muslim population supported Muslim League and Pakistan Movement. After the independence of Pakistan in 1947, the minority Hindus and Sikhs migrated to India while the Muslims refugees from India settled down in the Chakwal District.

The boundaries and area of the tehsil were described by the Imperial Gazetteer of India as follows "the tehsil lies between 28° 45' and 30°05' N. and 72°32' and 73° 13' E., with an area of 1,004 square miles".

According to the 1998 census of Pakistan, the total population of the district

is 1,083,725 of which only 12.01% was urban — making Chakwal the most rural district in Punjab.

Chakwal city has been bestowed by rich culture, history, art and extravagant environment. Once been known as a picnic spot for the Mughal dynasty and the British lords, also holds the record for producing fine men like Colonel Muhammad Khan, Tabish Kamal, India's prime minister Manmohan Singh and many other well reputed people.

Resting in the mountains of the Salt Range the valley of Kallar Kahar holds beautiful environment, dazzling scenery, wonderful historic and prehistoric spots and museums. Kallar Kahar has Pakistan's first fossil museum, but the mainstay of tourist attraction is the Kallar Kahar Lake that lies in the heart of the valley. Other attraction spots are Bagh-i Sufa, Takht-e Baburi, the famous shrines and other gardens and mountain ranges.

Katas Raj is a 3000-year-old town sacred to the Hindus and lies about 5 km west of Choa Saidan Shah on the Choa-Kallar Kahar road. It contains over 100 temples built over more than 1000 years by its Hindu Rajas. Some of these temples are dilapidated but a large number of them have been well maintained. Hindu pilgrims from all over Pakistan and India frequently visit this town to worship.

Katas Raj at its peak time was the well renowned university. Famous mathematician Alberuni measured the circumference of the earth while he was studying the Sanskrit there.

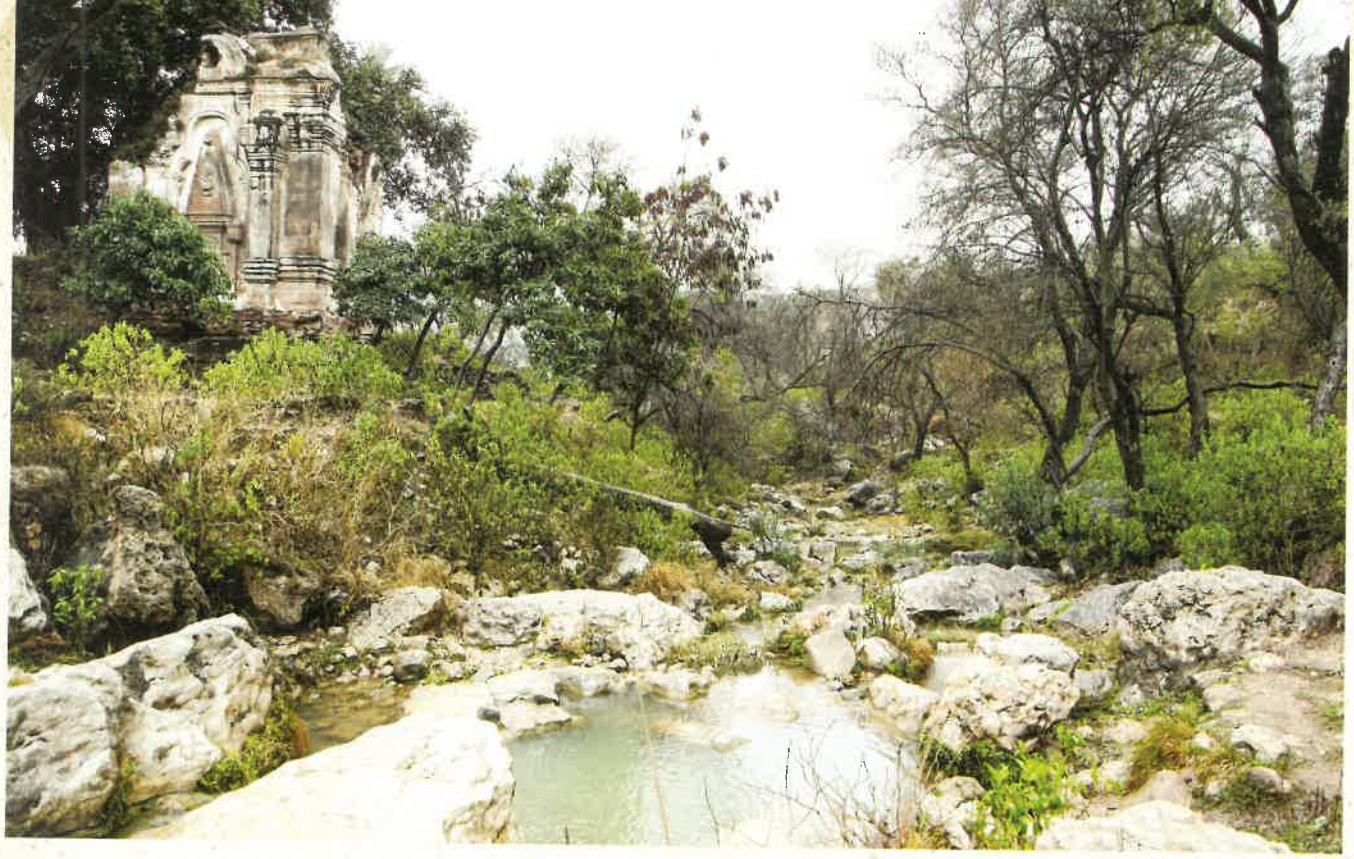




Dulmial is 3 km from Katas Raj, a town which is very famous for the services rendered from its residents to all walks of life for Pakistan and also in British Army. Dulmial is one of the two towns on earth which was awarded with the Victoria Gun after WWI in 1920. The gun was received by Capt. Ghulam Mohammad Malik and other WWI veterans. Since the creation of Pakistan Dulmial has kept its reputation in the Pakistan Army as well. Apart from the military services this town is also known for the reputation of its people working in high ranks in almost every important governmental and non-governmental organisation.

Dalwal is between two tehsils: Choa Saidan Shah and Kalar Kahar. It is almost 15 to 17 km from both tehsils. Geographically it has enormous importance because both giant cement factories are also on the equal distance from this village. Recently United States Agency for International Development has executed a mega grapes orchard project that has a revolutionary statistics in this belt with inter cropping methodology, a worth seeing orchard for all visitors who have interest in research and development.
The small dams around the city have become picnic spots for their beauty. Some of the famous dams are:

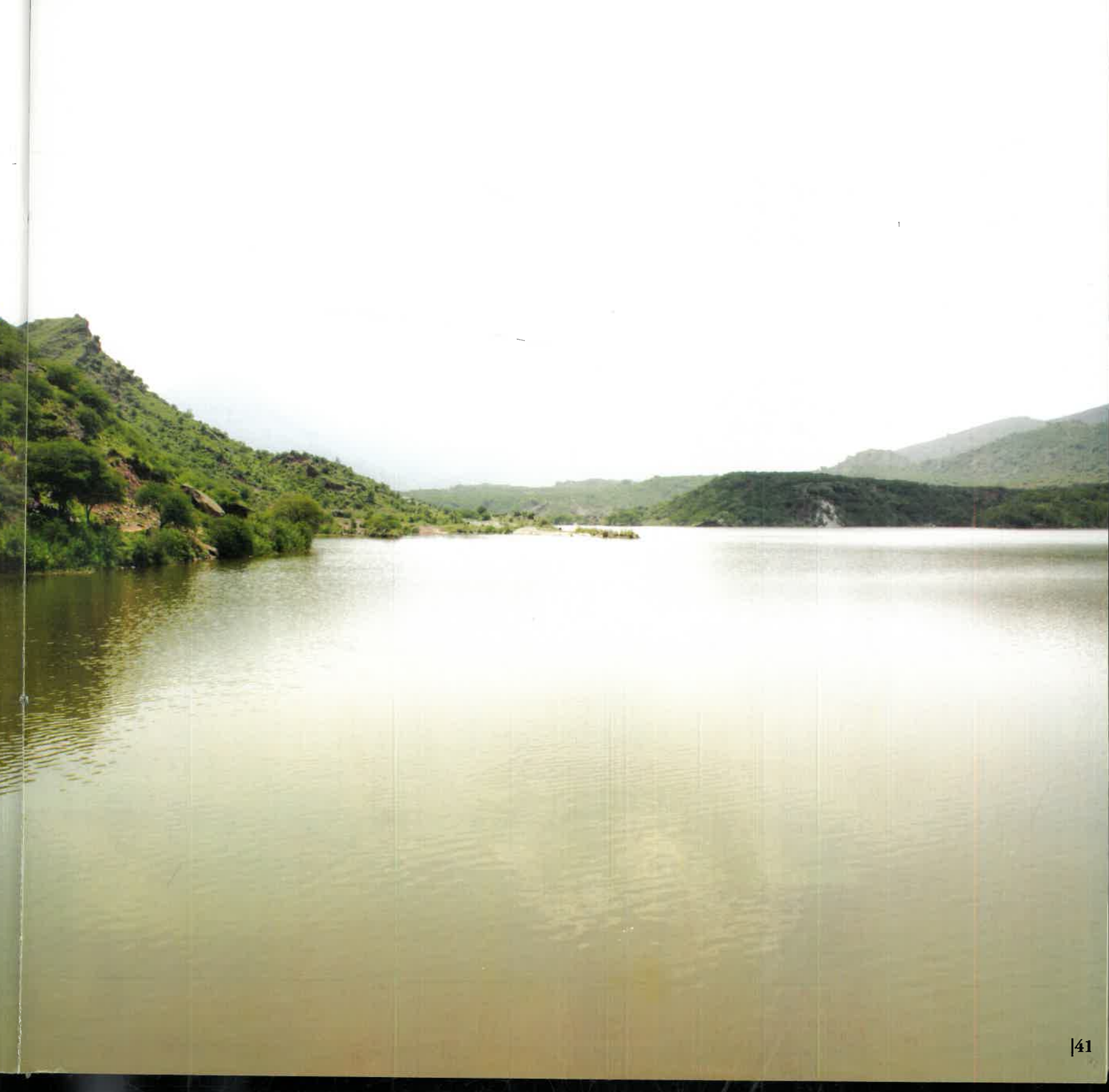
Dhok Taalian Dam
Naka Dam Kallar Kahar
Kot Raja Dam
Khokhar Zer Dam
Dharabi Dam
Arrar Mughlan Dam (under construction)
Maswaal/Ghazial Dam
Lakhwal Dam
Mial Dam
Baghtal Dam
Khai Dam



The culture of Chakwal is primarily based on the way of living as taught in Islam.

In Chakwal one of the most prominent castes is Bhatti Rajputs who were the biggest landowners within the town boundaries of Chakwal. Ch. Muhammad Amir Khan Bhatti is the most prominent political figure of the Chakwal city who remained as Chairman Municipal Committee Chakwal and later on Tehsil Nazim. He ruled over the local politics of Chakwal over more than three decades. The most prominent personalities of the Bhatti Rajputs of Chakwal are Ch Shaukat Mahmood Deputy Director FIA who is well known for his highest integrity and professionalism. Ch. Noor Sultan was another great personality of the Bhatti Rajputs of Chakwal. Raja Ashraf Bhatti is another great personality. No history of Chakwal could be completed without the mention of Bhatti Rajputs of Chakwal.





Scenic view of Khokherzer Dam.





Early history

The area of Dhanni (Chakwal Tehsil) for a long time in history was an uninhabited part of the Jammu state of the Dogra Rajputs. Although the powerful tribes like Ghakkars and Janjuas ruled the adjoining territories in Potohar, Kahoon valley and the ancient Thirchak Mahal, Dhanni remained a hunting ground for the Rajas of Jammu.

As the tradition goes, in the year 1190 C.E, Raja Bhagir Dev, a Jamwal prince, while on a hunting expedition fell in love with a Muslim woman belonging to a tribe of wandering Gujjar grazers. In order to marry her, he converted to Islam and consequently was asked by his father to stay away from Jammu and settle in this tract along with his men. Raja Bhagir Dev was named Muhammed Mair after conversion to Islam and his descendants as Mair-Minhas Rajputs. The Mairs preferred pastoral rather than agricultural pursuits for the next few centuries; but remained confined to this area.

Mughal Era

When around 1525 C.E, the Mughal King Babur stopped by in this area on his way to Kashmir, his army was ambushed by the hostile tribes from the adjoining areas. However, the herds owned by the Mairs came in their way and Babur's army was awakened, hence the hostile Rajputs had to flee. The next morning, the Mughal King summoned the chief of the tribe, Raja Sidhar and offered him two thirds of the land of Dhanni, if he provided labour to help the Kassar tribesmen to drain the water from the great lake which then covered all the eastern part of the tehsil, up to the ridge followed by the Bhon-Dhudial road.

Raja Sidhar, chief of the Mair-Minhas Rajputs and Gharka Kassar, chief of the Kassars, a Mughal sub-tribe took up the job along with their respective tribesmen. They drained the lake water by cutting through Ghori- Gala, by

which the Bunha torrent now flows. Subsequently, they proceeded to take up the country. The Emperor also awarded them the title of Chaudhry, and administration of the newly formed *Taluka*, which ever since has been called 'Dhan Chaurasi' or 'Maluki Dhan'.

Chaudhry Sidhar, settled villages named after his sons Chaku, Murid and Karhan and as Chaku Khan became the chief, he decided to settle in Chakwal, the village named after him and make it the centre of administration of the Taluka. Whereas, Kassar chiefs founded the villages of Bal-Kassar and Dhudial.

The following few lines about the origins of Chakwal are noted in the District Gazetter Jhelum 1904, "Chakwal has from time immemorial been the seat of administration in the Dhanni Country. It is said to have been founded by a Mair-Minhas Rajput from Jammu, whose descendants are at the present day proprietors of the land in the neighbourhood. It is still the Headquarters of tribe"

This story is also confirmed by the Hindu family of Gadihok, who happened to be "*Qanoongos*" of the area throughout the Mughal era and carry many pertinent certificates by the Mughal Emperors. The Gadihoks claim that Dhanni was named "Malooki Dhan" after their forefather, Malook Chand who happened to be with Babur during settlement of the area and prepared all the paper work; but they agree that the area was given to Mairs, Kassars and Kahuts; while the Gadihoks received only a certain portion of the revenue as an '*inam*'.

However, as per the Janjua's claim, the area was called "Malooki Dhan" after their ancestor, Raja Mal Khan. The Kassars have a similar claim and they say that the area was actually "Baluki Dhan" named after their ancestor BAL Kassar and it was only due to a lithographic error that was noted as Maluki instead of Baluki in Ain-e-Akbari. In contrast to all the aforementioned claims, "Ain-e-Akbari" indicates Gakkhars as the rulers of the land.

The following account about the ownership of Dhanni seems most plausible. It is generally accepted by all that Mair Minhas Rajput, Mughal Kassar and Kahut Quriesh were the three landowning tribes that were originally settled in this tehsil by the Mughal Emperor Zaheerudin Babur and were the only three land owning tribes in Dhanni till the time of its annexation by the British. The main concentration of the Mair-Minhas Rajputs being in the center (Haveli-Chakwal), North-East (Badshahan), West (Rupwal) and South West (Thirchak-Mahal). The Kassars in the northern part of the tehsil, the area called 'Babial' and 'Chaupeda' and the Kahouts in 'Kahutani' in the South East.

These tribes and especially the Mair-Minhas *Chaudhris* of Chakwal rose to further prominence during the short rule of Sher Shah Suri who handed them the control over the adjoining territories, as far as Swan River in Potohar and Pind Dadan Khan plains in the South.

However, after the Mughal King Humayun returned to India with the help of the Persians, he handed over the entire Potohar including Dhanni to the Gakhars, who had helped him escape from India during Sher Shah's revolt and reign. The Gakhars moved the Capital of the Taluka from Chakwal to a neighbouring town called 'Bhon' (Bhaun) and stationed their '*Kardars*' there. Consequently, the village of Bhon grew bigger than Chakwal in the Mughal era.

The Mair-Minhas and Mughal Kassar tribes again rose to power after King Aurangzeb's death. They had supported his son Moazzam Shah in his quest for power and in return he re-appointed the Mair-Minhas chief Gadabeg Khan as the Taluqdar and Chaudhry of the entire 'Dhan Chaurasi', whereas rule of the *Kassar Chaudhrys* was confirmed in Babial and Chaupeda '*illaqa*'.

Sikh Era

Their rule over Dhanni continued during the Sikh era as one of Mair chiefs, Chaudhry Ghulam Mehdi had invited Sardar Mahan Singh to this side of river

Jhelum. Also, their Dogra cousins Raja Gulab Singh and Dhian Singh were very powerful in the Lahore Durbar, so the influence of Chakwal Chaudhris during the [Sikh era] was considerable and hence Chakwal once again became the centre of activity in the area. It was during that era that Dhanni breed of horses became very popular and even Maharaja Ranjit Singh's personal horses were kept in the stables of the 'Chakwal Chaudhials'.

British Era

In the Second Anglo-Sikh War at Chaillianwala in 1849, they supported the Sikhs and hence their Jagirs were confiscated by the British and even the lands in their headquarters, Chakwal were distributed among their tenants. Consequently, Chakwal started growing as a city and was declared a Tehsil Headquarters in 1881.

Administration

In addition to being the district capital, Chakwal city is also the administrative centre of Chakwal tehsil (a subdivision of the district). The city of Chakwal itself is divided into five Union Councils.

Chakwal City-I
Chakwal City-II
Chakwal City-III
Chakwal City-IV
Chakwal City-V

MARTIAL TRADITIONS

- The first native Indian to get the Victoria Cross was Subaidar Khudadad Khan from Chakwal.

- The first Indian to get commission and become a General in the British Indian Army was General Muhammed Akbar Khan (PA-1) from Chakwal

- The first designated C-in-C of the Pakistan army was General Iftikhar Khan (PA-2), but died in an unfortunate aircrash also belonged to Chakwal.

- The first Muslim to be an officer in the Indian Corps of Engineers and the first Engineer-in-Chief of the Pakistan Army, General Muhammad Anwar Khan (PA-48) was also from Chakwal.

- The first Indian Commander in the Cavalry, Brigadier Gen. Muhammed Zafar Khan (PA-12) was from Chakwal.

It is also a worth mentioning fact that the later four were all sons of Khan Bahadur Raja Fazaldad Khan and belonged to famous Mair-Minhas Rajput tribe of Chakwal. After the creation of Pakistan, Chakwal has produced more army soldiers and generals than any other area in Pakistan.



Education

Colleges and Universities

Government College, Chakwal is a graduate level college for men. It was the first College to be established in a Tehsil Headquarters after the creation of Pakistan in 1949. Raja Muhammed Sarfraz Khan (M.L.A 1929-58, Chairman District Council Jhelum) played an important role in the development of the area during the British era and in the early years after Independence by patronising schools and playing an instrumental role in establishing the Government College Chakwal in 1949. Consequently, a considerable number of youth were able to find their way to the top as Army Officers and Civil Servants.

After Independence, a Government College for Women was also established.

There is no university in District Chakwal.

Higher / Technical Education

At the government level, University of Engineering, Taxila established a temporary campus in the city and work is underway for the construction of a Campus building.

A new Government College for Women is also being established in Balkassar.

In the private sector, a polytechnical college called Swedish Institute of Technology has been established by a nation-wide educational chain. Two commerce colleges affiliated with University of The Punjab have also been started in private sector called CSC College of Commerce and Myer's College of Commerce.

An Allama Iqbal Open University study centre by the name Raja Sarfraz Khan Institute in the city has also been established.

A campus affiliated with Virtual University called Global Institute has also been established in Chakwal.

Now Allama Iqbal Open University has opened its regional office in Chakwal in Basti Allahwali Mohallah Sargojra near old railwayline which is helping the students of Chakwal a lot. Now they do not have to travel for Islamabad.

In 2005 a technical college was established by a Mr. Zarrar Butt named as Swedish Group of Technical Institutes. The number of students in this institute is about 2000. It is the great opportunity provided by the Swedish Group. Before 2005 there was no technical college in Chakwal. The students used to go to Lahore and Rawalpindi to get technical education.

Schools

The Arya Samaj founded the first ever school in Chakwal at the start of the 20th Century. It was followed by a Khalsa School. Islamia School was the first school established by a society of Muslims. The land was donated by the Chaudhris of Chakwal, Khan Bahdur, Raja Aurangzeb Khan. Later, his son Raja Muhammed Sarfraz kept patronizing the school which has now a long list of noted alumni. The Government School for boys was established in 1930's. In the 1960s Yousaf Saigol, a business tycoon and owner of the famous Saigol Group built the first modern school in his native village Saigolabad.

Jinnah Public High School was founded in early 70s. Many old students of Jinnah Public School are in Pakistan Armed Forces, telecom and IT companies. Late Principle Mrs. Akram Sultana dedicated her whole life and effort to make this school an example for all private institutes.

After Chakwal was declared a district in 1986, a modern District Public School (DPS) was established in the late 1980's by the government. District Public Higher Secondary School is one one of the most known schools of District

Chakwal. It was founded in 80's by district Govt. It's a semi government school. After its foundation this school had produced good results. It produced a very good lot of talented pupil who are serving the country in all the fields. This school is a Higher Secondary School for both boys and girls. One of the leading colleges giving quality education since 1989 is PAF Inter College Kallar Kahar. It has produced several doctors, engineers, and IT professionals. Lately, quite a few good private schools have been established in the private sector. Fauji Foundation, Khursheed International, The Educators, Bahria Foundation and Noble House School are providing decent education in purpose built campuses.

A Cadet College was established in Kallar Kahar by General Nazar Hussain in 1997. The College has produced excellent results and is already in the league of top Cadet Colleges in Pakistan.

In 1999, Myers College was founded by Raja Yassir H.Sarfraz, a grandson of famous philanthropist/politician, Raja Muhammed Sarfraz Khan as the first school offering Cambridge International Examinations. The school is patterned after English public schools and has a beautiful Campus with colonial style architecture. It has produced wonderful results at the Cambridge examinations and after completion of its 100 acre campus it aspires to join the league of nationally acclaimed public schools.

A Grammar School called Chakwal Grammar was founded by the well-known Chakwal Group of Industries. It has a beautiful purpose built Campus. Recently, the famous school-business chain, City School has also established a small Campus in Chakwal and intends to offer O'Level education.

However, most rural children in this 70 per cent agrarian district are not able to attend the expensive private schools and can only afford to attend the government schools where available. The estimated literacy rate in rural areas of Chakwal is 60 per cent for boys and 27 per cent for girls. There is a serious

shortage of middle and high schools for rural children.

Newspapers and Magazines

Considering Chakwal's small population, the number of local newspapers being published from here is relatively large. Dhan Kahoon is the oldest and most popular local newspaper. However, Chakwal Point, Chakwal Nama, Press Forum, Aasar, Dhudial Nama, Bab-a-Chakwal and Total are also published in significant quantities.

An English newspaper called, "The Revolution" is also published from Chakwal.

Monthly "Aabadiyat" is the first and so far the only Urdu magazine being published from here and covers all spheres of life.

Libraries

Chakwal has very few public and private libraries, the largest of these is the Allama Iqbal Library located at the committee park. However, most of the volumes over there are in Urdu. The Government College for boys also has a library of reasonable size and is open for public. In the private sector, Myer's Library located at Myers College, Kot Sarfraz Khan has a huge volume of both English and Urdu books.

There are no public or private libraries for children in rural areas of Chakwal.

Chakwal offers a unique landscape to its visitors. Although its natural beauty may not be breathtaking at first glance; its simplicity makes it graceful and sometimes stunning. The Canyons in Thirchak-Mahal tract are bound to impress its visitors. In the winters, the beautiful yellow beds of mustard "*Surson*", clear blue sky and sunshine provide ideal spots for picnics. There are many man-made and natural lakes around the city in Kallar Kahar, Dhok Talian, Kot Raja, Khai, Khokar Zer and Dharabi providing ideal places for family hangouts.

The beautiful Jhangar valley, Bisharat is situated on road coming from Choa Saidan Shah facing west to east about 8 km in length in between villages Kotli and Ara lying at height 3000 feet above the sea level. The weather during the summer is very pleasant. It is an un-explored summer resort. The hills are full of green bushes and olive trees.

The most interesting place of this valley is the picnic point of Chehl Abdal hill-top which is 3500 feet above the sea level. On the top of this hill is a shrine called Chehl-Abdal. Many people from local villages and from all parts of the country often visit the shrine and offer scarifices. Don't forget to take along drinking water, food, snacks etc. as there are no shops in the area.

From the Chehl Abdal hill-top one can see the great Punjab plains. To the north is the beautiful scenery of Margla hills whereas one can see the Jhelum River flowing in the south. On the east & west sides one can see the beautiful greenery of adjoining hills with-rain forests consisting of thick jungle trees and bushes.

This valley can be named as "Military Valley" as 90% of old and young men have served or presently serving the Pakistan Army. The men are very brave and have fought very bravely in World War I and II and other wars after the independence and have won many military medals.

Alexander the Great passed through this area (old Nandana Fort) near Ara on his way to embattle with Raja Porus on the banks of Jhelum River in 326 BC. Also one of the Muslim scientists Abu Rayhan Al-Biruni passed through this valley.

Another well-known tourist place in the area is Kalar Kahar for which Zahir uddin Babur said "Kaller Kahar is a child of Kashmir." Imagine Kalar Kahar is just 2500 feet above the sea level and Chehl Abdal is 3500 feet above the Sea level.

Larri Pathan is another beautiful place in Chakwal. One faction of the Kakka Zai Pathans migrated from Afghanistan and settled in a village called Lari Pathan.

The famous temple-fort of Katas Raj is also nearby and so are Salt Mines in Khewra.

Chakwal has a well connected road network including road to Jhelum and Lahore via Sohawa road, road to Pind Daden Khan via Choa Siaden Shah, road to Sargodha via Bhon and Khushab, road to Rawalpindi via Mandra and to Mianwali via Talagang road. It is connected to GT road between Peshawar and Lahore via Sohawa and Mandra, Indus Highway via Mianwali, and M2 Motorway via Kallar Kahar and Balkassar exits. The travelling distances and time has reduced considerably to Lahore, Rawalpindi, Sargodha and Faislabad since the commissioning of M2 Motorway.

Villages & Towns

- Buchal Kalan
- Chakora
- Dhoke Agri
- Nachindi
- Odherwal

Community Service

There are several community organizations working in District Chakwal including the following:

National Rural Support Programme (NRSP) is working in different sectors since 1996 in District Chakwal.

National Commission for Human Development (NCHD) is a semi Government organization working in District Chakwal in sectors of education and volunteerism.

Potohar Organization for Development Advocacy (PODA) provides rural communities/farmers access to rights-based education, facilitates linkages with government and provides training in sustainable agriculture, livelihoods and advocacy skills.

PLAN International

Almadina Welfare Trust (a known welfare organisation)

IRADAH – The founder of IRADAH, a known NGO in Pakistan, Mr. Izhar Hussian also belongs to Chakwal. He convinced and involved a group of dedicated persons to establish a voluntary organization for the rehabilitation of the disabled and named it; 'Initiative for Raising Awareness Development' and 'Assimilation of the Handicapped' abbreviated as IRADAH. He was elected founding president of IRADAH.

Environment

Although the areas around the Chakwal city are generally free of pollution as there isn't much industry in the area, Chakwal city is one of the polluted cities in Pakistan. There is no government sponsored garbage disposal system and citizens in urban and rural areas do not have proper means to dispose off garbage particularly plastic bags. Most of the streets in the city and small towns are littered with trash that results in infectious diseases in summer and rainy seasons.

Agriculture

Chakwal is a semi-arid area with serious shortage of water for agriculture.

Over 70 per cent of the population engages in agriculture, mostly subsistence agriculture that is dependent on rain. Most villages have no irrigation system support.

Social Services

There is only one government hospital in Chakwal city. Unlike other areas in Pakistan, Chakwal does not have Women's Hospitals that can provide gynecological diagnoses or services. Women, who can afford, visit private hospitals in other cities of Pakistan.

Notable people

The current Prime Minister of India, Dr Manmohan Singh hails from a small village Gah in Chakwal.

The owners of Oberoi Hotels International, the multi-millionaire Oberoi family are from Bhaon.

Famous Pakistani industrialists, the Saigols belong to a village called Saigolabad in Chakwal. The Khawjagan of Chakwal, who own Chakwal Group of Industries belong to the old Chakwal city.

The Chaudhris of Kot Sarfraz and Kot Choudrain, Chiefs of the Mair-Minhas tribe played an important role in forming Chakwal's history. In recent times also, the family has produced many well known personalities in all fields including army, politics, civil services and sports. A long list includes many firsts in British-Indian and Pakistan Army, including its first General Muhammed Akbar Khan and other Generals mentioned earlier. The family also has had at least one person as a member of the Punjab assembly since 1929. The first Chakwali to become a colonization officer in the British era, Raja Aurangzeb Khan, first Chakwali to become a commissioner and chief

secretary in Pakistan, Raja Allah Dad Khan, Chakwal's first MLA, Raja Muhammed Sarfraz Khan, first M.N.A and Senator, Sirdar Khizar Hayat Khan, first Chakwali Olympian to represent Pakistan, Col. Zafar Zafri, and the first District Nazim, Sirdar Ghulam Abbas Khan all belong to the same family of the 'Mair-Chaudhris'. Raja Riaz Ahemad Khan who is the Parlimentry Leader of Pakistan Peoples Party, Punjab also belongs to the Chaudhry family of Chakwal and Begum Iffat Liaqat and Nawabzada Sher Ali.

Chakwal's Qazi family is also prominent in politics as well as education. Qazi Ghulam Ahmad Advocate was the first Muslim Lawyer from Chakwal. He was the leading figure in Muslim League during independence struggle. His speeches during the independence struggle mobilized the masses in the area. He also took part in Tehrik-e-Khatm-e-Nabuwat with Pir Sahb Golra Sharif. He was very active in local politics and served as the Chairman of Town Committee. Another prominent personality was Justice Qazi Muhammad Gul, a former judge of Supreme Court of Pakistan. He also served as Federal Law Secretary and Chief Election Commissionar of Azad Kashmir. Qazi Ghulam Mehdi, Qazi Manzoor ul Haq, Qazi Maqsood Ahmad and many others have contributed a lot in the field of education. Especially Qazi Maqsood Ahmad's devotion in this regard is remarkable. A well known lawyer Qazi Muhammad Amin advocate was recently appointed as Additional Advocate General Punjab.

The Tamman family, Sardars and Awans belongs to Talagang tehsil and are influential personalities in the district and have been a part of the National Assembly since the creation of Pakistan. Sardar Muhammed Hayat Tamman was an advsior during the Bhutto era.

The Sardars of Dullah, chiefs of the Kassar tribe have enjoyed some influence in local politics over the years. Sardar Muhammad Ashraf Khan was a provincial minster and MPA during the Ayub and Bhutto eras. Sirdar Khurram Nawab is presently an M.P.A. in Punjab.

Ayaz Amir, an internationally renowned journalist is also from Chakwal. He is a progressive thinker and an environmentalist. He writes for Pakistan's most credible newspaper *Dawn* and his articles reflect his bold thoughts. He regularly appears on CNN and the BBC, and was a Member of National Assembly from Chakwal. His father Ch. Ameer Khan was also a well known politcian.

Pakistan's president from 1969-1971, and architect of Pakistan Civil War, Agha Muhammad Yahya Khan was born in Chakwal in 1917.



Watercolour by Nazir Ahmed (TI)





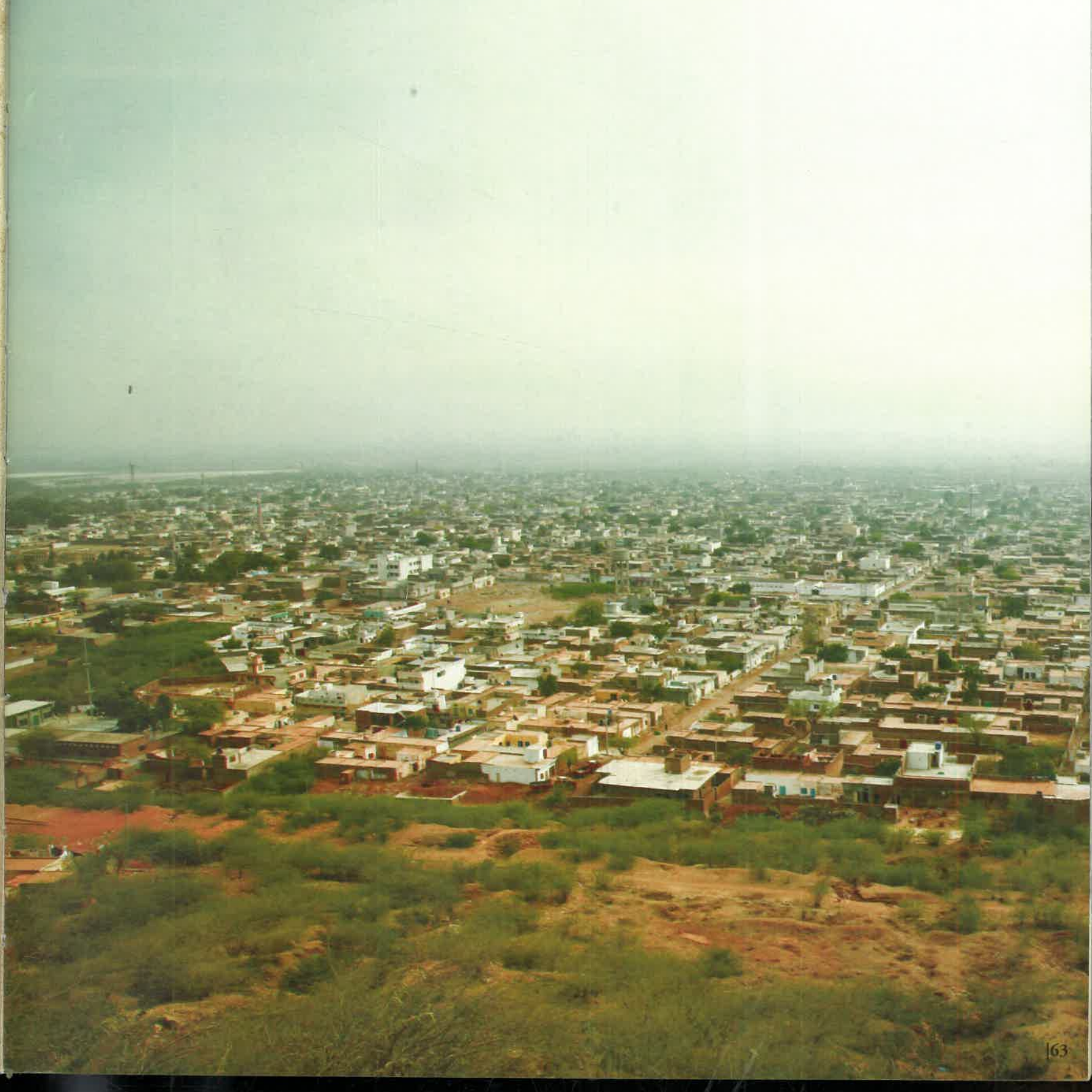
Important Towns and Villages

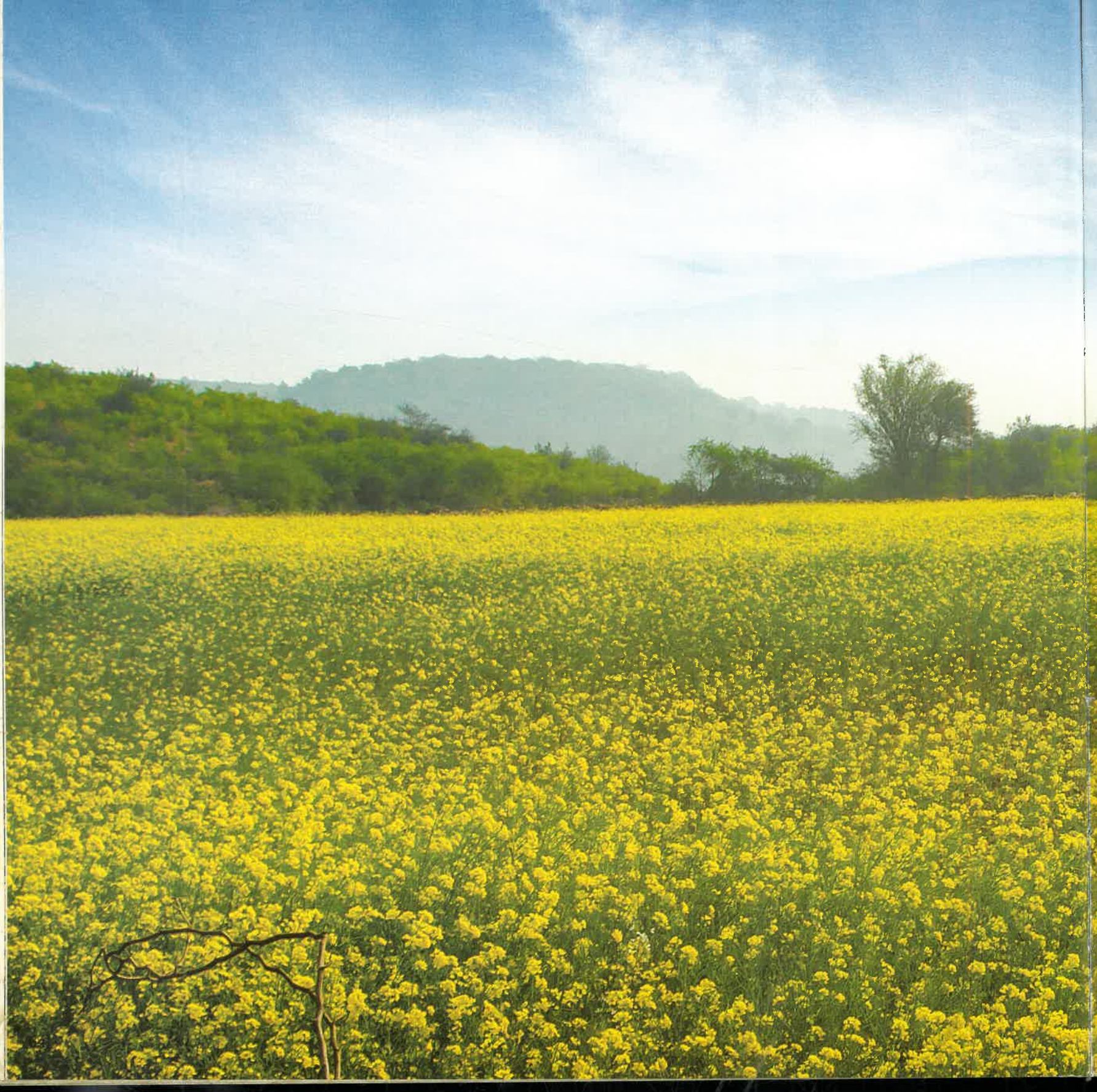
Budhial

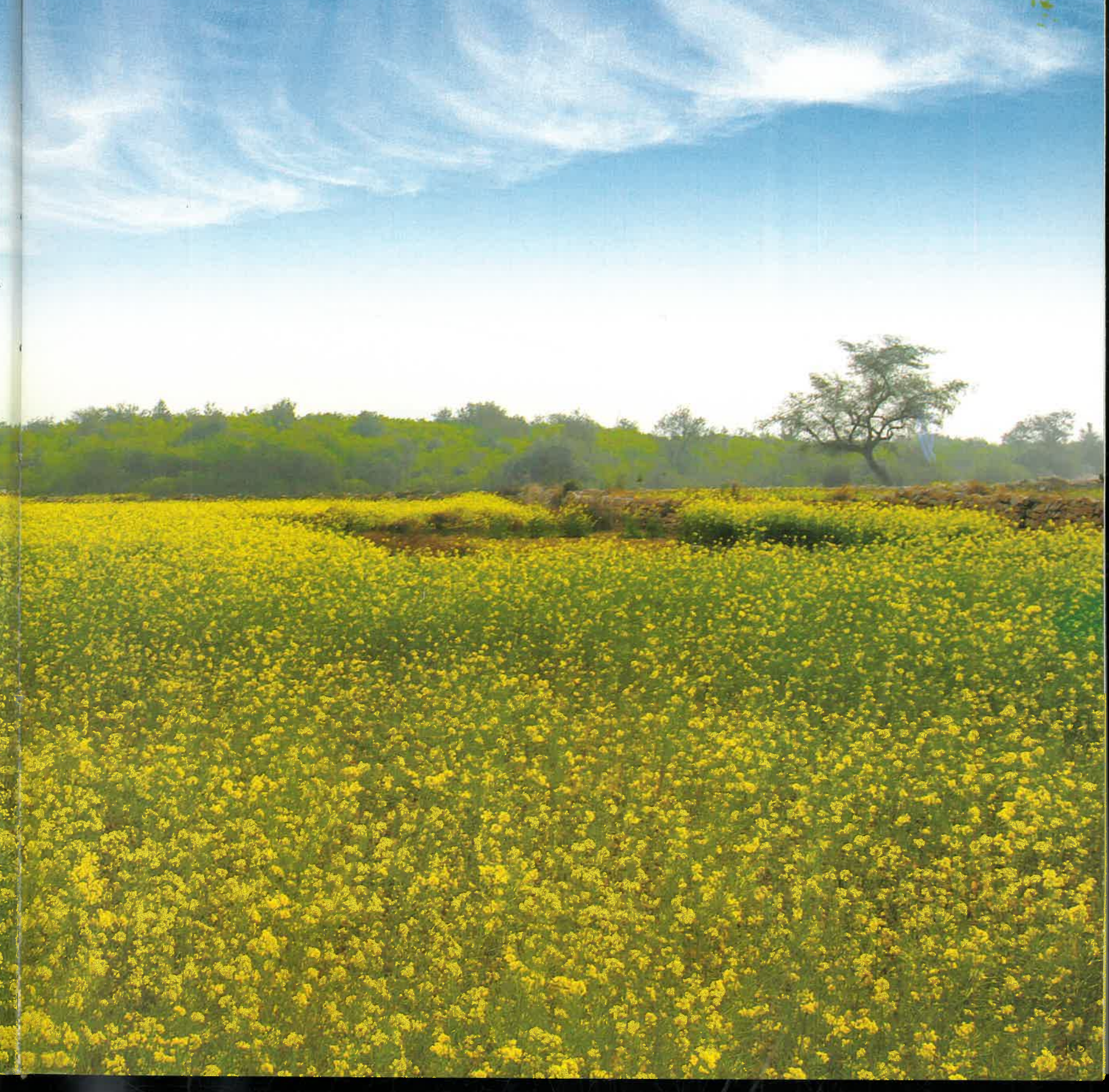
Budhial is a village located about 25 kilometres from Talagang. This beautiful village has many places worth seeing, like the Chashma Ankar which is located south of the village. A book named *Tareekh-e-Budhial* (History of Budhial) has been written on the history of village Budhial and the different sub-castes living in it. Almost 95% of the people living in Budhial are Awan by caste. Other villages near Budhial are Patwali, Singwala, Misrial and Tamman. Budhial has an elementary school for boys, an elementary school for girls, a *madrassah* for boys and a *madrassah* for girls where girls and boys from different nearby villages are getting education.

Khoday

This village is situated in north of Chakwal, total population of this village is near about 6,000. Most of the people of this village are now residing in UK, Hong Kong and Middle East. This village is popular for ox racing in district. The biggest tribe of this village is the Awans.











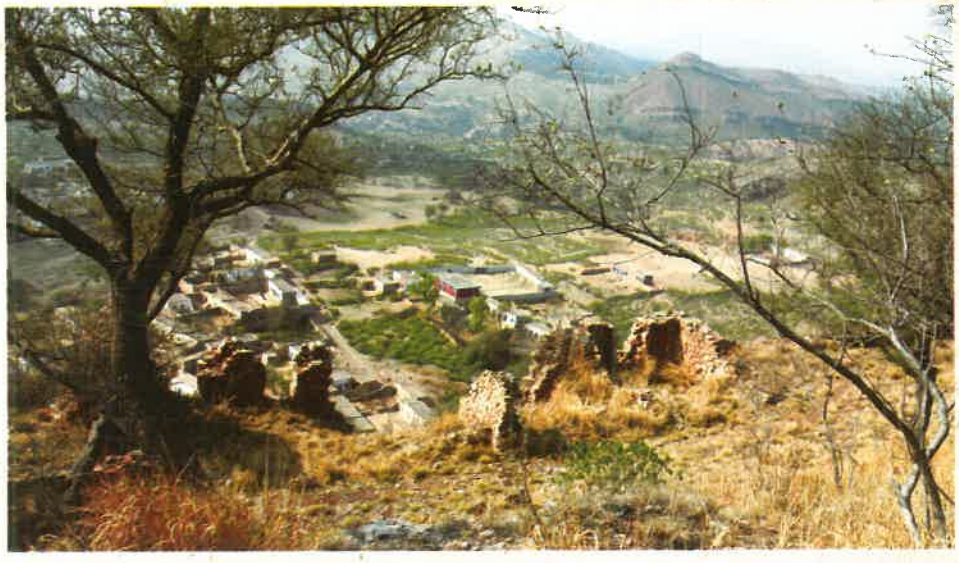
Tamman

Tamman is a medium sized village, located 30 km towards west from Talagang (geographical coordinates are 33° 40 38 North, 72° 51 21 East).It is one of the oldest town with more than 10,000 population. It does not seem wrong if we say that it is a town of SARDARS. It is famous for its raw and untouched beauty, which lie with in the remains of the Tethys sea bed. It gained importance because of the influential leaders and politicians that have emerged over time from this village. They all belonged to one family, the Sardars of Tamman who practically own the town. Sardars of Tamman have politics in their veins. The Tamman family and Sardars of Tamman, are influential personalities in the district and have been a part of the National Assembly since the creation of Pakistan. Sardar Muhammed Hayat Tamman was an advsior during the Bhutto era.

Tamman is one of those developing villages where different sorts of technology







is already a part of the inhabitants' lifestyle. Tamman High School is considered as one of the most up to date high schools in the area.

Lawa

Lawa is the largest village in Asia. It is a village of Tehsil Talagang. Its population is more than 115,000. It is one of the oldest villages. It is bordered by District Mianwali. Lawins do have close ties to Distt. Mianwali. All time famous land lord of Distt. Chakwal and Distt. Attock were from Lawa. People are very educated. A Majority of the population is involved in agrobased industries and prefers to join the armed forces. They do have somewhat Pathan custom also. There are some members of Niazi tribe also living there. Lawa is town which includes the other villages like Danda Shah Bilawal, Kot Qazi, Kot Qazi is growing and educated village compare to other because it is small and has not much populated. Malik Zahoor Anwar of Kot Qazi did SSC first time in Talagang. Danda Shah Bilawal is also one of the famous villages of Tehsil Talagang because of the Shrine of Hazrat Sakhi Noori Shah Sultan Bilawal (RE) and many other spirtual people



live here. Recently, Danda Shah Bilawal is announced as Model Village of district Chakwal due to the efforts of (Retd) Brig. Malik Fateh Khan.

Gah Village

Manmohan Singh lived here; Gah is a village of Chakwal District in the Punjab province of Pakistan. It is located in the Union council of Begal (also known as Bigal) at 33°3'45N 72°39'8E, the Naib Nazim or vice president of Begal is from Gah. Gah is notable for being the birth place of a former Indian Prime Minister Manmohan Singh. Due to the violence that accompanied the Partition of India in 1947 Hindus and Sikhs had to leave the area for India. In 2004, after Singh had become prime minister the Punjab provincial Government declared it would develop Gah as a model village in his honour, and as a gesture of goodwill to rename the local boys school as "Manmohan Singh Government Boys Primary School".

Until recently the world had never heard of Gah Bigal in the heart of the Salt Range country of western Punjab. Then came news that the soft-spoken Dr Manmohan Singh was to become the 13th prime minister of India and the word descended on Gah (local pronunciation Gai) in the Union Council of Bigal. Word was that he was born in this little village in the Punjabi highlands. There was some confusion about its location though. Friend Ayaz Amir, the renowned political analyst, wrote in a column that Manmohan Singh was a son of Chakwal.

Gai was not far from Kala Gujran just outside Jhelum city. No, said another, Gai was by Sanghoi that lies south of Jhelum. Yet another spoke of it being near Chakwal. The confusion concerning Gai being near Jhelum was created, I understood later, by Dr Singh's purported interview where he said he was a native of Jhelum. Now that was true until the early 1980s. But with the upgrading of Chakwal to district level, he now was a native of Chakwal as Ayaz had written.



Watercolour by Nazir Ahmed (TI)



"Deciding no one would know better than Ayaz, I called him up in Chakwal. Gai, he said was northwest of Chakwal. In fact, it was within walking distance of his own village Bhagwal. If I were to leave the motorway at the Balkassar interchange, his man would be waiting for me to take me to Gai. But, he warned, the proverbial pinch of salt was necessary for a visit because every man older than 60 years of age and within 50 miles of Gai was now claiming to be Dr Singh's childhood playmate and class fellow.

And so there we were, young Saeed and I, 30 minutes before schedule at the interchange. As we waited for Ayaz's factotum, I asked the teashop man if he knew anything about Gai and Manmohan Singh. He pointed me to a biggish man, fair of skin and with impressive whiskers, sitting in a car.

Friend Ayaz was so right: the man, scarcely 60 or so, loudly claimed that he

was indeed a classmate of good old Dr Singh. But he was not up to "taking any interviews," he said, because he had no wish to be "that famous".

All this in English while I spoke back to him in Punjabi.

I walked away. Five minutes later he came up to me and, now unsolicited, began waffling on about Manmohan Singh. We were rescued by the arrival of our young guides Shahid and Imran."

"Past the Balkassar oil wells, the country road wound through freshly harvested wheat fields and isolated homesteads. Gai was like any other village in the Salt Range: stone-lined pond shaded by a spreading pipal (two ponds, in fact), mud-plastered and brick houses with spacious courtyards in front where goats with swollen udders kept the milk supply from spoiling. Winding streets, some





Outer wall of Kussak Fort.

brick-paved others not, with wandering cattle, women bearing water pots on their heads and dogs lolling in the drain by the side.

We spotted some men sitting under an acacia tree in an open space and turned the car in their direction. Shahid laughed and said they would already know what we were about. What with the various news agencies and TV networks descending like locusts upon poor unsuspecting Gai, we were no longer a novelty. Of the three elderly men, Ghulam Mohammed Khan said he was indeed Dr Singh's classmate. Hadn't I been warned by Ayaz?

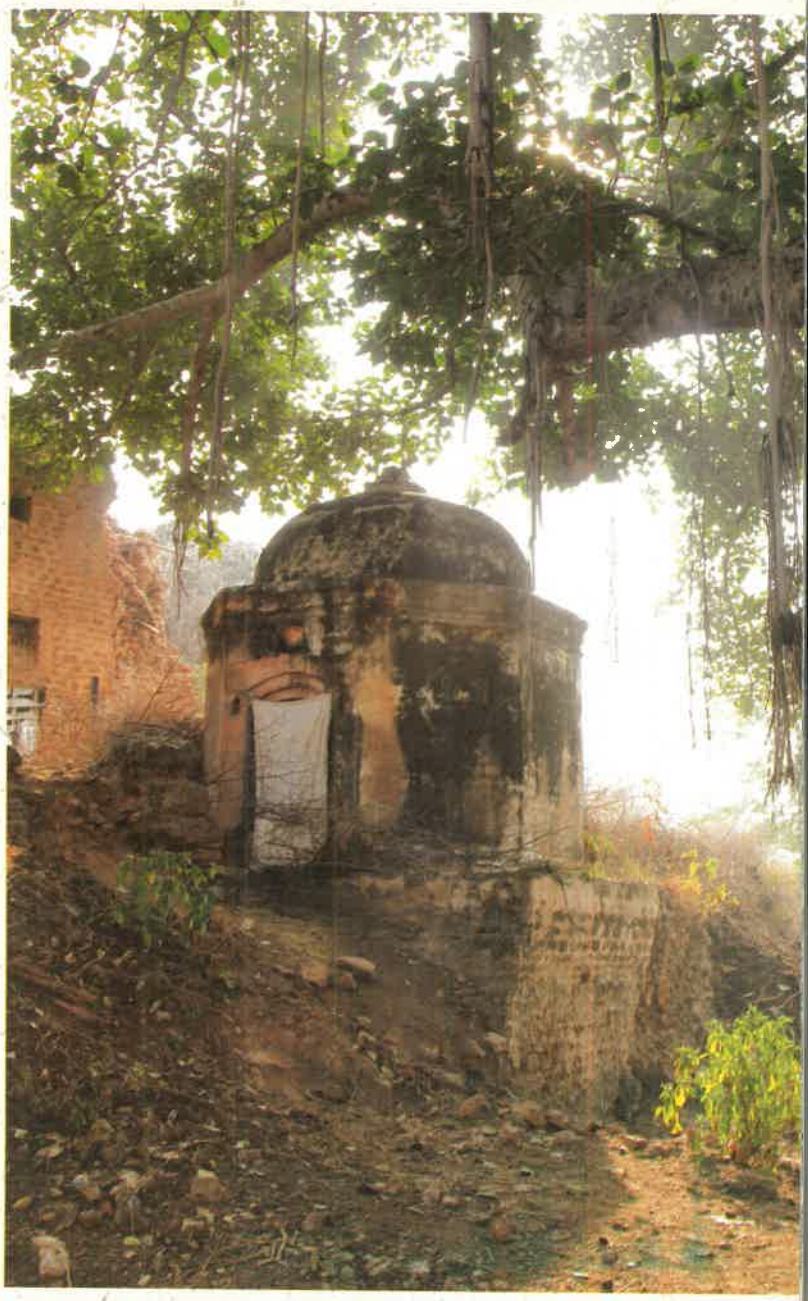
I tried to look sceptical and he described teachers Fazal Karim (from Jhelum) and Daulat Ram. The former taught classes three and four, the latter one and two. The young Manmohan Singh came to school with his hair tied in a bun on top and secured with coloured muslin. He was quiet and studious,

very good at arithmetic, stood first in class and kept away from mischief. His family lived in the Hindu *mohalla* to the southeast side of the village. That was where his father also kept shop. Mohammed Khan could not remember what was sold in that shop, however.

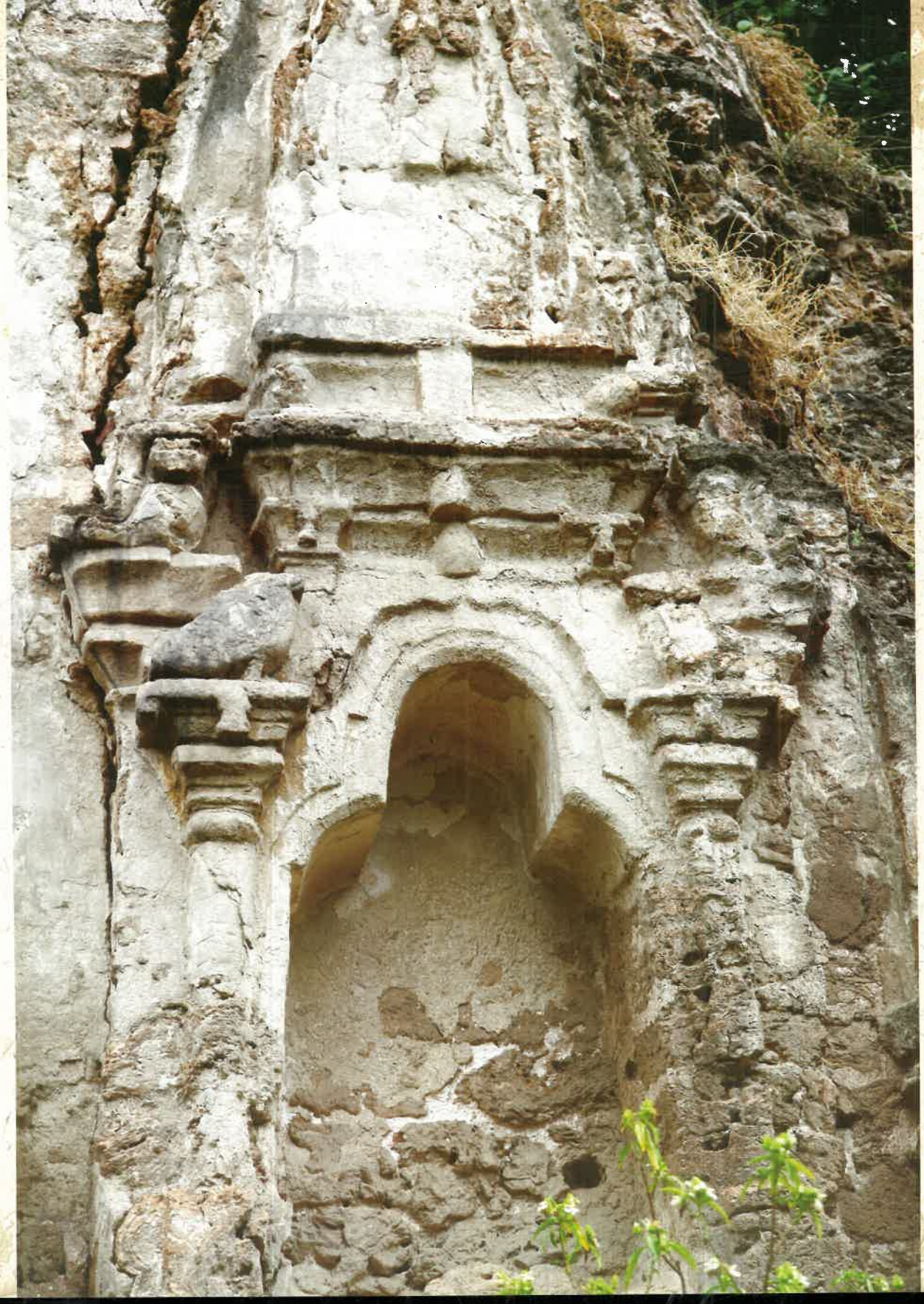
The entire Hindu *mohalla* was sacked and burnt in the riots of Partition, he said. It was rebuilt later, but not one building that stands there today is from the old days. If Manmohan Singh were to visit his ancestral village now, there would be no home where the walls would still hold the memory of his family in that time before Partition. Mohammed Khan did not remember if Dr Singh and his family had already left before or after the rioting began.

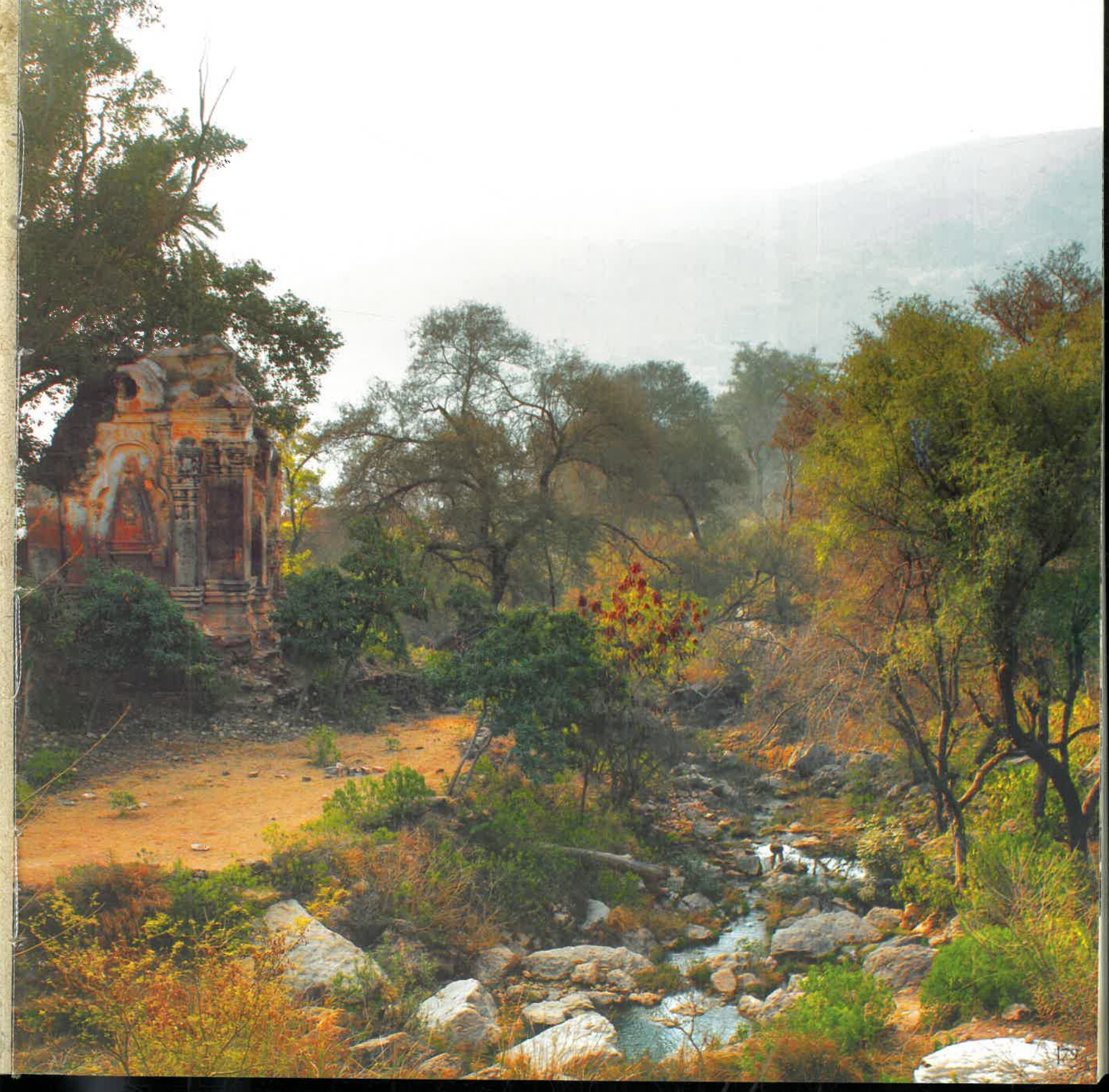
We walked up the narrow street to the school. It looked new. This couldn't be the one where the child Manmohan Singh could have done his lessons, I thought to myself. But it turned out that while the current building as well as the gateway was indeed new, the old rooms that stood on the far side of courtyard had only recently been pulled down. Unknown to them the school management had severed Manmohan Singh's last connection with Gai Bigal. All that now bonds the Indian Prime Minster with this village are some distant memories and the few elderly men who went to school with him.

Iqbal the schoolmaster produced the register that is fast becoming famous. It was in tatters, but the paper had not yet turned brittle. The school started in 1926, but the first page beginning at serial 180 recorded admissions from the year



Another view of the Temple at Warala Site.













Different views of the Temple at Warala Site.



Urial.

1932 onwards. Iqbal had inherited the register in this form. He had no idea how long the first few pages had been missing.

At serial 187 sat the name of one Manmohan Singh. He was born on the fourth day of February in the year 1932 to shopkeeper Gurmukh Singh of the caste Kohli. The inscription was in a very fine hand and singed by Fazal Karim. Mohammed Khan had after all not been talking through his hat.

This youngster joined school just after his fifth birthday -- on April 17, 1937, in class one. He left four years later on the last day of March. Since the Gai School had only four grades, Manmohan Singh moved on to another school in neighbouring Munday, it was reported. Someone said Dr Singh was one of four brothers and six sisters. We looked through the entire register right up to the year 1947 for any other children of Gurmukh Singh. But there were none. Surely the lost pages of the register hold the secret of those of Dr Singh's siblings who also attended the Gai Primary School. But the secret will abide, at least for the time being.

Then the mystery deepened. There was another Manmohan Singh, the son of Aasa Singh, also a shopkeeper and a Kohli. No one could say which of these two of Gai's sons had risen to lead the government in India. Now, I had read somewhere that Dr Singh was 72. The other Manmohan having been born in May 1934 could not be it. Age pointed to the son of Gurmukh Singh being the anointed one: the child who was good with figures and who had risen to turn India's economy around as her very able Finance Minister.

Among the several names, the admissions page for 1937 also listed one Ahmed Khan. Iqbal, the school teacher, said this man was still alive and living in the village. We asked directions for his house and drove off. As we neared his home and were going past a pond an elderly man tending a herd of buffalos signalled



Scenic view of the Fort.

us to stop. I got off the car and went up to him.

"I'm looking for Ahmed Khan," I said.

"I am Ahmed Khan and that's why I signalled you to stop," said the man.

As he saw our car appearing from behind the house, he said, he knew we were coming for him. Why and how, I wanted to know.

"I'm Manmohan Singh's classmate, aren't I?" Ahmed Khan made it sound as if I had asked a very foolish question.

It turned out that our man had been 'interrogated' by every single media person turning up in Gai on Manmohan Singh's spoor. But Ahmed Khan

remembered precious little and, thankfully, he did not have a rehearsed spiel -- at least not thus far. He did not know how many siblings his famous classmate had. Nor too could he recall his father's name. He echoed Mohammed Khan's verdict, however: Manmohan Singh was very quiet and studious and diligently kept away from mischief. Ahmed Khan said one very interesting thing. After finishing the four grades at Gai and eight at neighbouring Munday, Manmohan Singh moved on to Murid, a village very near Chakwal -- while Ahmed Khan and Ghulam Mohammed did not go beyond the fourth grade.

He did not remember if the family sold off their property and moved en masse or if it was young Manmohan alone who went for his education. Now, Ayaz Amir had already told me of some tenuous Murid connection. An Indian journalist, he had said, had written to him some year's earlier saying that Manmohan Singh (already famous as India's Finance Minister) lived in Murid and did the daily back and forth trip to a school in Chakwal. Murid and Munday were not on our agenda, however. I knew the school register at Gai was a one time lucky fluke. The way we handled all sorts of record, it was a snowflake's chance in hell that we would find similar evidence at either of those places.

In the schoolroom I had asked the boys if they knew why all these media persons were visiting their village. One stood up to tell us that Manmohan Singh, the Indian Prime Minister, had passed through this same school many years before them. I asked if that inspired them. There came a few shy nods. I might have sounded corny to them, but I told them to aspire to be a politician in the mould of Dr Manmohan Singh who, according to Gai legend, had received a monthly salary of only one rupee for his time as Finance Minister. They would do well not to emulate those who are tearing Jinnah's Pakistan to shreds.

As we were leaving, a man who had introduced himself as Javed, a retired soldier, said he wanted Dr Manmohan Singh to know that he was welcome to visit Gai.

"We will receive him like he has never been received before," he said. "He is a son of this village and he has done us proud by rising to the highest office in India."

As time goes by Dr Manmohan Singh's ruthless honesty in political office and his dedication to the cause of his adopted country (the real country being which he left in 1947 for fear of his life) will perhaps become known. If the people of Gai are today proud of him, surely there will be some oddball youngster who would want to follow in Dr Singh's footsteps and serve his country (real for he was born here) with that same devotion.

Bhagwal

Bahwal is a famous town of Chakwal. The renowned journalist and politician Ayaz Ameer belongs to this particular town. Agriculture is a main source of income for the residents of this particular town and about 20 percent of its male population is serving in the defense forces of Pakistan. An Intermediate College for boys with facility of hostel is present in this town apart from many private schools and information technology centres which are playing important role in improving the literacy rate and providing technical education to the youngster enabling them to take part in the development of their region and ultimately to Pakistan. In private sector 'Millet Public School' is a standard educational institution. In information technology field another private institution 'Advance Computer Training Centre' is playing an important role for the people Bhagwal.
Some prominent personalities belonging to this particular town are:

Maj. Gen. Muhammad Nawaz
Journalist Ayaz Ameer, Ex MPA
Ex MNA, Ameer Bhagwalia (late)



Roopwal

Roopwal is considered one of the oldest and historic towns of Chakwal District. It had a Ghala Mandi about 100 years back and was connected through a link road that joins Defense Road from Rawalpindi to Talagang. This town is now connected through a link road that joins Chakwal-Talagang Road which passes about 19 km south of Roopwal. Another link road connects it with Dharrabi Village which is located about 13 km south of Roopwal. Islamabad is located about 115 km northeast of Roopwal while Chakri Interchange is about 45 km northeast of the town. About 30 years back this locality was famous in Chakwal for holding dogfights and Kabbadi Tournament. The present district Nazim Chakwal Sardar Ghulam Abbas is also from Kot Chaudharian which is commonly and locally called Kot Roopwal.

Dullah

Dullah is a beautiful village of Tehsil Chakwal, it is one of the oldest villages, most of its people are serving in the Pakistan army, but unfortunately a lot of work is still needed to promote literacy, some people are living without electricity, it is a fertile area but has no basic irrigation system. The most important villages of Dullah Union Council is Narang Syedan where the annual anniversary of Hazarat Ghazi Sarkar is held. Many prominent names recall in mind when Dullah is discussed. Kahuts and Sardars are the most powerful tribes of this region, prominent people from this area are:

Maj. Gen Muzaffar Kahut
Estb Sectery Afzal Kahut
DIG Police Muhammad Munir Kahut

Dheryalla Kahoon

Dullah is a beautiful village of Tehsil Chakwal which has deep roots in the history of Chakwal. The economy of this village is also agro based apart from services in Pakistan Army and other defense forces. The agriculture is based

on rainfalls as no proper irrigation system has been provided to the people of this village. Literacy rate of this village also comparatively low and basic facility of electricity is also not availabe to all the people of this village. The prominent village of Dullah Union Counsel is Narang Syedan where a festival is held every year to celebrate the annual anniversary of Hazrat Ghazi Sarkar. The prominent and pwoer tribes in this region are Kahuts and Sardars. The prominent personalities of this area are:

Major General Muzzafar Kahut,
Former Establishment Secretary, Afzal Kahut,
Former DIG Police Muhammad Munir Kahut,

Thanil Kamal

Thanil Kamal is one of the medium sized village in Tehsil Chakwal and renowned in the area for the incredible educational and social achievements made by the residents. It is also famous for the weekly farm animal market which has continuously operated for over 100 years. This village was never came under feudal influence and ownership of the feudal landowners, in contrast to the other villages all around. The first lawyer from this village, Ch Ashraf Maken, graduated as lawyer from Punjab university in 1921, a miraculous achievement considering the backwardness of the area. The renowned personalities from this village are: - Ch Muhammad Ashraf Maken Advocate. Major General Tajjamal Hussain Malik. Dr Abdul Aziz PhD, Colonel Abdullah Khan, Commander Irfan Iqbal Shaheed (Navy), Colonel Muhammad Riaz, Colonel Zafar Malik, Colonel Muhammad Arif and Colonel Mansur Ashraf.

Kallar Kahar

Kallar Kahar is a town and subdivision (Tehsil) of Chakwal District in Punjab, Pakistan. It is the capital of Kallar Kahar Tehsil.

Lying 50 km southwest of Chakwal on the Chakwal-Sargodha Road, Kallar Kahar has always been renowned throughout the country for its peacocks and its brackish water lake and for the Takht-e-Babri, a flat surface got prepared on a rock by emperor Babur to address his army while coming down from Kabul in quest of the crown of Delhi. During his stay at Kallar Kahar he also planted a garden, which still exists, called the Bagh-e-Safa.

With the construction of the motorway that passes by the edge of the lake, the number of tourists visiting Kallar Kahar has increased manifold, and town surrounded by verdant hills, promises to become a major tourist attraction if properly developed. A museum of fossils of the area has also been built by the Archaeology Department near Takht-e-Babri. Near Kallar Kahar is the beautiful village Sardhi, it is an historical Village in Distric Chakwal. In this Village the famous place is Dak Bangla. Now at this time Sardhi is a picnic point is also famous for beautiful sceneries, gardens, hills and springs. Moreover, there are other very beautiful scenes, hills, gardens, and chashmas.

The main attraction of the eastern Salt Range are the shrine of Saidan Shah at Choa Saidan Shah, the lake and shrine of Abdul Qadir Gilani at Kallar Kahar and the Hindu Temple Complex at Katas. Kallar Kahar is located at a distance of 135 km from Rawalpindi. The Temple of Shiva at Katas (10th century AD) and other temples around Katas are valuable pieces of architecture and history.

Kallar Kahar Lake is located in Chakwal District in Pothwar region of Punjab. It is easily accessible by Islamabad-Lahore motorway with maximum of 1.5 hours drive. It is a tourist site Lying 48 km southwest of Chakwal Sargodh Road.

Kallar Kahar Lake

Kallar Kahar Lake is the most important reason for Kallar Kahar to be famous

among tourists. It is a salt water lake. Situated at an altitude of 1500ft above sea level the lake is spread over an area of 8 kilometers. The maximum depth of lake is 4-5 feet. People enjoy pedal boating and motor boating on the lake. They also come here to spend picnics and holidays.

The famous Mughal emperor Zahir-ud-Din Babur encamped in Kallar Kahar with his armies, when he was marching from Kabul to invade Delhi with his armies. During his stay, a throne was built for him by cutting a big rock, from where he addressed his army. Later the throne was named "Takht-e-Babri" throne of Babur. It still exists in Kallar Kahar and is as a popular tourist attraction.

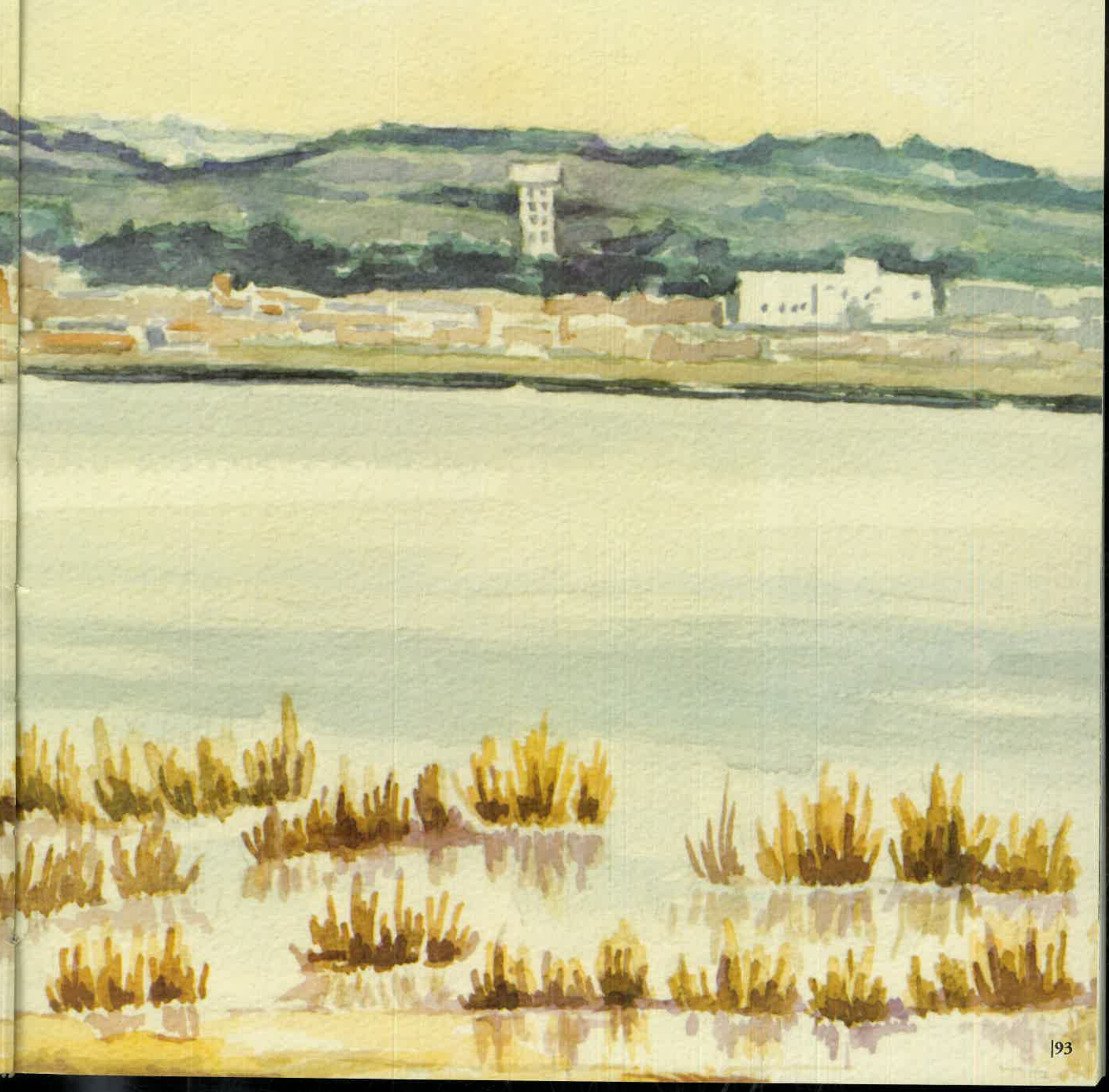
The lake and surrounding areas are also famous for being habitat of several species of birds. Most famous are peacocks. The arrival of more birds from different regions during winter in search of habitat makes this place even more attractive for tourists.

Several picnic points, gift shops, restaurants and guest houses are facilitating tourists at the bank of lake. A TDCP motel is also providing its services for tourists.

The main source of the water for lake are the springs flowing out from the nearby mountains. One can enjoy boating and fishing in the lake. There are many hotels restaurants and picnics spots beside the lake. The green wild bush plants, herbs and trees surround the Lake. There are many interesting, and supernatural stories among the local people about this lake like the great lake of Saif-ul Malook found in Kaghan valley. Kallar Kahar is situated in the salt ranges, that's why the water of the lake is salty and can not be used for drinking purpose and irrigation etc.

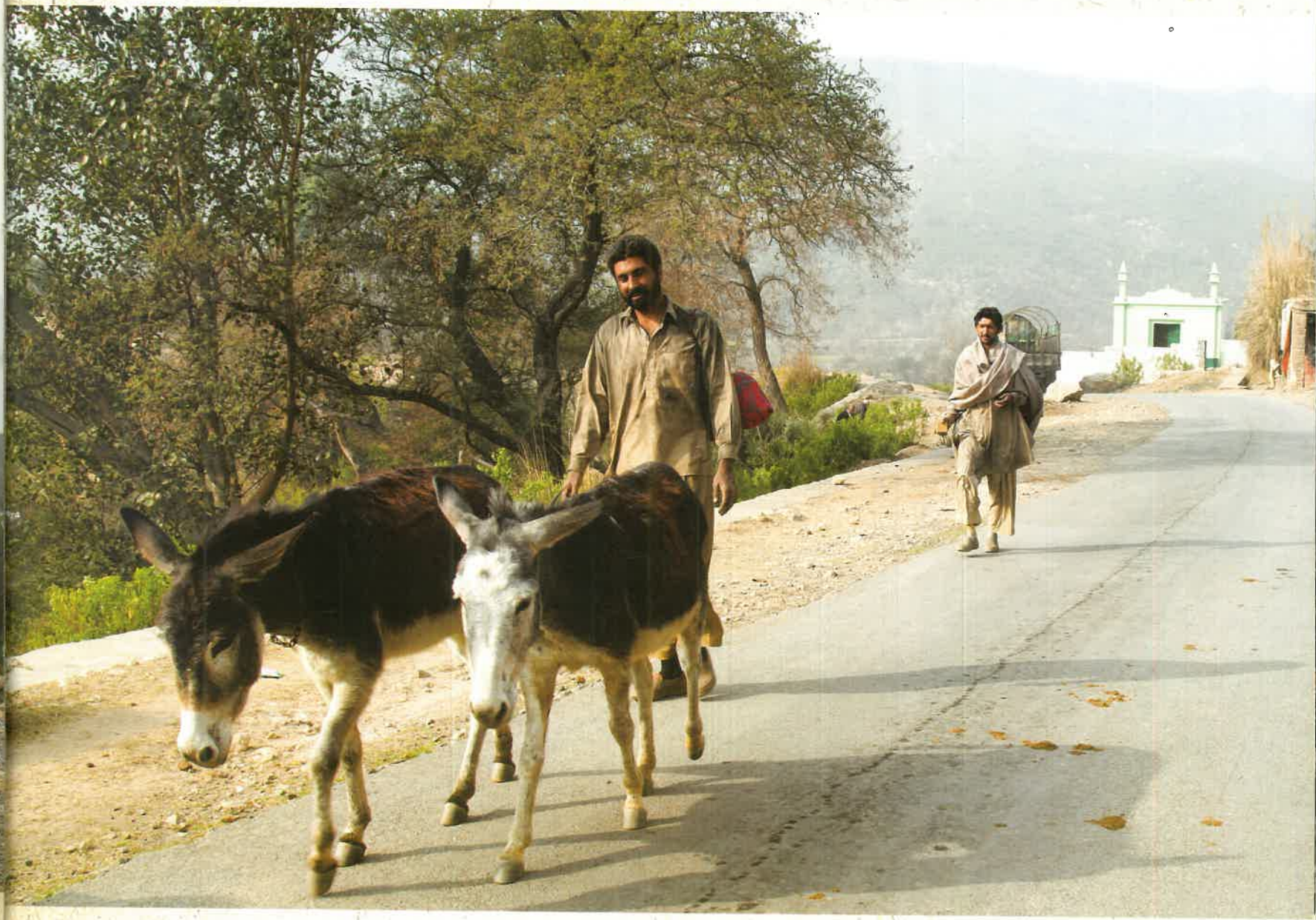


Watercolour by Nazir Ahmed (TI)





A view from Warala Site.



Environs of Warala Site.



Takht-e Babri

Throne of great Mughal Emperor Babur

Pakistan has many magnificient monuments from the Mughal Emperors. While travelling from the India on different military compaigns they used to stay at different places. One such 'STONE MADE THRONE' has been made by Mughal Emperor Babur. It is situated in the east of Islamabad. In the east of Islamabad, there lies some of the beautiful tourist spots. Access to these spots has now become very easy with the construction of Islamabad Lahore Motorway. These tourist destination included Kallar Kahar Lake, Khewra Salt Mines and Takht-e Baburi.

It is said that the great Mughal Emperor Babur while passing by this place stayed here in 1519 AD and liked the beauty of this place. He also ordered a construction of a garden here that still exists here which is named as Bagh-e Safa or The Mughal Garden.

Here is a stone made throne. It is made by engraving a structure of a throne on the big rock which included a few stairs and a flat platform on which Emperor Babur used to stand and give instruction to his armymen. It is also said that Emperor Babur used to spend a lot of time at this spot doing meditation.

Emperor Babur was much inspired by the natural beauty of this place that is why he has described this place as 'A charming place with a natural beauty'.

Bagh-e Safa

The Mughal Emperor Zaheer-ud-Din Babur built a Garden in Kallar Kahar and named Bagh-e Safa He wrote about this garden in *Tuzk-i-Babri* that "From Bhehra, at the distance of seven *koh* (almost five miles) there is a hill its name in history book is as *Kuhoo Jooda*. We started our journey and at the time of

afternoon we reached in Kallar Kahar. Everywhere, there were fields of wheat. It is a place worth seeing. There, in Kallar Kahar, at some distance is a plain piece of land. On this plain land there is a big lake. At this place I made a garden prepared and named it Bagh-e Safa". It is the first garden in Mughal style.

Wayz Goose Park Kallar Kahar

Wayz goose Park near Kallar Kahar Interchange at M-2 is largest recreational park of Pakistan. This would be a world-class recreational park having a zoo and all recreational facilities for the public. A sum of Rs. 1.25 billion will be spent on its first phase and it will span over an area of 400 acres. The phase-I of the park will span over an area of 220 acres. This park will not only boost tourism activities, but it will also generate employment. Exclusive attention is being given to make this park a major attraction for foreign tourists. Every possible boarding and recreational facility will be provided to the local and foreign tourists in this park

Ahbab Hills - Kallar Kahar

Ahbab Hills provide best possible amenities in a wholesome climate and stunning view of Kallar Kahar, District Chakwal. It is carefully planned with wide roads, educational and commercial complexes, public utility buildings and serene parks and civic facilities. It is located at an ideal location in the emerging new Education and Tourist city of Kallar Kahar, along the motorway.

This is a picturesque valley about 25 kilometers from Chakwal city on the Chakwal - Khushab Road. Kallar Kahar is about seventy minutes drive from Islamabad on motorway. Kallar Kahar has a beautiful blue lake surrounded on the southern side by lush green hills. Boating and fishing facilities are available at the lake and a number of trekking trails can be explored. Another attraction of the valley is mineral water springs sprouting from the root of the hills. Between



the hills and the lake spreads the famous orchards called Bagh-e Safa along with the well-known Takht-e Baburi. Flocks of peacocks freely roam around the valley and add to its beauty. Kallar Kahar, a beautiful valley is surrounded by small mountains. The beautiful landscape gives a romantic atmosphere. Every year thousands of visitors come to see this beautiful valley throughout the year from within the country and even from foreign countries. It is one of those areas of Pakistan where one can find peacock flaunting here and there freely. Kallar Kahar is called mini heaven on the earth after Kashmir. There are many



springs of sweet water here and there. There is a beautiful lake where one can enjoy boating, the pedestal boat as well as motor boat. The main visiting points in Kallar Kahar are lake, parks, the shrine of Sakhi Hoo Ba Hoo (a hermit), Takht-e-Babri, and Bagh-e Safa. Hundreds of followers and other people daily come to visit the shrine, the throne of the great emperor Babur near the garden; the beautiful gardens are always full of their delicious fruits.

Kalla kahar has been selected by the Punjab government for establishment of new modern city along motorway.The renowned educational institutions of the country have acquired land in the area.

A mega project of Wayz Goose Park over an area of 3200 Kanal is under construction. Cadet College Kallar Kahar, PAF College, Fauji Foundation School, college, Fatima Jinnah Women University and many other Science colleges and schools already exist in the area.

Modern health facilities and Fauji foundation Hospital are present.There are restaurants, hotels, and rest houses with all facilities present in the resort area near lake. In addition to many rest houses of the Punjab Government a motel belonging to Punjab Tourism Development Corporation is available for the tourists. Establishment of new Kallar Kahar cantonment adds to its importance. In the present circumstances Ahbab Hills at Kallar Kahar provide best investment opportunity and also residence in the emerging big city at a very reasonable and affordable price. Ahbab Hills, a township planned on most modern techniques, is great attraction for local and overseas investors. In designing the scheme and planning infrastructure, services of renowned town planners and engineers have been hired. A zoo, park and lake based on European technology, Educational Complex, University complex , a well equipped hospital and commercial areas have been included in the planning. Each sector will have its own mosque and community center.

Cadet College, Kallar Kahar

Cadet College Kallar Kahar (CCKK) was set up in 1997 in a rural environment. The aim was to provide quality education to the boys and prepare them for the secondary and intermediate level exams. The College enjoys the permanent affiliation with the Board of Intermediate and Secondary Education (BISE) Rawalpindi. CCKK is a residential institution organized on the lines of other leading cadet colleges in Pakistan. It is located on "Chakwal - Khushab - Sargodha" road, about 8 KM from famous Kallar Kahar Lake. This is the place where Zaheer-ud-Din Muhammad Babur, the founder of Mughal Dynasty in the subcontinent camped while on his way to invade the subcontinent and called this place "Little Kashmir" due to its scenic beauty.

Nandana Fort

Nandana or Nandna was a fort built at a strategic location on a hilly range on the eastern flanks of the Salt Range in Punjab Pakistan. Its ruins, including those of a town and a temple, are present. It was ruled by the Hindu Shahi kings until, in the early 11th century, Mahmud of Ghazni expelled them from Nandana. Al-Biruni carried out his measurements of the circumference of the Earth here.

Anandapal, the son of Jayapala of the Hindu Shahi dynasty, had erected the Shiva temple in Nandana. Nandana is the name of the garden owned by Hindu Deva chief 'Indra'. Nandana also means 'Son' in Sanskrit.

Jayapal is known for his struggles in defending his kingdom against the Ghaznavids. Jayapal saw a danger in the consolidation of the Ghaznavids and invaded their capital city of Ghazni both in the reign of Sebuktigin and in that of his son Mahmud, which initiated the Muslim Ghaznavid and Hindu Shahi struggles. Sebuktigin, however, defeated him, and he was forced to pay an indemnity. Jayapala defaulted on the payment and took to the battlefield once

more. Jayapal however, lost control of the entire region between the Kabul Valley and Indus River.

Before his struggle began Jaipal had raised a large army of Punjabi Hindus. When Jaipal went to the Punjab region, his army was raised to 100,000 horsemen and an innumerable host of foot soldiers. According to Ferishta: "The two armies having met on the confines of Lumghan, Subuktugin ascended a hill to view the forces of Jaipal, which appeared in extent like the boundless ocean, and in number like the ants or the locusts of the wilderness. But Subuktugin considered himself as a wolf about to attack a flock of sheep: calling, therefore, his chiefs together, he encouraged them to glory, and issued to each his commands. His soldiers, though few in number, were divided into squadrons of five hundred men each, which were directed to attack successively, one particular point of the Hindu line, so that it might continually have to encounter fresh troops."

However, the army was hopeless in battle against the western forces, particularly against the young Mahmud of Ghazni. In the year 1001, soon after Sultan Mahmud came to power and was occupied with the Qarakhanids north of the Hindu Kush, Jaipal attacked Ghazni once more and upon suffering yet another defeat by the powerful Ghaznavid forces, near present-day Peshawar. After the Battle of Peshawar, he committed suicide because his subjects thought he had brought disaster and disgrace to the Shahi dynasty.

Jayapal was succeeded by his son Anandapal, who along with other succeeding generations of the Shahiya dynasty took part in various campaigns against the advancing Ghaznavids but were unsuccessful. The Hindu rulers eventually exiled themselves to the Kashmir Hills.

Anandapal or Anantpal was the third and last ruler of the Kabul Shahi dynasty

in what is now Pakistan. His reign began in 1001 CE and ended in or about 1010. He was the son of Jayapal, whose kingdom stretched from Laghman to Kashmir and Sirhind to Multan, with Peshawar being in the center, but had lost most of his territories to Sabuktagin and his son Mahmud. Anandapal and his confederacy were defeated by Mahmud of Ghazni when his elephant suddenly took flight and turned the tide of the battle.

Prince Anandapal who ascended his father's throne in about March/April AD 1002 already proved an able warrior and general in leading many battles prior to his ascension. According to '*Adáb al-Harb*' (pp. 307–10) in about 990 CE, it is written, "the arrogant but ambitious Raja of Lahore Bharat, having put his father in confinement, marched on the country of Jayapál with the intention of conquering the districts of Nandana, Jailum (Jehlum) and Tákeshar" (in an attempt to take advantage of Jayapal's concentrated effort with defence against the armies of Ghazni). "Jayapal instructed Prince Anandapal to repel the opportunist Raja Bharat. Anandapal defeated Bharat and took him prisoner in the battle of Takeshar and marched on Lahore and captured the city and extended his father's kingdom yet further."

However, during his reign as emperor many losses were inflicted on his kingdom by the Ghaznavids of Afghanistan. During the battle of Chach between Mahmud and Anandapal, it is stated that "a body of 30,000 Gakhars fought alongside as soldiers for the Shahi Emperor and incurred huge losses for the Ghaznavids". However, despite the heavy losses of the enemy, he lost the battle and suffered much financial and territorial loss. This was Anandapal's last stand against Sultan Mahmud of Ghazni. He eventually signed a treaty with the Ghaznavid Empire in 1010 and shortly a year later died a natural death. R. C. Majumdar compared him ironically to his dynastic ancient famous ancestor "King Porus, who bravely opposed Alexander.



Kussak Fort.

Prince Trilochanpál, the son of Anandapal, ascended the imperial throne in about AD 1011. Inheriting a reduced kingdom, he immediately set about expanding his kingdom into the Sivalik Hills, the domain of the Rai of Sharwa. His kingdom now extended from the River Indus to the upper Ganges valley.

According to Al-Biruni, Tirlochanpál "was well inclined towards the Muslims (Ghaznavids)" and was honourable in his loyalty to his father's peace treaty to the Ghaznavids. He eventually rebelled against Sultan Mahmud and was later assassinated by some of his own mutinous troops in AD 1021-22, an assassination which was believed to have been instigated by the Rai of Sharwa who became his arch-enemy due to Tirlochanpal's expansion into the Siwalik ranges. He is romanticised in Punjabi folklore as the Last Punjabi ruler of Punjab.

Though more famous as the Kings of Lahore, the temple fort at Nandana, fourteen miles south-west of Choa Saidan Shah (near Katas Raj), situated on a remarkable dip of the outer Salt Range, had been a stronghold of the Vaid dynasty ruling Punjab. Lying midway between Lahore and Waihind, it must



Ruines of Kussak Fort.



Fasil of the Fort showing the mastry of the craftsmen of that era.

have served as the national capital of the Shahis after loss of Waihind. Ensconced in the mountain of Balanath, it had a strong fort and was strategically located not too far from the commercial town of Bhera and the River Jhelum.

Peace treaties between states are means of achieving national aims without resorting to war. Sultan Mahmud must have realised that the Shahis were not very pliable. He would not feel safe about his rear if he advanced deep into India beyond the territory controlled by the Shahis. So he decided to first attack the Shahi capital at Nandana and crush Trilochanapal. Mahmud collected a large army in the spring of 1014 and marched toward Nandana. When Trilochanapal became aware of the intentions of the Turk, he entrusted the defence of Nandana to his son Bhimapal – whom Utbi refers as Niddar Bhima (the fearless Bhima). The Shahis summoned their vassals and meanwhile Bhimapal advanced with his forces to take position behind the wings of a hill pass – probably Margala Pass near Rawalpindi. He positioned his elephants in the entrance of the narrow and precipitous pass while his forces occupied the hills on both sides. He thus waited in security while reinforcements kept arriving. Mahmud found himself out-manoeuvred and his spearmen failed to provoke the Hindus. "When his vassals had joined Bhimapal he left his entrenchments and came out into the plain, having the hills behind him and elephants drawn up on each wing. The battle raged furiously." A general leading the Turkish vanguard was wounded grievously and Mahmud dispatched part of his own guards to extricate his commander. The conflict continued as before but the Turks were victorious at the end. Bhimapal survived the battle and escaped, entrusting the defence of their fort at Nandana to some of their devoted veterans. Mahmud advanced promptly to invest the fort. There was stiff resistance and Mahmud asked his sappers to lay mines under the walls, while the Turkish archers poured arrows into the fort. Finally the garrison surrendered. He next led his forces towards Kashmir to chase and destroy the Shahi King.

Meanwhile Trilochanapal had gone towards Kashmir along with some of his forces, to seek assistance from Sangramaraja, the ruler of Kashmir (1003–1028), who consented to help. Tunga, the commander of Kashmir forces, was sent at the head of a contingent consisting of several nobles, feudal chiefs and other ranks. From previous experience of battles with the Turks, Trilochanapal had devised a strategy quite similar to that followed by Bhimapal of blocking the advance of large Turkish army from behind a hill pass and later fighting on a restricted battlefield in the backdrop of these hills. He had advised Tunga accordingly. However, in his impetuosity Tunga came out in hasty moves. Mahmud found an opportunity to strike with full force and Tunga's army dispersed. Trilochanapal tried to control the situation but was unsuccessful. Having routed the Hindu forces, Mahmud plundered the area, took many prisoners and converted much of the populace to Islam. *Rajatarangini*, a history of Kashmir, also gives a detailed account of this particular battle because forces of Kashmir state were involved in it.

This was a severe blow which almost destroyed the Shahis as a strong reigning power. But they were not yet completely wiped out. Mahmud was still not confident of advancing deep into India with the bruised and mauled Shahis in his rear. He organised some probing campaigns to test political waters following that he was able to go deep inside India as far as Somnath in Gujarat; not once but seventeen times.



Another view of the fasil.





Pen & Ink by Nazir Ahmed (TI), Malot Fort.

Malot Fort

Malot is located at 32°57'0N 73°37'E lying to the west of Jehlum with an altitude of 230 metres (757 feet).

It was established and settled by Janjua tribe. In 997 CE, Sultan Mahmud Ghaznavi, took over the Ghaznavid dynasty empire established by his father, Sultan Sebuktigin, In 1005, he conquered the Shahis in Kabul, and followed it by the conquests of Punjab region. The Delhi Sultanate and later Mughal Empire ruled the region. The Punjab region became predominantly Muslim due to missionary Sufi saints whose *dargahs* dot the landscape of Punjab region.

The town was named as Malik Kot and was later shortened to Malot. The Mughal king Babur's travelogue Tuzk-i Babri attests to the corollary of Malik-Kot, Mal-Kot and then Malot.

After the decline of the Mughal Empire, the Sikh invaded and occupied Jhelum District. The Muslims faced severe restrictions during the Sikh rule. During the period of British rule, Jhelum District increased in population and importance.

The predominatly Muslim population supported Muslim League and Pakistan Movement. After the indipendance of Pakistan in 1947, Hindus and Sikhs migrated to India while the Muslims Refugees from India settled down in the Jhelum District.

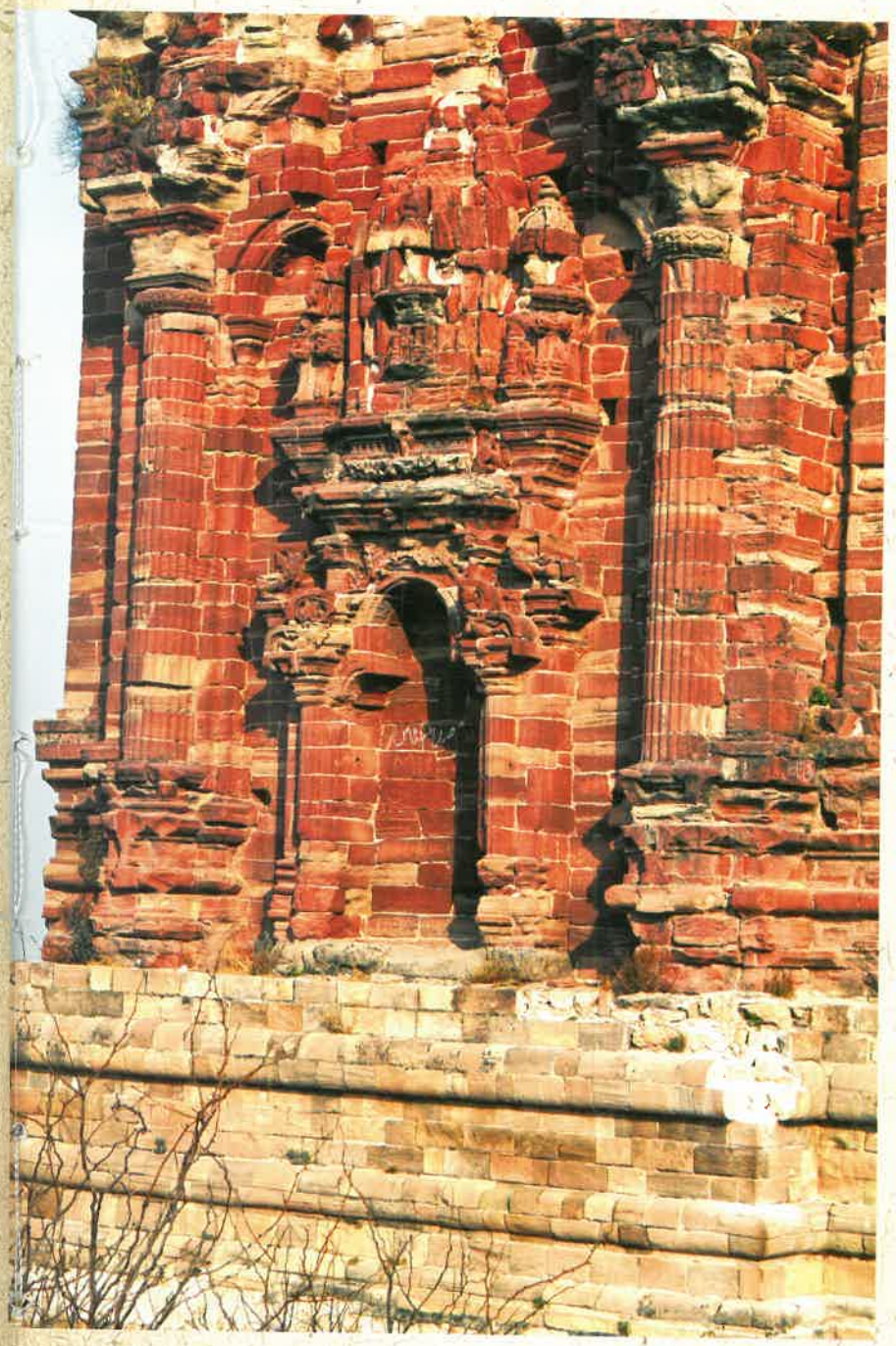


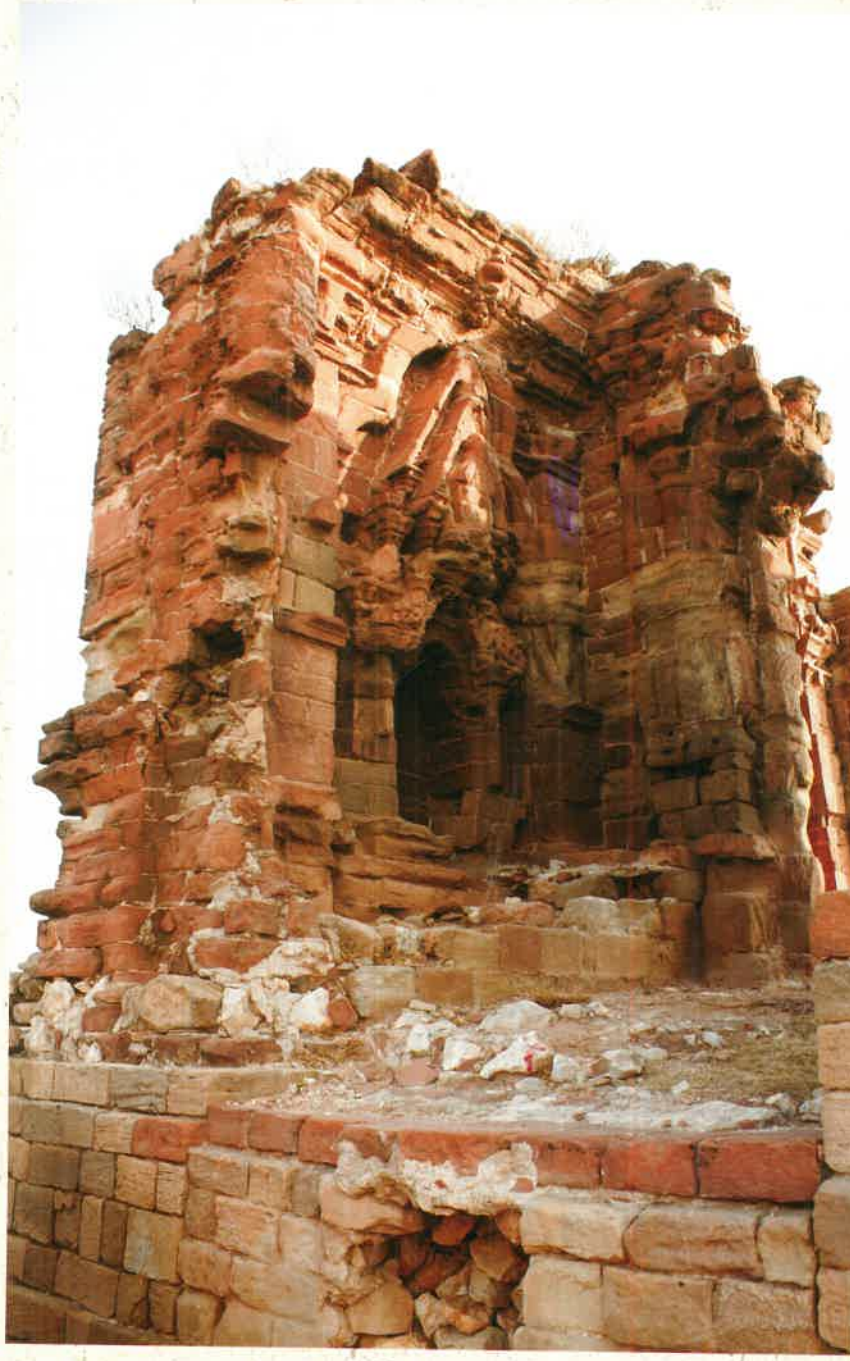
Malot Fort was built in the 10th century AD and has the synthesis of Kashmiri and Greek architecture. Malot Fort built of local red sand stones of Salt Range in located on the road leading to Malot village near Choi village. According to archives Malot was built around 980 AD. Gen Cunningham found the Malot Fort in very bad shape even in 1848.

The location of the Malot fort is about 15 kilometers westward form Katas. Here, on a hilltop is the ancient fort, which was built around 980AD. It is said that over here the last Hindu Shahi Raja Mal embraced Islam. In the days gone-by the town and fort of Malot covered an area of over 5square kilometers. Two Hindu temples, located here, are beautiful specimens of ancient Kashmir architecture.

The Malot temples, built of local red sand stones of Salt Range, are located on the road leading to Malot village near Choi village. The road is linked with main Kallar Kahar road from where it turns from Karuli Chowk towards Malot via Pakistan Cement Factory and Choi village along with coalmines. It is 12 kilometers away from Kallar Kahar in the east. The Malot was also called Namrod and Ramrod. The name is after the King of Mal Dev or Malu. The Rajput history claims its name Malot from the word Malik-Kot, as they believed that the title of Malik was given to the one who accepted annexation to the Muslim King of Delhi although in reward the Malik enjoyed the autonomous status with full sovereignty in the assigned area. The Mughal King Babur's travelogue *Tuzk-i Babri* also attests to the corollary of Malik-Kot, Mal-Kot and then Malot.

Built in the 10th century AD, Malot, one of five temple-fortress complexes dotting the Salt Range, has been described as the "prettiest" of the lot because of the synthesis of Kashmiri architecture and Greek tradition. After a millennium of minor geological changes, the hill upon which Malot stands is riven with

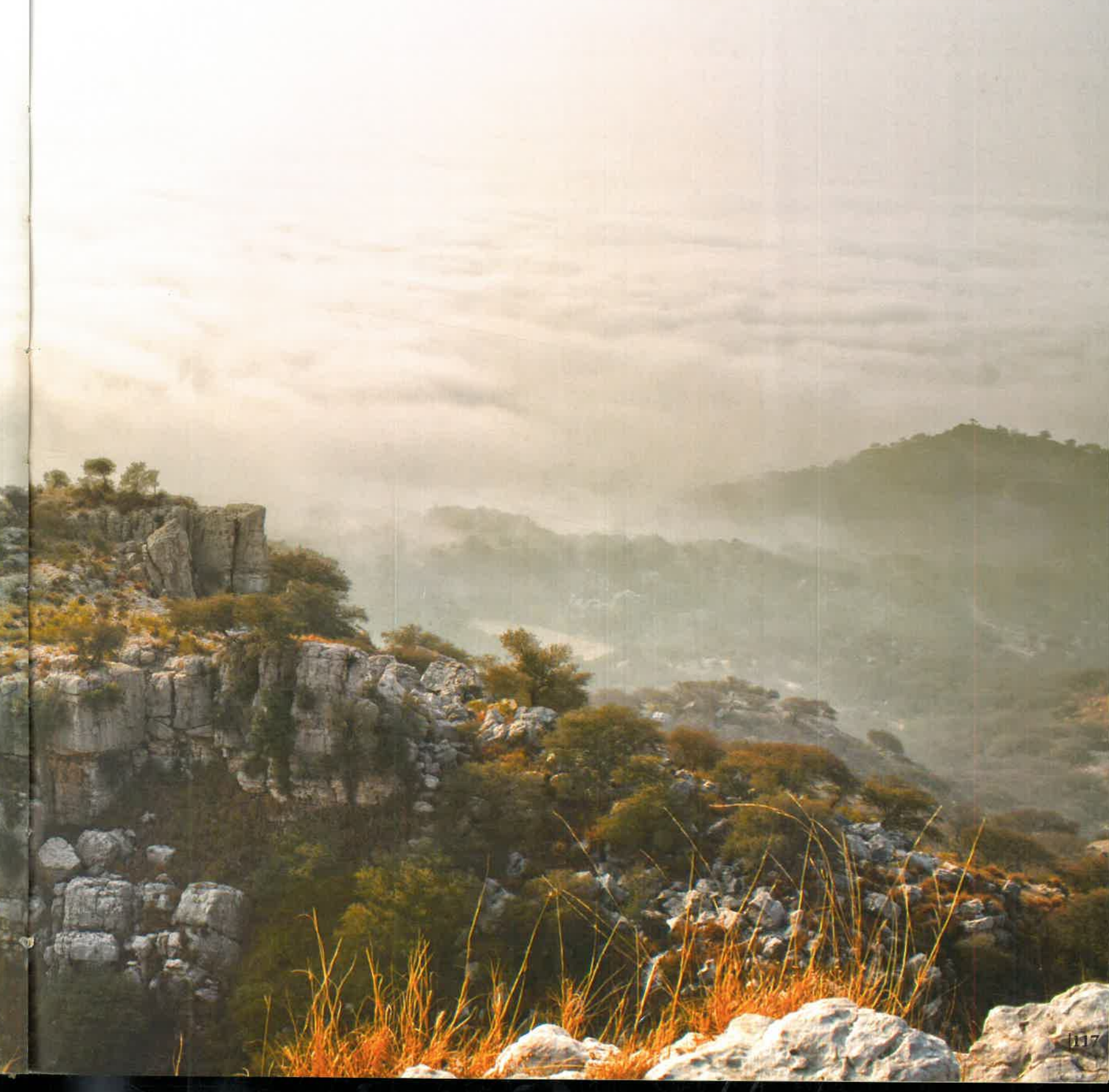




Blend of Kashmiri and Greek architecture.



View from the Malot Fort



narrow chasms. But recent coal-mining and cement factory activity near the ruins have aggravated matters. Some experts believe the only way to save and preserve Malot may be to shift it to safer ground. This method of preserving a building is not new as the reassembled building housing Karachi's Indus Valley School of Art and Architecture indicates.

If shifting Malot brick by brick is the best way to preserve it, the site most suited for its reassembly is perhaps Katas, the biggest and most significant of the five temple-fortress complexes in the Salt Range. Comprising a group of seven ancient temples, Katas has been the focus of India-Pakistan cooperation in recent years as archaeological experts from both countries worked together to renovate and conserve the site.

The road going towards Malot is in a good shape. Thanks to cement manufacturing factory that at least turned a rundown road into a well



Once the enterance to Malot Fort.



constructed one. The factory is situated roughly 3km before the Malot village, but once the factory is crossed, one has to bear the jumpy and rundown patch of the road, which leads to the Malot village.

As one enters the village, the first site to catch the eyes is a pond, having a banyan tree on its right bank. The pond and the banyan tree testify that this village was once inhibited by Hindus. The rock-strewn Malot village is a walled hamlet. Life in this sleepy village remains quiet and calm. Exiting from the other corner of the village, by moving upside, one is greeted by the ruins of the Malot Fort.

It was the rebellious Janjua king, Raja Ajmal Dev Janjua, the son of Raja Dhrupet Dev, who first converted to Islam. After his conversion, he followed the Islamic code of names and renamed himself as Raja Mal Khan. Securing

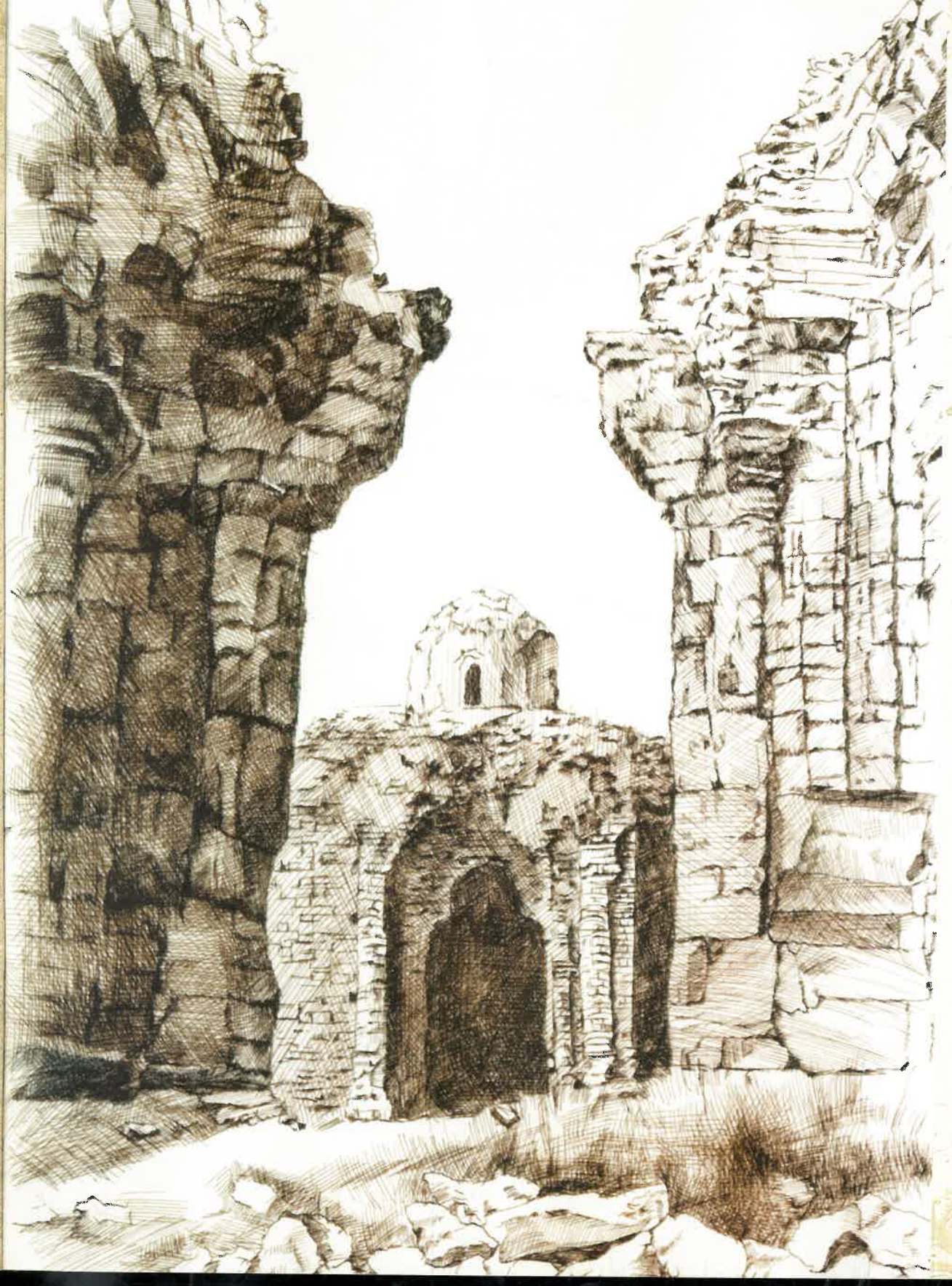
his own empire, he conquered the Koh-i Jodh, a mountain in the Salt Range, in 12th century and made Rajgarh his capital. This Rajgarh was renamed as Malot.

The historians present varying accounts of Raja Mal Khan's conversion. Some say that it was his love for Islamic teaching and the saints that drove him to the net of Islam, while others say that it was an attempt to save himself and his emirate from the rage of Afghan invader, Shahab al-Din Ghauri. Every foreign invader at that time, from Alexander the Great to the Mughal king Babur, used to pass through the Salt Range, whenever they were instigated by the lust to capture the throne of Delhi.

Thus, it was the Janjua kings who had to tackle the foreign adventurers, first. According to the historians, being a new convert, Raja Mal Khan was spared by the mighty army of Ghauri. For the time being, Raja Mal rested in ease, but a more violent and adventurous passion emanated from this temporary ease as he re-conquered the Salt Range and regained the glory, which his ancestors lost to the Turk invader, Sultan Mahmud Ghaznavi, two centuries ago.

Stocked with fresh passion of triumph, he advanced towards Multan, along with his Gakhar allies, and defeated Multan's governor appointed by Ghauri. He, then, moved to Lahore, successfully captured it and also blocked the strategic road between Punjab and Ghazni. After the death of Raja Mal, his siblings kept on their rebellion against the rulers of Delhi, until the Janjuas were defeated by Ranjit Singh. The Malot Fort remained the centre of power of the Janjua Empire till the early years of the 19th century.

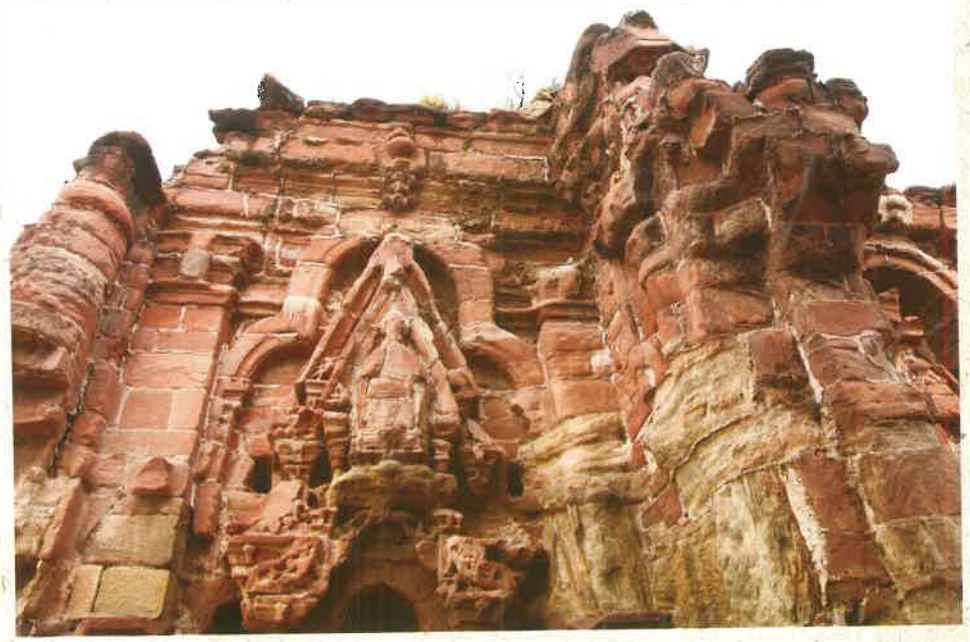
The fort was built during the 10th century. The remains of the fort show that, while constructing the fort with local red stone, the architects of that time were on their best in mingling the Kashmiri and Greek style of architecture together.

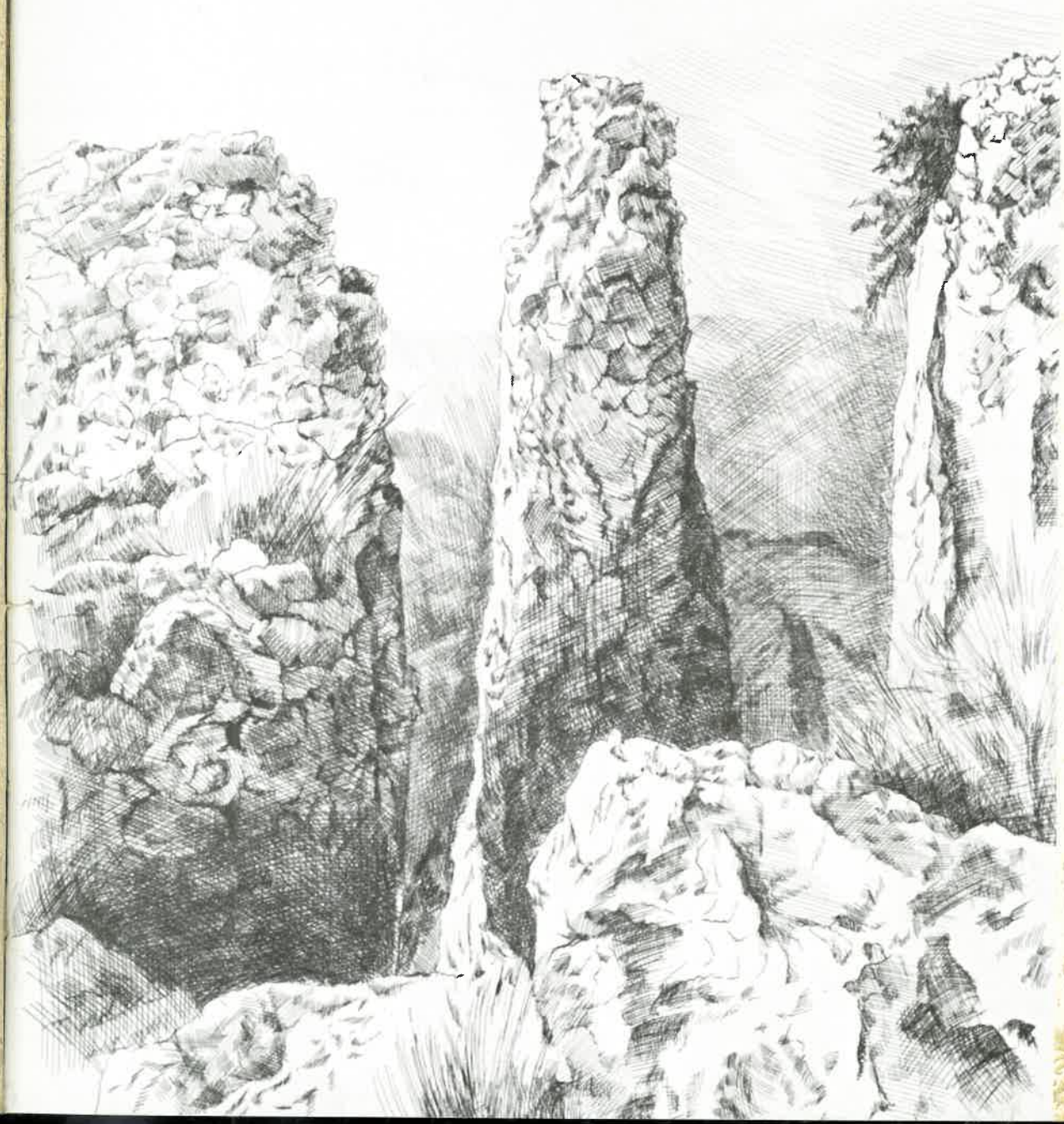


Pen & Ink by Nazir Ahmed (TI), Malot Fort.

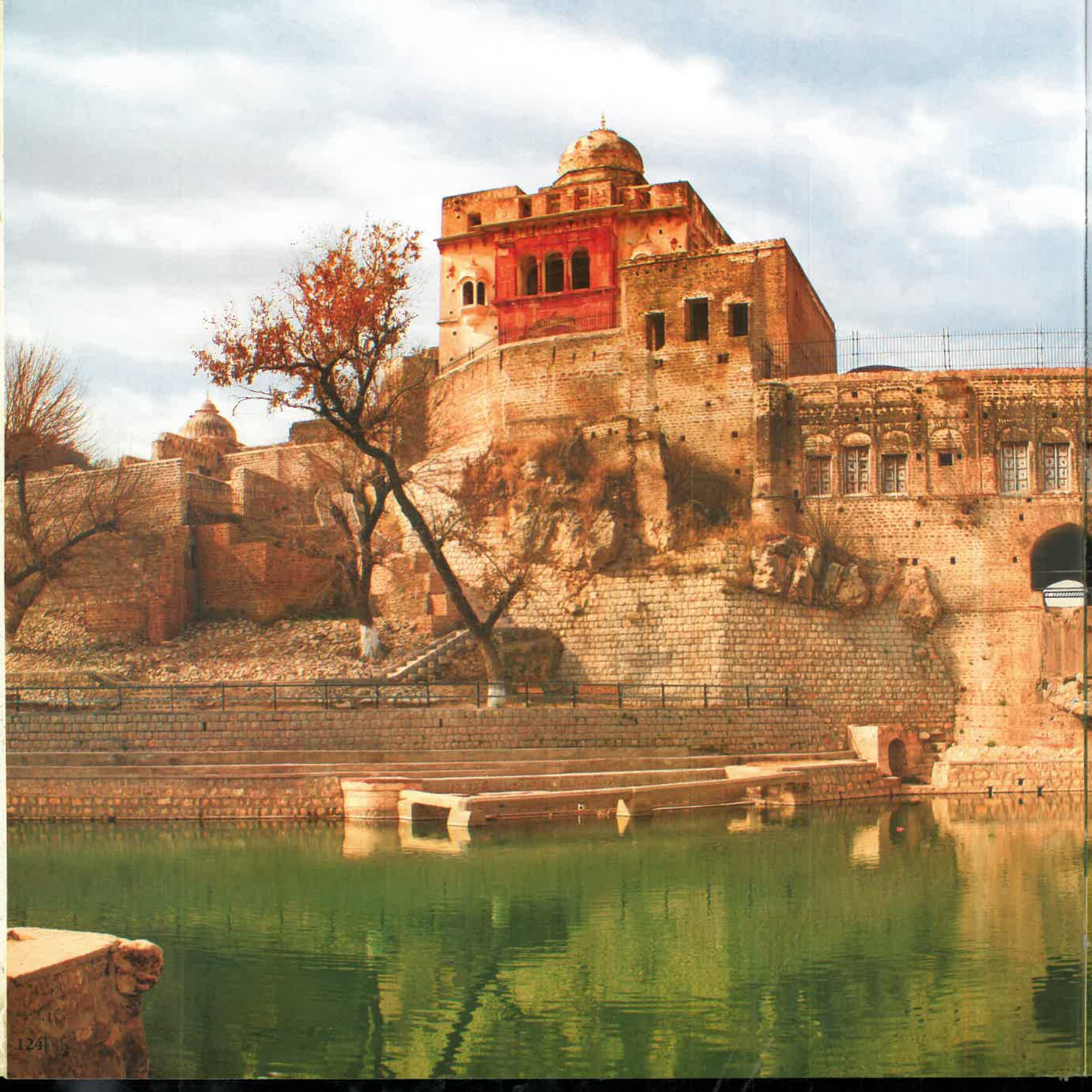
As the ravages of time kept deteriorating the fort, it received the worst blow, few years ago, when the hill on which the fort is located became a victim of coal mining. The mining, however, was banned by the Lahore High Court, but the Punjab archaeology department is yet to preserve the remains of the fort.

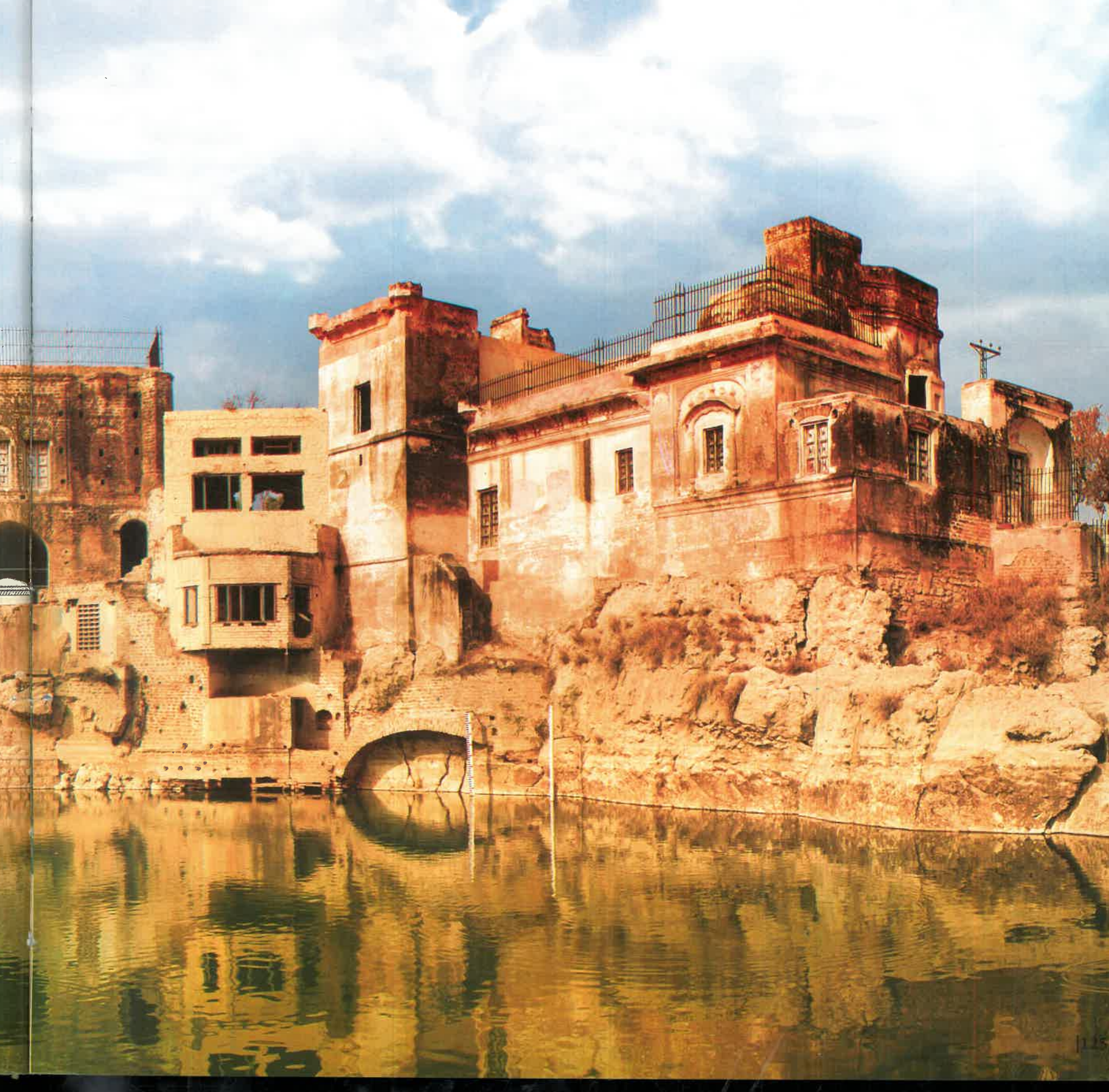
An idea was floated, some years ago, that the fort could be preserved by shifting it to a safer place, and that place was supposed to be the Katas Raj Temples complex, but unfortunately that idea has not been realised, yet.





Pen & Ink by Nazir Ahmed (TI), Malot Fort.





Katas Raj

Katas Raj, a medieval town sacred to the Hindus, lies about 5 kilometers west of Choa Saidan Shah on the Choa-Kallar Kahar road. Its importance is derived from the fact that it contains over a 100 temples built over a period of more than a 1000 years by its Hindu Rajas. Some of these temples are dilapidated but a large number of them have been well maintained. Hindu pilgrims from all over Pakistan and India frequently visit this town to worship. Katas Raj, at its peak time was the well renowned University.

Katas Raj Mandir is a Hindu temple complex situated in Katas village near Choa Saidanshah in the Chakwal district of Punjab in Pakistan. Dedicated to Shiva, the temple has, according to Hindu legend, existed since the days of *Mahābhārata* and the Pandava brothers spent a substantial part of their exile at the site and later Krishna himself laid the foundation of this temple and established his hand made Shivling in it.

In 2012, the temple pond was drying up due to heavy use of ground water for industrial purposes.

The Katas Raj mandirs are located 40 kilometres from Chakwal District. It takes a little effort to reach Katas Raj by road - one has to go off the M2 motorway - (Islamabad- Lahore) at the Kallar Kahar interchange, Then follow the road to Choa Saidan Shah for 24 km and after passing the cement factory the road passes





The sacred lake of the Katas Raj.



through the temple complex, with the major temple complex and the pond on the right. A very historic village is also located near by known a Dulmial.

The smaller temples, built in pairs around the larger central temple, were built around 900 years or so ago, although the earliest of them dates back to the latter half of the 6th century AD.

The temple complex was abandoned by Hindus when they migrated to East Punjab in 1947 and no one stayed back. The relationship of Hindus with local Muslim population was very good. Local Muslims even accompanied them to next town Choa Saiden Shah from where the Katas Hindu population proceeded further to India. It has always been the site of holy pilgrimage for people of Hindu faith. It is believed that Shiva lived the years of his marital life with Sati here, after Sati's death grief took over him and from his tears a pond was formed. The pilgrims bathe in the sacred pool and seek forgiveness as Hindu belief holds that bathing in the pond (especially on certain occasions) leads to the forgiveness of sins and helps attain salvation. Even nowadays, worshippers of all Hindu faiths perform pilgrimage to the mandir. Until recently, it was believed that the pond had unlimited depth.

The Katas site houses the Satgraha, a group of seven ancient temples, remains of a Buddhist stupa, a few medieval temples, havelis and some recently constructed temples, scattered around a pond considered holy by Hindus. The temples at Katas are mostly constructed on square platforms. The elevation of the sub shrines seems to form a series of cornices with small rows of pillars, crowned by a ribbed dome.

The Ramachandra Mandir is situated to the east of the Hari Singh Haveli and is closed from all sides except for an entrance on the east. The double-storeyed structure has eight rooms of various dimensions on the ground floor and a



Sacred lake and other temples.



Different views of the sacred lake and other temples.



Pen & Ink by Nazir Ahmed (TI),
Katas Raj Temples.









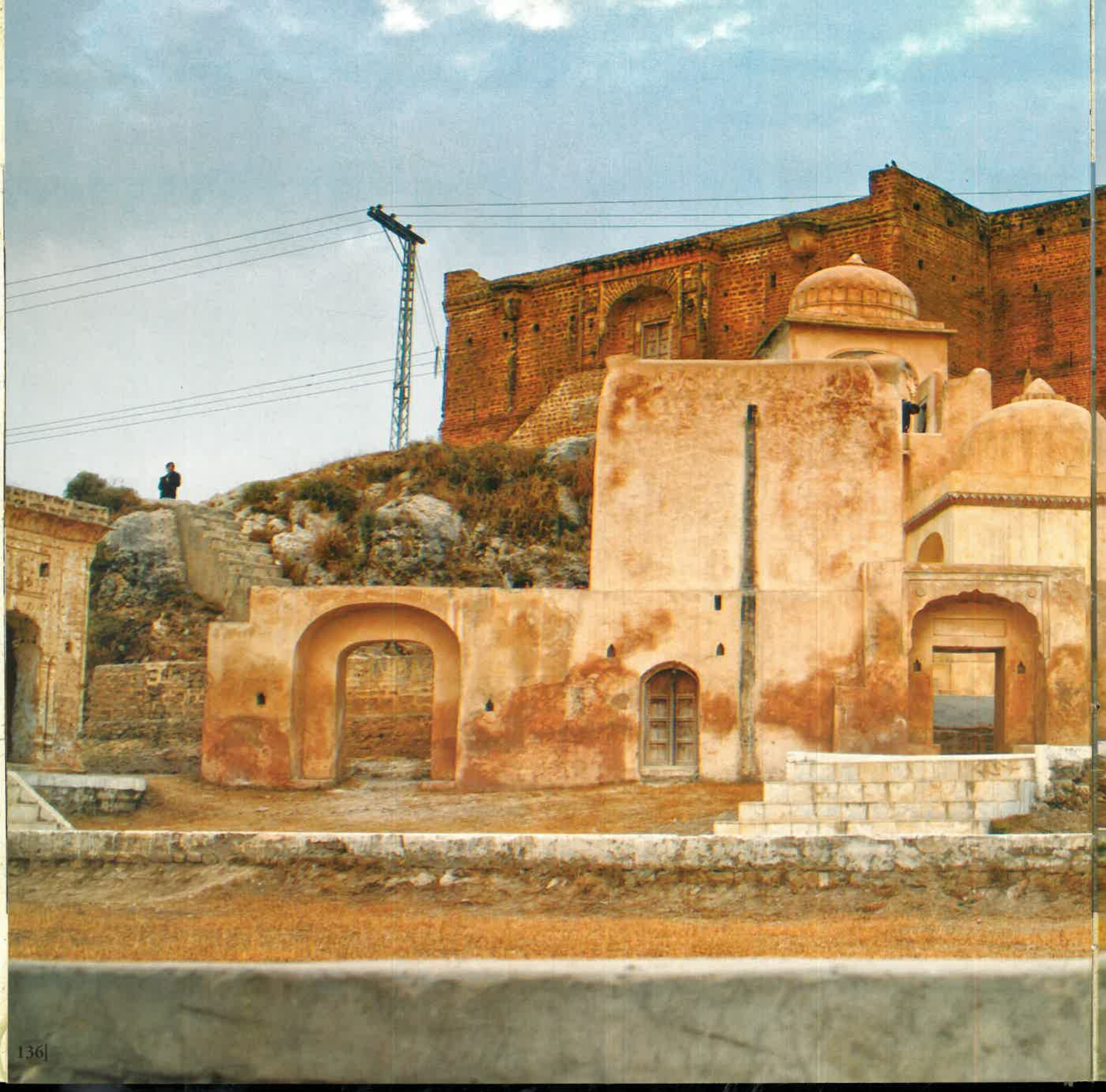
Recently restored monuments.

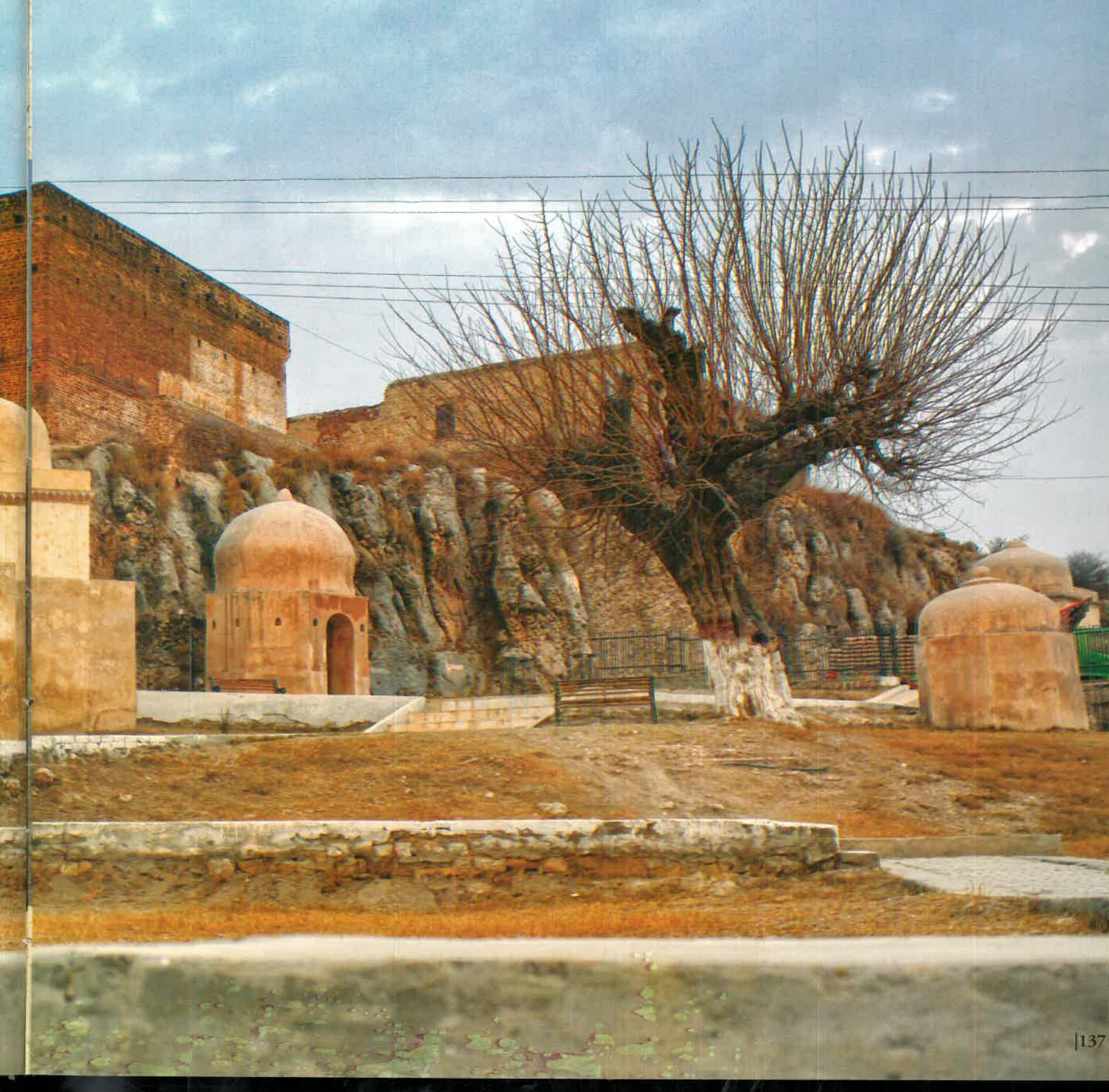










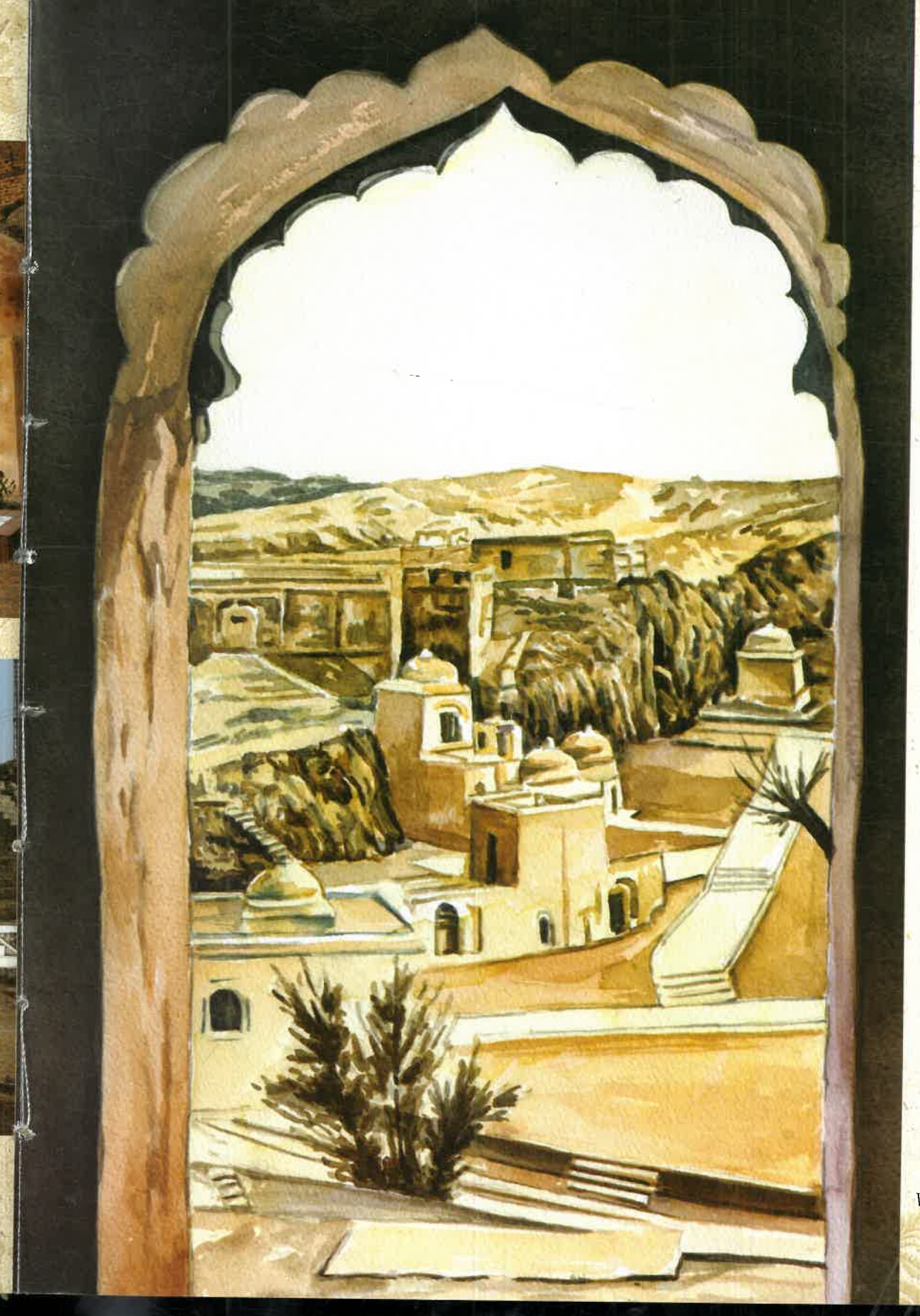




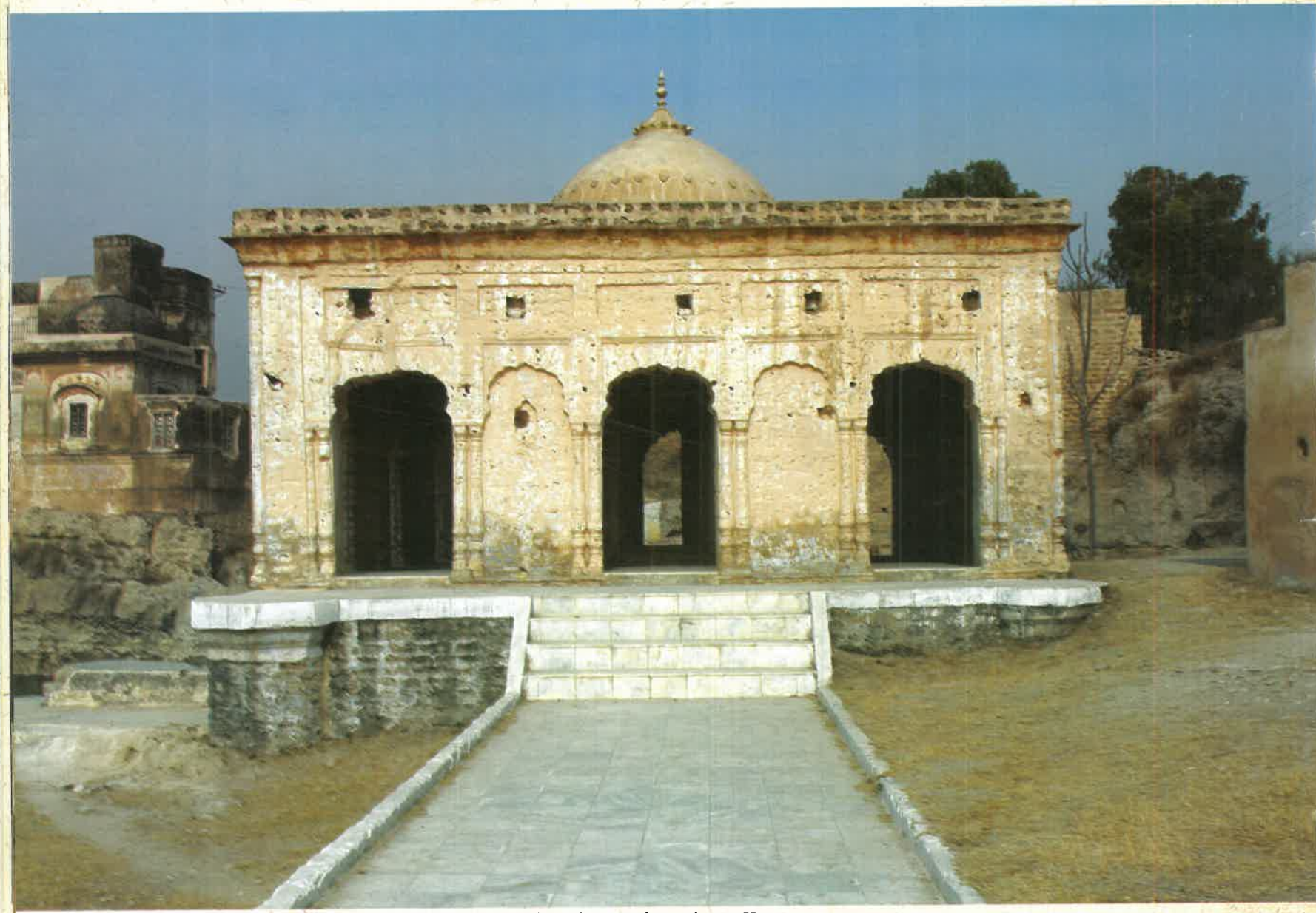




Recently restored monuments.



Watercolour by Nazir Ahmed (TI)



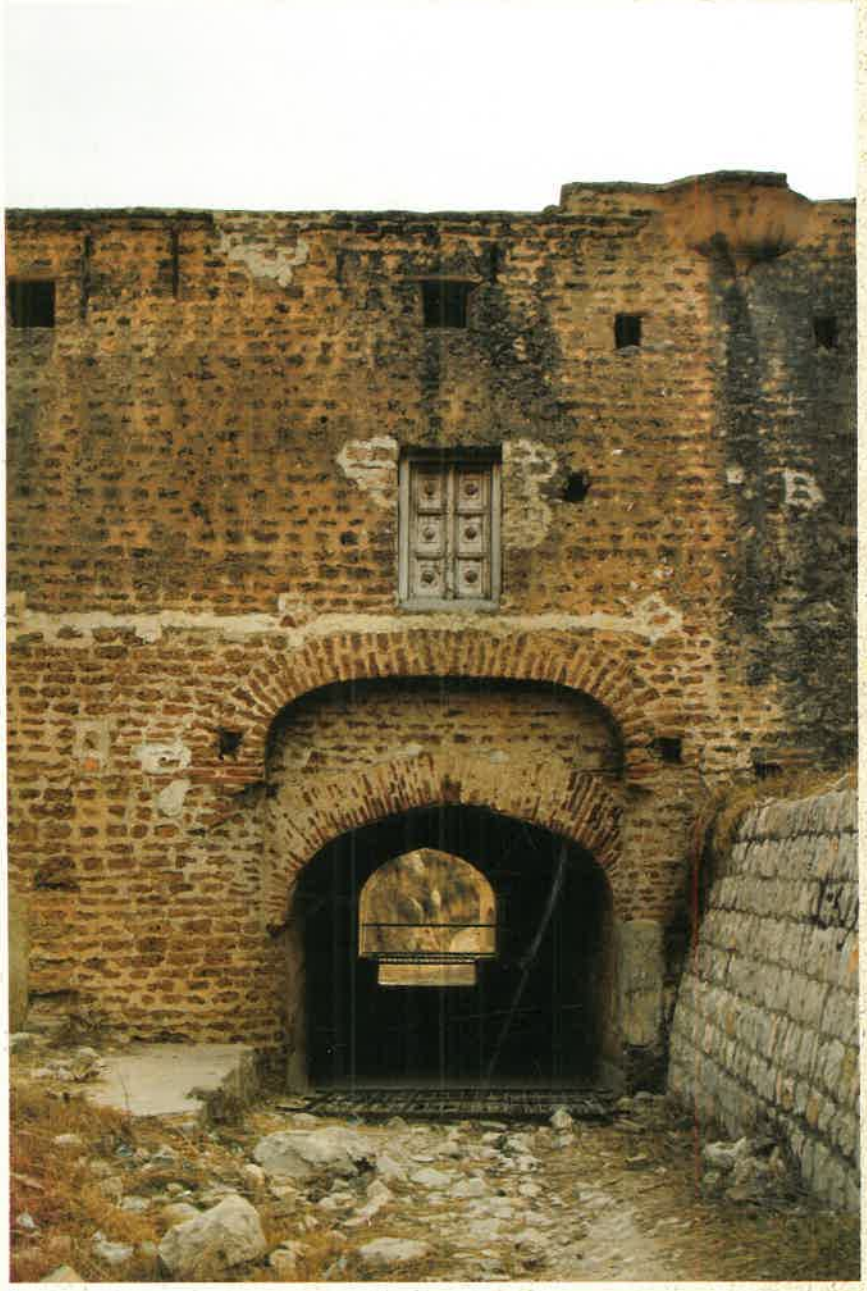
Recently restored Baradari at Katas.



Ramachandare Mandir and Haveli of Hari Singh Nalwa at Katas.



A carved door of the Hari Singh Nalwa's Haveli.



Rain water disposal unit through Bairagi house.



Rain water disposal unit.





Sacred pond with Bairagi house.





Two views of the Katas Raj monuments.

staircase at the south leading to the first floor. The *mandir* has two *jharokas* (balconies) that have been severely damaged.

The Hanuman Mandir is on the western extreme of a high rectangular enclosure with entrances on the south and the north. The temple's ceiling is undecorated, and lime-plastered.

The Shiva temple is also built on a square platform. Its entrance is a recessed round arch with faint cusps and a rectangular opening to the north.

The Katas Raj temple complex is believed to date back to the Mahabharata era. Many legends are associated with the temples. The five Pandava brothers, heroes of the Sanskrit epic the *Mahabharata*, stayed here for four of the 13 years they spent in exile. The lake in the complex is believed to be filled with Shiva's tears thus have magical powers and is supposed to be where Yudhisthira defeated the Yaksha with his wisdom, bringing his brothers back to life.

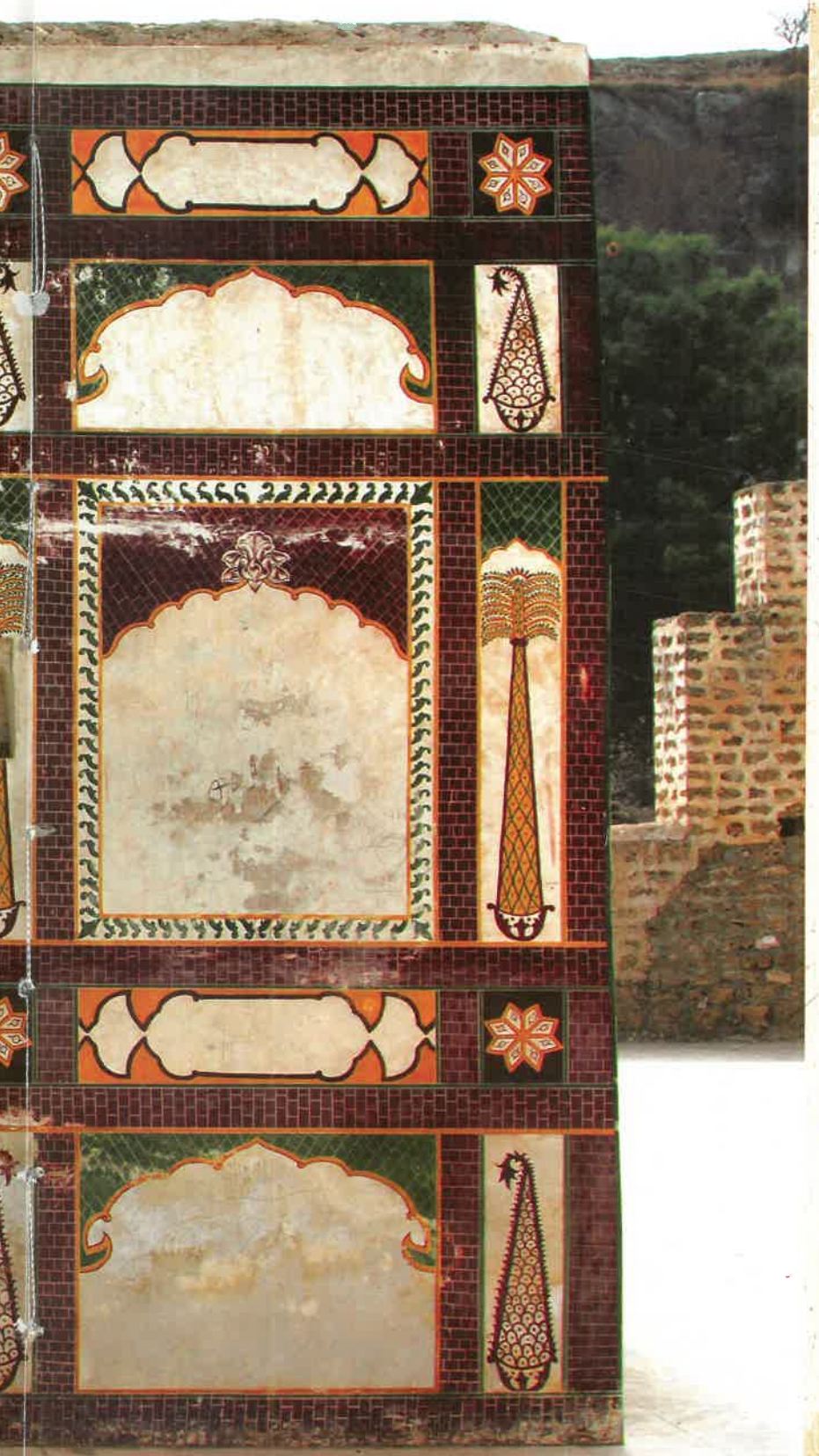
Another legend involves the death of Shiva's wife Sati; the story goes that when she died he cried so much and for so long that his tears created two holy ponds - one at Pushkara in Ajmer (India) and the other at Ketaksha (Pakistan), which literally means "raining eyes" in Sanskrit. It is from this name that the word Katas is derived. Another version of the legend mentions the two pools at Katas Raj and Nainital.

Yet another version of the Shiva legend involves the death of Shiva's horse Katas instead of that of Sati his consort. Some legends also state that very first Shiva Ling (Sihv-Ling) was in Katas. Some old manuscripts also consider Katas as the *janam bhoomi* (birthplace) of Hindu incarnation Rama, as well as that of Ayodhya; but this has become quite controversial.



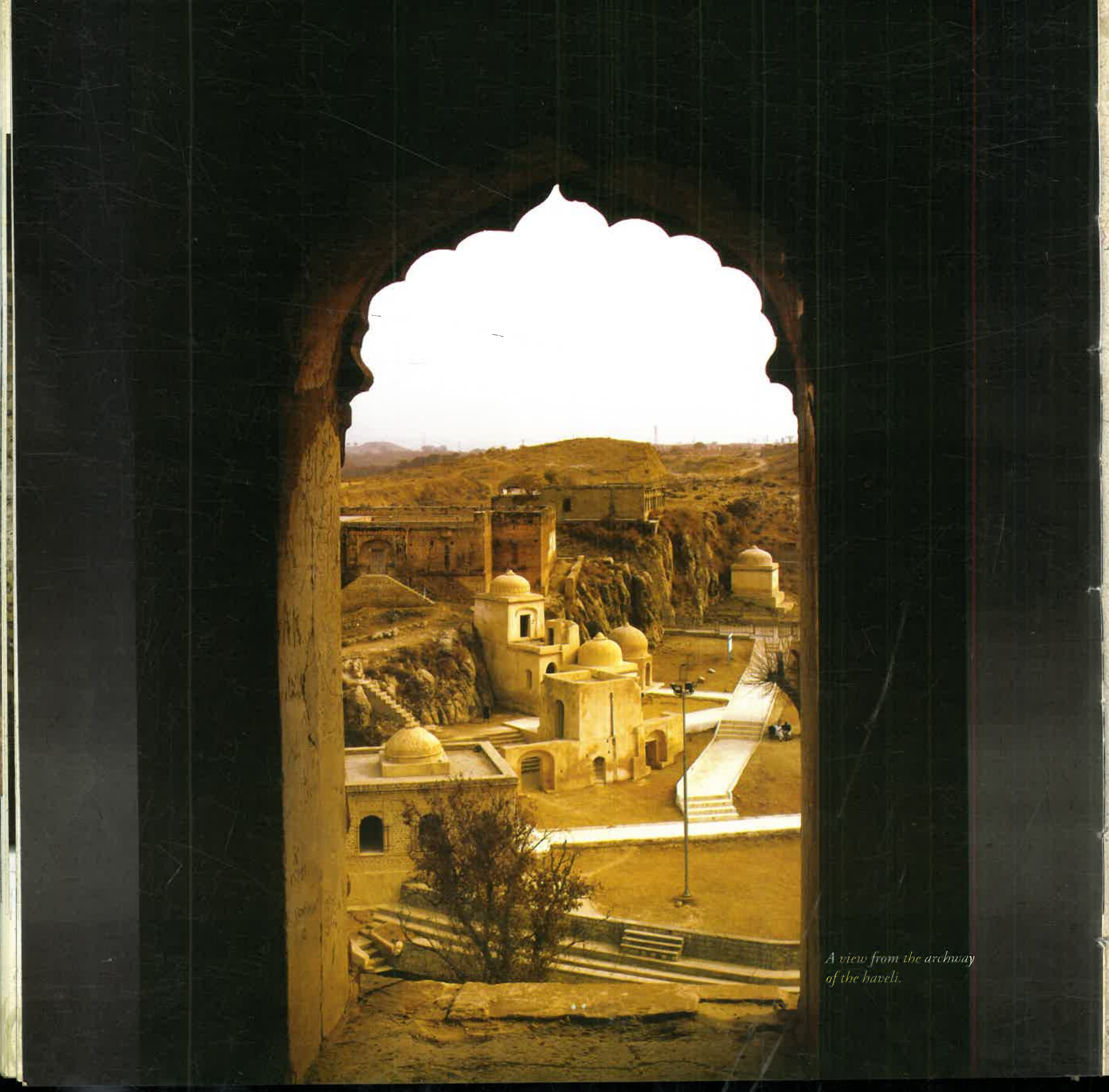
An evening at Katas Raj.



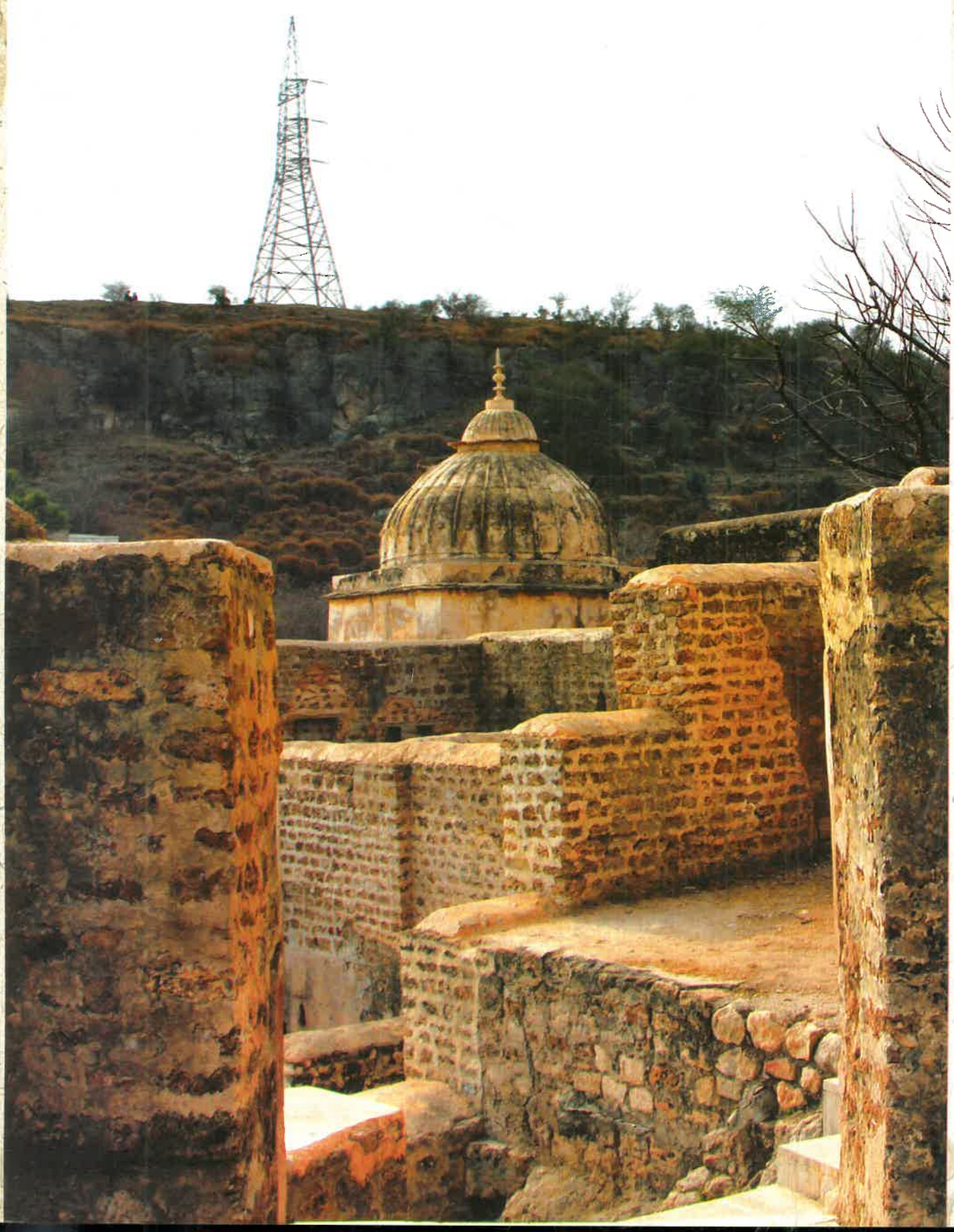




Mural decoration.



A view from the archway of the haveli.



A seetion of the Katas Raj monuments.



A panoramic view of the Katas Raj and its environs.



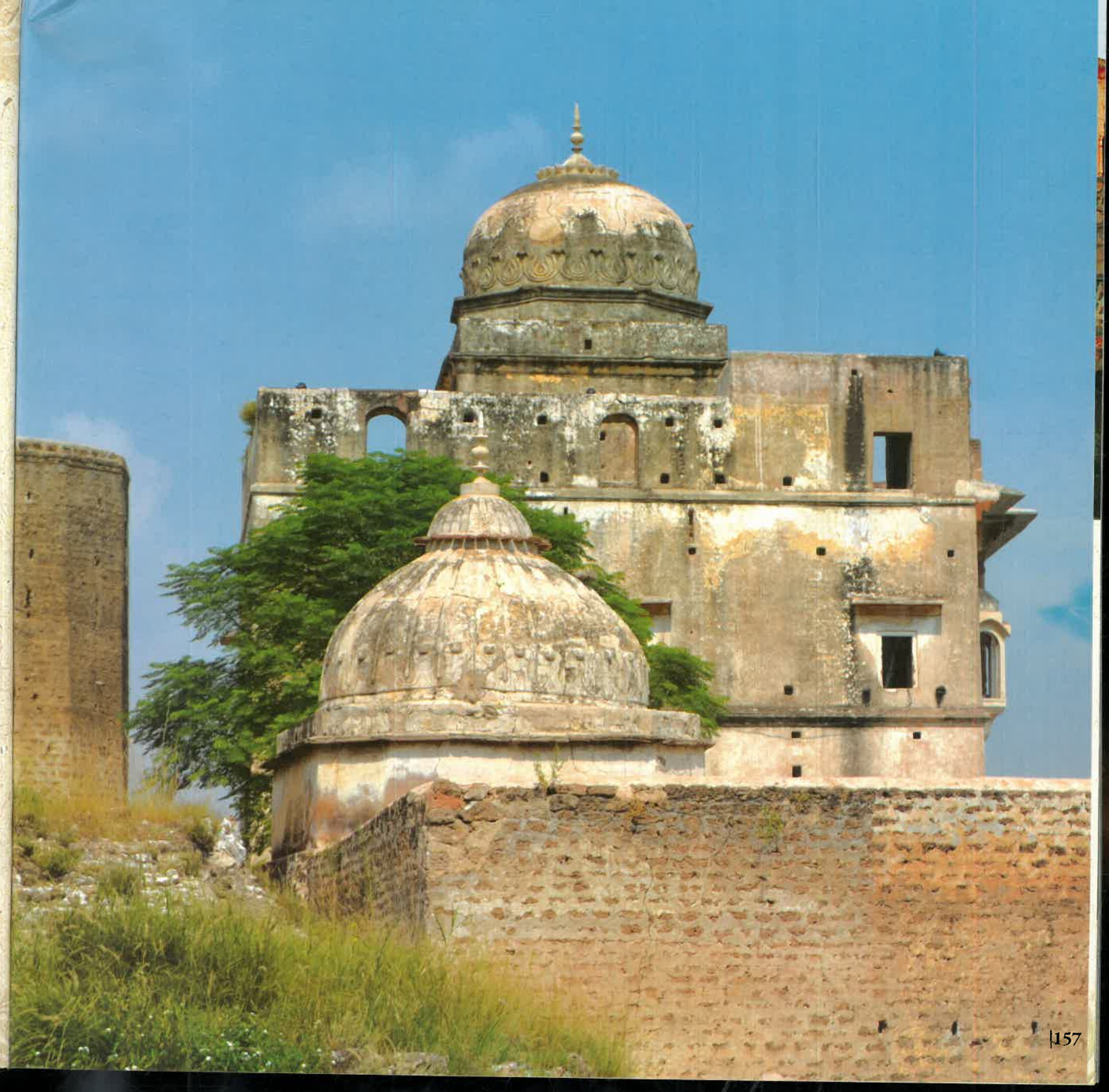
Prehistoric tools and weapons such as axes and knives made of granite, and artifacts like terracotta bangles and pottery have been unearthed at the Katas Raj site. The latter have been found to be similar to those excavated in Harappa, but have not been dated for want of expert opinion. The fascinating Salt Range has a vast archaeological treasure still hidden underground. The Salt Range has also been yielding prehistoric finds. While some local experts place the fossils discovered in the period between 6000 and 7000 BC, the fact remains that they have not yet been examined by trained palaeontologists of international standing. A large number of bones of the limbs and vertebrae of giant animals resembling the extinct mammoth and dinosaur have been found at some sites. "An entire range of low mountains in the area appears to be fossilized, revealing to the naked eye layer upon layer of a variety of plants and soils," says one writer.

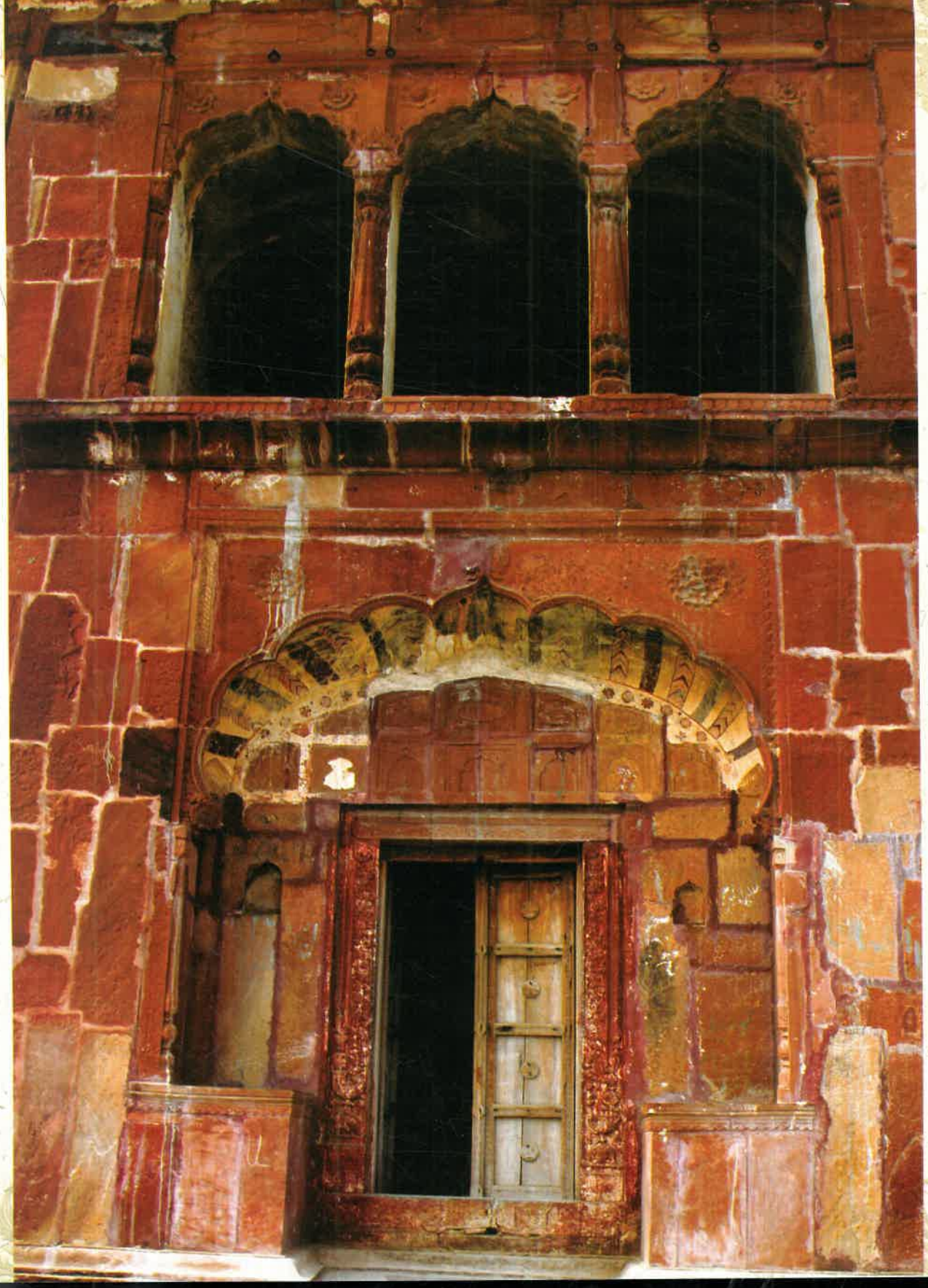
For decades the temple complex was in bad state. The holy pond was littered with garbage, while the murals inside the temples disappeared due to the ravages of time and the neglect of the authorities.

Hari Singh Haveli, Katas

The old Hindu temple complex at Katas, in Chakwal district of Punjab, may probably date back to at least the 10th c AD/CE. Paras Nath Jogi breathed his last here. The Founder of Sikhism Guru Nanak Ji also visited Katas and had set his foot here. This place thus also came to be known as 'Nanaknawas'. It was the abode of contemplation for groups of mystics, ascetics and *Jogis* etc. Al-Beruni studied and learnt Sanskrit at Katas, and eventually wrote his renowned "Kitab-ul-Hind". Even today groups of Hindu pilgrims come from India to visit it regularly to worship.

A multi-storied Haveli near the haveli of Hari Singh Nalwa.

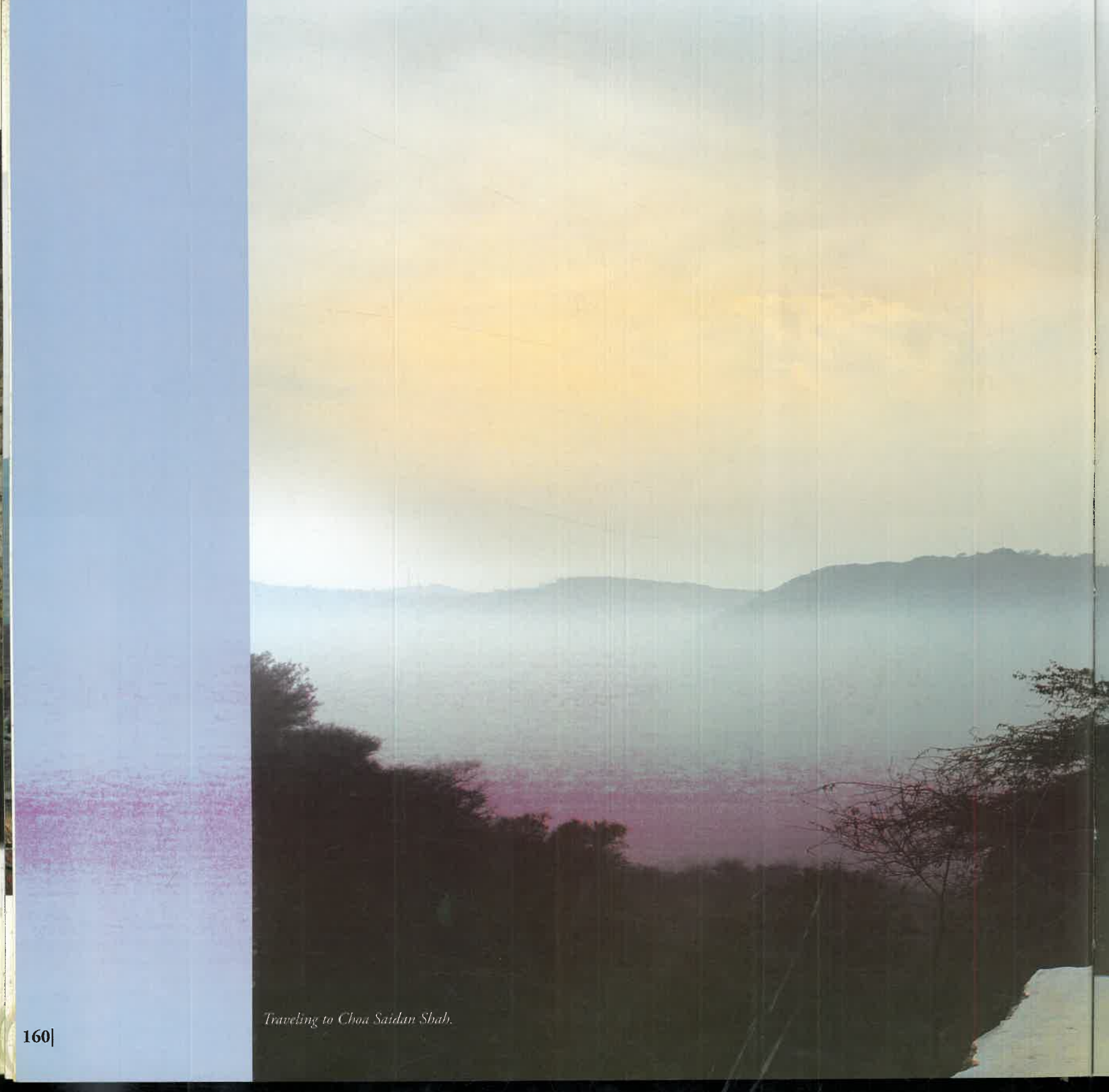




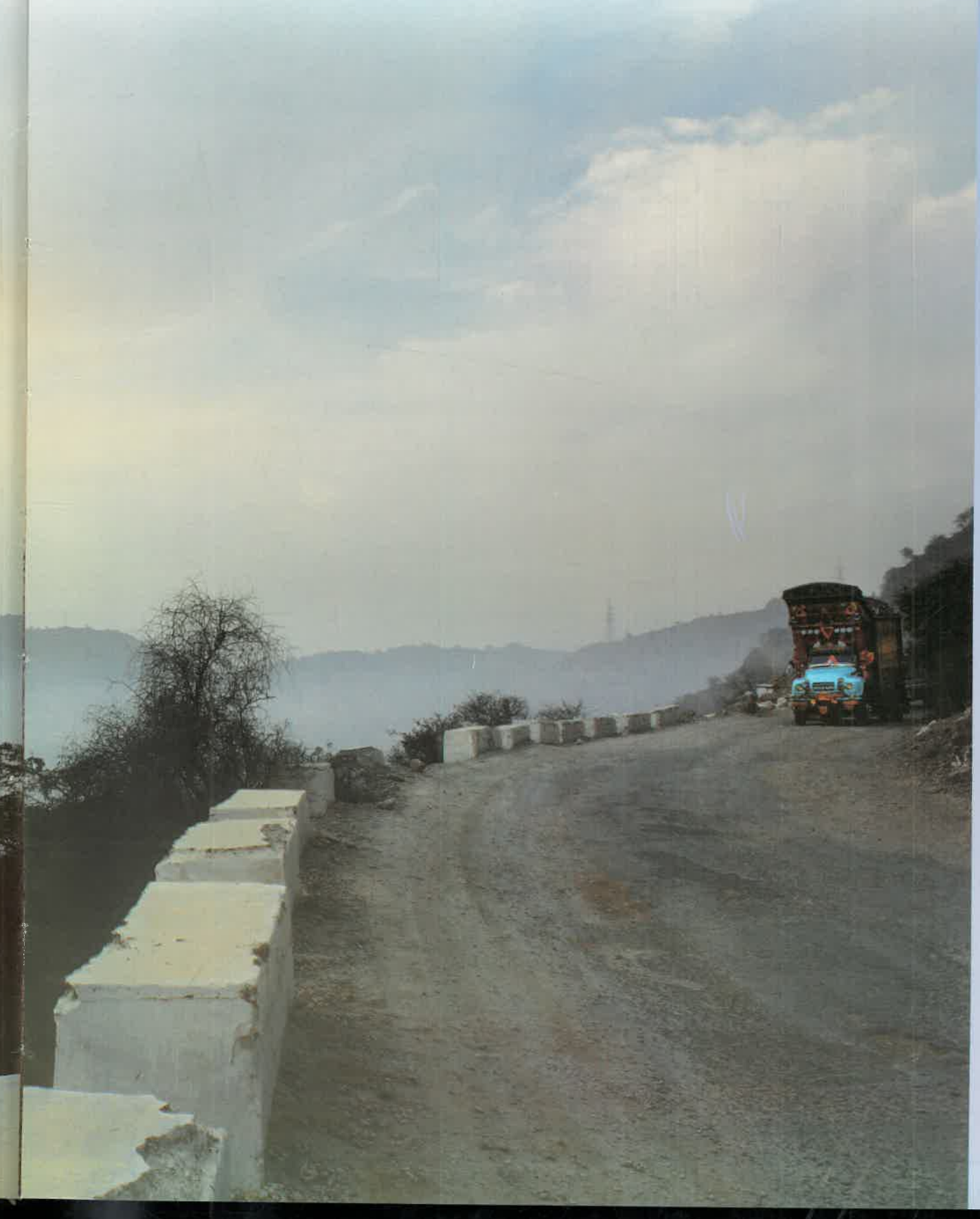
Façade of the main Haveli.



At Katas, is also a small fortified mansion or traditional 'haveli' which goes by the name of '*Hari Singh Nalwa di Haveli*' (the Haveli/Mansion of Hari Singh Nalwa). This Hari Singh was a famous Sikh general and administrator who served as governor in Kashmir and Hazara areas during Maharaja Ranjit Singh's time, and one of the bulwarks of the Sikh regime in Punjab. He died at Jamrud, in the Pashtun tribal areas, and his death was a major setback or blow to Maharaja Ranjit Singh and Sikh power generally. According to local information, this 'haveli' at Katas, named after Hari Singh, was probably made by this able commander sometime in the 19th century, some 10-12 years prior to his death. He also used to come and visit this holy site and stay here and it is presumed he built it for his own use as well as a sort of garrison to protect this holy site. Not much is known about this place now, local people don't seem to have much knowledge, and the government is equally clueless and disinterested.



Traveling to Choa Saidan Shah.



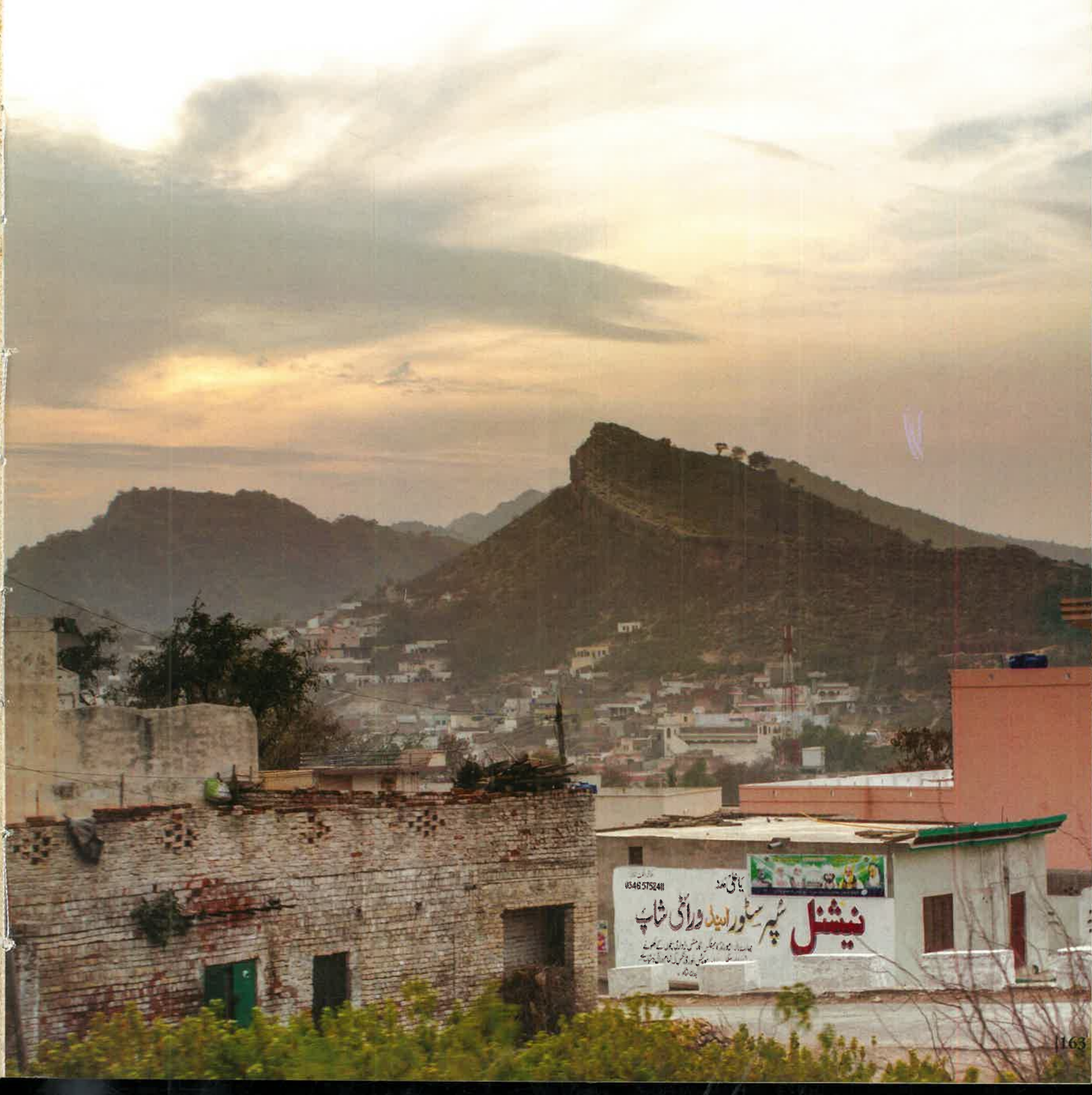
Choa Saidan Shah

Choa Saidan Shah is a small town and Union Council of Chakwal District in the Punjab Province of Pakistan. It is the capital and one of the seven Union Councils of Choa Saidan Shah Tehsil.

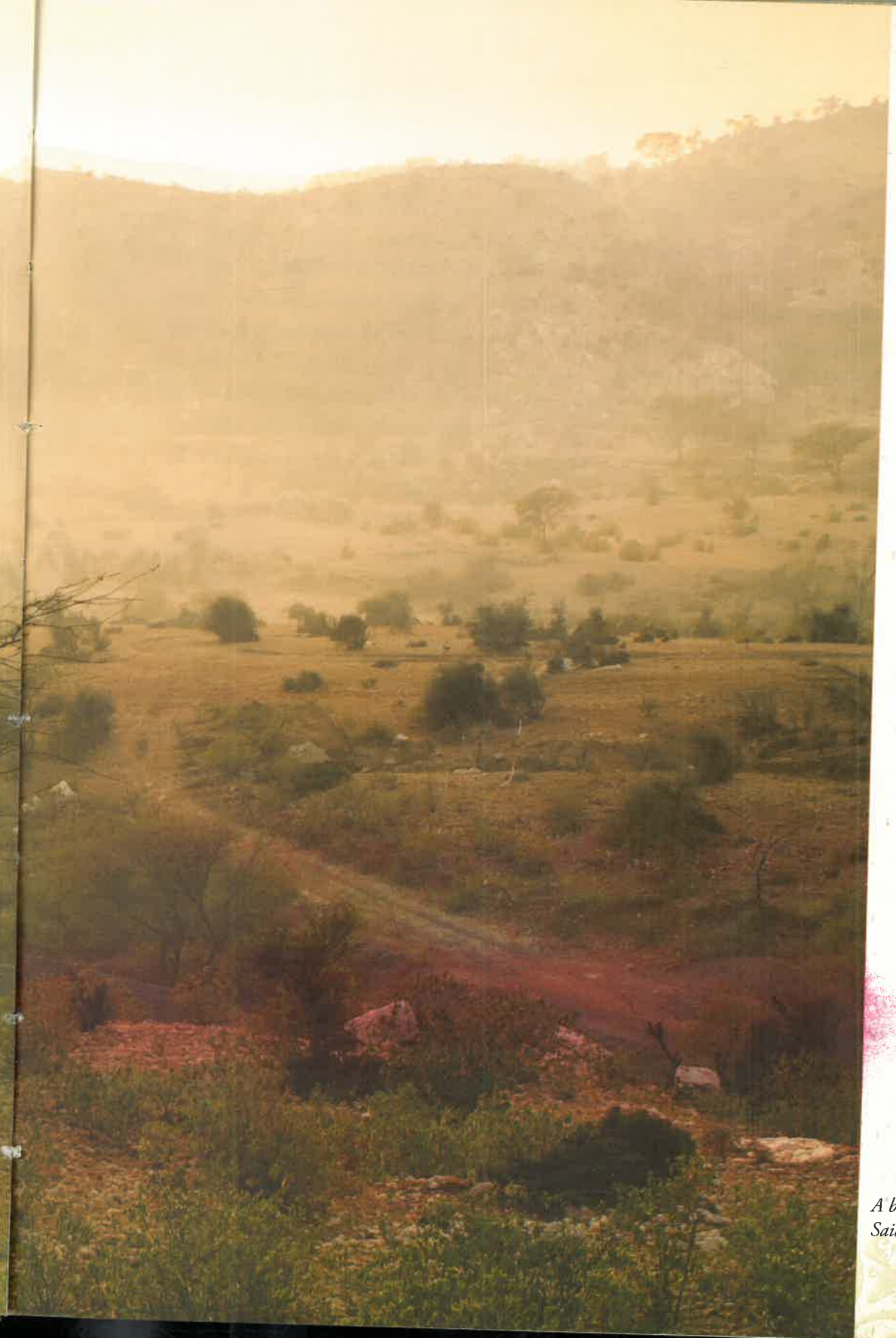
Choa Saidan Shah is located in the south of Chakwal about 35 kilometres (22 mi) from the town centre on the Chakwal-Khewra road, in the east of Kallar Kahar, about 27 kilometres (17 mi) from the M2 motorway, about 10 kilometres (6 mi) north of Khewra and about 6 kilometres (4 mi) from Katas. The town is placed in a bowl shaped valley, surrounded by hills. It is surrounded by trees and orchards, and is famous for its roses and perfumes.

This town is named after the saint Saidan Shah Shirazi. The legend goes that the area was a desert until the holy man arrived, when he struck the ground with his staff and sweet water sprang up. The saint's shrine is set back from the main bazaar in a courtyard, and the annual urs is held in April.

Choa Saidan Shah is a beautiful valley of Chakwal; this town is surrounded with hills. The Rose Water is famous of this area. The area is mountainous. The major tribes are: Janjua Rajput, Mirza, Arrian and other helping hands families. The people are mostly serving the Pak Army. They are brave peoples by nature. The famous villages of Janjua's are Ghar Makhiala, Saloi, Dandot, Mohra Rajgan, Ratoocha, Khajula and Dalwal etc.


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A beautiful landscape on way towards Choa Saidan Shah.

Hazrat Pir Saidan Shah Sabri

Hazrat Pir Saidan Shah Sabri (R.A) was born on 25th November, 1908. Before his birth his mother Hazrat Mai Fatima Bibi saw Hazrat Saidan Sherazi Choa Saidan Shah (R.A) and Hazrat Syed Mardan Ali Shah (R.A) in dream. Both the saints apprised the pleasant news of arrival of a great, pious and complete saint. His mother was also a patient, pious women and continuous by worshiped the Holy God. She recited the Holy Quran constantly. Hazrat Pir Budey Shah was one of her uncle, who was also a very pious saint. He predicted for her, that after your marriage you will have a son (Pir Saidan Shah R.A.) who will be a saint, very pious and high minded genius. He will illuminate the Islam in the world and many people will get guidance from him.

The mother suggested the name "Saidan" and said that fairs of Saidan Shah will be celebrated every day in whole year and this is a reality. When the grandfather of Pir Saidan Shah (Pir Mohammad Bukhsh) fell ill, he called upon the mother of Pir Saidan Shah and predicted for Pir Saidan Shah (R.A) that he will be a great saint, Spiritual light for the people and a genius. He further ordered sons that he should be buried at the same place where his spiritual guide (Pir Mardan Ali Shah) arrived and remained stayed for some time (this is the same place where the court of Kalas Sharif is situated). Then he offered Kalma -i-Tayyiba and closed his eyes.

Hazrat Pir Saidan Shah Sabri (R.A) first uttered word "Allah". He grew up at Tiba Sharif near Haria Railway Station. He got his early education from Haria while Religious and *Fiqa* education from Ghulam Murtaza Sahib of Miani. He got education of *Tib* (medicines) from Mian Sultan Mehmood of Kotli Gul Mohammad and spiritual education was given to him as well. He read the whole Quran in his childhood and presented in the court of Pir Mardan Ali Shah (*Rehamtullah Aliah*), when he visited the shrine along with his mother. He constructed the shrine of Pir Mardan Ali Shah (R.A) first in 1930 (AD) and

second time in 1964 (AD). He also built a Mosque and *Langar Khana* (Food Place) there.

Hazrat Pir Abdullah Shah (R.A) was also a saint. When he was near to die, he called especially Pir Saidan Shah Sabri (R.A) and embraced him and prayed that he would spread the light among the people and darkness will be eliminate.

In his childhood, he met with Sain Karam Elahi (Kanwan Wali Sarkar), Pir Mehr Ali Shah (Golra Sharif), Hazrat Mohammad Umer (Beerbal Sharif) and inspired them very much. Hazrat Mian Ghulam Nabi Sahib of Adhi was a saint when he saw Pir Saidan Shah, said that he would be the pride of saints. After completion his education of medicine he permanently resided in Kalas Sharif and started the spiritual and physical treatment of the people. A lot of people came to see him and to get treatment from him. He married twice one in his own family in the home of Pir Fazal Elahi Shah and second in the family of Pir Jalal-ud-Din Qureshi-al-Hashmi who was a resident of Ahir Fateh Shah, Sahiwal. He had four sons and five daughters. He educated and trained them well. Pir Gulzar Hussain Shah was the elder son of him.

Although he was a saint by birth but when he was 18 he pledged of discipleship of his father Pir Mohammad Shah (R.A). He received great treasury of grace and blessings which bought by Pir Mardan Ali Shah Sabri (R.A) from Kalyar Sharif and handed over to his grandfather Hazrat Pir Bukhsh (R.A).

Hazrat Pir Saidan Shah (R.A) had a very graceful appearance and was very respectable in his youth. In his routine he use to worship whole night with full devotion and attention. At the time of *Tahajad* prayer he went to his *hujra* (prayer room) and continued the worship of God till morning. He left the *hujra* after the prayer of Ashraq. In gathering at night he often busy in recitation of Holy Prophet (Peace be upon him). He listened whole day the

problems and grievances of people with full consideration and treated them with full devotion. He was a beneficent, favourable, intelligent, generous and always pardoned. He was so kind not only to the human beings but also with birds and animals. He had great compassion for the sinners. His person was a source of miracles, noble and excellent deeds. He loved poetry very much and like the poetry of Mian Mohammad Sahib of Khari Sharif.

He started his first journey to Kalyar Sharif in 1936 and never took any thing with him. This journey was bare-footed in the month of May. He went to Rurki (India Arunachal Pardesh) along with railway line because he did not know the way and route of Kalyar Sharif. He reached Kalyar Sharif in one month. There he remained in the condition of fast for 23 days. He presented these 23 fasts in the honour of his Pir (Syed Ala-ud-Din Ali Ahmed Sabir Kalyari *Rehmatullah Aliah*) and the Lord gifted him a lot of blessings. After 23 days of fasting he was ordered to return. He reached Rurki Bridge on foot, met a man Abdul Jalil and with the order of Hazrat Sabir Pak (R.A) he pledged of discipleship of Abdul Jalil. After completion this order he returned back by rail.

He loved his Spiritual boss (Hazrat Sabir Pak Rehmatullah Aliah) whole heartedly. A number of stones stuck in his feet during his journey to Kalyar but he kept these stones in his feet in the love of his Lord. He would go to Kalyar every year to take part in annual anniversary of Hazrat Sabir Pak (R.A). He constructed a house in Kalyar Sharif and ruse to remain in Kalyar Sharif for many days on the Urs (anniversary) of Hazrat Sabir Pak (R.A).

He started his journey to Ajmer Sharif in 1943. In fact, the purpose of the journey was to pay respects in the honour of his mother then at the shrine of Pir Mardan Ali Shah (R.A), Hazrat Data Ali Hajweri Ganj Bakhsh (R.A), Baba Fareed Masood Gajn-e-Shakar (R.A), Piran-e-Kalyar Sharif, Gongoh Sharif, Khawaja Shams-ud-Din Turk Pani Patti (R.A), Hazrat Boo Ali Qalandar (R.A),

Hazrat Jalal-ud-Din Thanseri (R.A), Khawja Qutab-ud-Din Bukhtiar Aoshi Kaki (R.A), Khawaja Nizam-ud-Din Aolia (R.A) and at last he reached Ajmer Sharif. Khawaja Gharib Nawaz (R.A) gifted him lot of grace and blessings. During this journey he also went to Gurgawan (Bara Khanian Gillanian), the birth place of Hazrat Pir Mardan Ali Shah Sabri (R.A) He walked in the streets and city of Bara Khanian Gillanian with groom and love. Gulu one of his followers accompanied him in many of his spiritual journeys.

He started his last journey to Kalyar in 1946 (AD). His mother and elder son Pir Gulzar Hussain Shah (when he was a student of 4th class) especially accompanied him. In Chishti Sabri Order, the new spiritual superior (Sajada Nasheen) is elected by Hazrat Makhdum Sabir Pak (R.A). Hazrat Makhdum Sabir Pak (R.A) orders his Dewan (Successor) of Kalyar Sharif in dream then Turban of Honour (*Dastar Bandi*) should be awarded to the new spiritual superior. In 1946 the same course was repeated. The Dewan of Kalyar Sharif Shehzada Nawab Mian kept the turban of honour on the head of Pir Gulzar Hussain Shah Sabri. Then his grandmother presented him in the court of Hazrat Sabir Pak (R.A).

In December, 1955 (AD), he attended the court of Hazrat Mian Mohammad Bakhsh (R.A) and his spiritual guide (*Pir-o-Murshid*) at Khari Sharif. His son Pir Gulzar Hussain Shah (R.A) was also with him during this presentation. He started his last journey to Pak Pattan, court of Shah Anayat (R.A) and Baba Bulley Shah (R.A) on 13 April, 1973.

He was also a good poet. He wrote a lot of religious poetry (*Arfana Kalam*). His poetry is a river of love and devotion. There are many followers and lovers of Pir Saidan Shah (R.A) including Hazrat Mai Fuzlan Qureshi-al-Hashmi, Syed Said Shah, Sain Rehmat Din Sabri, Sain Mohammad Zaman Sabri, Raja Mohammad Walaet Hussain, Sain Sahib Din, Syed Barkat Ali Shah, Syed

Imdad Ali Shah, Syed Khadim Hussain Shah, Mohammad Saeed Qureshi, Syed Saeed Shah Sahib, Baba Salho Dhole Wala, and Sain Gulu.

The Silsila Chishtia Sabria: The Chishti Sabri Order

The sanctity (silsila-e-ala) started from Hazrat Ali Haider-e-Karar (*Razi Allah Tala An'ho*) and then this spiritual order continued through Khawaja Hasan Basri (R.A). This spiritual order further came to Chisht (name of a town) through successors of Khawaja Hasan Basri (R.A). Khawaja Abu Ishaq Shami Chishti (R.A) was one of the saint of this order and also head of the Chishti Order. He was also called "*Sar-e-Chishtian*". Khawaja Abu Ishaq Shami Chishti (R.A) belonged to a town "Chisht" and called Chishti because of it. His followers are also called Chishti. After many stages and through famous saints this Chishti Order reached to a great saint Khawaja Moeen-ud-Din Hasan Chishti Ajmeri (R.A) and his successors Khawaja Qutab-ud-Din Bukhtiar Kaki Aoshi (R.A) and Baba Fareed uddin Masood Ganje Shakar (R.A) of Pak Pattan Sharif .

There are many successors of Baba Fareed-ud-Din Masood Ganje Shakar (R.A) and it is impossible to count them. But the "*Qutabs*" (Religious Mendicants) of Baba Fareed Ganje Shakar (R.A) are twenty two (22). The most famous religious and spiritual *Qutabs* are *Sultan-ul-Aolia Khatum-ul-Arwah* Syed Makhdum Ala-ud-Din Ali Ahmed Sabir Kalyari (R.A) and Mehboob-e-Elahi Khawaja Nizam-ud-Din Aolia (R.A).

The Successors and followers of Khawaja Nizam-ud-Din Aulia (*Rehmatullah Aliah*) are called "Chishti Nizami". The successors and followers of Makhdum Ala-ud-Din Ali Ahmed Sabir (R.A) are called "Chishti Sabri".

The father of Hazrat Makhdum Ala uddin Ali Ahmed Sabir Kalyari (*Rehmatullah Alia*) was Hazrat Abdul Raheem Abdul Salam Shah (R.A) and the grandfather was Syed Abdul Wahab (R.A). Syed Abdul Wahab (R.A) was the son of Shaikh



Hills of Choa Saidan Shah.

Abdul Qadir Jillani Meboob-e-Subhani Hasni-o-Hussaini (R.A).

Hazrat Makhdum Sabir Pak (R.A) was the nephew, disciple (mureed), son in law and successors (Khalifa) of Hazrat Baba Fareed-ud-Din Masood Ganje Shakar (R.A). The paternal genealogy of Hazrat Baba Fareed (R.A) belongs to Hazrat Umer Farooq (R.A)

Hazrat Makhdum Sabir Pak (R.A) was born in Herat on 19th Rabi ul Awal 592 Hijri. His name "Ali Ahmed" selected in accordance with the prediction of the Holy Prophet Hazrat Muhammad (Peace be upon him), Hazrat Ali Haider-e-Karar (*Razi Allah Tahala an`ho*) and Hazrat Khizar (*Aliah Salam*). His father died after few years of his birth. Then his mother carried him to Baba Fareed (R.A) in Pak Pattan Sharif. There he pledged of discipleship on the hands of Baba Fareed (R.A). Baba Fareed (R.A) entrusted him the duty of distribution of food (Langar). He (R.A) accepted this duty happily and in between engaged himself in prayers. He (R.A.) dispensed with his duties well and also attended the discourse of Baba Freed Ganje Shakar (R.A). He (R.A.) did not take a single morsel from food (Langer), kept fasts and go to jungle and ate wild berries and leaves. He (R.A.) did his duties for 12 years. He (R.A.) prayed continuously and his abolition was never disrupted. Frequent and continuous fasting and eating leaves and wild food made him weak. When his mother came back again and saw him, she complained to his brother (Baba Fareed) of his weakness. Baba Freed (R.A.) called upon him and asked the reason, Sabir Pak (R.A.) replied "You ordered me to distribute the food and not to partake from it" Baba Fareed (R.A.) embraced him happily and remarked "He is Sabir (Patient)". From that day forth he became famous with the name of "Sabir". He spent many years of his life with Baba Fareed (R.A.) and got religious and spiritual aspiration from Baba Fareed (R.A.). Then Baba Fareed Masood Ganje Shakar (R.A.) appointed him Khalifa (Successor) and sent him to Kalyar (an Indian city situated in the province of Arunachal Pardesh). At that time the king was Ala-ud-Din Khilji. His person was

the source of many miracles. His tomb is also known as "Piran-e-Kalyar Sharif" stands at Kalyar besides the Ganges River and 7 Kilometers from "Rorki". His Shrine is the central spiritual point and source of blessings for Saints, successors, followers and people all over the world. This order is known as Chishti-Sabri Order by his reference and relation.

His successors includes Khawaja Shams-ud-Din Turk Pani Patti (R.A), Shah Abdul Qudoos Gangohi (R.A), Hazrat Shah Jalal-ud-Din (R.A.), Hazrat Noor-ul-Haq Ahmed Abdul Haq (R.A.), Hazrat Shah Muhammad Arif (R.A.), Mustafa Ahmed Abdul Haq (R.A.), Hazrat Khawaja Qmar-ud-Din (R.A.) and Syed Ahmed Shah (R.A.).

This Chishti Sabri Order and its blessings reached to Hazrat Pir Saidan Shah Sabri (R.A) of Kalas Sharif near Malikwal, Distrct Sargodha (Pakistan) through Syed Mardan Ali Shah Chishti Sabri (R.A), who was a successor of Syed Ahmed Shah (R.A). Darbar Sabri Kalas Sharif is spreading the blessings and spirituality of Chishti Sabri Order to its followers and people. Pir Saidan Shah Sabri (R.A) and his son Pir Gulzar Hussain Shah Sabri (R.A) continued the mission of Hazrat Makhdum Sabir Pak (R.A). They spent their whole life to complete this mission. The present Pir Shamim Sabir Sabri (Saint of Darbar Sabri Kalas Sharif), the son of Pir Gulzar Hussain Shah Sabri (R.A) is spreading the spiritual graces of Chishti Sabri Order to the lovers of Makhdum Sabir Pak (R.A). In fact "Kalas Sharif" is attached directly to "Kalyar Sharif" and sacred place for the grace and blessings of Makhdum Sabir Pak (R.A).

The Chishti Sabri Order is vastly spread in many cities of Pakistan, India, Turkey including Bangal, Punjab, Behar, Araisa & and many other countries of Asia, Africa and Europe.



Mist coveering surroundings of Choa Saidan Shah.



Kusak Fort near Choa Saiden Shah

The fort was built in the 11th century by Raja Jodh, who was one of the sons of legendary Janjua Sultan, Raja Mal Khan Janjua who built the Malot Fort in 10th century. This fort stands at a mound in Kahoon Valley (the picturesque hilly terrain of Salt Range located between Kallar Kahar and Choa Saidan Shah) some 48km away to the south of Chakwal city and 25km to the southern-east of Kallar Kahar.

Keeping in view the constant threats of invasions, Raja Jodh used the best of his mind while constructing the Kusak Fort. The fort was built on 13 acres at the peak of the mountain which is also named as "Jodh Mountain". All with construction was done with local red stone and soil. A palace for the king was constructed in a traditional way on the premises of the fort while 70 houses were also built for the troops. The fort had two large gates at its northern side. Two ponds to store water were also built while as the majority of troops belonged to Hinduism, the king had also constructed temples for them. Warehouses were also built in the fort to store grains. A large wall measuring 30 feet in height was constructed around the fort.

In the early thirteenth century, the Janjua chieftain, Raja Mal Khan rose to prominence. He increased his dominion over Hazara (later renamed Amb through his son Raja Tanoli, Jhelum through his son Raja Jodh, parts of Kashmir through Raja Khakha, Rajghar (later renamed Malot), Chakwal through his eldest son Raja Bhir and what today is known as the Kahuta district through Raja Kala Khan. *Tarikh-e-Alfi* of the Ghorids makes a mention of the rise to power of Raja Mal.

On the death of their father, they determined to divide the country called after Raja Mal, the Maloki Dhan between them. Jodh took the Salt Range near about the Makrach, and captured the town of Makshala from a colony of

Brahmins (Mohyals). He changed its name to Makhiala and built a fort there and two tanks for rain water. Wir Khan took the possession of Khura near modern Pind Dadan Khan.

The descendants of Raja Jodh continued to rule this region through various interruptions until the time of Maharaja Ranjit Singh. Raja Bhir meanwhile took over the Malot (Rajghar) state from his father.

It was in this tradition that Raja Bhir's later descendant, Raja Malu Khan, allying his cousin Raja Mubarak Khan who was the descendant of Raja Jodh Khan, gained control of the region of Dhamial and Ranial.

The Jhangar Valley in the scenic Salt Range is an amalgam of scenic mountains and fields. Though the whole valley is mystic, a signboard installed at Mughal Chowk near Lehr Sultanpur village (some 10km to the east of Choa Saidan Shah) has these words to proclaim: "Highway to Heaven." The highway here should not send a perception of any vast road rather this narrow-rundown way has been tagged as "Highway to Heaven" because it leads to one of the most haunting spot of Jhangar Valley and that is Kusak village. The sleepy village of Kusak lies at the base of a mountain and at the peak of the mountain there lies the remains of Kusak Fort which are crying for preservation.

As the Salt Range served as an ideal pass for invading kings from Turkey, Iran and Afghanistan, the Kusak State was attacked regularly with its rulers trying their best to save their motherland sometimes by responding the foreign invaders with the same coin and sometimes by making alliance with them to help them in establishing their domain in India. According to historians, the Kusak State suffered a brutal blow when Jalal al-Din Firoz Shah Khilji, the first king of Khilji Dynasty in India, attacked it in 1290 AD. After receiving a crushing defeat by Khilji, the Janjua Rajputs reestablished their hold in the area by the passage of

time. The Kusak State was about to be destroyed again in 1398 AD when Amir Taimur started marching towards it but the then ruler of the state along with Janjua Sardars assured the invader that they would provide him logistic support in conquering Delhi. Thus he spared the fort from the attack.

The Khilji dynasty or Khalji was a Muslim dynasty of Turkic origin, which ruled large parts of South Asia between 1290 and 1320. It was founded by Jalal al-Din Firuz Khilji and became the second dynasty to rule the Delhi Sultanate of India. The dynasty is known for their faithlessness and ferocity, as well as their raids into Hindu south and defending the Sultanate against the repeated Mongol invasions of India.

The Khilji rulers trace their roots to Central Asia and were of Turkic origin. They had long been settled in present-day Afghanistan before proceeding to Delhi in India. The name "Khilji" refers to an Afghan village or town known as Qala-i Khilji (Fort of Khilji). Sometimes they were treated by others as ethnic Afghans due to their adoption of some Afghan habits and customs. As a result of this, sometimes the dynasty is referred to as a Turko-Afghan. The three sultans of the Khalji dynasty were noted by historians for their faithlessness and ferocity.

The year 1810 proved worst for Janjua Rajputs as in the first month of this year the founder of Sikh Empire in Punjab, Mahraja Ranjit Singh, besieged the fort. The then king of Kusak State Sultan Fateh Mohammad Khan gave a tough time to Ranjit Singh.

The Janjua (also spelt Janjooa, Janjuha, and Janjuah) is a caste often found among the Sikh, Muslim and Hindu Rajput communities of Pakistan and India. Janjuas are spread throughout the Punjab and in adjacent regions. The vast majority of Janjua is Muslim. They live in Choa Saidan Shah, Kalar Kahar

and Pind Dadan Khan where they are addressed by their hereditary title of Raja. Additionally, there are Sikh and Hindu Janjuas who reside principally in north-western India.[In the 16th century, Mughal king Humayun was usurped by the Afghan king Sher Shah Suri, who constructed the Rohtas Fort in Punjab to check Humayun's entry in India, and also to keep a check on the local tribes including Gakhars and Janjuas.

Sultan Mohammad Hayat became a member of District Council Jhelum and was also elected as the chairman of Union Council Choa Saidan Shah during the British Raj. After his death, his son Sultan Azmat Hayat was crowned as the Sultan of the state. He was also elected as an MPA in 1997. After his death in 2003, his son Sultan Mohammad Azamul Ameer became the owner of the Kusak State. Currently, Sultan Ameer is in United Kingdom for his study while the state is being looked after by his sister Mehwish Azmat Hayat who is an active politician and also one of the inspirers to be an MPA.

The historic Kusak Fort is yet to receive attention of the concerned authorities. The ponds at Kusak Fort have been filled with grass and their walls crumbled. The palace, the 70 houses for soldiers, the two gates and warehouses are no more their but their remains still there calling for help. Only a temple built for Hindus stands there but it is also crumbling. The stones from the wall of the fort are also falling down. The whole area of the fort is covered with thick grass and bushes.

Shrine of Abdul Qadir Gillani's grandsons in Kallar Kahar

The shrine of Abdul Qadir Gillani's grandsons is most famous among the three spots at Kallar Kahar. The other two are Salt Lake and Bagh-i Safa or Mughal Garden.

Talagang

Talagang the headquarters of Talagang Tehsil is a town located in Chakwal District, Punjab, Pakistan. It is located at 32°55'0N 72°25'0E and lies about 30 kilometers from the M2 motorway and about 45 kilometers from the district capital, Chakwal.

Talagang is the administrative center of Talagang Tehsil, one of the four Tehsil's (administrative subdivisions) of Chakwal District. The Tehsil is divided into 23 Union councils, two of which form the city of Talagang. There were approximately 114 villages in 2012 under the Tehsil administration of Talagang. Qadirpur is a well-known village of Talagang due to its beautiful mountainous view and peanut production. People from all over Punjab visit the famous shrines of Baba Shah and Amma BiBi that are situated in the heart of Qadirpur. Talagang has a wide range of mosques, some of the most prominent being Colony Mosque and Mughal Mosque Basti Faizabad.

Talagang has public sector health facilities; the city hosts the Tehsil headquarters hospital and a 50-bed city hospital. Apart from public health facilities, there are a number of private hospitals. The major hospitals are al Karam Hospital,



Shrine of grandsons of Abdul Qadir Gillani.

al Qamar Hospital, Madina Hospital and Saad Hospital.

Punjabi is the main language of Talagang. Urdu is not spoken throughout the region as it is in other areas bordering around Talagang. Some people from Lahore also are Talagans/Punjabis including Indian Punjabi.

Talagang has public colleges with separate campuses for male and female students. It has one post graduate college which offers masters level classes for both men and women. One of the oldest educational institutions is the Fauji Foundation School, established in 1988 and upgraded to an intermediate college. There are also several semi-government and private schools and colleges, some of them providing co-education. Talagang is in the district of Chakwal which, according to Alif Ailaan's Pakistan District Education Rankings 2014, is the highest ranked district in Punjabi in terms of education.

Pira Fatehal

Pira Fatehal is a village of Talagang, the word "Pira" is from Potohari meaning sitting or chair, while "Fatehal" is a clan of the Awan Tribe, It is located around 15km from "Talagang". Its population is more than 10000, it is one of the most educated villages in the area, it has a fresh water canal which is at places especially near the village, 300ft down from the ground level which make it same like a valley that is at places 1 km in width. It is the picnic place in the area with beautiful sites, surrounded by green small hills. It has 2 small dams. It is very famous for its tasty ground nuts.

Dhaular

Dhaular is a village of Tehsil Talagang. According to 1998 census its total population was about 6500. It is one of the oldest, largest and culturally rich villages of the area. It is referred to, in the famous saying: The Sword is in



Rural life.

Dhaualr (meaning that it is the time to fight but my arms are not with me, rather I had left them at home). It is a part of the Potohhar Plateau. It is a fertile area but unfortunately no irrigation system is available in the entire Rawalpindi Division thanks to some unknown reasons.

Bilalabad (Kufri)

Bilalabad (Kufri) is among the oldest towns of Tehsil Talagang. Nowadays its population is over eight thousand persons. Before partition its dominating population was wealthy hindus, whose businesses were spread up to Peshawar. The houses built by them are still master pieces of architecture. At present its major portion of population belongs to well known Awan tribe. Besides farming a remarkable strength of this clan is performing distinguished role in Pakistan Defence Services and business.



Watercolour by Nazir Ahmed (TI)



Prominent Personalities of Chakwal

AIR MARSHAL MALIK NUR KHAN

Air Marshal Malik Nur Khan, commonly known as Nur Khan (22 February 1923 – 15 December 2011) HS, HQA, SPk HJ, was a high-profile military official who represented the Pakistan Air Force as its Commander-in-Chief. He belongs to the Malik-Awan family of the Potohar Plateau. He was a veteran of the 1965 war as Air Chief who led a smaller but better trained and equipped Pakistan Air Force to achieve superiority over the Indian Air Force (which was three times the PAF's strength in numbers) from the very first day of the 1965 war. He was widely respected, not only for his integrity but also for his sharp intelligence and outstanding management abilities that largely benefited the Pakistan Air Force. He was also known to turn around Pakistan International Airlines into a profitable and recognized entity.

Following his retirement from the PAF, he was appointed by the military government as the Governor of West Pakistan in 1969 but soon he resigned after mounting serious disagreements with the military government and was finally forced out of the military government by president General Yahya Khan in 1971. In 1976, he joined hands with then-Prime minister Zulfikar Ali Bhutto who appointed him as President of Pakistan Hockey Federation (PHF); and in 1980, he became Chairman of Pakistan Cricket Board (PCB) after General Zia-ul-Haq requested him to take control of the country's cricket administration. He presided over both the Hockey Federation and Cricket Board till 1984, leading the Pakistani hockey team to a gold medal in the Los Angeles Olympics. In 1985, Nur Khan participated in 1985 parliamentary elections on a technocrate seat and also contested from Pakistan Peoples

Party's platform in 1988 parliamentary elections but conceded his defeat that eventually led to end his short political-technocratic career once and for all.

Malik Nur Khan was born on 22 February 1923, in a small village (called "Dandi") in the Tamman range of Talagang Tehsil. He completed his early education from Col. Brown Cambridge School, Dehra Dun. Nur Khan was sent to attend Aitchison College and graduated with a science diploma. Soon after, he applied for the Royal Indian Military and attended the Prince of Wales Royal Indian Military College at Dehra Dun where he gained a B.A. in Military administration. On 6 January 1941, Nur Khan was commissioned into the Royal Indian Air Force in No. 1 Squadron where he was sent to participate in the Burma Campaign 1942 where he flew bombing and combat air missions. In 1946, Nur Khan was elevated to a position of Flight Commander of No. 4 Squadron of the RIAF which he commanded till 1947.

In 1947, after the creation of Pakistan, he opted for Pakistan's citizenship and was transferred to the newly formed Pakistan Air Force. Between 1950–62, Nur Khan commanded the newly formed Pakistan Air Force Academy and then held various key appointments including command of Chaklala, Peshawar and Mauripur bases and, as an Air Commodore, of No. 1 Group at Peshawar. He also did a stint at the Air Headquarters as the Assistant Chief of Air Staff (operations).

In 1959, following a series of mishaps in the country's airlines, Air Marshal Nur Khan was deputed to head the amalgamated Pakistan Airlines Corporation where he remained till taking over from Air Marshal Asghar Khan in July 65. During that period, he made a name for his airline as a safe and reliable organisation, and for himself as a forward-thinking dynamic go-getter. It was not surprising therefore that he was named as Air Marshal Asghar Khan's successor; he was then 42 years old.

Nur Khan was also part of the Pakistani contingent that clashed with the Israeli

Air Force during the Six Day War. In fact, the President of Israel, Ezer Weizman, who was also the Commander of the Israeli Air Force and the Minister of Defense of Israel, wrote in his autobiography that: "He was a formidable fellow and I was glad that he was Pakistani and not Egyptian".

In 1960, PIA's very first jetliner (a Boeing 707-321 leased from Pan Am) took a gentle turn under the command of Malik Nur Khan. Nur Khan was PIA's Chairman from 1959 to 1965. His success in establishing PIA on a firm and profitable financial basis in six years is now a fact of airline history. Under his charismatic and inspirational leadership, PIA became one of the leading and respected airlines of the world. During his tenure, PIA became the first Asian airline to operate jet aircraft. The airline inducted modern Boeing 720 B jet in its fleet. PIA started flying to China and flights to Europe via Moscow were also launched during this period. In 1973, Nur Khan was specially requested by the government of Pakistan to resume control of PIA. During his second term as airline's head, PIA became operator of wide-body DC-10s and Boeing 747s. Popular Green & Gold aircraft livery was introduced, plus many more achievements were made by the airline under Nur Khan's leadership. He kept PIA out of Pakistan's turbulent political arena and returned it to a sound commercial basis. Nur Khan was a dynamic leader and believed in innovation and new ideas. He served as minister of Communications, Health, Labour and Science and Technology in Yahya Khan's cabinet.

Nur Khan was gifted with administration skills. He made a show of his talents in sports administration. Nur Khan, who at one time headed national sports bodies of Hockey, Cricket and Squash, enabled Pakistan to reach the top in all these games.

Hockey

Nur Khan was handed the reins of Pakistan Hockey Federation as its president in 1976 and was President of the Pakistan Hockey Federation during 1967

- 1969, and 1976 - 1984. During his Presidency, The Pakistan Hockey Federation won 2 Olympic Gold Medals (1968 Mexico & 1984 Los Angeles), 2 Hockey World Cups (1978 & 1982) and 2 Hockey Champions Trophy (1978 & 1980. Being a sports enthusiast, he not only ably facilitated the game at home for eight years. but also played an iconic role in international hockey arena. Conception of Champions Trophy, an annual hockey tournament, was his brain child that was realised in 1978 by his endeavours.

On his personal initiative, the FIH introduced the World Cup Tournament and the Champions Trophy Tournament, which are now rated amongst the major international tournaments, alongside the Olympics. Being President of Pakistan Hockey Federation, he donated World Cup Trophy and Champions Trophy to the International Hockey Federation. During his tenure Pakistan hockey team performed a grand-slam.

Cricket

In 1980, he was also brought in as President of Board of Control for Cricket in Pakistan (BCCP; currently known as Pakistan Cricket Board) to manage the disarrayed cricket affairs. He served as president from 1980 to 1984. In this capacity, he helped win the hosting rights for the 1987 Cricket World Cup with India. He was also part of the organizing committee of the 1987 World Cup and was credited with bringing some of the World Cup matches to Pakistan. Omar Noman, in his history of cricket in Pakistan, said: "Nur Khan was an exceptional administrator. He did not know much about cricket, but his efficiency and vision had a positive affect on the development of hockey, squash, and cricket." He introduced the idea of neutral umpires in cricket

Squash

From 1951 to 1963, Pakistani player achieved remarkable success in Squash, winning the most coveted title, the British Open, all those thirteen years.

Thereafter, it was a barren period. No Pakistani succeed to land the title over the next decade except one Aftab Javaid who managed to reach the final. Nur Khan took over the charge of Pakistan International Airlines for the second time in 1973. He immediately took revolutionary steps. He initiated the PIA Colts scheme. Young promising boys were spotted and given a monthly stipend. They were coached and sent to participate in international tournaments with PIA bearing the travel expenses. Whosoever performed well on the international circuit was given permanent employment in PIA. The incentives didn't end there. If any of the players achieved some major success in prime events, he was rewarded with a departmental promotion. All this led to a surfeit of world class Pakistani players in the 70s: Qamar Zaman, Gogi Allauddin, Hiddy Jahan, Jahangir Khan Junior and others. There used to be six to seven Pakistanis among the top 10 in the world rankings.

In 1975, on Nur Khan's request, legendary Azam Khan, four-time winner of British Open (1959–62), who was running a squash club in England, prepared Qamar Zaman and Mohibullah Junior for the British Open. Qamar Zaman brought back the title to Pakistan after 12 years. He gave the Squash World Jahangir Khan, a pure PIA colt's product who became the greatest squash player of all time. Pakistan Open initiated in 1980 became a prestigious tournament and the country also hosted World Open.

A marvellous PIA complex in Karachi was constructed in 1976. It was then the World's best and biggest. The First Pakistan Open Team and Open Championships for the Hashim Khan trophy, in 1976, was graced by the world's best and in the presence of Hashim Khan, Azam Khan, Roshan, and Mohibullah. Pakistan had become a major force in Squash, organisationally and competitively.

Nur Khan gave Squash players employment and free travel. He gave the Squash world an international circuit which reached the four corners of the world. He made Squash into a TV Sport; the Squash players became household names.

He was definitely the best that could have happened to Pakistan sport.

In commemoration of his services rendered to Pakistan Air Force, PAF Base Chaklala was renamed as PAF Base Nur Khan in 2012.

Lt. General Muhammad Safdar

Lt. General Muhammad Safdar is the former Governor of Punjab, the largest province of Pakistan, having served from 1999 to 2001. He was the 23rd Governor of Punjab.

Army career

Muhammad Safdar belongs to Chakwal and is a graduate of Military College Jhelum. Later he joined Pakistan Army. During his military career, Safdar commanded an infantry brigade and the 7th Infantry Division, Peshawar, served as commandant of the Command and Staff College, Quetta from 1982 to 1985 and then reached his professional peak as Chief of General Staff (CGS) in the GHQ having served there from 1986 to 1988. His last military appointment was commandant of the National Defence College from 1988 to 1989. Safdar retired from active service in July 1989.

Political Career

Safdar was Ambassador to Morocco, Vice-Chancellor of the Punjab University and then Governor of Punjab. The general stayed as the governor of Punjab till 29 October 2001 when he was replaced by Lahore Corps Commander Lt. Gen. Khalid Maqbool.

Views

Brigadier (R) Shaukat Qadir, a political and defence analyst, had this to say about command attributes of Safdar, "In the course of my career I came across very few inspiring senior officers; most noteworthy among them was Lt Gen Safdar, who later became VC Punjab University and, very briefly, Governor

Punjab, and whose extraordinary dynamism in peace inspired one to believe that he would be a success in war."

Brigadier (R) Raja Azizur Rehman, a close friend and colleague of the Governor, said this about the new governor when he was appointed in 1999, "he is consistent, professionally very sound, cool and calm. Has immense capacity for work and excels in shifting the essentials. He is soft-spoken and likes to listen; He carries a very happy team. He is very clear about his objectives and leaves no stone unturned to achieve that." The General is reputed to be well versed in the art of getting things done.

Lt. General (Retd) Abdul Qayyum

Lieutenant General Abdul Qayyum, Hilal-i-Imtiaz (Military), is a retired lieutenant general of the Pakistan army. He hails from the rural areas of Chakwal.

He joined the Pakistan Military Academy, Kakul, in May 1966 as a cadet and was commissioned in the Pakistan Army in April 1968. He was retired as a three-star general in January 2004. He remained the Chairman of the Pakistan Ordnance Factories from September 1998 to January 2004. He also remained as Chairman of the Board of Pakistan Steel Mills.

After his retirement, he became chairman of the Board of Pakistan Steel Mills in 2004 and remained there until September 2006. He resigned from there under protest against a privatization attempt of Pakistan's largest integrated steel plant which was later cancelled by the Supreme Court of Pakistan. Currently, he is the president of Association for Citizen Empowerment which works in the rural areas of Pakistan focusing on health care, education and development of individual skills.

Qayyum is also the president of the Ideology of Pakistan forum in Islamabad. He is also the president of the Columnist Club of Pakistan[citation needed] and he

contributes a column to daily *Nawa-i-Waqt* under the title of Fikr-o-Khayal. He appears frequently in television talk shows as a politico-defense analyst.

The retired general joined politics in April 2012 and is now part of the ruling Pakistan Muslim League.

Ayaz Amir

Ayaz Amir is a prominent Pakistani journalist, columnist and a senior politician. He was previously elected a Member of National Assembly representing Chakwal in 2008 as a candidate of Pakistan Muslim League (Nawaz), he resigned from the party on 19 April 2013 after fell afoul of articles 62 and 63 and he was refused a ticket for the National Assembly for the 2013 general elections.

Political career

He remained a Member of the Punjab Assembly representing Chakwal in 1990's but he resigned from PML-N in 1998 but later rejoined the party after PML-N's government was overthrown by a coup, in 2002 elections he baged 70,000 in comparable to the winner's 71,500. During this period Ayaz toed his party line and even remained steadfast in struggle against former dictator Gen (R) Pervez Musharraf for the return of the Sharif family from exile. During the days since October 1999 to 2008, Amir took part in rallies to mobilise voters and supporters. He also remained actively involved in writing columns against the dictatorial rule of Musharraf.

He was elected on a PML-N ticket to the National Assembly from Chakwal representing the Constituency NA-60 in 2008 elections; he scored a record over 120,000 votes, the highest in Punjab. He resigned from the party on 19 April 2013.

Journalism career

He became famous as a columnist for the newspaper Dawn. But in 2008 after

he was elected to the National Assembly, his column stopped appearing in Dawn as the newspaper cited it as a conflict of interest, asking him to choose between being a politician and commenting on current affairs. Consequently, Ayaz began to write for The News International. His columns are critical of the Pakistan army's role in politics throughout the history of the country. He is considered to be liberal, arguing passionately the case for rule of law, democracy, and an end to failed military rule along with extremist versions of Islam. In recent years he has written some controversial stories about the 1965 war with India. His articles are humorous yet spot-on, capturing the essence of scandals in the brewing. Ayaz Amir was a captain in Pakistan Army who resigned or released his commission. He also hosted a talk show "Counterpoint" on ARY, One World television. He is known for his political satire.

Dr Allah Bakhsh Malik

Dr. Allah Bakhsh Malik is an academic, researcher, development economist, social scientist, management and institutional development specialist. Dr. Malik is a member of Pakistan Administrative Service. He has also led the professional teams in development sector in inter-sectoral, multi-temporal and cross-dissciplinary fields. Dr. Allah Bakhsh Malik was conferred United Nations's UNESCO Confucius Prize for Literacy with the title of The Honourable and a Degree in recognition of leadership role for the promotion of Literacy and Skill Development in the Punjab province on September 8, 2011. In 2011 he received the UNESCO Confucius Award and the title of Honourable Mention for his leadership role in promoting education and skills development for the less-affluent and disenfranchised. Dr. Malik has this unique distinction since he is the first Pakistani and Muslim who has been conferred the prestigious Confucius Award by UN-UNESCO.

Dr. Allah Bakhsh Malik has worked as Managing Director Punjab Education Foundation, Secretary to the Government/Chairman BISE at Government of Punjab, Pakistan, As MD PEF, Dr. Malik introduced Public Private

Partnership - PPP in Education Sector in Pakistan for the first time. His model of PPP has been accepted as the world's best replicate model by the lead journal Economist, for low cost schools for affordable quality education. He introduced programs like Foundation Assisted Schools - FAS, Education Voucher Scheme - EVS, Teaching in Clusters by Subject Specialists - TICSS and Continuous Professional Development Program - CPDP. By now 1.6 million children are benefiting from PEF initiatives pioneered by Dr. Malik.

Currently he is working as Federal Additional Secretary to the Government of Pakistan, Ministry of Federal Education and Professional Training, Director General, Academy of Educational Planning and Management (AEPAM) and Director General, National Commission of Human Development. Dr Malik has been recognized as an educator to the poor at national and international level because of his passion and services for affordable quality education for the less-affluent and disenfranchised sections of society in Pakistan and around the globe. Dr. Allah Bakhsh is Charles Wallace Trust Fellow of SOAS University of London UK and was appointed as Ambassador of British Alumni Association Pakistan.

He is son of Late Haji Malik Ghulam Hussain Awan of Khara Chakwal, a saint of his own times.

Dr. Malik was Adjunct Faculty at Civil Services Academy, Iqra University and Government College University. Malik was elected Alternate Member of the Board by Global Partnership for Education - GPE. He is also Member of the Steering Committee on EFA by UNESCO Paris.

Malik was conferred M.Phil Degree in Development Economics from Cambridge University, a PhD in Economics, Public Finance and Resource Mobilization from Punjab University and spent time at Columbia University, New York, as a postdoctoral visiting scholar. Dr. Malik is a Chevening Scholar and Charles Wallace Trust Fellow at SOAS, University of London. His work

has been extensively published. He was conferred Global Excellence Award of Management in 2013. He formulated Punjab Youth Policy 2012, National TVET Policy 2015 and supervised the revision of National Education Policy 2009. He also remained Managing Director of Punjab Small Industries Corporation from February 2010 to April 2011.

Abdul Khaliq (athlete)

Subedar Abdul Khaliq Parinda-i Asia (March 23, 1933 - March 10, 1988) which means "The Flying bird of Asia" as called by Jawaharlal Nehru was a Pakistani sprinter who won 36 International Gold Medals, 15 International Silver Medals & 12 International Bronze Medals for Pakistan. He competed in 100m, 200m and 4 x 100 metres relay. He was the fastest man of Asia at his time and was one of the greatest athletes world has ever seen. He participated in the 1956 Melbourne Olympics and 1960 Rome Olympics and also in 1954 & 1958 Asian Games. He was included in the top seven athletes of the time. His younger brother Abdul Malik also participated 1960 Rome Olympics. He was born in a small village "Jand" in district Chakwal, Punjab and died on March 10, 1988 in Rawalpindi

International career

During 1954 Asian Games Abdul Khaliq set a new record of 10.6 seconds in a 100 meters race by beating the previous record of 10.8 seconds held by Lavy Pinto of India. Abdul Khaliq was dubbed as Fastest Man of Asia. The then Indian Prime Minister Jawaharlal Nehru who was the chief guest dubbed him as "The Flying Bird of Asia". Abdul Khaliq was 21 years old when he was dubbed as "The Fastest Man of Asia & The Flying Bird of Asia" Abdul Khaliq was also the 1st man of Asian games who was dubbed with the title of "fastest man of Asia." He was also one and only athlete of Pakistan who was dubbed as fastest man of Asia. With the contribution of Abdul Khaliq Pakistan got 4th place in 1954 Asian games with the help of 13 Medals.

Abdul Khaliq triumphed in 200m race and defeated Lavy Pinto of India.

Muhammad Sharif Butt broke the record of 200m in 22.0 seconds held by lavy Pinto in 1954 Asian games at the 21.9 sec. Later on this record was broken by Abdul Khaliq.

Abdul Khaliq Finished third in the Final of the 100m with 10.4 sec which was equal to his Delhi timing. Sub. Abdul Khaliq the Fastest Man of Asia defeated Britain Number 1 and Number 2 Shanton and Spooner in the both of Sprints.

He won 100 Yards in 10.1 sec in an international meet in high land games on a turf track which was rendered wet due to incessant rains in the morning. Here he defeated athletes from 15 countries of Europe. Some of the leading coaches described it as a very good performance and said it was equal to 9.5 sec on a cinder track.

Abdul Khaliq produced a scintillating 100 meters race in 10.4 seconds, equaling the Australian National record at Olympics Park. Khaliq's was only one-tenth of a second outside of Bobby Morrow's Gold Medal in Olympics games 100m Final. On November 24, 1956 Saturday (The day of Semifinal and Final of 100m in Melbourne Olympics 1956) Abdul Khaliq had to run two hard races on the same day as "Anchor Man" for the Winning Pakistan Team in 4110 yard in Victorian Relay Championship before tackling 100m dash of Semifinal of 1956 Melbourne Olympics Games. With Khaliq Running the last leg the Pakistan Team, romped home 10 yards clear in the Final clocking 41.6 seconds, one-tenth of seconds outside of the national record held by the Australian Olympics team.

Melbourne Olympics

In the 1956 Abdul Khaliq was at his best. He reached to the level of Semifinals of both the events 100m and 200m races. But he unfortunately failed to reach to the finals. In 200m race his performance was outstanding; he finished the race in 21.1 sec in both rounds. 21.1 seconds was the best time of all rounds exempt of final. His performance placed him in top most seven athletes of the time.

Abdul Khaliq was given the Presidential Award Pride of Performance in 1958 by President Ayub Khan for his achievements.

Mojor Malik Munawar Khan Awan

Malik Munawar Khan Awan was a Major in the Pakistan Army, whose career had begun in the British Indian Army and included spells in the Imperial Japanese Army and the revolutionary Indian National Army that fought against the Allies in World War II where he commanded 2nd INA Guerrilla Battalion during famous Battle of Imphal. He received a gallantry award for his work during Operation Gibraltar in 1965.

Munawar was born in Chakwal District, British India. As a young boy, he was spotted winning an athletics race that he had entered on the spur of the moment and was nurtured by the British for a role in the army. Awan was among those captured and made prisoner of war by Japanese forces while trying to defend Rangoon in World War II. He learned the Japanese language while incarcerated and his fluency brought him to the attention of his captors. They moved him out of the prison camp and enlisted him in the Imperial Japanese Army, where he received special training.

When the Indian National Army, led by Subhash Chandra Bose, was formed in 1942, Awan joined its fight for Indian independence from British rule. He was captured by the Allied forces and returned to India to stand trial for treason at the end of WW2.

Awan was freed, along with other INA prisoners, when the Partition of India occurred. He moved to Pakistan and was invited to join the Pakistan Army by prime minister Liaquat Ali Khan. He then joined the Azad Kashmir Regular Forces (AKRF), which later became the Azad Kashmir Regiment.

Operation Gibraltar was launched in July 1965 with the aim of Pakistani

infiltration of Jammu & Kashmir. Awan, who now held the rank of major, also appointed as commander of Ghaznavi Force, an adhoc special operations force. He was involved in this operation, led his troops in heavy fighting at a pass near to Rajouri and captured it despite very unfavorable situation against him. Due to his aggressive determination, ability and skill in repulsing the repeated Indian assaults intended to recapture the Pass, with few men, some in Indian Army units believed that Pakistan has sent this force under the command of some fanatic ex-Nazi SS officer that was later established through the diaries of some dead Indian officers. He was a man of guts and he knew how to turn an adverse situation to own advantage, In Rajouri area many local Muslims joined him and his group's numbers swelled to almost 2,000. He controlled an area of around 500 square miles for a period of three months and, according to Lt. General Mahmud Ahmed, had full support from the local population of the valley. He was then ordered to withdraw his forces and return to Rawalpindi.

Awan was awarded the Sitara-i-Jurat for his actions in the Rajouri valley, and was also referred to as the "King of Rajouri" by Field Marshal Ayub Khan. He died a few years later.

Due to his extreme and unparalleled bravado behind Indian Lines in the face of enemy, his unit 21 Azad Kashmir (AK) Regiment was bestowed with Battle Honour Rajouri 1965 by the Government of Pakistan.

Food, health and culture of Chakwal District

The food which the people of Chakwal consume is basically simple. In the rural areas vegetables, lentils or meat, cooked in butter or *ghee* is eaten with *roti* (bread) baked from wheat flour or sometimes with rice. There is a considerable use of milk and its products. In the urban areas the staple food is the same, but continental food has also made a place for itself. Fried and roasted meat, sandwiches, patties, pizza and burgers are well liked. The people of Chakwal, owing to their simple eating habits, hard work and rough terrain, are strong and healthy.

The most well known and favourite food product coming from Chakwal is a sweet called Riyori (pronounced ree-o-ree). It is about the size of an M&M. it is basically a mixture of *desi ghee* (clarified butter) and *gurr* (jaggery) covered with sesame seeds.

Occupations

Farming and farming related activities are the main occupation of the people of Chakwal. A small percentage is employed in the trading sector, a smaller as industrial and mining labour and a very small fraction is employed in technical fields like health, education, banking, engineering etc.

New motivation from the success of Information Technology has brought a lot of excellent IT professionals in IT and Telecom industry and the number is growing very fast. Chakwal has recently bestowed with Kanaish Fone and Trade (PVT) Limited, Chakwal's first Pay Phone Company authorised by Pakistan telecommunication authority.

Dress

The Dress that men, women and children of Chakwal district wear is very simple. Men generally wear *shalwar qameez* or *dhoti kurta*, a turban on special occasion, with *chappals*, *khusas*, *sandals* or moccasins. In the winter months they add a coat, sweater or a *dhussa* with it. The more educated class and the city dwellers also wear shirts with trousers, adding a coat and neck tie in the winters. Young boys can be seen wearing jeans and shirts occasionally.

Women almost invariably wear *shalwar qameez* with *dupatta*, and a woolen shawl or sweater in the winter. *Saris* or western dresses are never worn. Footwear consists of *chappals* or sandals. On occasions of festivity the *Qameez* and *dupatta* are heavily embroidered. Ornaments of gold and silver are also worn depending on the occasion and the financial position.

Young boys wear *qameez* or a shirt and shalwar while young girls wear *shalwar qameez* or frocks with *dupatta* or *hijab*.

In matters of footwear too, the '*khussas*' made in chakwal are well known and in great demand all over Pakistan. *Khussas* are a type of flat heeled shoe made of pure leather. The closest I can come to describing them are moccasins, except that there is no or little covering around the arch of the foot.

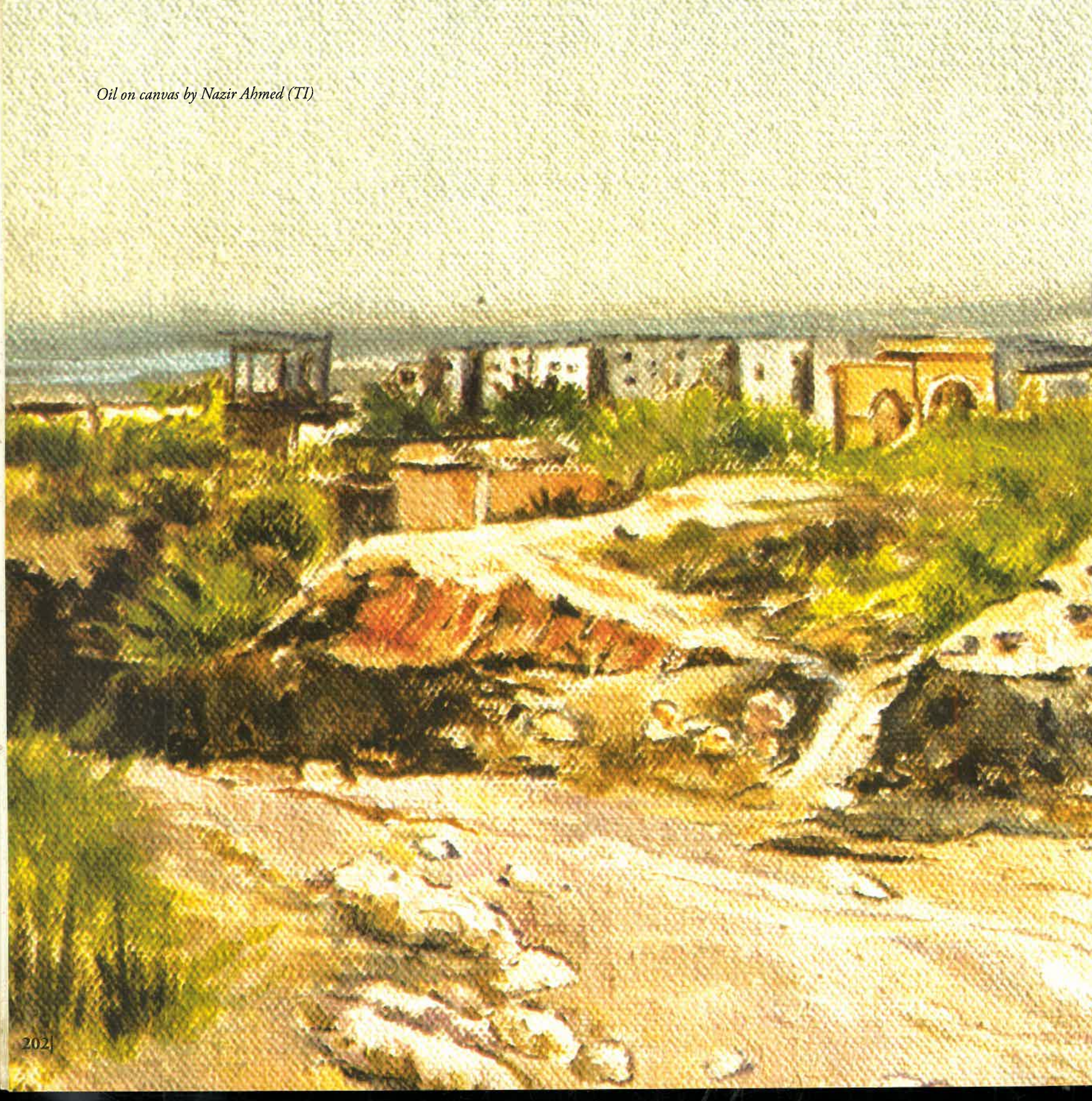
Geography

Chakwal is located in the Dhanni region of the Potohar Plateau in northern Punjab, Pakistan. The Potohar Plateau (also spelled Potwar) was the home of the ancient Soan vculture, which is evidenced by the discovery of fossils, tools, coins, and remains of ancient archaeological sites.

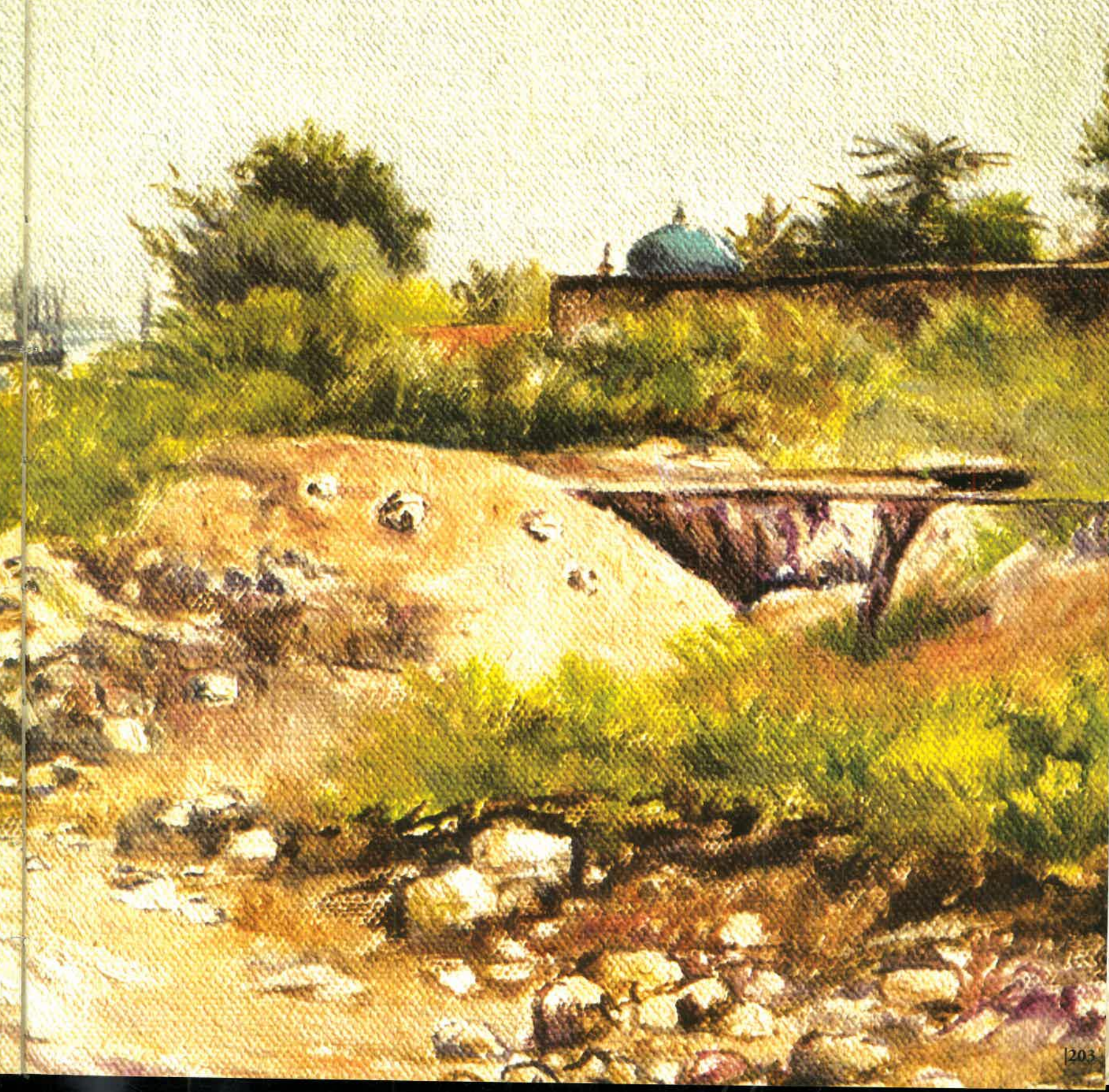
Area of Chakwal City is about 30 square kilometers.

Existence of the Soan culture finds its home on the Pothohar plateau. The Indus Valley civilization is known to have flourished in this region between the 23rd and 18th centuries BC. Some of the earliest Stone Age artefacts in the world have been found on the plateau, dating from 2,000,000 to 100,000 years. The crude stone recovered from the terraces of the Soan carry the account of human grind and endeavours in this part of the world from the inter-glacial period. The Stone Age people produced their equipment in a sufficiently homogeneous way to justify their grouping. Around 3000 BC, small village communities developed in the Potohar area, which led to the early roots of civilization.

The people of Pothohar speak Potohari. However, the people of Chakwal or the Dhanni area in particular don't speak Potohari and hence are ethnologically not regarded as Potoaris. In fact, they speak a distinctive Chakwali or Dhani dialect of Punjabi, which is closer to dialects spoken in Shahpur-Salt Range area and also has a slight tinge of Saraiki.



Oil on canvas by Nazir Ahmed (TI)



Chakwal Salt Mines

Salt is one of the most important gifts of God on this planet not only for human beings but also beneficial for animals and plants. Basically salt is a mineral substance that is composed of Sodium Chloride which is chemically abbreviated as (NaCl) a chemical compound and belongs to the biggest class of ionic salts. A major mineral needed for human body in the natural form crystalline mineral is known as the Rock Salt and also known as halite. As Salt is found at various places, we couldn't say it is extracted from salt mines only but the sea is also a major source. Various seas and oceans contain large percentage and quantity of salt and it is the major mineral constituent in Seas. According to an estimate, about 35 grams of salts are found in 1 litter of sea water. All types of foods are tasteless without its presence no matter how may spices are put in. No doubt saltine is one of the basic and major human tastes.

The Salt Mine (or Mayo Salt Mine) is located in north of Pind Dadan Khan a region which rises from the Indo-Gangetic Plain. It is Pakistan's largest and oldest salt mine and the world's second largest. It is a major tourist attraction, drawing up to 250,000 visitors a year. Its history dates back to its discovery by Alexander's troops in 326 BC, but it started trading in the Mughal era.


1916



Train in the Salt Mines.

As we have already mentioned above that it is not essential only for human beings but is also much necessary for animals. A report has revealed that the animal tissues contain more quantity of saltines as compared to the plant tissues. It has a long history as it was first discovered and founded a long time back estimated 6000 years. It is typically produced from the salt mines or through fading of the seawater or mineral rich spring water in the shallow pools. Its numerous products that are considered the most popular and widely consumed products are prepared in different industries and some of its major products are chlorine and caustic soda. Moreover it has various industrial uses in the production of polyvinyl chloride, paper pulp, plastics and many other products.

As production methods and the locations of origin matter thus the pricing depend on these two factors. These types are considered better for some cooking

and preserving techniques. The most ordinary kinds of salt are found in salt mines worldwide, there are numerous kinds some are given below:

- Table
- Iodized
- Celtic
- Coarse
- Kosher
- Dairy

The Salt Mine was once known as Mayo Salt Mine, in honour of Lord Mayo, who visited it as Viceroy of India. The mine is a part of a salt range that originated about 800 million years ago, when evaporation of a shallow sea

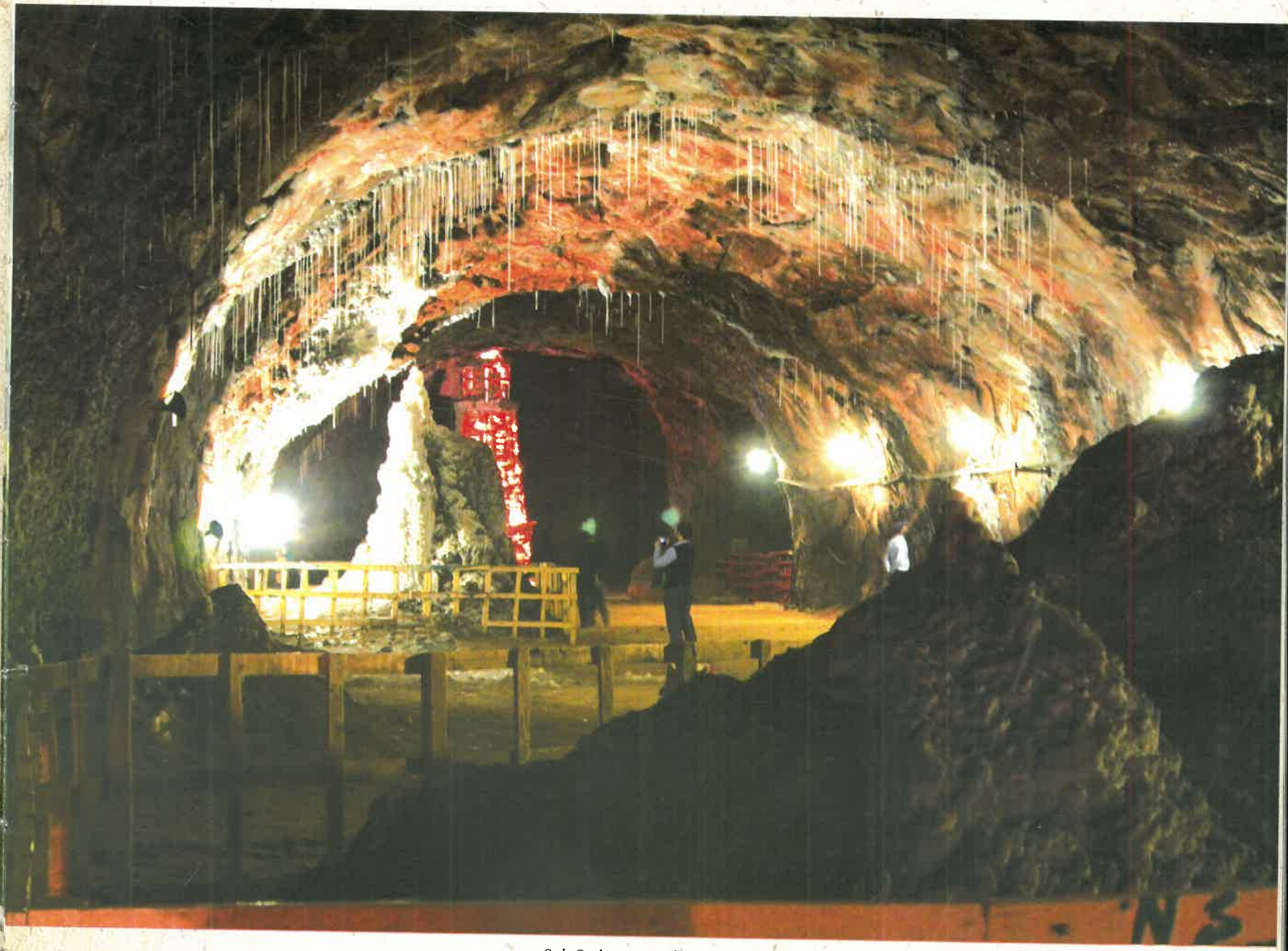


Rock-salt architecture.

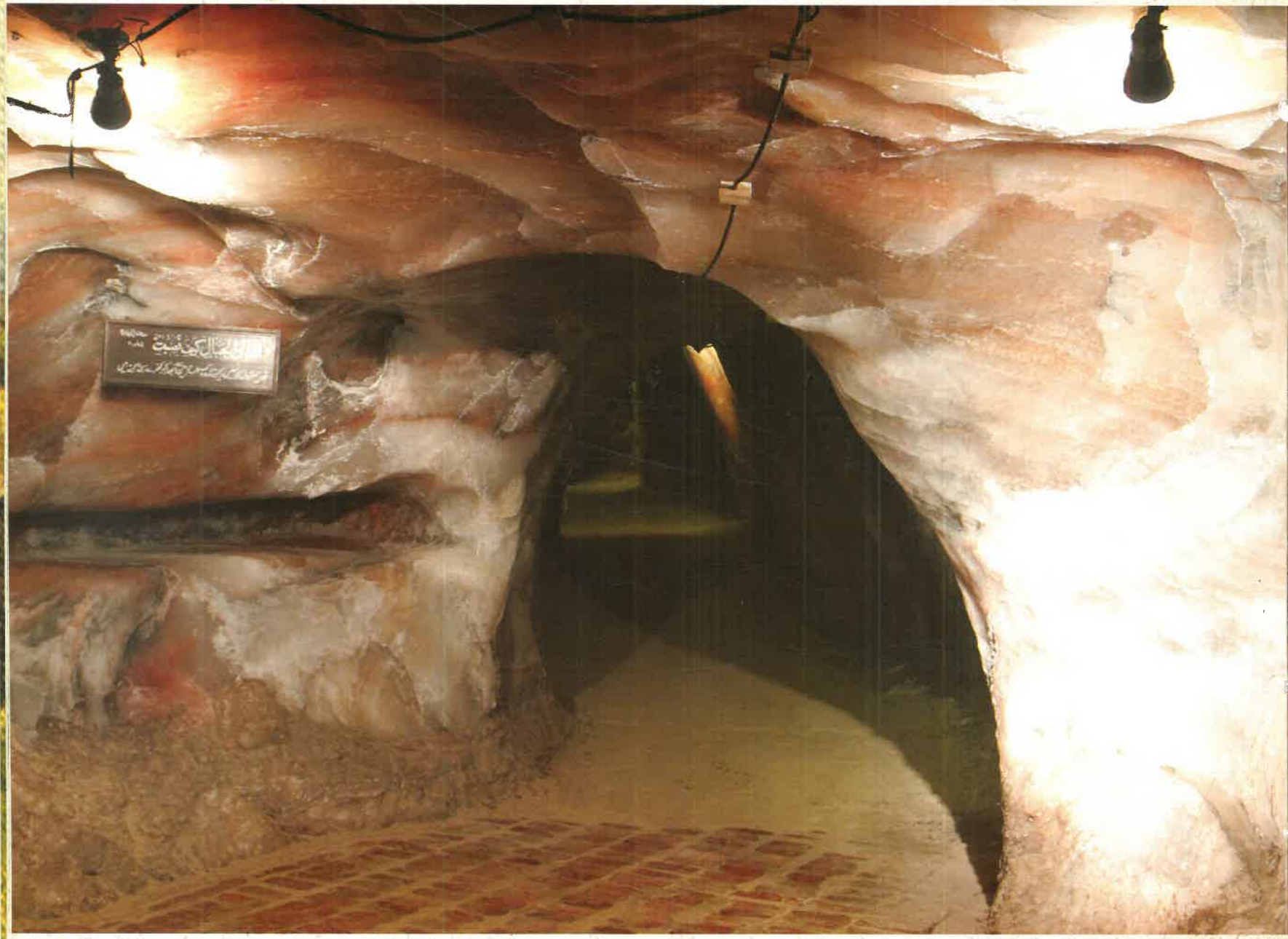


Rock-salt architecture.

followed by geological movement formed a salt range that stretched for about 300 kilometers (185 miles). The salt reserves at Khewra were discovered when Alexander the Great crossed the Jhelum and Mianwali region during his Indian campaign. The mine was discovered, however, not by Alexander, nor by his allies, but by his army's horses, when they were found licking the stones. Ailing horses of his army also recovered after licking the rock salt stones. During the Mughal era the salt was traded in various markets, as far away as Central Asia. On the downfall of the Mughal Empire, the mine was taken over by Sikhs. Hari Singh Nalwa, the Sikh Commander-in-Chief, shared the management of the Salt Range with Gulab Singh, the Raja of Jammu. The former controlled the Warcha mine, while the latter held Khewra. The salt quarried during Sikh rule was both eaten and used as a source of revenue. In 1872, sometime after they had taken over the Sikhs' territory, the British developed the mine further. They found the mining to have been inefficient, with irregular and narrow tunnels



Salt Stalactites and the salt mines.



Salt, salt, salt everywhere.







Watercolour by Nazir Ahmed (TI)



and entrances that made the movement of labourers difficult and dangerous. The supply of water inside the mine was poor, and there was no storage facility for the mined salt. The only road to the mine was over difficult, rocky terrain. To address these problems the government levelled the road, built warehouses, provided a water supply, improved the entrances and tunnels, and introduced a better mechanism for excavation of salt. Penalties were introduced to control salt smuggling. While working with Geological Survey of India in the 1930s and 1940s, Birbal Sahni found evidence of angiosperms, gymnosperms and insects from the Cambrian period inside the mine.

Khewra Salt Mine is about 200 km (125 miles) from Islamabad and Lahore, it is accessed via the M2 motorway, about 30 kilometers (20 miles) off the Lilla interchange while going towards Pind Dadan Khan on the Lilla road. The mine is in mountains that are part of a salt range, a mineral-rich mountain

system extending about 200 km from the Jhelum River south of Potohar Plateau to where the Jhelum River joins the Indus River. Khewra mine is about 288 meters (945 feet) above sea level and about 730 meters (2400 feet) into the mountain from the mine entrance. The underground mine covers an area of 110 km^2 (43 sq. miles).

Estimated total reserves of salt in the mines range from 82 million tons to 600 million tons. In raw form it contains negligible amounts of Calcium, Magnesium, Potassium, Sulfates and moisture, with Iron, Zinc, Copper, Manganese, Chromium and Lead as trace elements. Salt from Khewra, also known as Himalayan salt, is red, pink, off-white or transparent. In the early years of British rule, the Khewra mine produced about 28,000 to 30,000 tons per annum; it increased to about 187,400 tons per annum for the five fiscal years ending 1946–7 and to 136,824 tons for the two years ending 1949–50 with the systematic working introduced by Dr. H. Warth. The mine's output was reported



Rock-salt.



Salt grinding in progress.

in 2003 to be 385,000 tons of salt per annum, which amounts to almost half of Pakistan's total production of rock salt. At that rate of output, the mine would be expected to last for another 350 years.

The mine comprises nineteen stories, of which eleven are below ground. From the entrance, the mine extends about 730 meters (2440 ft) into the mountains, and the total length of its tunnels is about 40 km (25 miles). Quarrying is done using the room and pillar method mining only half of the salt and leaving the remaining half to support what is above. The temperature inside the mine remains about 18–20 °C throughout the year. A 2 ft (610 mm) narrow gauge railway track laid during the British era is used to bring salt out of the mine in rail trollys.

Himalayan salt is Pakistan's best known rock salt. It is used for cooking, as



Bricks cut out of Rock-salt.

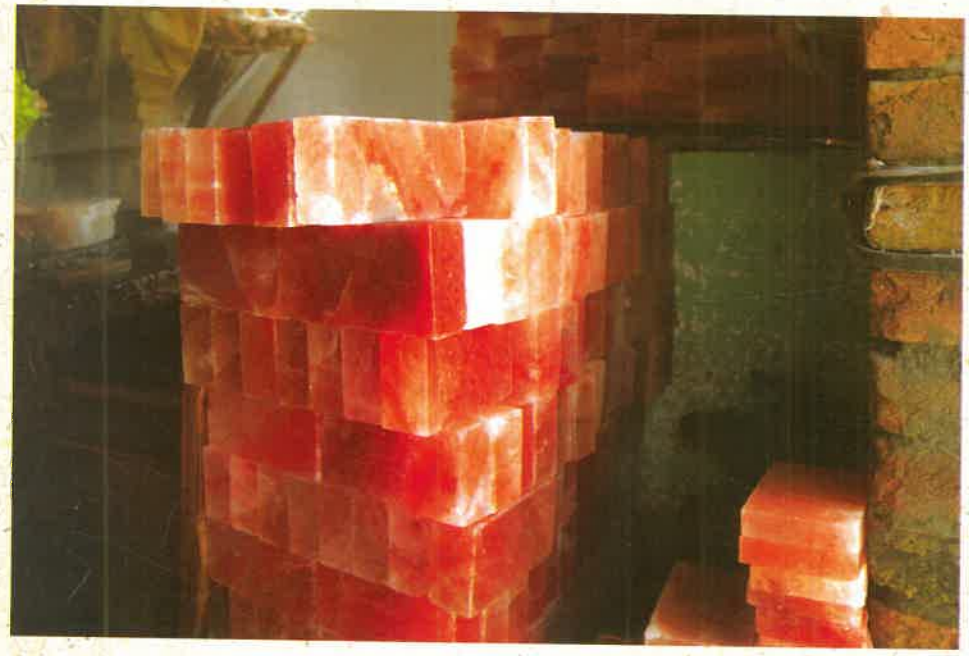


Rock-salt product.

bath salt, as brine and as a raw material for many industries, including a soda ash plant set up by Akzo Nobel in 1940. Salt from Khewra mine is also used to make decorative items like lamps, vases, ashtrays and statues, which are exported to the United States, India and many European countries. The use of rock salt to make artistic and decorative items started during the Mughal era, when many craftsmen made tableware and decorations from it. Warth introduced the use of a lathe to cut out art pieces from the rock salt, as he found it similar to gypsum in physical characteristics.

In 2008 the Government of Pakistan decided to sell off seventeen profitable organizations including Khewra salt mines, but the plan was shelved. The mine is now operated by the Pakistan Mineral Development Corporation, a government department.

Before the advent of the internal combustion engine and earth moving equipment, mining salt was one of the most expensive and dangerous of operations, due to rapid dehyderation caused by constant contact with the salt (both in the mine passages and scattered in the air as salt dust), among other problems borne of accidental excessive sodium intake. While salt is now plentiful, until the Industrial Revolution it was difficult to come by, and salt mining was often done by slave or prison labour. In ancient Rome, salt on the table was a mark of a rich patron; those who sat nearer the host were "above the salt," and those less favoured were "below the salt". Roman prisoners were given the task of salt mining, and life expectancy among those sentenced was low. The Roman historian Pliny the Elder stated as an aside in his Natural History's discussion of sea water, that "In Rome ... the soldier's pay was originally salt and the word 'salary' derives from it." Even as recently as the 20th century, salt mining as a form of punishment was enforced in the Soviet Union and Nazi Germany.



This Salt Mine of Khewra is a major tourist attraction, with around 250,000 visitors a year, earning it considerable revenue. Visitors are taken into the mine on a train. There are numerous pools of salty water inside. The miniature Badshahi Mosque was built in the mining tunnels with multi-coloured salt bricks about fifty years ago. Other artistic carvings in the mine include a replica of Minar-e-Pakistan, a statue of Allama Iqbal, an accumulation of crystals that form the name of Muhammad in Urdu script, a model of the Great Wall of China and another of the Mall Road of Murree. In 2003 two phases of development of tourist facilities and attractions were carried out, at a total cost of 9 million rupees. A clinical ward with 20 beds was established in 2007, costing 10 million rupees for the treatment of asthma and other respiratory diseases using salt therapy. The "Visit Pakistan Year 2007" event included a train safari visit of Khewra Salt Mine. In February 2011Pakistan railways started operating special trains for tourists from Lahore and Rawalpindi to Khewra. For this purpose the railway station of Khewra was refurbished with the help of a private firm.

Other visitor attractions in the mine include the 75-meter-high (245 feet) Assembly Hall; *Pul-Saraat*, a salt bridge with no pillars over a 25-meters-deep (80-foot-deep) brine pond; Sheesh Mahal (Palace of Mirrors), where salt crystals are light pink; and a cafe.

Nandana

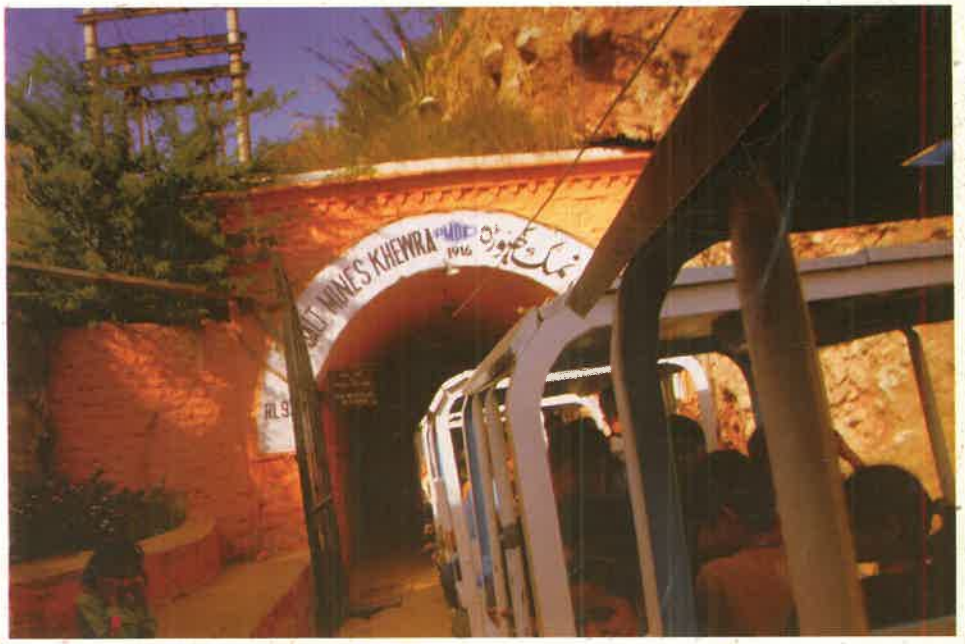
Nandana is a village near Pind Dadan Khan is the place where Abu al Rehan Muhammad Alberuni came and he established a laboratory there which is still present there.

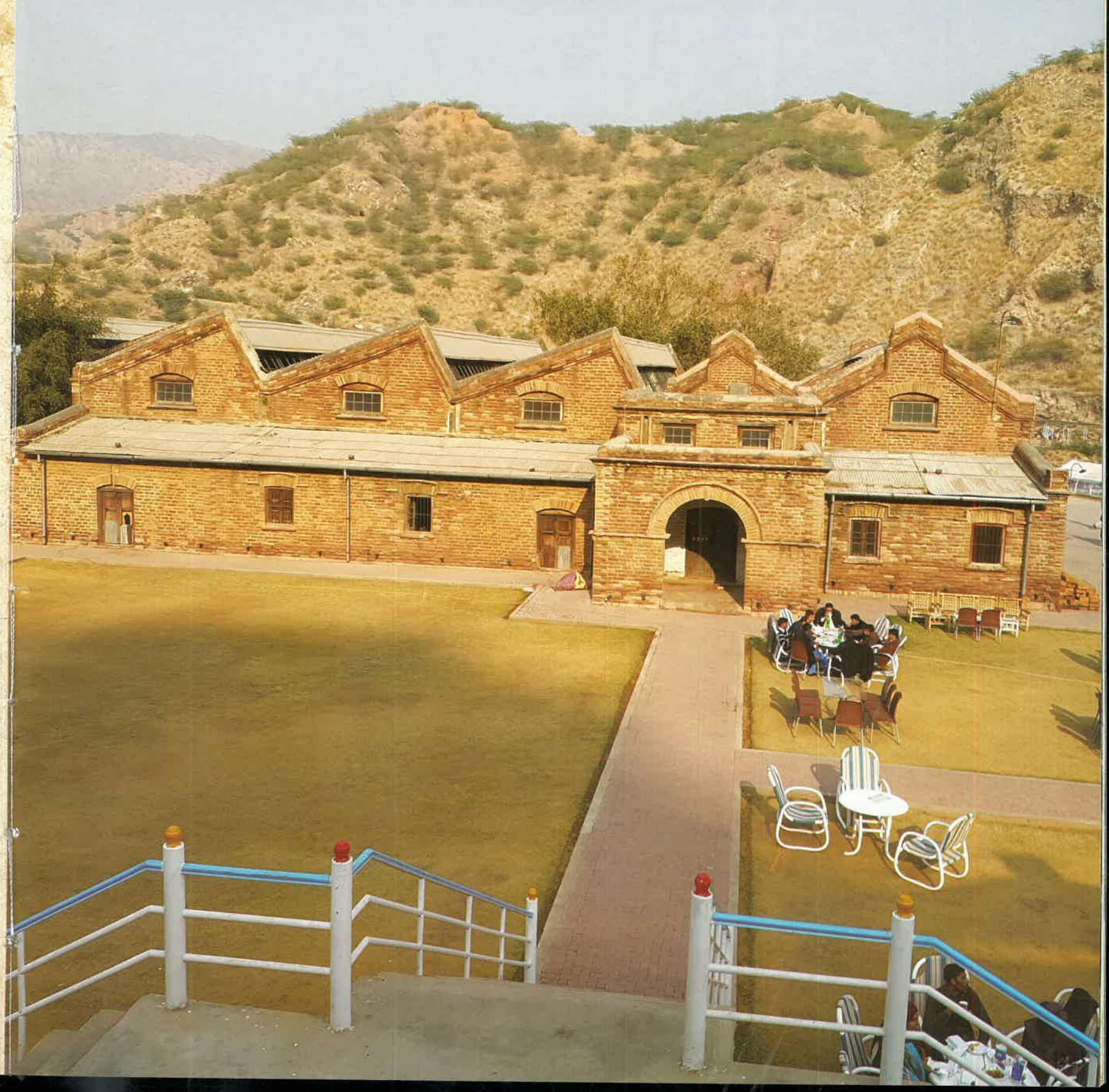
Nandana or Nandna was a fort built at a strategic location on a hilly range on the eastern flanks of the Salt Range. Its ruins, including those of a town and a temple, are present. It was ruled by the Hindu Shahi kings until, in the early



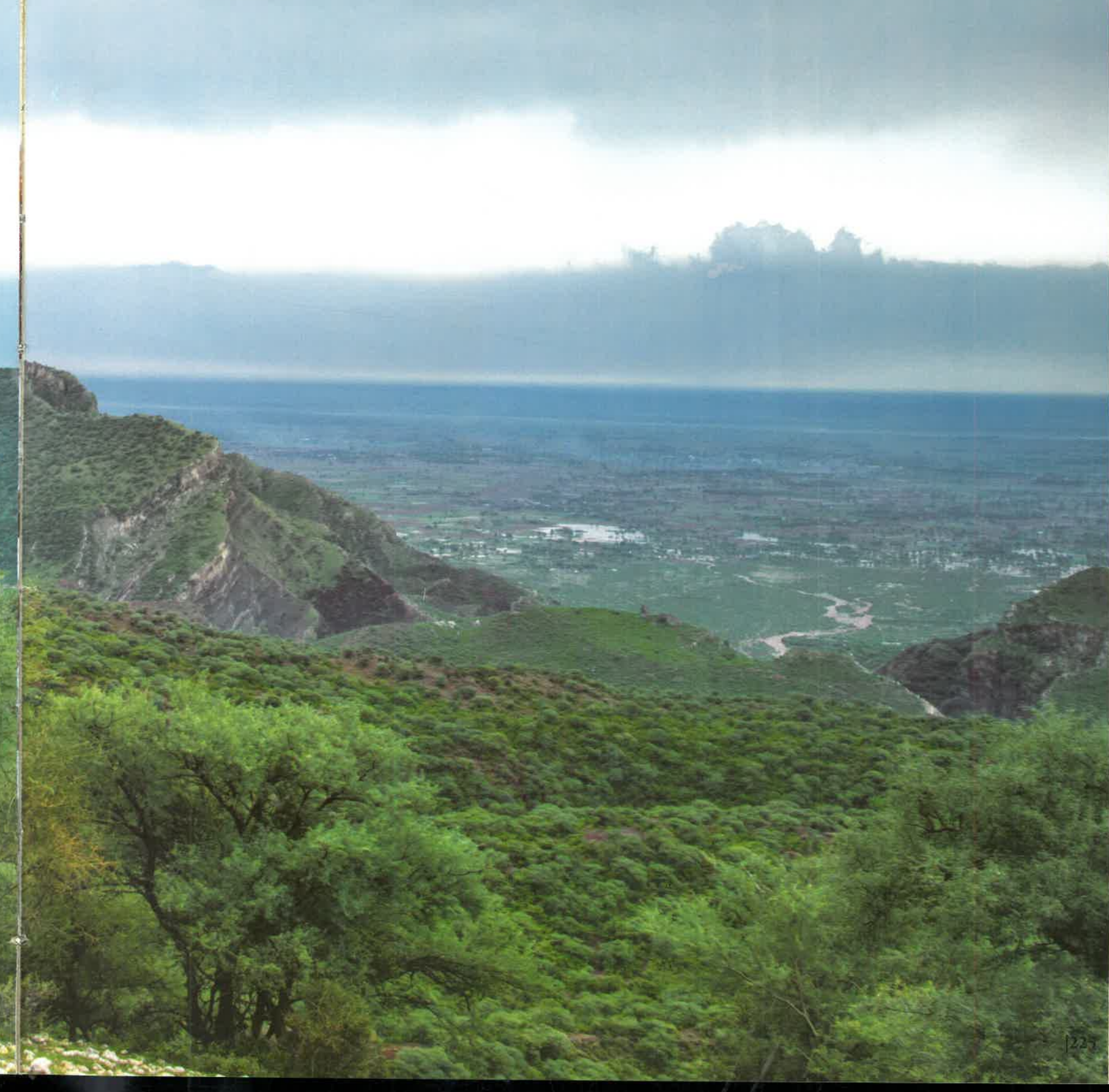
Parts of the Rock-salt table lamps.

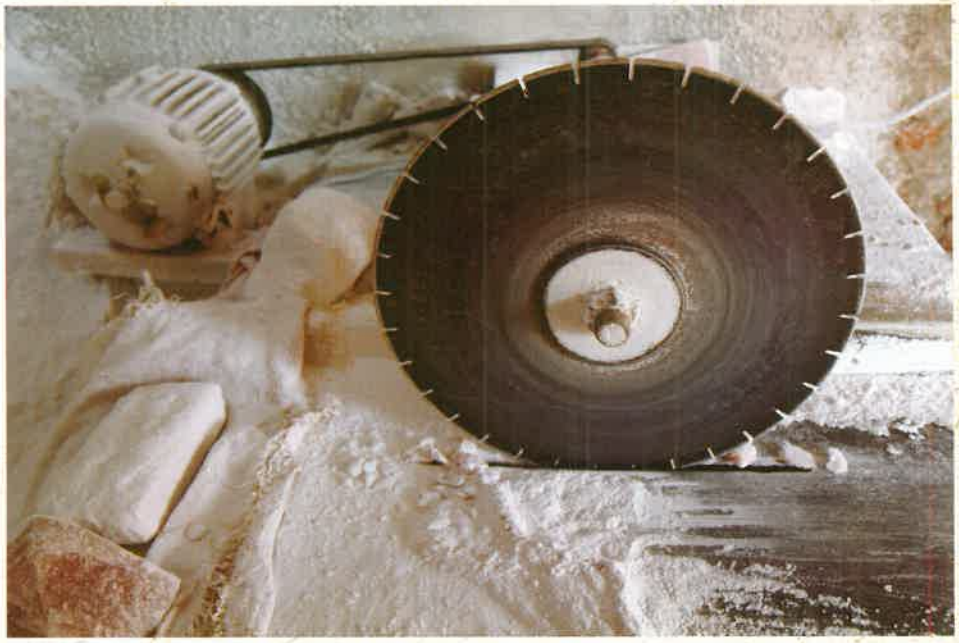

TIME OFFICE


SALT MINES KHEWRA
1916









Mechanical cutting of the salt.

11th century, Mahmud of Ghazni expelled them from Nandana. Anandapal, the son of Jayapala of the Hindu Shahi dynasty, had erected the Shiva temple in Nandana. Nandana is the name of the garden owned by Hindu Deva chief 'Indra'. Nandana also means 'Son' in Sanskrit.

Alberuni calculated the diameter of earth in that laboratory during his lifetime, now the laboratory seriously needs some interest by the government of Pakistan as it is not being looked after and the building is vanishing day by day. If necessary care is not given there will be no sign of the great work rendered by the great scholar Alberuni.

The Hindu Shahi (870-1000 AD), a term used by history writer Al-Biruni to refer to the ruling Hindu dynasty that took over from the Turki Shahi and ruled the Salt Range (Chakwal) region during the period prior to Muslim conquests

of the 10th and 11th centuries.

The term Hindu Shahi was a royal title of this dynasty and not its actual clan or ethnological name. Al-Biruni used the title Shah for many other contemporary royal houses in his descriptions as well. In the wake of Muslim invasions of Kabul and Kapisa in second half of 7th century (AD 664), the Kapisa/Kabul ruler called by Muslim writers Kabul Shahi (Shahi of Kabul) made an appeal to the Kshatriyas of the Hind who had gathered there in large numbers for assistance and Drove out the Muslim invaders as far as Bost. This king of Kapisa/Kabul who faced the Muslim invasion was undoubtedly a Ksatriya.

In AD 645, when Chinese pilgrim Hiuen Tsang was passing through the Uttarapatha, Udabhanda or Udabhandapura was the place of residence or secondary capital of emperor of Kapisa which then dominated over 10 neighboring

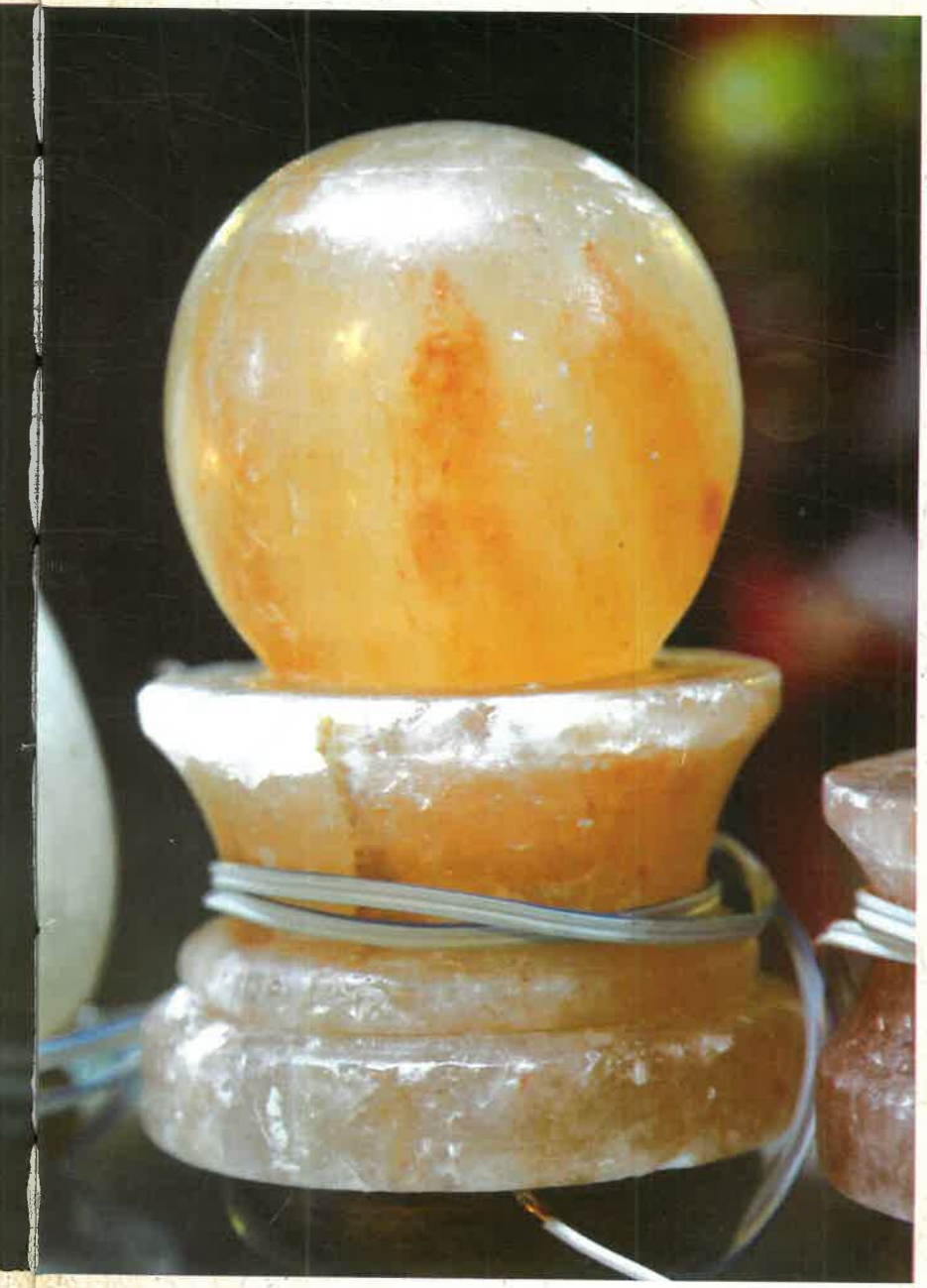


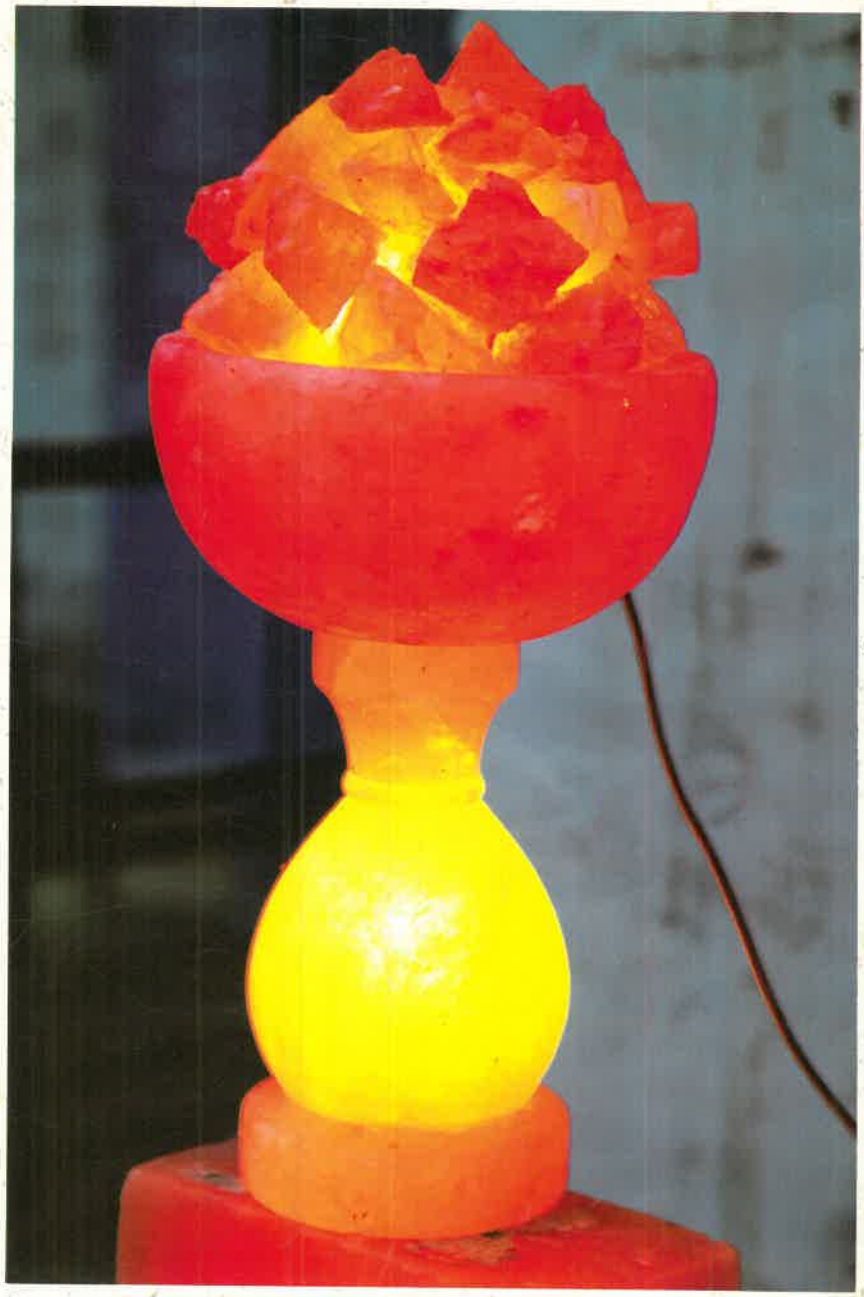
Salt granules passing through a sieve.

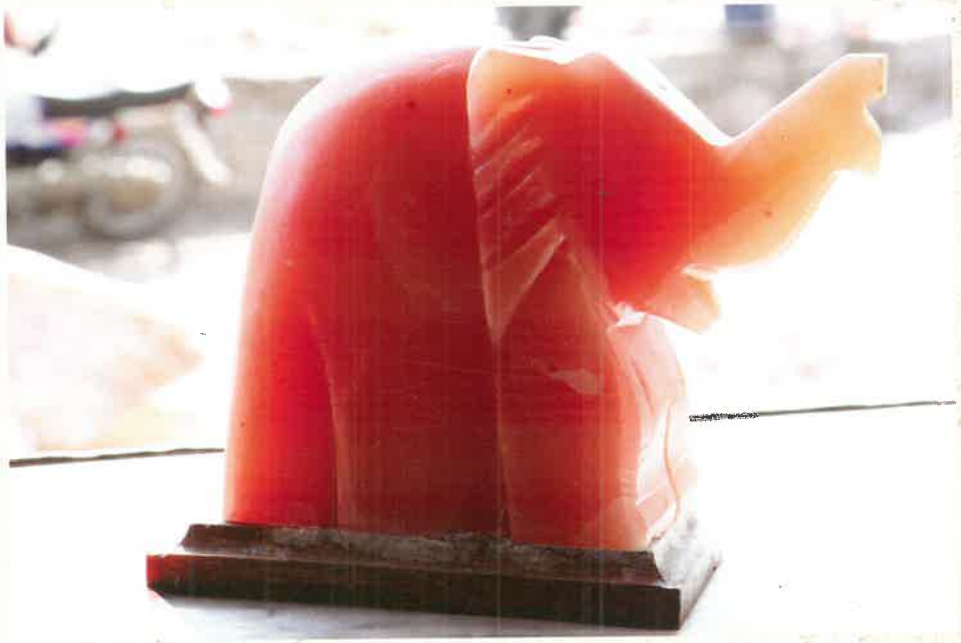




Rock-salt product.







A salt elephant.

states comprising Lampaka, Nagara, Gandhara and Varna (Bannu) and probably also Jaguda. About Gandhara, the pilgrim says that its capital was Purushapura; the royal family was extinct and country was subject to Kapisa; the towns and villages were desolate and the inhabitants were very few. It seems that under pressure from Arabs in the southwest and the Turks in the north, the kings of Kapisa had left their western possessions in the hands of their viceroys and made Udabhanda their principal seat of residence. The reason why Udabhandapura was selected in preference to Peshawar is at present unknown but it is possible that the new city of Udabhanda was built by Kapisa rulers for strategic reasons. In AD 671 Muslim armies seized Kabul and the capital was moved to Udabhandapura, where they became known as the Rajas of Hindustan.

Abū al-Rayhān Muhammad ibn Ahmad al-Bīrūnī

At this point a small reference to Alberuni will be worthwhile for our readers. Abū al-Rayhān Muhammad ibn Ahmad al-Bīrūnī (born 5 September 973 died 13 December 1048), known as Al-Biruni and Alberuni in English, was a Persian scholar and Polymath from the Khwarezm region.

Al-Biruni is regarded as one of the greatest scholars of the medieval Islamic era and was well versed in physics, mathematics, astronomy, and natural sciences, and also distinguished himself as a historian, chronologist and linguist. He was conversant in Khwarezmian, Persian, Arabic, Sanskrit, and also knew Greek, Hebrew and Syriac. He spent a large part of his life in Ghazni in modern-day Afghanistan, capital of the Ghaznavid dynasty which was based in what is now central-eastern Afghanistan. In 1017 he traveled to the Indian subcontinent and authored *Tarikh al-Hind* (History of India) after exploring the Hindu faith practised in India. He is given the titles the "founder of Indiology". He was an impartial writer on custom and creeds of various nations, and was given the title *al-Ustadh* ("The Master") for his remarkable description of early 11th-century India. He also made contributions to Earth sciences, and is regarded as the "father of geodesy" for his important contributions to that field, along with his significant contributions to geography.



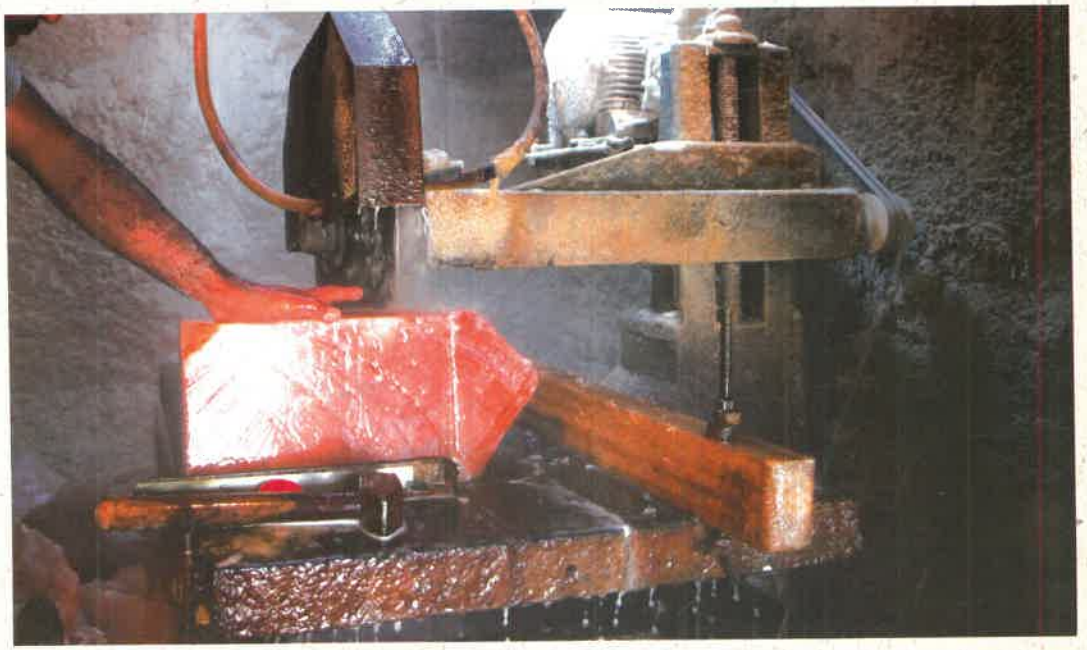
A salt football.

He was born in the outer district of Kath, the capital of the Afrighid dynasty of Khwarezm (or Chorasmia). The word Biruni means "from the outer-district" in Persian, and so this became his *nisba*: "al-Bīrūnī" = "the Birunian". His first twenty-five years were spent in Khwarezm where he studied Islamic jurisprudence, theology, grammar, mathematics, astronomy, medics and other sciences. The Iranian Khwarezmian language, which was the language of Alberuni, survived for several centuries after Islam until the Turkification of the region, and so must some at least of the culture and lore of ancient Khwarezm, for it is hard to see the commanding figure of Alberuni, a repository of so much knowledge, appearing in a cultural vacuum.

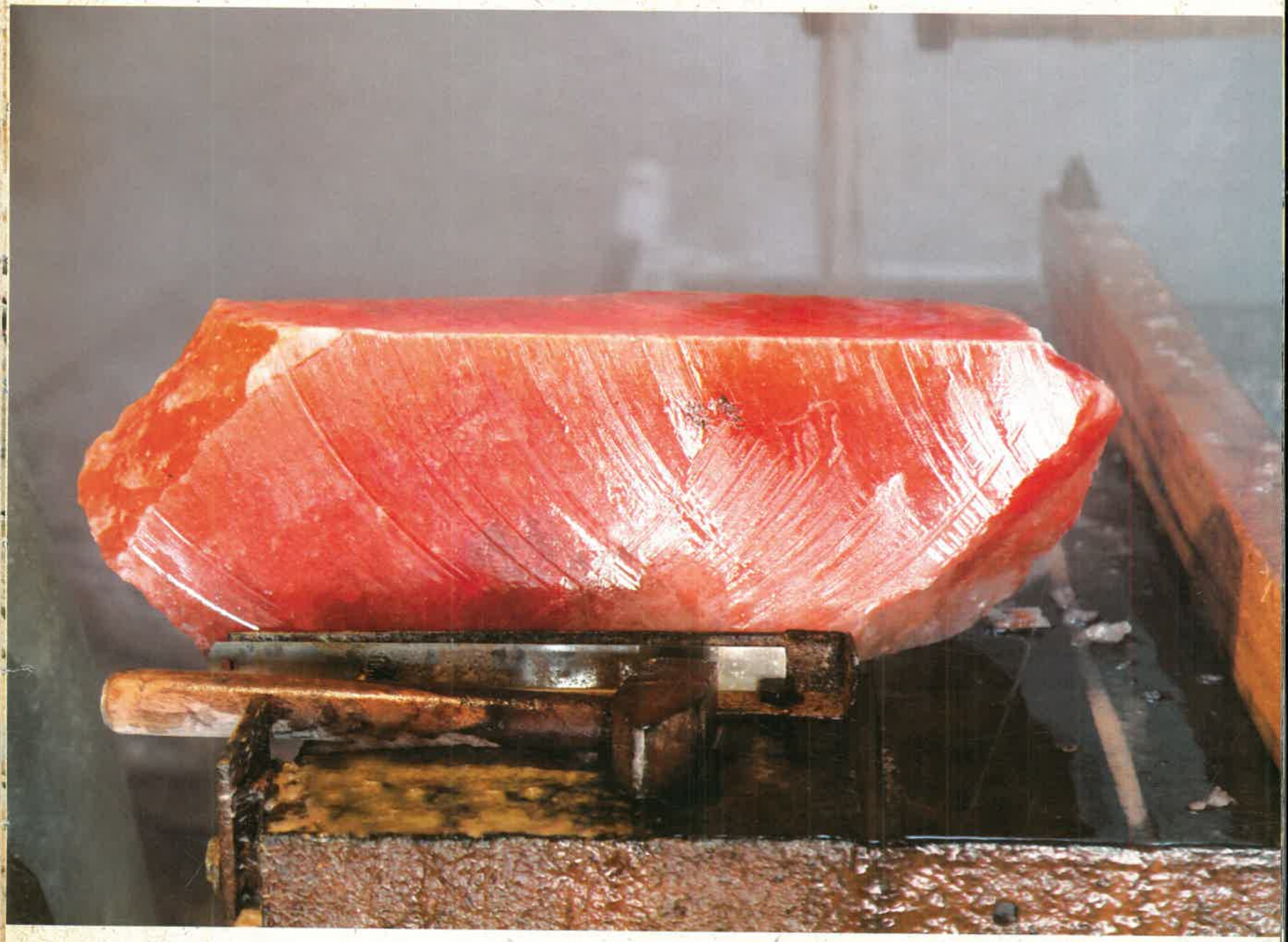
He was sympathetic to the Afrighids, who were overthrown by the rival dynasty of Ma'munids in 995. Leaving his homeland, he left for Bukhara, then under the Samanid ruler Mansur II the son of Nuh. There he also corresponded with Avicenna and there are extant exchanges of views between these two scholars.

In 998, he went to the court of the Ziyarid amir of Tabaristan, Shams al-Mo'ali Abul-hasan Qaboos ibn Wushmgir. There he wrote his first important work, *al-Athar al-Baqqiya 'an al-Qorun al-Khaliyya* (literally: "The remaining traces of past centuries" and translated as "Chronology of ancient nations" or "Vestiges of the Past") on historical and scientific chronology, probably around 1000 A.D., though he later made some amendments to the book. He also visited the court of the Bavandid ruler Al-Marzuban. Accepting the definite demise of the Afrighids at the hands of the Ma'munids, he made peace with the latter who then ruled Khwarezm. Their court at Gorganj (also in Khwarezm) was gaining fame for its gathering of brilliant scientists.

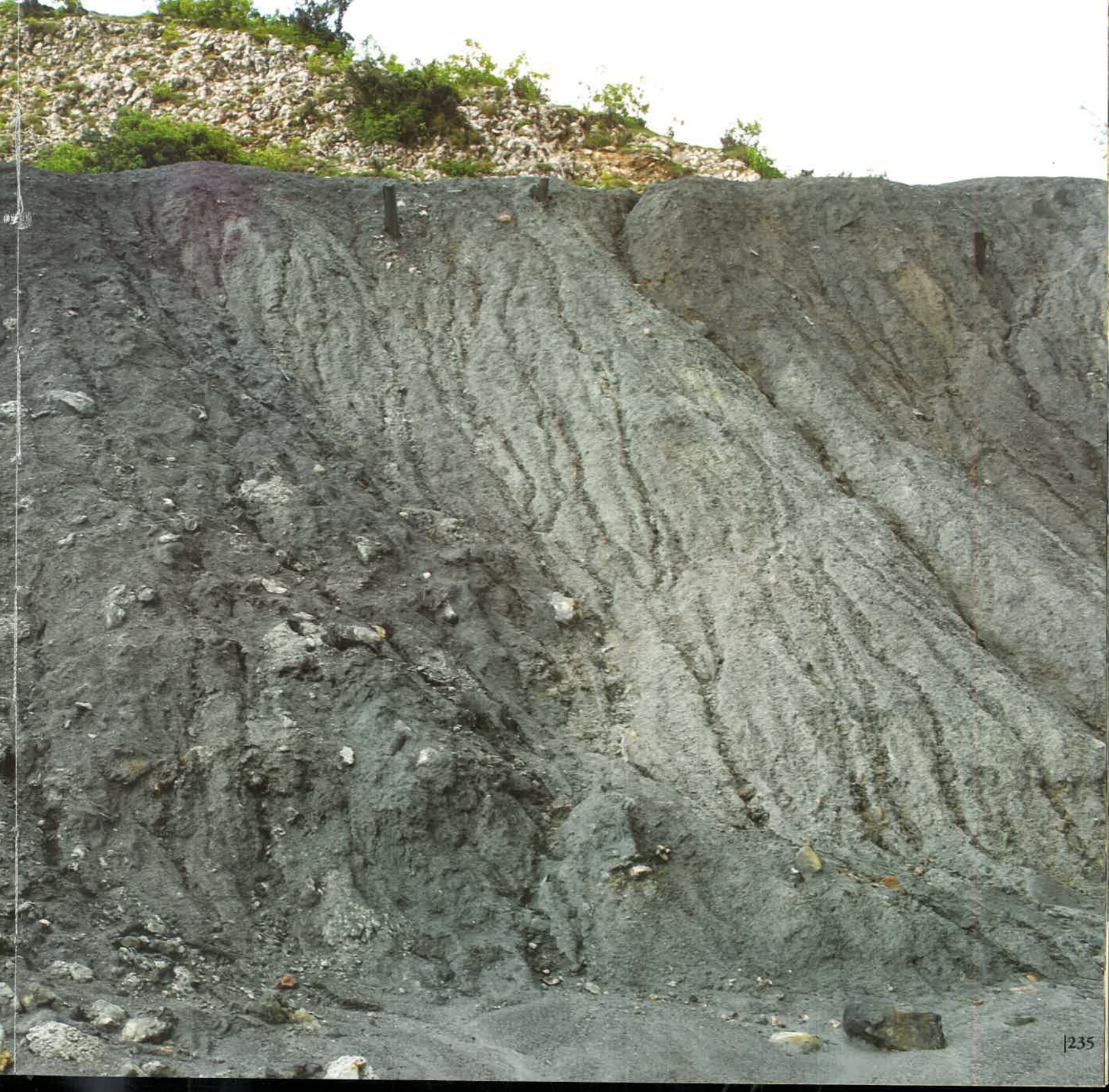
In 1017, Mahmud of Ghazni took Rey. Most scholars, including Alberuni, were taken to Ghazni, the capital of the Ghaznavid dynasty. Beruni was made court astrologer and accompanied Mahmud on his invasions into India, living there for a few years. Beruni became acquainted with all things related to India. He may even have learned some Sanskrit. During this time he wrote the *Kitab Tarikh al-Hind*, finishing it around 1030.



Mechanical cutting of the Rock-salt.







DANDOT COAL MINES

Dandot is a village, union council, and administrative subdivision of Chakwal District in the Punjab Province of Pakistan. It is part of Choa Saidan Shah Tehsil.

Historically, coal has been used as a major source of energy for hundreds of years. The industrial revolution and enhanced use of electricity was also due to coal. Until sixties, coal was the single largest source of primary energy. Large discoveries of oil and gas resulted in massive switchover from coal to furnace oil and gas. However, once again there is a shift back to use of coal as a major source of energy. Many developed and developing countries have already reverted back to coal. Clean Coal Technologies and availability of coal at competitive price are facilitating the transition. Coal mining is one of the oldest industries of Pakistan. It assumed new heights in fifties when cement, fertilizer and other process industries became major users of coal. This led to an increase in production from 0.7 million tonnes/annum in 1959 to 1.4 million tonnes/annum in 1968. Until discovery of natural gas, coal was meeting 50 per cent of country's total energy requirement. The boom in construction activities in eighties provided new impetus and coal production touched 3.14



million tonnes in 1989-90. Since then annual coal production has remained stagnant between 3.2 to 3.5 million tonnes per annum. The coal sector has a significant effect on the Pakistan economy as it generates incomes to the whole lot of stakeholders involved in the sector. The Punjab's coal fields comprise the eastern, central and western Salt Range between Khushab, Dandot and Khewra while Makerwal coalfield lies in Trans-Indus Range (Sanghar Range). The Salt Range coalfield covers an area of about 260 sq km, between Khushab, Dandot, Kallar Kahar and Khewra. The entire coal producing area is well connected with roads and railways. Coal is naturally developed in millions of years and extracted from mines for human use. One of the most valuable content of coal is its carbon content which supplies most of its heating value. However, various other factors as moisture content, ash content and Sulphur are also important in determining the rank of a particular coal. The classification of coal is generally based on the content of volatiles. However, the exact classification varies between countries. The main types are given below:

A. Anthracite, the highest rank; a harder, glossy, black coal used primarily for residential and commercial space heating. It may be divided further into metamorphically altered bituminous coal and petrified oil. Anthracite is top ranked coal, with highest carbon content that ranges between 86-98 per cent and has a heat value of nearly 15,000 BTUs (British thermal units) per pound.

B. Bituminous coal, dense mineral, black but sometimes dark brown, often with well defined bands of bright and dull material, used primarily as fuel in steam-electric power generation, with substantial quantities also used for heat and power applications in manufacturing and to make coke.

C. Sub-bituminous coal, properties range from those of lignite to those of bituminous coal and are used primarily as fuel for steam-electric power generation. Additionally, it is an important source of light aromatic hydrocarbons for the









Different views of the mine.

chemical synthesis industry. HS Codes for Coal are given in the table: Product HS Code Anthracite Coal 270-111 Bituminous Coal 270-112 Coal (other than Anthracite and Bituminous) 270-119 1.3 Geographical Location Geographically this cluster is in widely spread area. It mainly includes the Salt Range Coal Field.

The Salt Range coal field is spread in four districts: i.e Chakwal, Mianwali, Khushab, and Jhelum. Choa Saidan Shah is located 35 kilometers south of Chakwal on the Chakwal-Khewra Road. Mainly coal mines are present at Khajoola, Dulmail, Thoa, Dehri, Dalwal, Ara Basharat, Dindoot etc. This coal cluster is comprised of about 2000 coal mines. The Punjab Mineral Development Corporation and several private companies are operating the mines in the area.

The industry estimated annual wood consumption is around 360,000 ton. District wise Annual Coal Production of Coal is given in below table. Location 2006-07 (MT) 2007-08 (MT) Jhelum 10,040 14,710 Chakwal 218,821 240,349 Khushab 199,375 213,544 Mianwali 88,480 84,580 Total 516,716 553,453 Estimated growth figure is around 10%. Chakwal cluster is producing almost 1000 tons per day. However, the production of coal is affected by rainy weather. When underground water level increases, the production from the mines decreases. As Coal mines are present in hilly areas of Cluster and most of the mines don't have proper roads to the mines. The mine owners develop the roads on self help basis. Non availability of proper infrastructure hampers the production capacity of the mines particularly in rainy season; i.e. July to September. Currently the miners are facing shortage of blasting material, due to the prevailing law and order situation in the country, as the blasting material used in coal mines is not available resulting in low productivity. 1.4.4 Employment Generation. Industry is labor intensive generating almost 50,000 individuals ranging from 15-30 workers in one mine. These 50,000 individuals are involved with Coal Mining industry directly or indirectly. These persons can be divided into the categories of Mining Mangers, Mine Engineers, Surveyors, Drillers, Commercial Agents, Transporters and the

general laborers. As far as the training of this work force is concerned, there are specialized training institutes for mining industry in the Cluster. 1.4.5 Capacity Utilization Capacity utilization of the existing coal mines is not sufficient even to meet the demand of the local brick kiln market i.e. is below 50%. Sufficient demand-supply gap exists in the market and it is increasing day by day with the increase in the usage of coal in other areas like electricity generation and as fuel in cement industry etc. Cluster Profile Coal Cluster, Chakwal - 4 1.5 Other Cluster Actors 1.5.1 Cement Industry There are five cement industries naming DG Khan Cement Company, Pakistan Cement, Best way Cement, Dandot Cement and Gharibwal Cement located in this area that require continuous supply of lime stone and washed coal for their daily operations. However currently more than 90% of demand of cement factories is being fulfilled through imports (from Indonesia, South Africa etc.), as the coal extracted from this region has high Sulphur (6-7%), Ash (30%) content along with other impurities and cannot be used in its raw extracted form/composition. Hence, the mine owners/ traders are limited to supply the coal to only Brick Kilns. Cement factories can use the local coal after removing ash and reducing the value of Sulphur up to 2-3 %. Following table shows the Coal consumption capacity of Cement Factories of this area: Name Cement Production Capacity (Tons Per Day) Coal Consumption (Tons per day) DG Khan Cement 7,000 1,000 Best Way Cement 10,000 1,500 Pakistan Cement 6,000 1,000 Dandot Cement Factory11,000 Gharibwal Cement Factory 8,500 1,200 1.5.2 Brick Kiln Industry The coal extracted from coal mines of this cluster have high value of Sulphur (ranging 6-7 %) which can only be used in brick furnaces. The mine owners supply coal to brick furnaces to nearby areas like Jhelum, Kharian, Chakwal, Rawalpindi etc. Coal demand in the brick Kilns is seasonal. The high demand is observed in the Winter Season when production of bricks is on peak as same of Coal from the mines. On an average 1200 to 1300 ton per day is consumed by the Brick Kilns present in district. The brick kilns do not operate in rainy season. As most of the coal extracted from the mines are used in Brick Furnaces and the mine owners are directly linked up with the owners of

brick furnaces in other districts. There are also commercial agents working on the cluster who buy from the mines and sell it to different brick furnaces.

Coal extracted from the Coal Mines present in the Coal Cluster is of low quality and cannot be directly used in the Cement Industry. However after processing through Washing and Purification, local Coal can be used in the Cement Industry. There is only one plant of Coal Washing and Purification in the Cluster who is adding value and getting the higher prices in comparison to Coal supplied to brick furnaces. The washed and processed coal is then supplied to Cement industry present in Cluster. There is huge demand for Coal from Cement Industry. The daily capacity of coal processing of Coal washing and Purification plant is 65-70 tons per hour and this plant is working on 70% capacity. 1.6 Other Raw Material Used in Industry Following are the supportive actors of the cluster. Sales Distribution Channels. There are different sales distribution channels of coal cluster of Chakwal. As most of the coal extracted from the mines are used in Brick Furnaces and the mine owners are directly linked up with the owners of brick furnaces in other districts. There are commercial agents working on the cluster who buy from the mines and sell it to different brick furnaces. Transportation of coal is very important factor. The coal extracted from the mines is stored in open places and then moved to the Brick Kilns through trucks. The loading capacity of the trucks varies from 8-35 tons per vehicle. There are almost one thousand individuals attached to this field only. Explosives High explosives are used in the coal mines for blasting purpose. Explosive are not available in the market and mine owners purchase the explosive material from the black market due to non availability because of law and order situation in the country. Machinery and Equipment the Machinery used in the Coal mines are water motors, engines for pulling carts from inside the mines, wood, iron tracks, electrical equipments and generators, and pipes. These equipments are local made and easily available in the local market. There is a lot of demand for coal in the local market i.e. Cement



factories, Brick Kilns etc. The Punjab Mineral Development Corporation and several private companies are operating the mines in the area. Anticipated reserve of the deposit is 235 million tons; whereas measured reserves are 79 million metric ton (based on actual mining and drilling) 2 Location of Measured Coal Reserves is given in the table below: 2 Source: Punjab Mineral Development Corporation Cluster Profile Coal Cluster, Chakwal - 6 Location Reserves (Million Metric Ton) Dalwal (Chakwal) 14.7 Padhrar (Khushab) 4.5 Pail(Khushab) 21.3 Makerwal (Mianwali) 21.7 Total 79 The top seam varies in thickness from 0.22 meter to 0.30 meter while the middle seam is up to 0.60 meter thick. The lower seam is up to one meter thick and is relatively of better quality and is being mined in Dandot, Choa-Saiden Shah and adjoining areas. The rank of the coal from the region is sub-bituminous to high volatile bituminous.

The coal extracted from coal mines of this cluster have high value of Sulphur (ranging 6-7 %) which can only be used in Brick Furnaces. The mine owners supply coal to brick furnaces to nearby areas like Jhelum, Kharian, Chakwal, Rawalpindi etc. The mine owners receive no government support for their businesses. According to a estimate, coal extracted from this cluster is used in bricks furnaces of districts Chakwal, Rawalpindi, Jhelum. These brick furnaces use coal as main heating energy sources for production of bricks. However, a portion is also supplied to Cement Industry present in the cluster.

It is reported that around 85 per cent of the cement industry has shifted on low-priced coal from relatively more expensive natural gas and furnace oil. The conversion has small impact on the local coal production because cement units are using high rank imported coal as the indigenous coal is of low quality. However after processing through washing and purification, local Coal can be used in the Cement Industry. The estimates provided by industry, 175 Kg of coal is used to produce 1 ton of Clinker (Cement) compared to 95 Liters of furnace oil which is double than the price of Coal. Coal extracted from the Coal Mines is of low quality which cannot be directly used in the Cement Industry.







CRAFTS OF CHAKWAL

Handicraft is the "traditional" main sector of the crafts; it is a type of work where useful and decorative devices are made completely by hand or by using only simple tools. Usually the term is applied to traditional means of making goods. The individual artisanship of the items is a paramount criterion; such items often have cultural and/or religious significance. Items made by mass production or machines are not handicraft goods. Handicraft goods are made with craft production processes.

A tradesperson is a skilled manual worker in a particular trade or craft. Economically and socially, a tradesperson's status is considered between a labourer and a professional, with a high degree of both practical and theoretical knowledge of their trade. In cultures where professional careers are highly prized there can be a shortage of skilled manual workers, leading to lucrative niche markets in the trades.

Chakwal is famous for making *Zari* Shoes. *Khes* weaving is also an important traditional craft of the district.





- **Tradition of Chakwali Khussa**
  History, Technique, Process & Ornamentation

People have been wearing shoes for thousands of years but the knowledge of who crafted the first shoe or where that creative act took place is lost in time. Still, it is not difficult to deduce why shoes came into being or why we continue to wear them.

Nature in past necessitated their invention, since nature did not provide the human species with hard hooves, like the horse, study pads, like cats, human ingenuity came up with the shoe- a means of protecting tender feet from cold, hot or wet environments, as well as from uncomfortable or hazardous surfaces. But we wear shoes for other reasons as well, from the earliest gleanings of footwear history from around the world we know that shoes have always been



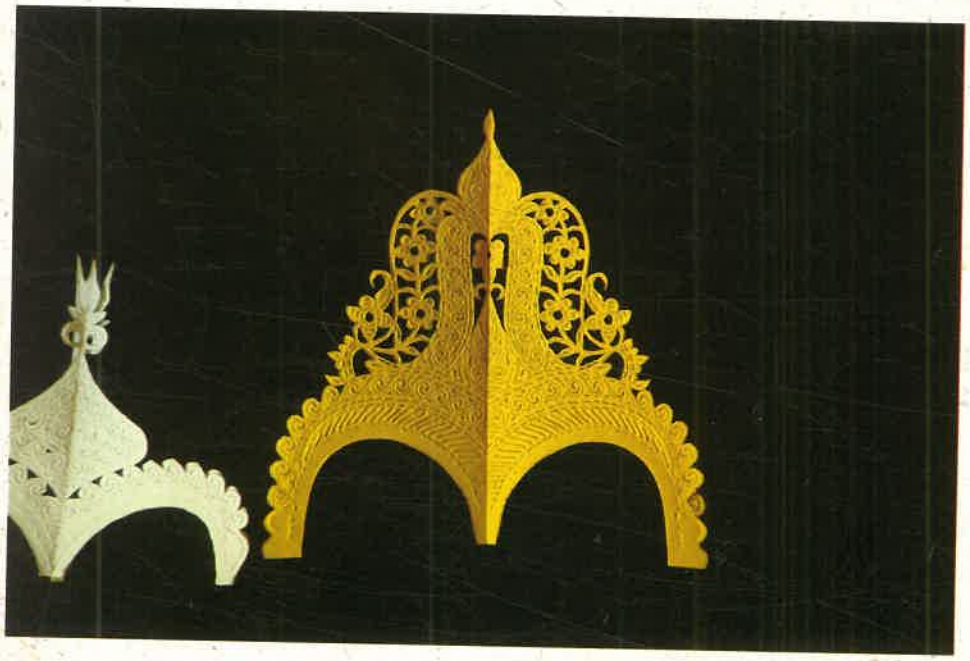


status symbols, worn especially by persons of power and authority.

Over time, shoes transcended purely practiccal applications and became, as objects of beauty in themselves, essentials fashion accessory. Shoes have long served our basic needs and well-being but just as important, they are intriguing sources of information about human identity throughout the history. Who we are, what we do and where we live are all silently but effectively communicated by what we wear on our feet.

Footwear is estimated to have started its long history of human use during the Ice Age, with unkind weather conditions being said to have created the necessity for footwear.

From archeological and paleo-archeological evidence, experts hypothesize that



shoes were invented around in the Middle Palaeolithic period approximately 40,000 years ago. However, it wasn't until the Upper Palaeolithic period that footwear was consistently worn by populations. The earliest shoe prototypes were soft, made from wraparound leather, and resembled either sandals or moccasins.

These sandals made of rope were found in Oregon in the United States. The oldest leather shoe was found in a cave in Armenia in 2008 and was about 5,500 years old. These simple shoes, made of a single piece of leather were stitched with leather, stuffed with grass.

The another example of ancient shoe in 1991, Hikers near the Italy-Austria border came upon the body of a man who had been entombed beneath a glacier for 5,000 years. The amazingly well preserved "iceman", who was nicknamed



Otzi, still wearing leather foot covering stuffed with straw, it is few hundred years more recent than the Armenian Shoe.

The utensils constructed of rock found in Paleolithic caves, there are several that were used to scrape the skins of animals, indicating that the art of tanning is very old. From the above example, early footwear was made of wrappings, usually made of leather or dried grasses. Later on, footwear developed to become an oval piece of leather that was bound by strong leather thongs.

The earliest footwear in Britain must have resembled the Pam-pootie from the Aran Isles, Ireland. Very few early shoes have survived intact and although fragments of Bronze Age footwear at this time could be considered to be totally functional and there is no evidence to suggest that it had a social rule.

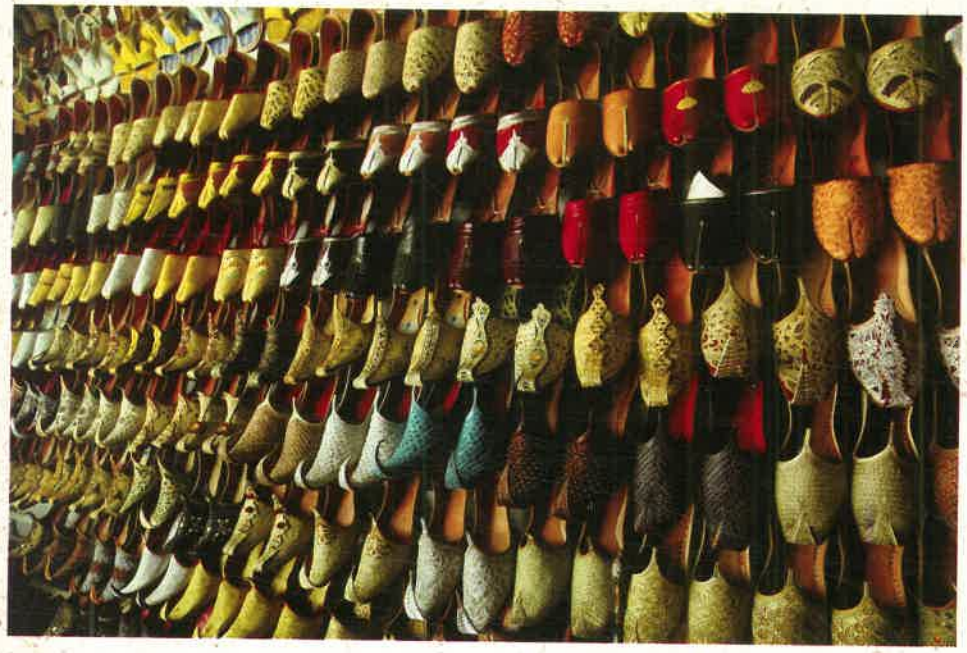






The Romans produced a variety of footwear styles that evolved as a result of their invasion. After the Romans lefts, Britain began producing its own styles, usually a closed-toe leather shoe with an oval or round toe-shape. The ankle shoe was popular in the 19th Century and was made as a turn shoes, which meant the separate upper and sole were thonged (Thong is a narrow strip of leather or other material, used especially as a fastening or as the lash of a whip) together inside and then turned. These shoes were generally straight in shape and so could be worn on either foot.

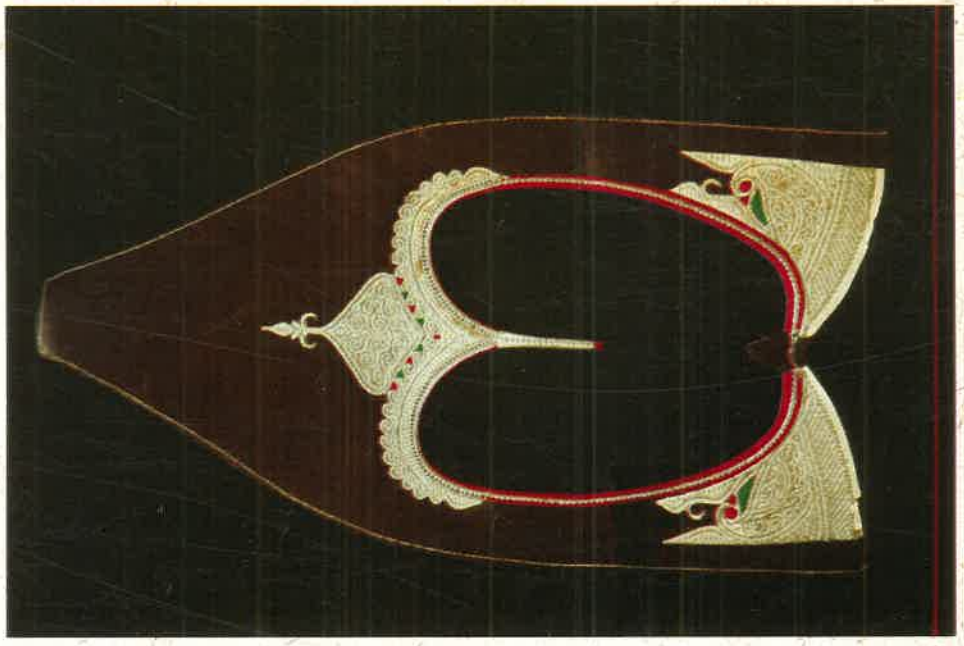
Footwear styles continued to change during the medieval age. The sole and upper were no longer thonged but stitched together with thread, and the toe became a sharp point, known as a 'Scorpio tail'. Shoes began to get longer in 1320's and became known as 'pikes', 'crackows' or poulains. The length of the toe was an indication of status. The king and his court had shoes with the longest toes. This style was not worn by women, indicating their social ranking.



The ankle shoes remained popular and were usually side-laced with three pairs of holes.

The pointed-toe disappeared at the end of the Middle-Ages and was replaced by round and square toe shapes. At first these toe shapes were of a sensible size but then became increasingly larger. During the reign of Henry VIII, the toe area reached 6½ inches with the footwear known as 'foot-bags'. During this period came the wide spread use of lasts or as they were termed 'laests' although there have been some evidence that the Romans also used lasts on which to make their footwear.

Initially in the central and the southern parts of the west flat wooden slippers were worn a tradition probably acquired from china. However these slippers were not very efficient in protecting the foot from both dirt and cold weather.



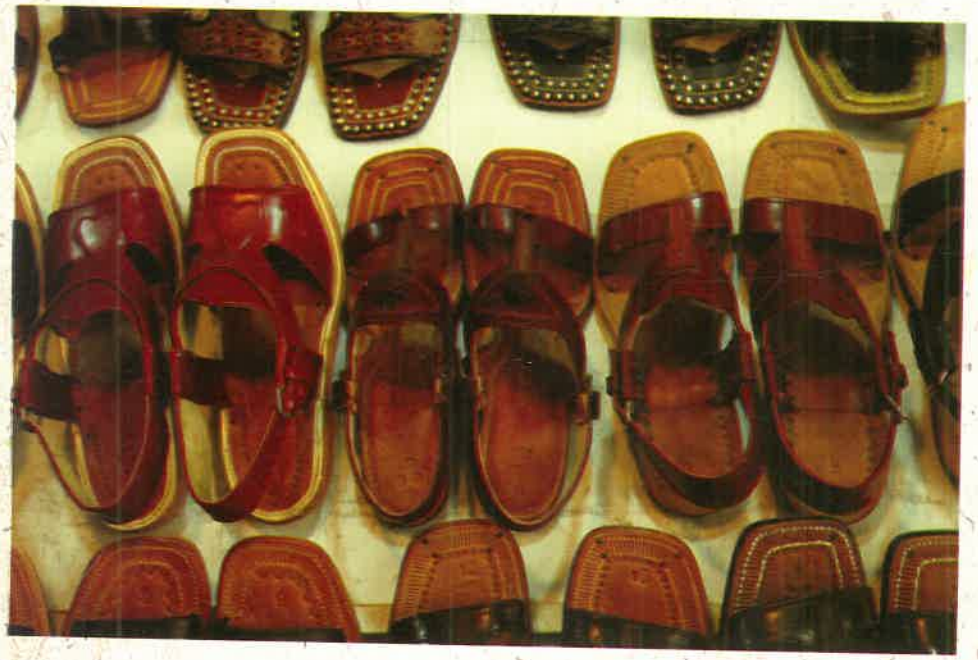
Historians report that the tradition of using leather for shoes was founded in agrarian society after it was invaded by Alexander the Great.

Prehistoric man evidently was unfamiliar with shoe: the Stone Age markings that are known to us all indicate bare feet. But the cave painting discovered in Spain dating from the upper Palaeolithic period (around 14,000 BC) show Magdalenian man Dressed in fur boots. According to the French Palaeontologist and Pre-historian Father Breuil (1877-1961), Neolithic man covered his feet with animal skins as protection in a harsh environment. It seems that man has always instinctively covered his feet to get about, although there remains concrete evidence of the shoe themselves. Pre-historic shoes would have been rough in design and certainly utilitarian in function. The well preserved boots worn by Otzi the ice-man discovered in an Alpine glacier are an excellent example.

From the first great civilizations flourishing in Mesopotamia and Egypt in the 4th millennium BC, arose the three basic types of footwear: the shoes, the boots and the sandals. An archeological team excavating a temple in the city of Brak (Syria) in 1938 unearthed a clay shoe with a raised toe. Dating over 3,000 years before the birth of Christ, it proves that this city shared features with the Sumerian civilization of Ur in Mesopotamia: raised tipped shoes are depicted on Mesopotamian seals of Akkadian era around 2600 BC. Distinguished from Syrian models by a much higher tip and embellished with a pompom in Mesopotamian this type of shoe became the royal footwear of the king.

The advent in Egypt of the raised tip Sandal in the second Millennium BC is probably a Hittite influence.

It is the precursor of the poulaine or piked shoe, an eccentric medieval fashion



introduced to Europe from the East by the crusades.

As for other models of Greek footwear, the pointed shoe of the Hittite variety with which the Ionians were long familiar never reached mainland Greece, although it was depicted by Greek vase painters who wanted to give an oriental character to their figures.

As in ancient Greece, the sandal and the slipper were mainly intended for women to wear indoor. The Soccus, a type of slipper with a raised tip and identical for both feet was apparently of Persian origin; it became a traditional shoe in Turkey.

In the early 12th Century, shoes became longer called Pigaches. These shoes were forerunners of the poulaine style. A knight named Robert Le Cornce is credited with introducing them. The crusader brought the exaggerated style with its inordinately long tip back from the East. It is based on the raised toe model of Syrian, Akkadian and Hittite culture reflects the vertical aesthetic of gothic Europe. When people of modest means imitated this eccentric fashion initially reserved for the aristocracy, the authorities responded by regulating the length of the shoe's points according to social rank, ½ foot for commoners, 1 foot for bourgeois, 1 and ½ foot knights, 2 feet for nobles and 2 and ½ feet for princes who had to hold the tips of their shoes up with gold or silver chains attached to their knees in order to walk. The shoe length hierarchy led to the French expression "*Vivre sur un grand pied*" (to live on a large foot), denoting the worldly status represented by shoe length.

The poulaine was made of leather velvet or brocade. It is the French term 'Poulaine' means (Point of) Polish shoes and the use of this footwear reached as far as Poland. So in England as since 1367 they were also named "crakows". 'Poulaine' at first were worn only by noblemen as war shoes and when the



length of the points increased, in 14th century laws were issued that fixed the sizes for noblemen, middle class persons and common people even if they were worn above all by the first while the common people wore round toed shoes.

In the painting of the period, shoes and sandals of different shapes, patterns with variety of colours and material formed an important article of dress. It shows that the dress of a man has been taken as incomplete without shoes. They were important part of the costume and considered as luxury item. These were non-traditional among common people. The close study of these portrayals reveals that it was not possible for the painter to demonstrate them in many artistic styles. It appears that there were made out of variety of leather.

Footwears, both ornamental and ordinary, were in use. Such sandals and slippers in those days were the fashion and profession of the cobblers. Leather shoes decorated with woolen fluffing were also a fashion in the Jammu region. In the local languages of the Dogras footwear were known as *jora, paniyanas,* and *nukayana*.

The Sanskrit lexicons *Vaijayanti* of 11th century A.D. and *Abhidhanacintamani* of 12th century A.D. recorded the traditional information about the shoe-makers (cobblers) who were known as *padukakrt* and *carmakt*. The shoes are classified as *upanat* (shoes) *paduka*, *padar* (Sandals), *pannaddha*, *padarakasana* (protecting the feet), and *pranahita* (enemy). In the times of Babur high boots were worn while riding; and the smaller shoes were in use in home or in the camp.

The shoes with horn-shaped back and embroidered with gold thread was worn by the emperor Akbar. The shoes without horned back and no heels of crimson leather with a plain black piece across the instep was fashion by Emperor Jahangir. The shoes without heels (no horn back) and elaborately embroidered



were used by Emperor Shahjahan and heavy heeled shoes were fashion in the later Mughal period.

In Kishtwar, during the time of Maharaja Ranbir Singh, the footwear of the hill people was grass shoes. The Meghs (a tribe) were cobblers and shoes maker. But these shoes were merely soles with one broad band between the big and the toes. The band was fastened loosely on both sides with the sole. The heel was also quite loose and unbound. By regular practice, however, the people kept the shoes firmly attached to their feet. It is said that wheat straw woven into fine rope was a fashion into the shoes and decorated with coloured threads on the upper half. Those were used in the remote hilly region of Kishtwar where most of the journeys were undertaken on foot over wet and slippery terrain. Earlier, for outdoor use, inhabitants of the entire Himalayan region wore different versions of this design in straw shoes. Felt and woolen shoes with straw shoes were worn indoors by both men and women and common footwear was made of local leather and called as *joota*, whereas the people from Kishtwar wore ornamental straw shoes with coloured threads and pompoms. There were many differences in dress between the Muslim counterparts, they always wore grass sandals never leather ones. In Basohli, there was a boali of Dhan having various sculptures of Hindu gods and goddesses, three miles from Thara-Kadwal and on the way to Khun, there is a figure of a standing *yogi* with knotted beard. He wears a *dhoti* and a scarf, and has woolen sandals on his feet.

In the Mauryan period, the shoes that covered the ankles (*moccasins*, putabaddha) full boot (*padigunthima*).The shoes padded with cotton wool (*tulapunika*), shoes shaped like the wings of a partridge (*tittirapattika*), shoes decorated with the horns of ram and goat, shoes with curved points like a scorpions sting, shoes decorated with feathers etc, were in great use in those days. The wooden sandals made from palm leaves and bamboo was used by layman. The decorated shoes made from gold, silver, jewels, beryl, crystal,

bronze, glass, tin and copper were also used by some people.

In the Kushana period, Gandhara style of sculptures on a stone slab the woman standing near Kubera, who is Drinking wine, have also shoes in her feet. The shoes worn by women are very thick, heavy and long like those worn by men. The description of the sandals of women is also given in the Soundarananda. Sandals with foreign fashion influences in India were worn by the elite in the period between 200-300A.D.

The footwear of the Indians in the Gupta period was called as *upanha*, *paduka*, *padavestanika*, pula and *mandapula* (*mundapula*) as mentioned in the Mahavyutpati work. In the Sultanate period the shoes (*svarnopanad*) embroidered with gold (*svarnavalksagumphita*) and jewels were also in case. The shoemaker was known as *moucika*. Artistic shoes made of soft skin of animal or woolen fabric in light weight without heels was fashion among the maid-servant during the Akbar's time.

In the Jammu Province, the area known as Rajouri, Gujjar and Bakarwal womenfolk did not use anklets to deck their feet and instead used to wear embroidered leather *mojaris* or slipper or shoes embellished with large red woolen pom-pom. They were sturdy and hand made by the *mochiamocika* or cobblers of the Rajouri. Shoes or slippers were not the essential item of dress in the dowery of the bride but the royal families of the dogras send accepted it as a special gift, the same was not a practice among the ordinary families in the Jammu region.

The difference is obvious, that rich people used to display superior kind of shoes or slipper made of superior kind of material i.e. leather and needle-works, whereas, the poorer section of the society, used simple and plain kind of shoes made of animals skins. As it has been mentioned by the Fredric Drew, that the

royal family of the Dogra used to dispatch all, more or less adorned with gold biding or edging, with many of them were gold- worked slipper, these were long and narrow, with the heel pressed down.

History of Khussa

One of the traditional types of footwear worn in Pakistan, the khussa has its roots in the region history and as such is part of a rich cultural heritage.

The rural population for centuries, the khussa arrived in the palaces of the Mughal Empire much later & it was then that its history started to recorded.

Traditionally leather is used for the fundamental construction of the khussa. However, cheaper alternative to leather have been introduced in recent times. The khussa consists of three basic parts: the sole, the upper and counter (back of khussa). The upper covers the toe of the foot while the counter covers its back. The upper and counter are symmetrical in designs and are hand stitched onto the sole. Unlike modern shoes which are usually machine made, at in some part while the *khussa* is made entirely by hand from the preparation of the leather to the cutting and sewing together of the sole, upper and counter. The upper and counter are either left plain or embroidered.

Most *khussa* are ornamented, presently a vast variety of materials are being used for embellishment. Conventionally, only Gold and Silver *tilla* was used for ornamentation. *Khussa* traditionally have no heel they are completely flat.

Civilization have come and gone but the khussa has survived not merely by its ability to adapt to social changes and modern fashion trends but by maintaining an integral place in the Punjabi community, ensuring the continuity of a crafts, which combines functional activity with aesthetics.





Khussa is an example of a functional crafts that manifest the aesthetic expressions of our people. Multan has a very long tradition of leather crafts ranging from handbags, leather stools to *khussa*, *Kolhapuris* and *jooti* centered at Rajasthan, Delhi, Maharastra and Punjab. The production of these heavily embroidered *juttis* date back to the period of the kings and Queens.

Before the Mughals, *khussas* were not decorated. It appeared on the fashion scene as a simple leather shoe about five thousand years ago, during the Harrapa civilization. It was decorated with embroidery, pearls and precious stones during the Mughal era. The Mughal's embellishments of the *khussa* made it into a trend for the ordinary as well as the privileged. The modern *khussa* displays the Mughal idea of beauty and enrichment with embroidery. Also, it is the only footwear in the world in which the left and right shoes are not different.



Some Vintage *Khussa* is showcases in Victoria and Albert Museum given below:

During Mughal times, the rural word *khussa* was replaced by the more eloquent Saleem Shahi; Saleem was also the original name of the Mughal Emperor Jehangir (17th century AD).

The Mughal emperors were not the only rulers in the subcontinent who adopted the *khussa* the famous Sikh leader Ranjit and Sher singh are depicted in miniature painting wearing *khussa*. The Sikh society generally preferred a type of *khussa* known as Jodhpuri in the Hoshiarpur district in the province of Punjab. Its delicate version was usually worn by women. This version tended to be finer in shape, with finer embroidery and with a lower cut top which only covered the toes.

The miscellaneous Gallery in the Lahore Museum also displays portrait of Chinese Visitors shoes that are similar to khussa, the khussa were recognized as a valuable cultural gift.



Chakwali Khussa

Khussa is the hall-mark craft of the Chakwal and its cultural symbol too, which is not only appreciated in Pakistan but all over the world. Pakistan can take pride on its rich and wonderful inherited culture. The craftsmen turned the tanned animal leather into shoes known as *khussas* which simply amazed the viewer. The intricate design patterns and colorful use of thread make it beautiful craft of art. They are also decorated with precious stones and golden and silver *tilla* work. These *khussas* with *tilla* work



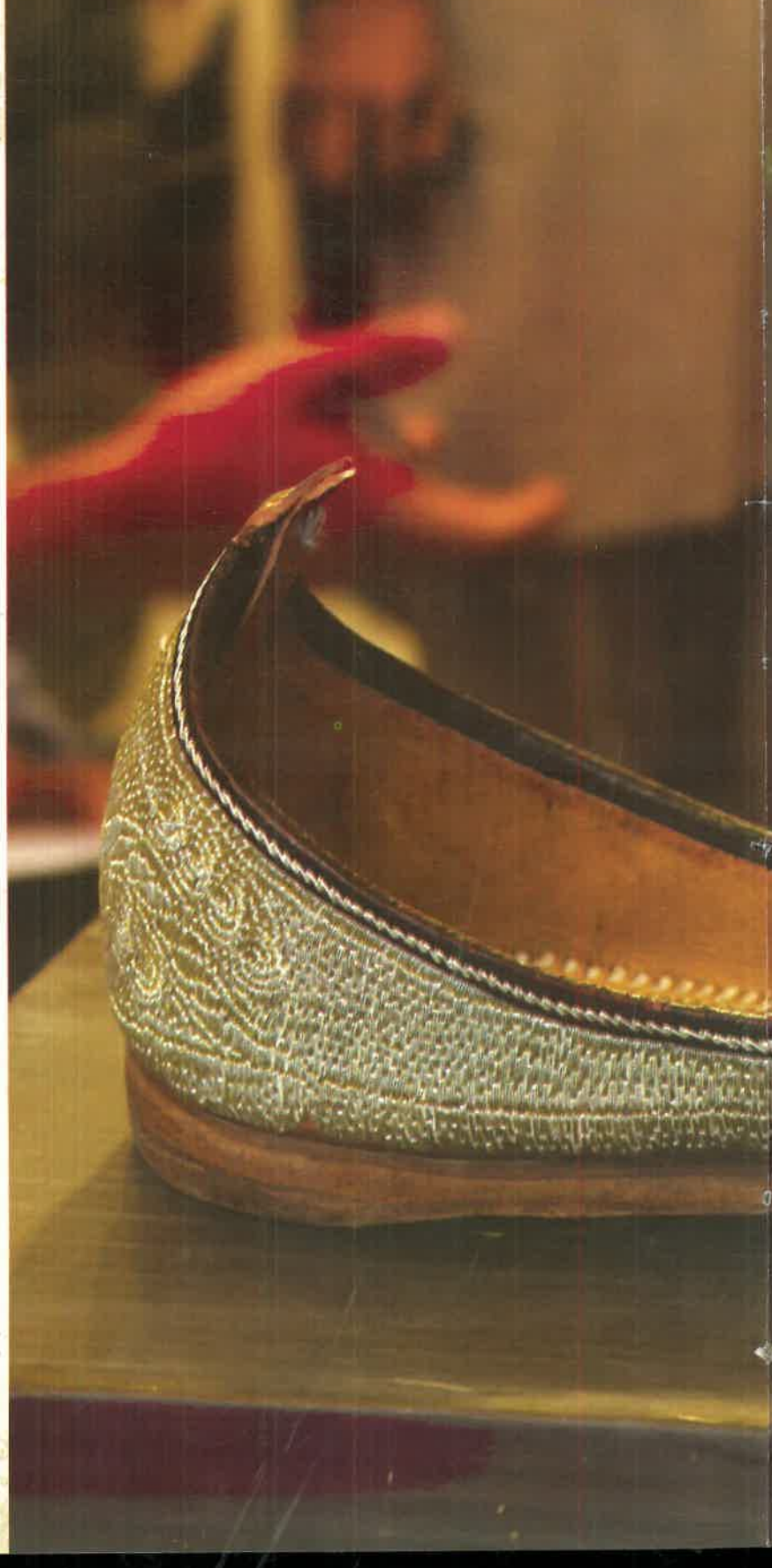
























(golden wire) are very popular on weddings and also the cultural symbol of Pakistan, particularly Punjab.

The *khussa* is an example of a functional craft that manifests the aesthetic expression of our people. There are different types of *khussas's* in Pakistan like *Khussa* design of Sindh is different from *khussa* design of Punjab and same in case with other provinces, one can easily distinguish by looking at the design and type of decoration on it.

Chakwal is the hub of many types of art and owns a unique place. In Punjab's economy Chakwal plays an important role in manufacturing industry. The main craftsmanship produced in the urban and other rural areas of Punjab are carpet weaving, basketry, *khes* making, pottery, they are well-known for their sophisticated and traditional designs all over the world and embroidery work, hand embroidery, block printing, weaving on handlooms with magnificent designs is embroidered in the rural-areas and the weavers make cloths like cotton, silk etc., stone craft, jewelry, metal work along with truck art, leather and wood works. The craft of Chakwal is its vital soul and its craft produce its uniqueness.

Khussa is a model of a practical crafts that evident the aesthetic expressions of our people. Punjab has a very long tradition of leather crafts ranging from handbags, leather garments to *khussa, Kolhapur is* and *jooti* at Rajasthan, Delhi, Chakwal and Multan. The production of these heavily embroidered *juttis* date back to the period of the kings and Queens.

Many civilizations come and moved out but *khussa* lasted not just because of its capacity to absorb social changes and modern trends but by holding an important place in the Punjab culture. *Khussa* is an example of a well-designed crafts that manifest the aesthetic expressions of our people.











tanning of leather; raw hides are treated using vegetable tanning technique. For this, a material called tannin, which is extracted from the bark of Babool or Kikkar trees, is used. It is through tanning that an animal raw hide becomes strong, stretchy, water resistant and as a result, wearable.

Dying of leather:

For dying or giving leather a specific color, *sarfoola* (yellow) and *arshi gulabi* (green) powdered pigments are dissolved in water to prepare a thin dye solution of different tones of red and applied to the leather piece using a local brush .This dyed leather is known as *'goka'* in local language.

Cutting of leather:

Now this treated leather is then cut into the modules of the footwear. Stiffed part of leather is used to cut the upper and lower parts of *khussa*. Then it is washed with water to remove all the salt. The upper part of *khussa,* known as *Panna*, is made of leather or textile (any suitable fabric), which is embellished or embroidered and sometimes decorated with buttons, cowries (shells), mirrors, bells and beads. The upper part and lower part (known as *Adda* or *Talla*) are stitched together with cotton thread that is not only eco-friendly but also enmeshes the leather fibers with great strength.

Making leather soft:

After dipping it in water, leather is rubbed with linseed oil to make it soft for stitching.

Pasting:

Fabric is glued to patch it on already stenciled leather. Extra fabric is cutout and velvet is patched on sole (*talla*) which make it comfortable while talking.

Stitching:

Upper and lower parts are stitched together with needle and cotton thread is

use for this purpose. Water is applied to make it soft. See stitching process in the picture.

End process:

Farma is fixed to make it in proper shape and left it for 7-8 hours. To give leather shine a piece of wood is rubbed on it. Whereas for pointed *juttis, tilla* is wrapped around the tip and then running stitch is done on it so that *tilla* may not be unwrapped, this all is done before the frame is fixed in it. For making color combination, sometimes two color *tillas* are mixed together this mixture is called *Zardozi*.

Soft and fine quality leather is used for *khussa*. It is totally handmade technic. Ordinary *khussa* take 7-8 hours whereas traditional like *kunna khussa* take 7-8 days as *tilla* work done on its *panna* and *adda* is in totally hand stitched.

Tools used in manufacturing process:

Rambi

It is type of chisel used for cutting and pealing the leather. It has very sharp cutting edges and it is 6 inches long.

Aar

It is like awl and used for stitching leather. It got a fine hook on the top for pulling the thread up during stitching process.

Hathodi (Hammer)

A tool with head if iron and handle is of wood. It is used for fixing nails, beat leather and it comes in different sizes.

Panchas

It is a pliers type with bent nose, used for pulling leather.











Soombi
This tool is used foe engraving designs on leather.

Biayangi
This is used for brushing the edges of sole.

Mongli
It is heavy wooden tool, used for pressing the leather by constant beating.

Watti
Rectangular stone used for sharpening the edges of tools, which are used for cutting the leather.

Sandan
A stand used for fixing the nails in shoe.

Zamboor
It is like clipper, used for pulling the nails out.

Phhirki
It is reel type, used for smoothing the edges of sole. The *phhirki* is a pulley attached with wooden handle.

Kattanni
This is used for pulling the leather under the chapel.

Gaddani
It is like a choke, used for marking the place on leather for stitching.

Kalboot or farma
It is made of wood shoe-last. After the making process of *khussa* is over than the *kalboot* is placed in it and tightened. It gives the *khussas* and *chaplas* the

proper shape and makes them wearable.

Kundi

Hook used for pulling the *kalboot* out of the *khussa*.

Istary

Iron used for pressing the leather to make it shinny and bright.

Materials used for making of *khussa*

Mostly *khussa* are decorated, currently a huge range of materials are being used for embellishment. Usually, only Gold and Silver *tilla* was used for beautification. *Khussa* traditionally are without heel they are totally flat.

The material used for *khussa* making today has changed since the time of Mughal era. The leather used in the basic structure of the *khussa* is cow, goat, and buffalo and camel skin. To cover this leather and to hide the glue different fabrics are used. The fabrics are basically silk, *jamawar* and velvet. To enhance the beauty and uniqueness the cotton or *resham* thread is used for the embroidery. For decoration *tilla, dhapka, cora,* beads, bells, embroidery, cut work, applique cowries' shells, mirrors, bells and ceramic beads and brass nails.

Techniques of decoration

Before the Mughals, *khussas* were not decorated. It seemed on the fashion scene as a simple leather shoe about five thousand years ago, during the Harrapa civilization. But during the Mughal era it was decorated with embroidery, pearls and precious stones. The Mughal's embellishments of the *khussa* made it into a trend for the common people as well. The modern *khussa* displays the Mughal idea of exquisiteness and enhancement with embroidery.

The ethnicity of any traditional skills became the part of poetry when it melds with the contemporary colors and designs. Appliqué in would dictate the nature, color and shape of the appliqué. It could range from an intricate appliqué which itself could incorporate other design features like embroidery, punches, weaves, etc., to a simple cut form of differently designed figures are cut out of leather and sewn on the vamp manually. Following techniques are also practice in making of *khussa* and *jutti:*

- *Jaili* work/cut work
- Punch work
- Mirror work
- Appliqué work
- Embroidery work
- *Tilla* work

Types of Chakwali *khussa's*

The Romans introduced various styles that were result of their influence they brought from different conquest areas. After Romans, Britain developed their own style typically round shape with closed toe leather footwear. In 19th century ankle shoe with a turn tip, upper and lower parts were thonged. Footwear styles changes during medieval period, now the upper and lower parts were stitched with thread together instead of crammed. In 1320's shoe became longer called 'pikes', 'crackows' and poulains. Tip of the toe suggests the status, mostly worn by kings and his courtiers. But pointed-toe wiped out at the end of the Middle period.

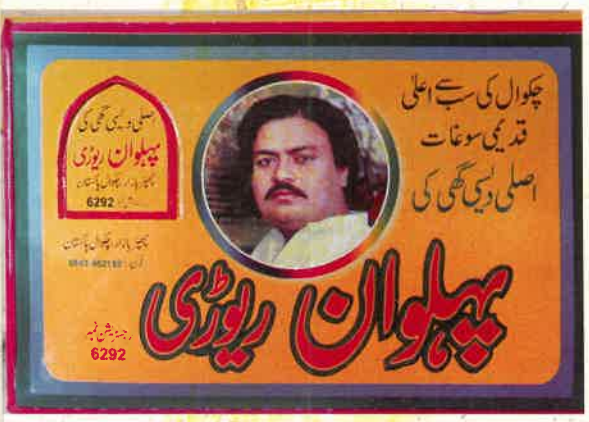
There are numerous kinds of *khussa's* like SaleemShahi and *Nagra khussa* all are ideal. With very alike in shape, it is the specific designs and variety of leather that is giving the *khussa* their uniqueness. The regular *khussa* is either pointed or rounded in shape. The different types are recognized as gol-

panja (Round Toe), chota-panja (Small Toe), Salem Shahi (Pointed Toe). Modernized versions of *khussas* are; slip-on *jutties*, sandals and slippers are a few. This paper will now discuss the types of *khussa's*.



Chakwali Rewari

Rewari is a traditional sweet which is basically made from Desi Ghee and *til* (sesame). Pehalwani Reweri from Chakwal is a *Soghat* (speceiality) of the city for all in the winter season. Not only in Pakistan but Rewari has a demand from abroad because of its rich taste and odor of Desi Ghee.







GULQAND

Kallar Kahar is known for its peacocks, for its salt lake, and for the Takht-e-Babri, a flat stage built of stone by Emperor Babr to address his army while coming down from Kabul in the quest of the crown of Delhi. During his stay at Kallar Kahar, Babar also planted a garden, which still exists, called Bah-e-Safa. In his memoirs, the Takht-e-Babri, Babur described Kallar Kahar as a "charming place with good air" and natural beauty. Kallar Kahar is also famous for its liquors; like "Arq-Gulab, Gulkand (Flower Petal Jam), and honey (from the flowers of bhaeekar plant)".






گلقند
بہکرٹ


پرانی کھانسی، سانس کا پھول جانا
اور ریشہ کیلئے انتہائی مفید ہے
دمہ اور جوڑوں کے درد کیلئے بے حد مفید

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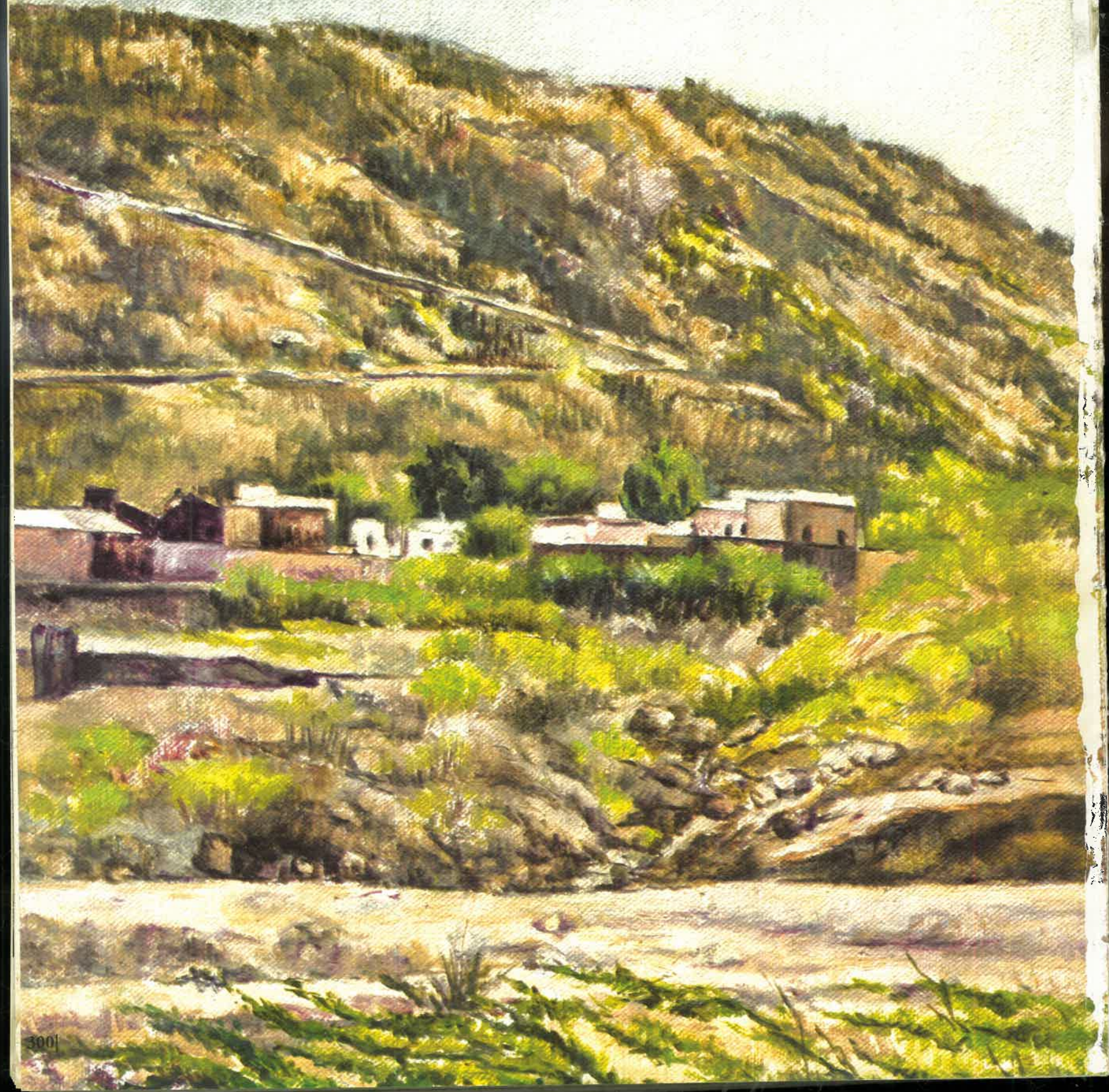
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