



Portrait of Punjab

Land • History • People

Ihsan H. Nadiem

IHSAN H. NADIEM



Portrait of Punjab

Land • History • People



SANG-E-MEEL PUBLICATIONS
LAHORE — PAKISTAN

954.914 Ihsan H. Nadiem
Portrait of Punjab – Land • History
• People / Ihsan H. Nadiem.- Lahore:
Sang-e-Meel Publications, 2009.
176pp.
1. History - Punjab - Pakistan.
I. Title.

2009

Published by

Niaz Ahmad

Sang-e-Meel Publications,
Lahore.

Designed & Printed by:

Topical Printers Lahore.

topicalprinters@yahoo.com

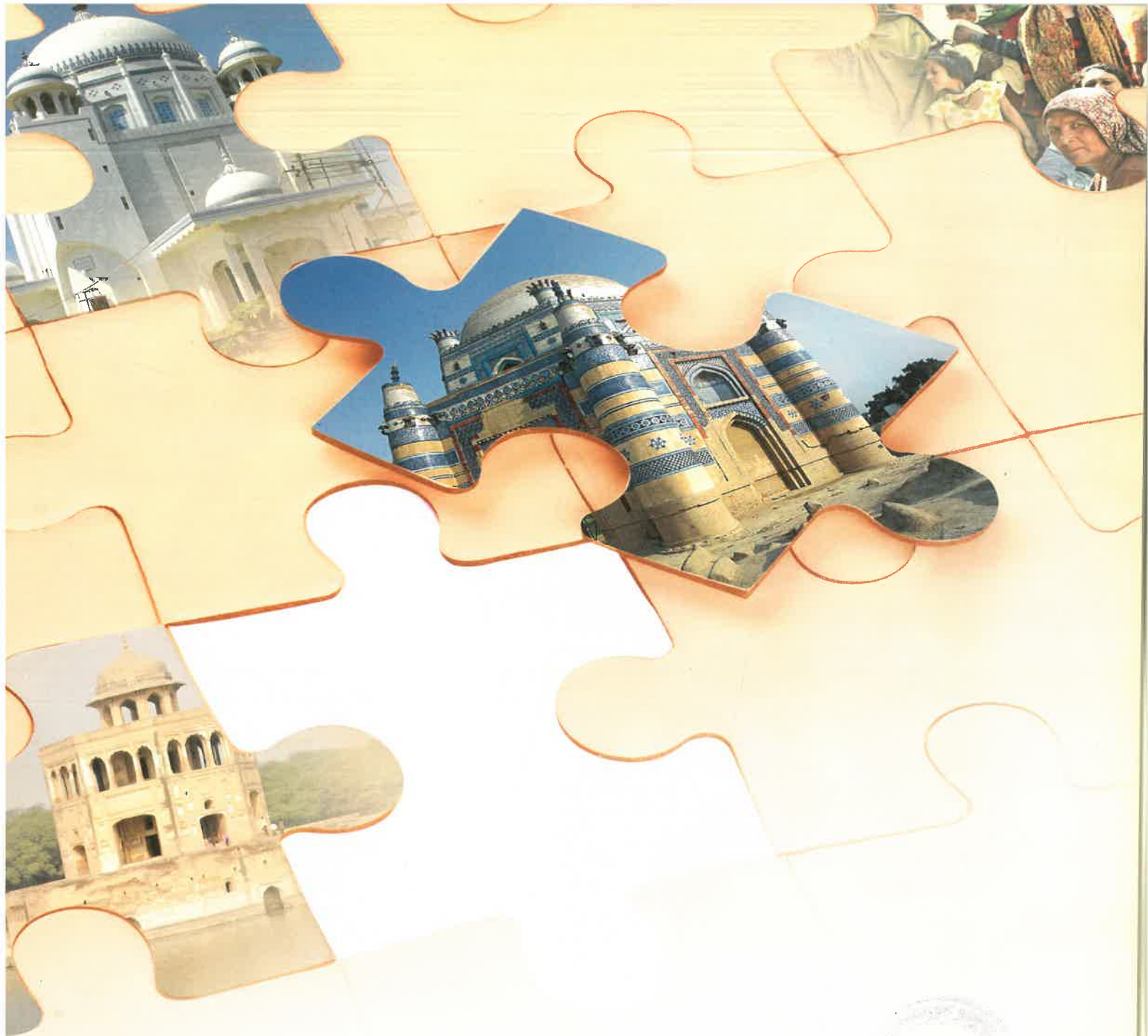
ISBN-10: 969-35-2251-6

ISBN-13: 978-969-35-2251-8

SANG-E-MEEL PUBLICATIONS

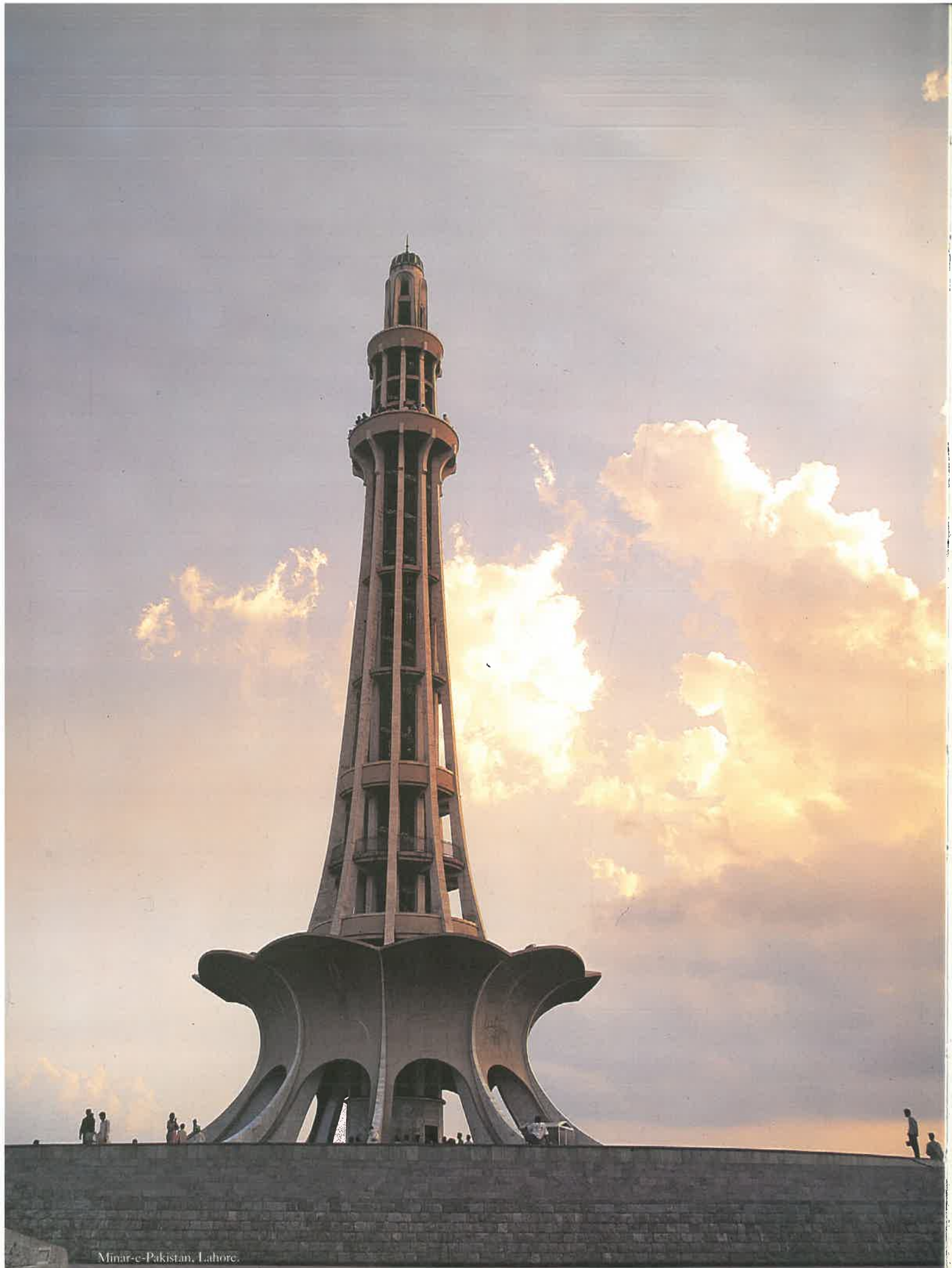
Phones: 7220100 - 7228143 Fax: 7245101
<http://www.sang-e-meel.com> e-mail: smp@sang-e-meel.com

25 Shahr-e-Pakistan (Lower Mall), Lahore-54000 PAKISTAN



9302

To
Chaudhry Afzaal Ahmad



Minar-e-Pakistan, Lahore.

Contents

Preface

1. Prelude:

Boundaries and Historic limits -----	9
Physiography and its effects -----	12
Population and Climate -----	17
Rivers and their behaviour -----	18
Evolution of its name over the millennia -----	21
History of Intrusions and Invasions -----	22
Spiritual contribution and birth/development of new religions -----	28
Contribution to languages -----	30
Time's Changing -----	30
Administration & Political Divisions -----	31

2. Conventional Regions & Cultural Heritage:

A) Balai or Upper Punjab -----	36
B) Markazi or Central Punjab -----	53
C) Gharbi or Western Punjab -----	115
D) Zayreen or Lower Punjab -----	115

3. Culture and Traditions:

Legacy in Arts & Crafts -----	131
Life in Punjab -----	138
Legends & Love-tales -----	167
Cultural Customs -----	168
Traditional Practices -----	170

Select Bibliography -----	175
----------------------------------	------------



Preface

It was a few years back that a series of books under the cover 'Portrait' was planned to portray all the four provinces of Pakistan. The aim was to put together the facts of each of the federating units of Pakistan by way of its general physiography, climate, terrain, history, cultural traits and last, but not the least, popular – or Love – legends of the respective land. This was planned to be done in such a way that the whole portrait of the province would come up with sharp focus on it but in as few words as possible. As the details in any case could not be entertained within its limitations it was thought to be a good compendium that could be widely owned and benefited to introduce in its entirety the particular region about which it dealt. The visual aspect of each of the entities, however, was to be taken care of very particularly. In this way all of these were to be profusely illustrated, giving the exotic flavour of their natural beauty and heritage attraction even while thumbing through each of them. The first in the chain, Portrait of Sindh, was published in 2002, which was followed by North West Frontier Province in 2006 and Balochistan in 2007. The next in the same series, 'Portrait of Punjab', is in your hands now. After this publication, all the provinces of Pakistan stand covered presenting the true flavour of the whole of the country.

It was quite an ambitious plan and could not possibly be materialised unless with special input by certain individuals. Chaudhry Niaz Ahmad, like always, was the force behind such a programme in his quest for spreading knowledge especially about Pakistan. While I was made responsible for their text and illustrations, he resolved to devote himself to the aim of bringing out a well-designed and attractively printed monograph of each of the volumes. While I am thankful to Chaudhry Niaz Ahmad for taking special care of this series on the Pakistani Provinces, I am equally indebted to Chaudhry Afzaal Ahmad, who has always stood with me by giving me new ideas on their improvement. He has a very discerning eye for getting such jobs done at the best levels at their different stages of printing. Ali Kamran is another young professional whose input has helped me immensely. My thanks, therefore, are due to him too.

In the study and documenting of rural life of Punjab my brother Aziz Goraya, along with Chaudhry Abdul Sattar Goraya, Chaudhry Ghulam Mustafa Gill and Naveed Gill, was very helpful. Similarly for some household shots Amin Warraich made excellent arrangements. I am thankful to them all.

In planning the photographic side of the present Portrait, I took the help of the professional photographer, Gulraiz Ghouri of the Foto Bank, who is the recipient of many awards in this field. Except for a few odd photographs, the whole lot appearing in this tome - especially of monuments/sites, rural Punjab and cities - is my own love's labour.

In the designing, aerial photography and production of this book Mr. Naseer Baloch, Mrs. Farhana Rafique, and their team especially Mr. Aamir Ali have put in great effort to get high quality finished tome. I am thankful to all of them.

It may be put on record here that at the initial stages of the historical period reference also appears

to the area of Punjab on the other side of the divide in the Indian Union, the emphasis of the main narrative, however, remains on the Pakistani Punjab, which even otherwise is much larger an entity, hence more representative, when compared to the Indian State of Punjab in its present form.

In the mention of the time scale, Gregorian calendar has been used in this monograph adding the letters BC for Before Christ and AD for the Common Era. For the Hijra year the letters AH precede the figure. When there is no mention of any of these letters it should be taken as AD without any ambiguity. Similarly the measures of length and volume have been given in the metric system, while temperatures in Centigrade sometimes also give their equivalent in Fahrenheit, as is also the case with kilometres and miles.

Lahore.
February 2009.

Ihsan H. Nadiem
Former Director of Archaeology, Pakistan
& University Professor of Architecture
Email: inadiem@yahoo.com

Fort tradition continues... a modern country-house near Bahawalpur.





Prelude



Boundaries and Historic Limits

The natural entity of land fed and sustained by five tributaries of the Indus in the north-western region of the South Asia Subcontinent has been known as Punjab or the Land of Five Waters – rivers – in the Indo-Aryan or Indo-Iranian (Farsi) language for quite a few centuries. The political boundaries of the Province have, however, been altering over the long period of its existence, under the influence of the changing realities of its ruling patterns. The historical area of Punjab was defined to the east from the basin of the river Beas (including Delhi – sometimes also reckoned even up to the banks of Yamuna, or Jamna in some literature) to the basin of River Indus (Sindh) in the west. To the north it was bounded by the Himalayas including Kashmir, and to the south it stretched as far as the plains of Rajasthan and Sindh. Over different periods of history Punjab has seen its boundaries expand and shrink. The high time for Punjab was during the reign of Mughal emperors Babur to Shahjahan as well as during the reign of the great Ranjit Singh when the writ from Lahore was obeyed from Delhi in the east, to Kabul and Ghazni in the West. But never in

the history, had its boundaries shrunk as much as they did after its bifurcation in 1947 at the eve of the independence of the South Asia Subcontinent when it threw away the yoke of the British Raj. The regions and districts with predominating population of Muslims had the choice to accede to the new independent State of Pakistan and those with the majority of Hindu and/or Sikhs to go to the Indian Union.

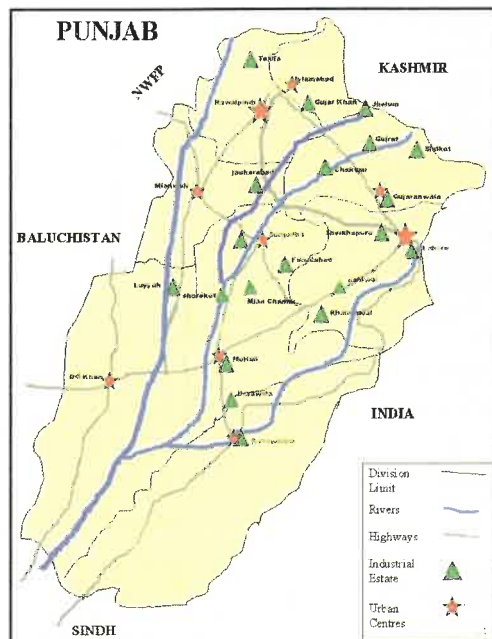
The eastern portion then became the State of Punjab within the Indian Union while the western part went to Pakistan to be known as Punjab Province. The Hindus, Sikhs and Muslims left their homes in the regions where they were in minority and migrated to the friendly territory. This exodus of millions was unprecedented in history and witnessed the worst type of massacre of the opponents in the majority areas. Muslims of the areas falling in the East Punjab were the worst hit and were chased, especially by the Sikhs, up to the border killing not only the souls moving in *kafilas* – caravans – to the safe haven but also slaughtering those running away in special trains. Women were kidnapped almost en-mass and though restitution of such hapless souls continued for quite some time after relative calm set in, yet no amount of exercise could get anywhere near completion.

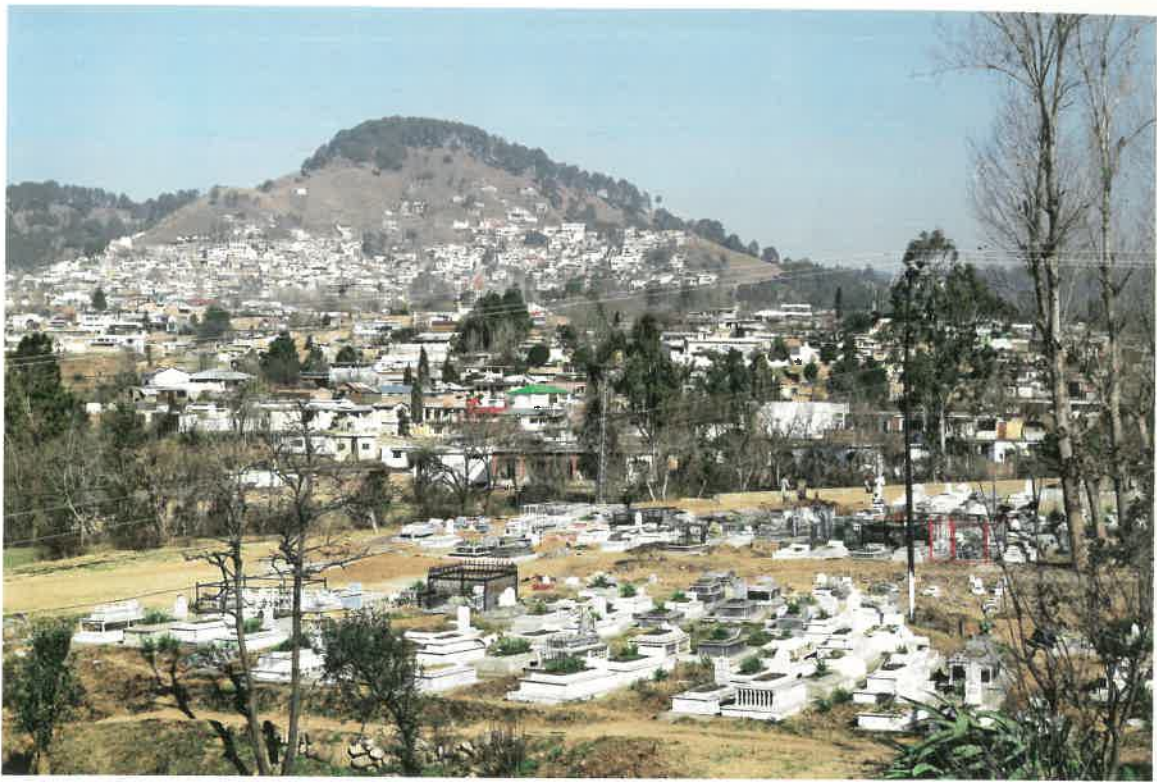
Location and Extent

With its headquarters at Lahore the western Punjab then measured over 160,610 square kilometres equalling in square miles of 62,012 while the population count gave the figures of 18,800,000 souls. On the other hand, the portion of Punjab going to the Union of India was 96,809 square kilometres or 37,378 square miles with a population of 12,650,000 heads. While Indian Punjab was further truncated to carve out a new State of Haryana in 1956, Pakistani Punjab added to its area when its natural part of the Princely State of Bahawalpur, running contiguously on its south-eastern side, joined its parent province. Punjab, on this side of the divide, was amalgamated with other provinces to form One Unit to be known as West



Indian Part of Punjab





Northern Highlands, Murree.



Pothohar Plateau.



Salt Range.



Central Plain.



Cholistan Desert.



Sulaiman Range, Fort Munro.

Pakistan Province in 1955, only to be reverted to take its original nomenclature, Punjab, on the dismemberment of the One Unit in 1970.

The Punjab Province of Pakistan, covering the eastern part of the country, spreads between 27°-40' to 34°-01' North Latitudes and 69°-20' to 75°-20' East Longitudes. It guards the country on the eastern side where on its long border it faces the Indian-held State of Jammu and Kashmir towards the northeast and the Indian States of Punjab and Rajasthan on the east. On its western side it touches the Provinces of Sindh, Balochistan

and North West Frontier, in addition to some stretches of Federally Administered Tribal Areas (FATA). The Islamabad Capital Territory – carved out from this Province in the early 1960s when Federal Capital was shifted from Karachi – and the Himalayas beyond, is situated on its northern side while it also shares the border with Azad (Freed) State of Jammu and Kashmir in north-eastern direction.

It now consists of 9 Divisions, which include within them 36 districts. The total area covered by these districts now stands at 205,344 square kilometres (97,192 square miles), which makes about 26 per cent of the whole country, making it the second largest province in area after only Balochistan.

Physiography and its effects

The physiography of the Province of Punjab is as interesting as it is varied. From the highlands and the Himalayan foothills it comes down to Sub-mountainous zone, and on to plateau, plains and desert, almost in the same order.

It consists mostly of plains north and south of the ancient Salt Range, which runs from east to west. The province can be divided into five major physical regions, such as, 1) Northern Mountains, 2) South-West Mountains, 3) Pothohar Plateau, 4) the Upper Indus Plain and 5) The Deserts. In the north, there are the outer ranges of the Himalayas: the Murree and Kahuta hills in the north and the Pubbi hills of Gujrat in the South.

In the southwest, there are the hills of the Sulaiman Range which, running from north to south in the D.G. Khan Division, are not higher than 1,200 meters and are dry and barren. The area across the Indus, also called “Derajat”, is roughly the home to this region.

The Pothohar Plateau (height 305 to 610 metres) has an area of 12,944 square kilometres and is bounded by river Jhelum in the east and by Indus in the west. Covering virtually the whole of

Rawalpindi Division, it extends to the northern slope of Kala Chitta Range and Margalla Hills and to the Salt Range in the south. It has deep ravines and slopes from northeast to southwest, a direction followed by Soan River. The Pothohar is the earliest proven oil-bearing region, now having most of the country's oilfields and has the country's first and the oldest oil refinery in Rawalpindi.

The Upper Indus Plain covering Lahore, Sahiwal, Multan, Gujranwala and Faisalabad Divisions and large parts of Sargodha, D.G. Khan and Bahawalpur Divisions, is a feature-less terrain. With an average gradient of 19 centimetres to one centimetre, it slopes gently to southeast. To the southwest of Sutlej, there is a vast desert of about 2,592 million hectares of land covering about two-thirds of the entire Bahawalpur Division, divided into 'smaller' and 'greater' Cholistan, consisting of saline alluvial land with low dunes, ridges and depressions.

The important ranges of the northern-most part of the Province consist of the Sub-Himalayas and the Siwaliks. The region between the Rawalpindi district and the Jhelum district comprises of the extension of the same Sub-Himalayas or the Siwaliks. The elevation of this area ranges between 2,000 and 2,500 metres (about 6,560 to 8,200 feet) above the mean sea level. Towards the south of this zone sits the Salt Range, with the areas varying in height from 500 to 1,000 metres (roughly 1640 – 3280 feet). It is made of a chain of low and high mountain ranges and narrow valleys. An assortment of sedimentary, igneous and metamorphic rocks is the common occurrence throughout the region.

In-between the Sub-Himalayan Region and the Salt Range is situated the Pothohar (Potowar,



Basically the agrarian economy.

as spelt by some) Plateau. The Kala Chitta and the Margalla Ranges enclose it in the north. It extends to the Jhelum River in the east while touches the Salt Range in the south. The Indus River makes its very pronounced western boundary. The Pothohar Plateau bears a northeast-southwest slant, draining its main river, Soan, into the Jhelum. Though also draining into the Jhelum in its east, the eastern part of the Plateau has marked slopes towards that direction. The whole of the Pothohar is dotted with high-ridges, cut by the ravines gushing - now quite deep - especially after the precipitation.

The geologists believe that the Pothohar Plateau in fact is the part of the great Indo-Gangetic Syncline, which got separated from it, and elevated to the present height towards the end of the Tertiary period. The surface material found generally in the whole of the Plateau is made of the loess deposits quite distinguishable from the residual cover or sandstones and shale bedrocks or narrow strips of silty or loamy alluvium along major river courses like those of the Soan, Haro, Kanshi etc. All these physiographical features go to suggest - or rather convince - any Earth scientist that such a landscape could be nothing other than the result of the soil erosion over the millennia.

As Nadiem concludes in his book, "Punjab: Land, History & People", 'the Loess Plains of the Pothohar Plateau are the peculiar characteristic landform of the area. They comprise thick deposits of calcareous, fine, Aeolian sediments that have undergone strong profile development followed by erosion an second cycle of pedogenesis. The soil found on the extent margins of the tablelands represents truncated remains of the oldest (pliestocene) soil surface. The next lower level of the loess landscape comprises steep ravine banks where severest truncation of the soil has taken place'.

Further south - tending more towards south southwest - runs the vast plain throughout its length and breadth till its lowermost limits, excepting the Sulaiman Range that divides it from Balochistan on the east - the Sulaiman Piedmont with plain and undulating surface - and an extensive sandy tract known as Cholistan on its southern and south-eastern end. This alluvial plain of Punjab is formed by the River Indus (Sindh) and its tributaries. Following the flow of rivers the plain loses elevation towards the mouth of the Indus, which is situated in Sindh, after it fans out to form a vast deltaic region. With the highest area of the plain in the north over 490 metres (nearly 1600 feet) it comes down to just 61 metres (200 feet) in its south-western extremity where it meets the lands of the Sindh Province.

The alluvial plain of Punjab is further divided physiographically into Doabas - or the areas between two rivers, literally 'do ab' - which are named as Sindh Sagar (between the Indus and the Jhelum), Chaj (Doab between the Jhelum and the Chenab), Rachna (between the Ravi and the Chenab) and Bari (between Beas and Ravi).

The central higher parts of these Doabs are termed as Bars, each given different nomenclature. They are named as Kirna Bar (located in the Chaj Doab); Sandal Bar (the higher part of the Rechna Doab); Ganji Bar and the Nili Bar, both of which located within the Bari Doab.

The desertic region of Cholistan is composed of sand, which by most geologists is thought to be

combination of materials derived from the alluvium of the Indus river System, weathered rock debris of the Aravallis and marine sediments of the Runn of Kutch, up to which the region extends, almost uninterruptedly, though turning in the Great Pakistani Desert of Thar.

The distribution of vegetation in the Sub-Himalayas is quite in line with the natural pattern of the highlands. The lower regions bear a variety of open scrubs while, as the terrain gains height, they are replaced by coniferous trees in the end giving way to the seasonally frozen areas of Alpine pastures towards the highest zones. However, in all the mountainous areas of Punjab jungles abound, though very covertly being devastated by timber mafia and the builder mafia wherever they can lay their hands on. The unnatural denudation of the areas through un-thought of schemes – or thefts – has already been telling upon the climatic conditions, while at places resulting in land-erosions.

The forests are very scanty in the Pothohar plateau these days but this does not seem the case in the distant geological times. Where present, even if in thin form, these jungles mostly are represented by typically dry deciduous scrub type vegetation. One interesting aspect of vegetation comes to notice that while the most of the forests are found on the north and north-western slopes, the southern slopes of the undulating landform are almost devoid of them.

In addition to the cultivated grain or cash crops, trees are also tended in the alluvial plains of Punjab, especially along the divides of the fields, by the side of the canals and watercourses or even the reserved forestry areas. Almost all types of shady trees, and those of the acacia family, are to be found over the whole length and breadth of the plain. The flood plains of the rivers usually have scrubby greens, which grow naturally in these areas made immensely fertile by the deposits on receding of the floods.



Camel Caravan through Cholistan Desert.

The Plain of Punjab does not receive sufficient quantity of rainfall, which additionally is not only irregular but erratic also. However, this natural shortcoming has been effectively met and sufficiently addressed by extensive irrigation systems using the waters of the great rivers traversing its length. This has made possible an enormous agricultural productivity. The leading crop in the area is wheat though paddy cultivation is not behind especially in the north-eastern districts. Additionally, millet, barley, cotton and sugarcane are grown over considerable areas. There are extensive fruit orchards, especially of orange and kinoo, mangoes, apricot etc. etc.

Punjab has a large textile industry and an expansive network of flour milling that cater for not only its own consumption but also exports the surplus stuff to other provinces and, sometimes, even foreign countries. The means of communication are excellent with a large network of railways and roads running throughout the region, additionally meeting the demand of fast mobility by air through its airports and by surface through its Motorways.

The desert areas of Cholistan, contrary to the very concept of a demographic wasteland, is not entirely uninhabited. Though scattered and thinly populated, mostly in pockets or around scarce oasis, some of the variety of vegetation of the Plain of Punjab is also encountered here. Amongst others the one belonging to the family of *prosopia spicigera* and those with sharp leaves and plenty of thorns are found scattered all over except the tracts, which present a kind of vista of sand dunes. The Cholistanis also carry out cultivation depending entirely on the nature to send water or, at the best, near some deep-dug well water from which could only be drawn with the help of donkeys or camels.

The natural life has also great variety right from the northern highlands to the southernmost desert. Although some of the species like elephants may not be present throughout its length and breadth now yet their presence in Punjab is proved from the seals found in the 5,000 years old remains of Harappa and other sites of the Great Harappan, or Indus Valley, Civilisation. Wild animals like tigers, leopards, hyenas, wolves, jackals, wild cat etc were quite in abundance some hundred years ago even on the plain, especially to be found in the thick forests. However, after the colonisation – and then an explosion in population – the natural forests so shrank as to be found almost nowhere, this life has also either disappeared or gone to the man made reserves of woods, though minimised through hunting. In the woodlands of the mountainous region they still are found and even a stray wild animal may cause scare in the populated areas.

Punjab also well boasts in its variety of birds, which range from the docile pigeon to the houbara bustard and partridge to the ferocious falcon. As the game birds are aplenty in the Cholistan desert, it has turned into a virtual playground of the Sheikhs of the Middle East, especially those from Abu Dhabi – UAE – the rulers of which have built their palaces at Rahim Yar Khan and established other facilities at appropriate places.

The winter season is especially a very welcome period for the bird-hunters, or even the bird-watchers, when flocks after flocks of birds from the cold areas of Russia and other countries around, arrive in Punjab to take respite from the extreme cold of their homeland only to return on the long flights back just before the summer sets in over the land of the Five Rivers.



A small town market.

Population and Climate

Punjab is the most populated Province in the country with total souls counted at 72,585,000 during the 1998 census. In this way it takes within its boundaries more than half the population of the whole nation. Similarly per square kilometre demographic density of 353 persons stands higher than the average national figure of 164 heads per square kilometre.

The varied type of topography and its location on the margin of the Monsoon climatic region, Punjab experiences great variety in its precipitation as well as temperatures. The overall average rainfall is low, though its Sub-Himalayan region and the northern Punjab receive it from the nature in abundance. It decreases noticeably from north to south or southwest as the terrain changes from that of hilly area to the plains ultimately to the sandy desert of Cholistan. While the annual average rainfall in the east-Central Punjab measures 580 mm (23 inches) at Lahore, it comes down to as low as 280mm (7 inches) in the southwest at Multan. It is the Summer Monsoons that bring the most of the downpour starting towards the month of June. As basically Punjab is an agricultural land, depending mostly on the rains, especially prior to the introduction of the elaborate canal system laid during the British Raj, the Monsoon is the season celebrated with great fervour and enthusiasm. In the vernacular tradition it is known as Sawan, after the name of the month of the Bikrami calendar.

With the exception of the northern hilly regions, where summers are mild to cool and winters very severe, the rest of the areas experience excessive summer heat, especially in its southern



Snow in Murree.

parts where the mercury may even rise to 49° C. or over 120° F. While the northern hilly areas receive snowfall in the winter, the central or southern parts consisting of plains and deserts, though sufficiently cold, do not experience such a phenomenon. Only occasionally some nights may have frost, though with the present-day pollution fog has become a common feature especially in the larger cities.

Rivers and their behaviour

All the rivers of Punjab are of the perennial nature helping farmers to irrigate the land throughout the year over the last many millennia. Their sources lie in the high mountain region of the Himalayas where they are fed by snow and lots of rainfall in this upper region of their catchments areas. The behaviour of snow follows the different patterns of weather prevailing there as such the flow of water into the Indus and its tributaries varies immensely at different times of the year. When it is too cold up there and snow getting accumulated, the discharge into these rivers is in minimum quantity. This phenomenon persists for about three months – from December to February. With the winters getting relatively mild in the spring season and early summer (March to June), the supply of water increases due to limited melting of the snow gathered in the previous season. During the rainy season with the coming of the full-summer the rivers get fully inundated or rather burst out of their banks due to the melting of the snow and heavy rains in the catchments areas. This happens from July to September, when floods are experienced in the plains. These floods, devastating though they may be, annually irrigate the floodplains – known as *katcha* locally – to boost the crops for those millions who depend on this over-flow of water from the rivers.



Indus River.



Ravi River.

The waters of these rivers are gushing so long as they run in the hilly areas with narrow courses. The velocity of these waters, however, reduces to slow flow as soon as it enters the plains. Here it results in considerable silting and water-losses due to evaporation or seepage into the soft lands around. All the five rivers of Punjab join at Panjnad – near Bahawalpur – before merging into the Indus.

The western part, or the Pakistani Punjab, depicted well the spirit in the name with Punj Ab (five waters or rivers) on its newfound entity after the partition on gaining independence from the British. However, such a divide, where all the rivers originated from the Himalayas and the areas somehow under the Indian control, and then passing through the plains squarely under and governed by India posed some difficulties and rifts between the two governments. As it was difficult to harness these rivers to any other use in the hilly areas in their formative stages, it were the covert gimmicks played by India on some rivers in the plains that brought with them the disruption of irrigation system, designed on the all-Punjab basis and said to be the finest man-made arrangement in the whole world. It also led to some bitter disputes on the partitioning of waters between the two countries. To bring harmony in this field the Indus Waters Treaty was signed by both India and Pakistan on September 19, 1960 by no other than Jawahar Lal Nehru, Prime Minister of India and the President of Pakistan, Army General Ayub Khan. As all the rivers flow from India into Pakistan World Bank brokered this Treaty under which, India was given rights over waters of the Ravi, Sutlej and Beas rivers while Pakistan had full flow of the waters



The Sutlej, now only a river-sand quarry.

of the Indus, the Chenab and the Jhelum. Pakistani Punjab was thus made to stand immediately deprived of its two important Abs – the Beas and the Sutlej – in favour of India for its construction of dams within its boundaries upstream. With the passage of time India also implemented the other part and went on to reducing the Ravi to a mere *nullah*, almost a tiny watercourse, hardly noticeable within its original two banks. India has now begun further axing the remainders of the five waters of Punjab, even if against the spirit of the Indus Water Treaty, as it is building 1 billion dollar Baglihar Dam ostensibly for generating hydel electric power. However, Pakistan has its serious objections over its design, which defeats the spirit and aim of the Treaty signed between the two neighbourly countries. India, on the other hand maintains that the power project does not propose to store water and will not disrupt flows. With both the views poles apart, the issue, thus, is being contested by Pakistan with India, also involving World Bank for settling the issue, to enable Pakistan continue getting its water with the change of design. In the present covertly hyperbolic intentions of India it is thought to result in bringing the Chenab to a mere ‘old-bed of a river’ in the territory of Pakistani Punjab further depriving it of its due share of water.

The changing of the boundaries of Punjab or its waters that have sustained it for millennia, however, cannot be construed to have made any cultural difference to the local inhabitants of the original Punjab. Theirs remain the same kaleidoscopic culture, vibrant language and pride of a historic connection spread over all this long period of pre-history and history.

Evolution of its Name over the millennia

It is an interesting fact that Punjab has not always been called as such in its known written history of over two thousand years. If we go into discussion at some length we would conclude that the first use of its present name – Punjab, referring to a territory – could be attributed to the arrival of the Muslims in this region. Over the long period of its existence and flourishing it had, however, been known by different names as a region or a province though in their meanings all these names referred to its inherent quality of the land of Five Rivers. In this study its pre-history and proto-history may be left aside, as with no written records in the former and a written script still awaiting decipherment in the latter, Aryans were perhaps the earliest people with whom scholars ascribe the beginning of history in this area. They are credited with the authoring of the most ancient religious book, Rigveda, in the region we now call Punjab. There are numerous references to this area – though obviously without referring it with its modern name, Punjab – found in this treatise, which is taken as a semi-historic document by the scholars over the centuries. The most frequently used name for the region in it is “*Sapta Sindhu*”, which in the Sanskrit means “Seven Rivers” – Beas, Sutlej, Ravi, Chenab and Jhelum, with Indus – the *Sindh* – on the west, and *Saraswati*, which has always remained very sacred with the Hindus, on the east. The *Saraswati* is now dried up but distinctly recognisable by its old bed running even through the Cholistan desert. The fact also stands proven with the archaeologically discovered ancient settlements on its banks. However, this old river-bed is not always identified with one name but might bear different appellations at different points of time or varied places like *Hakra*, *Ghaggar* or *Ghagra*.

The name with the meaning of Seven Waters or Rivers, referring to this region, is also proved to be in use from the ancient Iranian records as old as c.560 – 330 BC, when they, instead, used the words as *Hapta Sindhu*, though in the same meanings.

Another name “Puncha Nada or Nadya”, this time the equivalent of Punj Ab, is also found used during the time of the great epic, Mahabharata, which narrates life between 7th and 5th centuries BC and contains rich description of land and people of Punjab. Even the Sanskrit names appear counting the five Nadyas as Vipasa, Stadru, Ariavati or Iravati, Chaderbhag and Vitasta standing in the same order for Beas, Sutlej, Ravi, Chenab and Jhelum. It only goes to prove that the title Punjab is merely the modern version of the old name characterising its individuality.

The land known to be situated between the five rivers had also been called in history by the name of “Aryavarta”. It was the hinterland, or the heartland, of the early Aryan invaders.

An area, then located in the Gandhara Region covering roughly Punjab, is also believed to have been known as Uttarpatha in Pali and Sanskrit literature of Buddhism. Some scholars also take Panchal as another ancient name of Punjab, which comes in the context of the wars between Panduas and Karuas.

The earliest Chinese records mentioning the region pertain to the period of Emperor Wuti from the tribe of the Huns, and date back to c.140 – 87 BC. The area was then known as “Yuan-Tu” and “Shin-Tu” by which the scholars suggest to mean Hindu and Sindhu, turned to ‘Hind wa Sindh’ with the arrival of the Muslim Arabs.

In Greek historical literature neither the word Gandhara, as such, nor Punjab is found mentioned anywhere though latter’s equivalent ‘Pentepotamos’ with the meaning of ‘the land of Five Rivers’ does appear. A few centuries afterwards it is seen mentioned as Taki Desha. The name was in vogue when the famous Chinese Pilgrim Hieun Tsang visited the region from 629 to 645 AD, though he spelled it as ‘Tse-Kia’ in the Chinese.

Panchambu, a Sanskrit equivalent of Punjab also remained in use around 12th century AD when, it seems, many other proper names of the regions or cities were also sanskritised in this part of the South Asia Subcontinent.

As late as the early period of the Arab Muslims in South Asia, there is no mention of Punjab as such. Even the Chachnama, rendered into Persian in AH 613/1216 AD at Uch, while delineating the boundaries of the Kingdom of Aror, does not mention Punjab, though tells their extent touching Kashmir. In the beginning the overall area is mentioned as Hind wa Sindh, while at some later time two provinces – Multan and Lahore – appear as mentioned by them.

It was perhaps in the twelfth century AD that the region or province of Punjab appears with this present appellation. Amir Khusrau in the ‘muqaddama’ of his ‘Diwan-e-Ghara-ul Kamal’ (1294) mentions this word, though not necessarily in the meaning of the region. However, there are still others, who subscribe to the idea that the very first use of Punjab as region appears in the writings of the famous Muslim traveller, Ibne-Battutah, who visited this area in the 14th century.

History of Intrusions and Invasions

Blessed by the waters of the perennial five rivers, Punjab has always been a place of small

independent villages where people dwelled in their own agrarian way of life throughout its historic or even pre-historic period. The boons of the bountiful nature provided them with stable means of livelihood. But this prosperity and plenty quite often proved as a bane and a liability for the peace-loving village community as such the tranquil atmosphere invariably always being shattered by invaders - both from the East and the West. Most of the times, perhaps, the local rulers gave in easily to the invading forces; still there were other brave Punjabis, who rose and fought for their motherland. Even if the intruders and the invaders succeeded in their adventures it was not long past that those who settled here got mixed into the mainstream of the society. The cultural diversity of Punjab, which shines as a well-laid mosaic, is the direct outcome of such amalgamation of different cultures brought with them by those migrating to this land over the centuries and millennia.

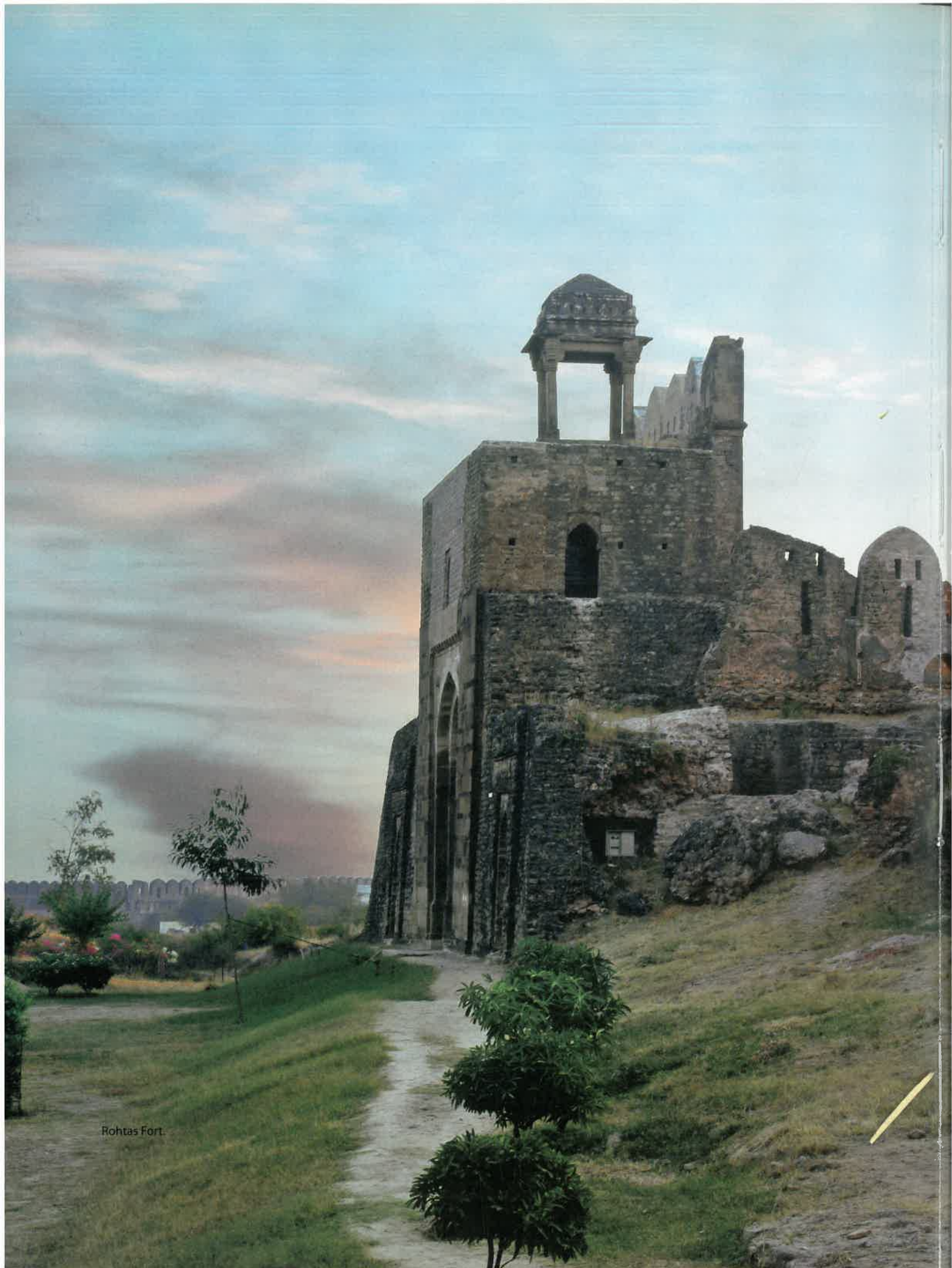
The oldest artefacts yet found on the subcontinent, marking what may be called the beginning of the Indian Lower Paleolithic, come from the western end of the Shiwalik Hills, near Rāwalpindi. These quartzite pebble tools and flakes date to about two million years ago, according to paleomagnetic analysis. They represent a pre-hand-axe industry of a type that appears to have persisted for a very long period thereafter. The artefacts are associated with extremely rich sedimentary evidence and fossil fauna, but thus far no correlative hominid remains have been found. In the same region, the earliest hand axes (of the type commonly called Acheulian, after an early find in France) have been dated paleomagnetically to about 500,000 years ago.



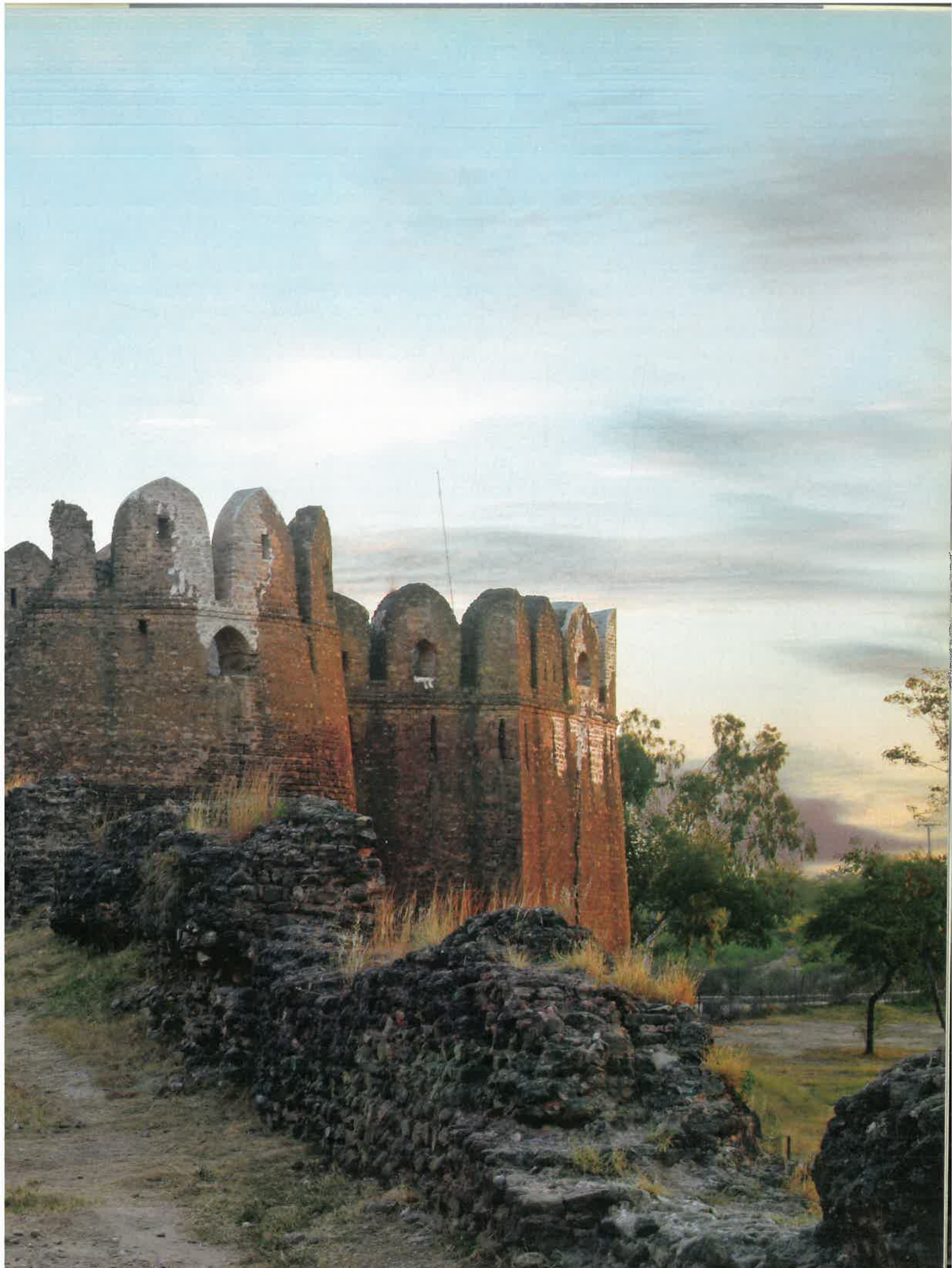
Punjab, studded with solid defences.

The land of Punjab has been studded with solid defences in the form of forts due to its vulnerability from the north through the Khyber and other passes, which opened time and again to let in a turbid flood of invaders from time immemorial. Even the incoming Aryans found the Dasyu castles, presumably belonging to the Harappan Civilisation, interposing a serious check to their advance lower down into the country. The sacred literature of the Aryans is replete with stories of almost incessant fighting against an enemy, which, from behind the defences of their fortified positions, rained death and fire on them through its skill in magic and the black arts. It took the people of the bow and arrow and the horse chariot an immeasurably long time to prevail against the indigenous inhabitants, who resisted them successfully from behind their formidable fortifications of solid masonry. The Aryans, in their turn, on their victorious establishment in the land emulated the example of the conquered enemy through the construction of forts and fortifications as they had come to realise only too grimly the dangers and perils of their exposed positions.

These Aryan-speaking tribes migrated into Punjab from the northwest between 2000 BC and 1000 BC and perhaps took longest period of time to finally settle down. Then, beginning with



Rohtas Fort.



the invading Greeks in 327 BC, political and cultural influences in the wake of such outings have repeatedly affected the region of Punjab. When Alexander wanted to cross River Jhelum, he had to face Poros from Mandi Bahauddin. Poros fought bravely but eventually, Alexander's horses won against his elephants. Thereafter they became friends.

The Macedonian Alexander, who was marching triumphantly and without much resistance, except at Jhelum, met with next tough opposition put up by the raja of the place now identified with Sangla Hill in Sheikhpura district. Then, at Multan it was perhaps his own personal valour, which saved the face of his army as also his own while at its head.

Although there are different myths as to the early retirement back to his native land when he had come out to conquer the whole world, most historians subscribe to the theory that Alexander's troops had got disheartened after the unprecedentedly tough resistance in Punjab that they preferred to call it a day.

Hindu conquerors of Punjab from northern India included members of the Gupta Dynasty in the 4th and 5th centuries AD, and the Shahiyas in the 8th and 9th centuries. However, the intruders, whose adventures almost coincided in time with the latter's, were the Iraqi Arabs (Ommayads and Abbasides – 712 AD), who conquered Southern Punjab up to Multan. They ruled for almost 150 years but Islam came to Punjab much later through the non-Arab Sufi saints of Turk, Iranian and Afghan origin.

After the Arabs the next Muslim invader that came to Punjab was Mahmud of Ghazna (1018 AD). He made his incursion from the northwest and was resisted by Raja Jaypal of Shahiya Dynasty at Attock with 300 elephants as against 1,500 horses of the intruder. It was a bloody fight and Jaypal lost the battle. But Jaypal's sense of honour and pride was such that instead of returning to Attock, he chose to burn himself at a funeral pyre. As Mahmud advanced, he showed no mercy even to the Muslim states of Multan and Tulamba. The famous patron saint of Lahore, Hazrat Ali Hajveri better known as Data Gunj Bakhsh came to Lahore with Mahmud Ghazanvi's son, who was the governor here.

The region subsequently fell within the early Muslim empires of northern parts of South Asia Subcontinent. From 13th to 16th centuries, Punjab was devastated by periodic invasions of Mongol tribes and the Turkic Tatar tribes including the invasion of Taimur, known mostly in history as Tamerlane, who sacked Delhi in 1398.

On his march to the heart of India, Taimur (1370 AD) was held in Punjab by Shaikha Gakkhar, the chieftain of the Salt Range. Shaikha fought bravely but Taimur triumphed. However, when Taimur left for Delhi to end the Tughlaq Dynasty, Shaikha again captured Lahore. On his way back, Taimur prevailed upon him and took back Lahore, but this time with Shaikha's son, Jasrat, taken as hostage. On the way to Farghana, Jasrat escaped, returning through the rugged terrain of the north-western regions. He came back to Lahore and was successful in recapturing it. During this period the peasants of the Pothohar region had also revolted under the leadership of Sarang. Babur, the founder of the Mughal dynasty and a direct descendant of Taimur defeated the Sultan

of Delhi at the battle of Panipat in 1526. In the Baburnama, the Mughal Emperor describes the bravery of the Jats and Gujjars (of Punjab), who had fiercely resisted him at Sialkot. Under Babur's dynasty, which held sway for some 250 years, Punjab was mostly split into three administrative Subahs (Provinces) of Lahore, Multan and Delhi. However, it was again a Punjabi hero, Dulla Bhatti of Pindi Bhattian who had revolted and held against Akbar for 10 years. The peasants were asked not to pay tax and revenue. Finally, Akbar agreed to let the land be a hereditary right, a departure from the past where all land belonged to the king.

Nadir Shah (1736), the Persian ruler, moved into Punjab on his way to Delhi. At the Sindh-Jhelum Doab, the Khattars, Ghaebas and Gakkhars fought against him. He had hardly dealt with them that after his crossing of the Jhelum, he had to face the Gondals. Najabat, a contemporary poet, writes about the accounts of valour by Dhilloo and Saidoo. After crossing Gujrat, when Nadir Shah reached Chenab, Mirza Qalandar was waiting for him. When he reached Ravi, Khoja Yaqub was there to fight him. He spared Lahore from the rampage and marched on to Delhi, which he devastated.

Ahmad Shah Abdali, the founder of the state of Afghanistan, was born in Multan, Punjab around 1722. He was the second son of Muhammad Zaman Khan, a hereditary chief of the Abdali tribe of Afghans of the Sadozai clan. After the death of Iranian Nadir Shah, whom he had served long, Ahmad Shah rose to rule in 1747 the area which he was able to enlarge as an empire that extended from the Amu Darya to the Indian Ocean and from Khorasan into Kashmir, Punjab, and Sindh.

He had his intruding adventure to subdue India in the same year. Mir Manu fought him in Punjab, though he did manage to capture Sialkot and Pasrur. Finally, Abdali succeeded in ending the reign of Azuddin Alamgir. During this point of time, at the weakening of the Mughals and disintegration of their empire into small *rajwarras* – states or principalities – which the rajas and nawwabs had come up to rule as de facto heads. It was the time ripe for the adherents of Baba Guru Nanak, the Sikhs, who had grown so powerful here that they were competing with the Mughals and the Afghans for the control of and supremacy over Punjab.



Terracotta figurines from Indus civilization.



Tilla Jogian.

By 1765 many independent Sikh kingdoms had been established in the region. These kingdoms were later amalgamated into a single but powerful kingdom, founded by Maharaja Ranjit Singh, though he never used this title for himself during his lifetime. This kingdom expanded beyond the previously known frontiers of Punjab and also included Kashmir and eastern Afghanistan. It was perhaps the only sovereign power, which was held over such a vast Punjab by a Punjabi. After his death, the kingdom began to disintegrate and the

British annexed it to their Indian empire after the Anglo-Sikh wars in 1845-1846 and 1848-1849, though not without a great cost of human lives especially at the battlefield of Chillianwala near Kharian. They sent in exile to England the young Maharaja, Duleep Singh, never to come back to Punjab.

Spiritual Contribution and Birth/Development of new Religions

Punjab has not only contributed in the mundane sphere of the society but also took care of the spiritual side of the people. Many great religious movements, which found worldwide appeal, grew in the fertile plains of Punjab. The earliest of them might go back to the period of the Harappan Civilisation (c. 2500 BC to 1500 BC). Even though with the written word still waiting decipherment, not much can be deduced with full certainty yet the Harappans are believed to have certain beliefs and codes of life akin to religious convictions. In anyway, the presence of the religious establishments alongwith buildings to impart knowledge and objects like mother-goddesses



Mother goddess, Indus civilization.

certainly suggest to the presence of a religion practised by those people of the yore.



The Hindu Period.

In the following era of occupation of this land by the Aryans, it saw Hinduism taking the shape of a religion. In the following centuries the Jogies from a place now known as Tilla Jogian in the Jhelum district played an important role in propagating this religion to even far off places of the Subcontinent. As already mentioned, the sacred book of Hindu religion, Rig-Veda, was also written and compiled in this land of the five rivers around 1200 BC-800 BC.

In due course, after the emergence of Hinduism, Punjab contributed to another

potent religion, Buddhism, which flourished and dominated the lives of its people as well as around it, for quite a few centuries in the beginning of the Christian era. Apart from the religion, this was the period when from Taxila some classic literature, like Artha Shastra of Chanakya Kautiliya, was produced. The scholarly work of writing the earliest grammar of Sanskrit scribed by the scholar and intellectual of the period, Panini, was also done in Taxila of Punjab.

It was not the armies of the Arab Muslim conquerors of Sindh, subjugating parts of Punjab upto Multan, who served as the fountain for the spread of the new faith. Its influence remained very limited till, much later, started the arrival of *Auliya* Allah with Muslim



Buddhist Era.



Coming of Islam – Data Darbar, Lahore.

Punjab also contributed towards the Sufi thought in Islam as all the four *silsilahs* of Muslim Sufis (Chishtia, Suharwardiya, Qadriya and Naqshbandiya) originated in Punjab from the centres at Multan, Pakpattan (old: Ajodhan), Uch and Lahore.

During the 15th century, the Sikh religion, which also developed in Punjab, started here with the teachings of Baba Guru Nanak, who was born in Nankana Sahib, now a district of Punjab. Their most revered Gurdwara, the Golden Temple at Amritsar, now though on

invaders from the north. They settled in different regions and localities and with their teachings, in peace, and personal conduct influenced a vast majority to embrace the new Faith. Their last resting places in Punjab, as elsewhere in India and Pakistan, are still the rendezvous of spiritual solace for millions, who visit them all the 12 months a year.



Advent of Sikh Religion.

the other side of the divide, is also located within Punjab. Out of over 171 Gurdwaras in the territorial limits of Pakistan there are not less than 130 located only in Punjab, lying scattered all over its length and breadth. In addition to these Gurdwaras there are almost 30 other sacred and historical sites associated with important personages of the Sikh religion found in Punjab.

Contribution to Languages

Punjab has also served the cause of learning and knowledge over the millennia. The literary history of the region is as rich as it is vibrant. The original language of Punjab known as Punjabi, with all its dialects, not only originated and developed here but also played a major role in enriching other languages that the invaders had brought with them to the Subcontinent. The language rightly boasts of a very deep and rich literary heritage.



The Vedic tongue of the Aryans took the shape of the Sanskrit language also in the plains of Punjab. The new language then flourished in the whole of the Subcontinent. The Pali, taking its roots from Sanskrit, was also developed here while the Kharoshthi script, extensively used in Gandhara was invented also here in Taxila.

Time's Changing

Although already hinted at, yet it is interesting to note again that Panini's was no mean a contribution of writing of the Sanskrit grammar, initiated and completed at Taxila's excellent centre of learning, located in Punjab. In the later period, but as early as the days of the Arab rule, it did not lag behind in working on the development of Persian (Farsi) in South Asia Subcontinent. There are clear references to the use of this language in Multan even in that remote a period when Arabic was the language of the ruling class.

Some scholars also refer to the fact that it was in Punjab where the Urdu language originated. The contribution of Punjab is second to no other region of the Subcontinent as far as the early development of Urdu is concerned. Lahore might have put in the biggest share in achieving the present richness of the Urdu literature and journalism. Next only to Punjabi, Urdu perhaps is the language spoken and understood in this region at quite a large scale.

Although economy and population sustainability had long been based on agriculture in Punjab, the trend seems to be changing for the last some time. The agro-dependent vocations, especially of the rural areas, are fast vanishing because of the introduction of new inventions and opening of the whole world on the village folk, which for centuries and millennia had remained as a part of self-contained and self-sufficient society. The opening of the Petro-dollar boom of the 1970s has changed their very psyche and approach towards life. Although that 'prosperous' period is now long over yet its hangover has resulted in mass migration of the working class to the cities, especially the larger ones, in pursuit of employment and better-life prospects. This has upset

the balance of human values with the result that general peaceful atmosphere of the yore is now nowhere to be found. The cities have overgrown to an unmanageable extent with unemployment souring very high. The inter-class distinction is so pronounced that even the localities of the posh and the affluent are well distinguishable from those of the commoners, and with that the mode of interpersonal communication.

Administration & Political Divisions

The provincial capital is Lahore. The chief executive of the Province is a Chief Minister duly elected by elected members of the Punjab Provincial Assembly, with a governor nominated by the Federal Government as figure head of the Province. The Chief Minister is assisted in administration by a Chief Secretary, in turn, assisted by secretaries of different departments. The province prepares its own budget, based on provincial receipts and central grants.

Pakistan had inherited the Commissionerate system for the administration of the Divisions with certain districts headed by Deputy Commissioners and then tehsils with Assistant Commissioners. The system of Basic Democracy under the Ayub Khan regime continued with the same Commissionerate for the sake of administration. However, the system of Commissioner, Deputy Commissioner, Assistant Commissioner and magistracy was done away with (except in Islamabad) after the Local Government Act was imposed in the country in 2001 by General Pervez Musharraf government. The new system, generally known as Nazim system, introduced a District Nazim, Tehsil Nazim, Union Nazib etc. when unit of administration was brought down to district level from that of a division in the previous dispensation.



Pakistan showing Punjab location.

In August 2000, local government reforms abolished the “Division” as an administrative tier and introduced a system of local government councils, with the first elections held in 2001. Since then, there had been radical restructuring of the local government system to implement “the principle of subsidiarity, whereby all functions that can be effectively performed at the local level are transferred to that level”. This had in fact meant devolution of many functions to districts and tehsils, which were handled at the provincial and divisional levels. At abolition, there were eight divisions in Punjab.

After the general election of 2007 when the Muslim League (N) came to power in Punjab they reintroduced the administrative Divisions – enhancing their number from 8 to 9 after carving out Sahiwal as the new Division – with commissioners as their head and Deputy Commissioners at the top of the district administration. The change though resisted by the Nazims already in place, the same old system inherited from the British is once again in place throughout Punjab. The judicial function is, however, vested in the high court of the province. Its decisions can be appealed to the Supreme Court of Pakistan.

The province is divided into nine administrative divisions, which include 36 districts as follows: -

Administratively, the Province of Punjab consists of the following Commissionerates or Divisions:-

- i. Rawalpindi;
- ii. Gujranwala;
- iii. Sargodha;
- iv. Faisalabad;
- v. Lahore;
- vi. Sahiwal;
- vii. Multan;
- viii. Bahawalpur and
- ix. Dera Ghazi Khan.

20. Pakpattan;
21. Sahiwal;
22. Khanewal;
23. Lodhran;
24. Vehari;
25. Khushab;
26. Bhakkar;
27. Layyah;
28. Multan;
29. Dera Ghazi Khan;
30. Muzaffargarh;
31. Bahawalnagar;
32. Bahawalpur;
33. Rajanpur;
34. Rahim Yar Khan.

Districts of Punjab

At present there are 36 districts as given below:-

(Numerals and alphabet refer to the map)

- a. Islamabad
1. Rawalpindi;
2. Attock;
3. Chakwal;
4. Jhelum;
5. Mianwali;
6. Sargodha;
7. Mandi Bahauddin;
8. Gujrat;
9. Sialkot;
10. Narowal;
11. Gujranwala;
12. Jhang;
- 12A. Chinot;
13. Hafizabad;
14. Sheikhupura;
- 14A. Nankana
15. Faisalabad
16. Lahore;
17. Kasur;
18. Taba Tek Singh;
19. Okara;



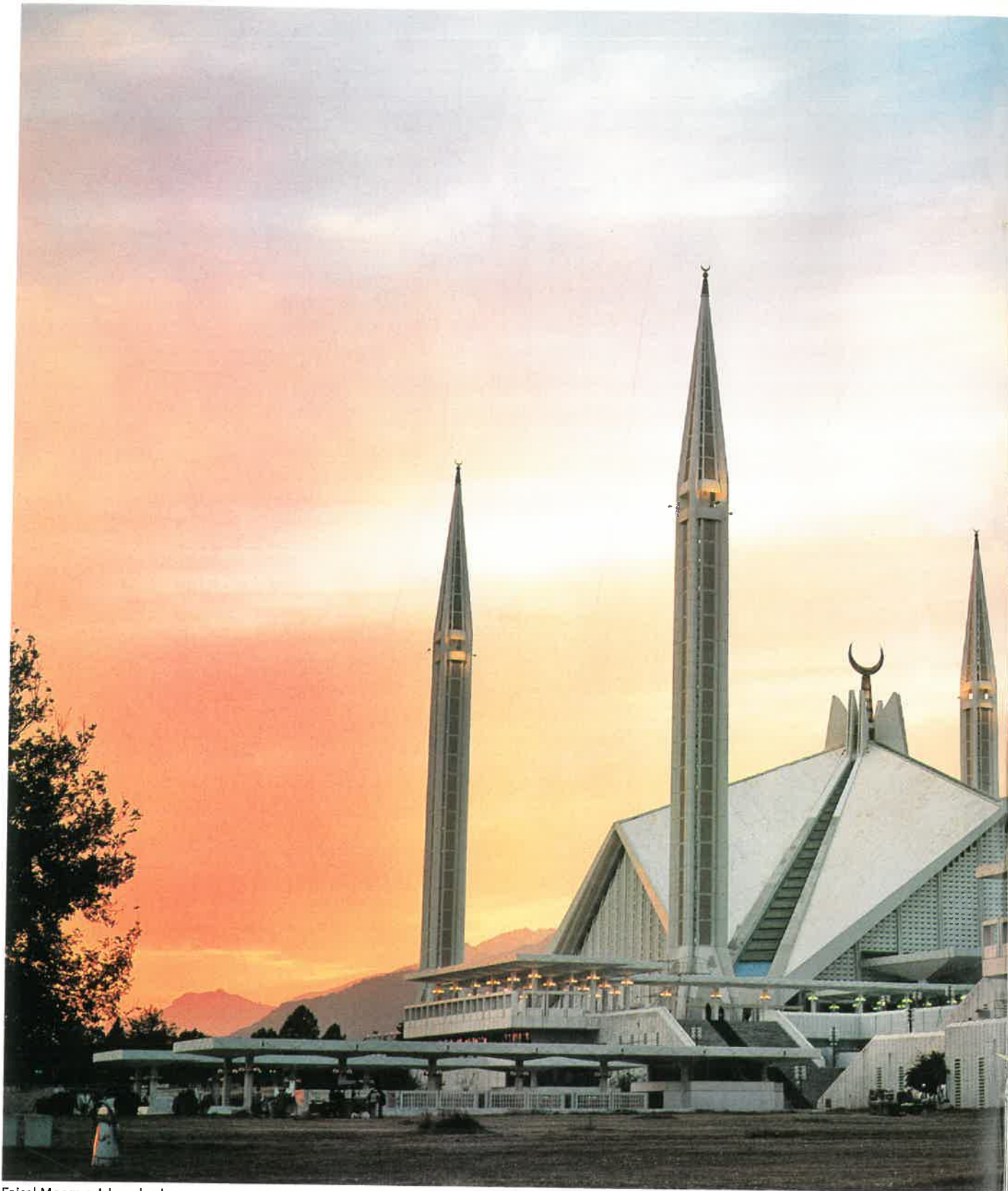


Conventional Regions & Cultural Heritage



Punjab, by far the most populous and only the second territorially largest of the Provinces of Pakistan, has over 94 dialects of its Punjabi language. As is popularly known the accent and style of this language changes every few kilometres though basic flavour remains the same. That in itself speaks of the vastness and the magnitude of its area and its influence. It is not only expansive in physical terms but it also boasts of richness and variety of landscape, climatic regions, occupational multiplicity and diversified living styles in its multiple units. The colourful outcome of this multifaceted society is the essence of the character what Punjab is made of.

Punjab may be divided into different regions, which conventionally spread over thousands of years of the history of the province. These regions are mainly those component parts, which separate each from the other by way of uniformity of physical terrain and climatic conditions, which in turn affect the very way of life of its inhabitants. As already mentioned, for administrative purposes the whole of Punjab is now divided into 9 divisions having 36 districts – originally only 16 at the



Faisal Mosque, Islamabad.



time of independence in 1947 but the number increased by their further divisions to lessen their areas, probably for better control or political exigencies. Here it may be of interest to bring in the example of Islamabad Capital Territory, which in all its scope and content forms the part of Punjab – and in fact it had enjoyed this status till early 1960s when it was carved out to house the newly founded Federal Capital of Pakistan after shifting it from Karachi.

The traditionally known entities of the whole area of Punjab comprise of four regions, normally given the appellation after their respective location in the overall setting of the Province and generally enjoying a certain common topography and other natural features. It may, however, be kept in mind that these regions have no rigid boundaries or limits and are fluid in nature. These regions are the ones as given below:

A) Balai or Upper Punjab – consisting of hilly tract, Pothohar Plateau and the Salt Range, covering mostly the Administrative division of Rawalpindi;

B) Markarzi or Central, Punjab – consisting of the plains, which are made up by the silting brought with the waters by the five rivers. With its fertile plain irrigated by the perennial rivers over the millennia, it had always been known as the granary of the overall region.

The often insufficient precipitation, as also erratic behaviour of rainfall, left the crops to harvest on the mercy of nature thus depriving the farmer of its requisite returns. With the introduction of the barrages and canals during the British period this natural phenomenon had been overpowered to great extent with the result that this elaborate canal-system made it so rich as to supply grain even to the whole of South Asia Subcontinent for well over many centuries.

C) Gharbi, with English synonym as Western, Punjab: The region as the nomenclature denotes, lies in the western side of the Province. The area constitutes a soil made of sands derived from the shifting flood plain deposits of the river Sindh (Indus), and mostly lies on its western side.

D) Zayreen, literally Lower, Punjab: The desert or desartic nature of southern rim of the province is very pronounced. Here the limits of the alluvial plain merge into the predominantly sand-based soils giving it an altogether different look and flavour. These areas of the Province are situated south of the main alluvial plain hence the appellation Southern Punjab. The Punjabi spoken here has a marked influence of Sindhi, being in its close proximity, usually referred to as Seraiki – of the North, meaning thereby the language spoken in the north, of course, of Sindh. Seraiki is also called Multani, Bahawalpuri or Riasati – perhaps because of having relation to the region most of which was located within the princely state of Bahawalpur or around Multan. Variedly it is also known by other names such as Baluchki, Partake, Jagdali, Western Punjabi, Lanhda, Uchi, Thallochi, Shahpuri and Hindko, perhaps depending on the region where it is spoken.

A) Balai or Upper Punjab

Leaving aside the Islamabad Capital Territory, which now has a different political entity with a very well-planned city and modern buildings – some of them very impressive, even though representing no local tradition – the Balai or Upper Punjab may generally be taken as the area covered loosely by the Rawalpindi Division. The whole region is culturally very rich with the rendezvous of the earliest man in, at least, South Asia.



The Pothohar Plateau is the first home of the Homo Erectus and Homo Habilis outside Africa, roughly in the First Glacial and Interglacial phases of the Pleistocene Age. The stage, however, was set for progress in this region by the Homo Sapiens whose remains, going back to over 500,000 years, have come to light from this region. Although no human remains of this early period have been encountered yet the stone tools he used abundantly speak volumes of our early forefathers. After the study in the Stone Age of the area, archaeologists have been able to point out to different stages of development that took place in the early millennia of the human story.

The region not only has a long history behind it but even now it has some of the landmarks of the yore situated within its limits. Most of the historic destinations are located in the valley of Taxila across the Margalla Hill. The human habitation here has been proved to go back to over five thousand years from now, as witnessed from the excavations at Sarai Khola, which sits right on the Grand Trunk Road, and not very far from the remains of the Mughal period Highway where it crossed through the pass in the Margalla Range.



Taxila: First City Site.



Taxila: Second City Site.



Taxila: Central Street, Sirkap.



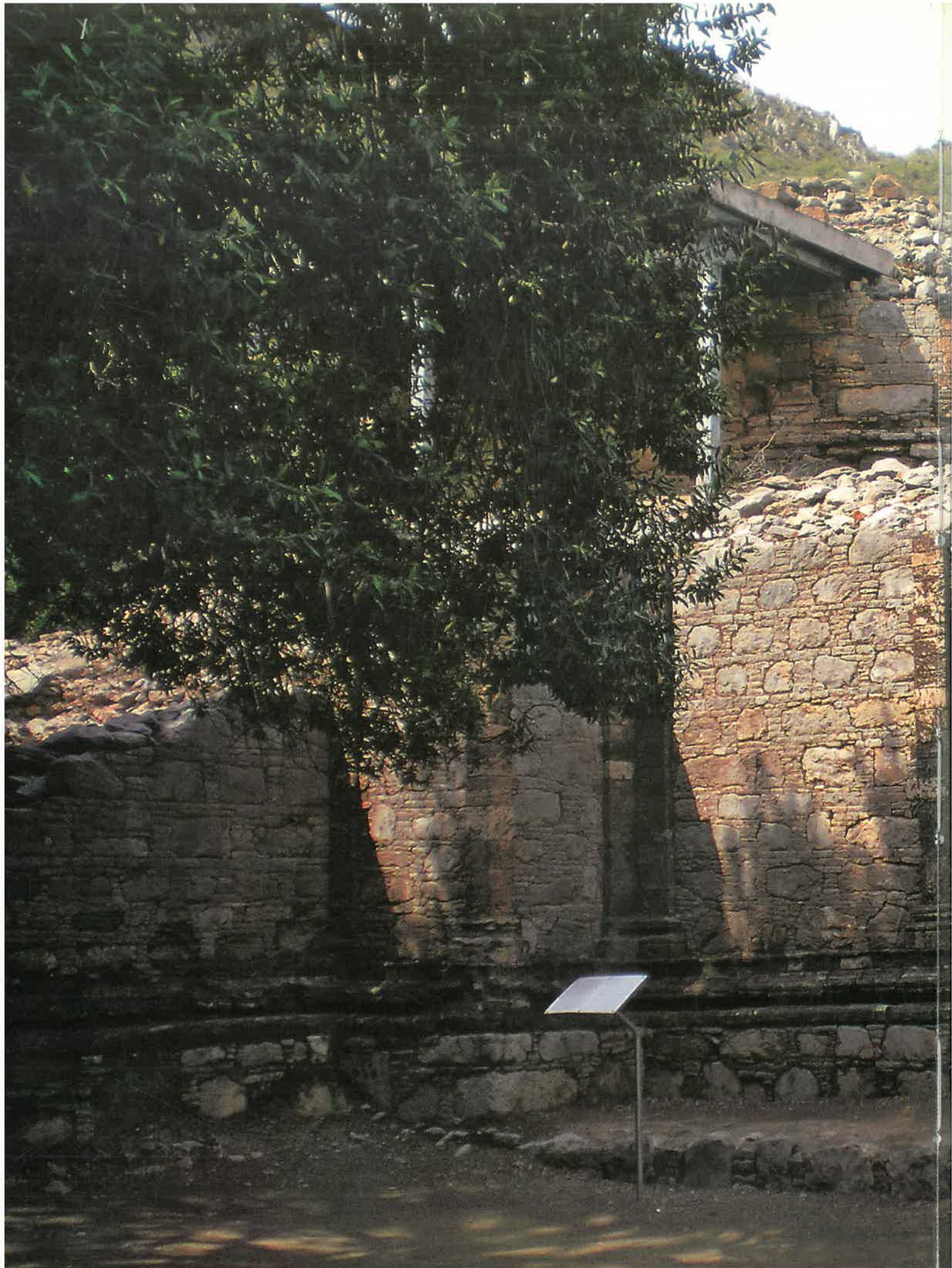
Taxila: Third City Site.

It is, however, predominantly the Gandhara era that stretched here over about one thousand years from the 5th/4th century BC to 5th century AD. The city Taxila here had been a great centre of learning and was famous for its university where arts and sciences of the day were taught. It became a major melting pot of different cultures when Alexander conquered it in 326 BC.

There are no less than twenty-four sites representing cities, monasteries and Stupas of that great epoch-making culture. A beautiful, though not very large, museum, that houses the representative collection of Gandharan Taxila, is situated only minutes' walk from the Taxila Cantonment Railway Station. It is also not far from the Taxila Heavy Mechanical Complex or the modern University of Engineering established in the footsteps of the old tradition. The Taxila Valley with its three ancient city sites of Bhir Mound,



Taxila: A panoramic view of the valley.





Taxila: Mohra Moradu Stupa.



Taxila: Jaulian Monastery.



Taxila: Jaulian Monastery.



Taxila: Dharmarajika Stupa.



Taxila: Dharmarajika Stupa.

Sirkap and Sirsukh and colossal Monasteries and Stupas at Jaulian, Dharmarajika and Mohra Moradu represents one of the richest regions of Buddhist Era. Thus, with its prized heritage it now rightly stands inscribed on UNESCO's World Cultural Heritage List, since 1980.

In addition to the Taxila Valley, the Gandharan period remains are also found scattered in other parts of the Balai Punjab. Among these is the sizeable Buddhist Stupa at Manikyala, south of the district Rawalpindi headquarters. It is believed to have been built by Raja Man or Manik, whom some scholars think to be Manigal, father of Satrap Zeionises whose coins have also been found from the site. The famous Chinese Buddhist pilgrim, Hiuen Tsang mentions of the existence of some four great Stupas, in the northwest region, which were built on the spot where Buddha sacrificed or gave away in charity one or the other part of his body. All of these spots are now located within Pakistan, and at least two of them in the Balai Punjab. One of them, this Manikyala Stupa still stands as colossal structure rightly giving the message of sacrifice, while the other one, Bhallar Tope, is located some 8 kilometres northwest of Taxila just along the Taxila-Havelian railway track.

At Manikyala, Buddha had sacrificed his body to feed seven hungry tiger-cubs. In fact the Stupa constructed here in this commemoration was named as the Stupa of 'Body Offering'. When General Ventura opened the Stupa in 1830 during the reign of Maharaja Ranjit Singh, he found at the depth of some 20 metres a reliquary containing gold and silver coins of Kushana Kings and Huvishka. There were also two Kharoshthi inscriptions, one on the lid of a cylindrical bronze casket, and the other on a plain silver disc. 'Besides one silver coin of Khusrau (632-690 AD) one gold coin of Yaso Varman of Qannauj (700-730 AD), two silver tri-lingual coins with Sun-god of Multan (600-700 AD) were also found'.

The other Stupa in the same series, Bhallar Tope, is perched on the last spur of the Sarda Hill, which bounds the Haro valley on the north. It overlooks the Taxila-Havelian part of the railway line on the Pakistan Railway tracks. The spot of the monument is at a distance of about 8 kilometres from the Taxila Cantonment Railway Station. On the authority of Hiuen Tsang it is said to have originally been constructed 'by the Emperor Asoka to commemorate the spot where the Buddha in a previous birth had made an offering of his head'. However, the archaeologists opine that the present shrine 'dates no further than the early medieval period'.

According to Marshall, "it was in this monastery, says Hsuan Tsang, that Kumaralabdha, the founder of the Sautrantika School, composed his treatises, and in the courtyard of the Stupa that a miracle took place not long before his time. A woman afflicted with leprosy came to worship at the Stupa and, finding the court all covered with litter and dirty, proceeded to cleanse it and to scatter flowers around the building. Thereupon her leprosy left her and her beauty was restored". There are quite a few forts in the region, among them Pharwala, Rohtas, Rewat and Attock being more prominent and in somewhat better state of preservation. A grand Mughal-style garden at Wah, *Farud Gah-e-Shahan-e-Mughlia*, a couple of tombs and a magnificent Gurdwara – Punja Sahib – at Hasan Abdal, some Hindu Shahiya and Hindu temples and forts – though in ruins - in the Salt Range speak lots of the rich cultural past of the region. Some of these sites of the cultural heritage are as below: -



Taxila: Bhallar Tope.



Manikyala Stupa.

The Pharwala Fort, about 40 kilometres from Rawalpindi beyond Letrar Road, was traditionally constructed by the founder of the Gakkhar dynasty, Sultan Kai Gohar during 1008 – 1015 AD. It is believed that a Hindu Shahiya period Fort existed here, on the ruins of which it was reconstructed. Still again it was constructed during the 15th century – also by Gakkhars. Emperor Babar, during one of his invasions of India conquered the fort in 1519 but afterwards it remained with the Gakkhars. However, the Sikhs – Maharaja Ranjit Singh – expelled, perhaps for the final time, the Gakkhars from here in 1825. It does not appear in history later on and could be conjectured as having been destroyed by them, afterwards only to turn into shambles, due perhaps to long disuse and neglect.

Lying close to the southern limits of the Pothohar Plateau, on the northern edge of the Salt Range, Rohtas Fort is perhaps the only important surviving monument in Pakistan that goes back to the period of Sher Shah Suri (b.1472 – d.1545, ruled 1540-1545). The great military Fort sits some 16 kilometres northwest of Jhelum and about 110 kilometres from Rawalpindi while going towards Lahore on the G. T. Road. A very good road now branches off from the G. T. Road, about a kilometre from Dina on the Jhelum side, and crosses the wide bed of the river Kahan through a nicely built modern bridge. Prior to this development, one had to brave through the Kahan, which was an uphill task during the rainy season when sudden floods – caused by bursts of rain in its catchment area – did not leave it as fordable.

The Fort, which sprawls along a commanding ridge, was constructed at this particular site to achieve a twofold target: to block the possible return of the fugitive Mughal Emperor Humayun,



Rohtas Fort: Khwaskhani Gate.



Rohtas Fort: Suhail Gate.

who had fled to Iran via Punjab and Sindh. The Suri King had apprehended his return to regain his lost empire through this route, where he could further strengthen his position with the forces of his brothers and the friendly Gakkhars of the Pothohar Region. In it also came the second goal: controlling the turbulent Gakkhars with a formidable centre right in the heart of their territory so as to check their collusion with the ousted Mughal.

It is a large and awesome Fort, irregular in plan, with a circumference of about 4 kilometres. Its massive fortification wall pierced with 11 Gates (Suhail, Kabuli, Shishi, Langar Khani, Talaqi, Mori, Khwas Khani, Gatali, Tulla Mori, Pipalwala and Sar Gate) follows the natural contours of the hilly terrain on which it is built. Another wall, about a kilometre in length, divides it into two unequal parts, which in turn are connected by a massive Gate, named as Shah Chand Wali Gate.

The wall at the base generally measures over 9 metres in thickness and rises to a height of over 9 to 15 metres. The fortification wall is further strengthened with 68 bastions at intervals. On the top runs a regular set of merlons with enough spaces for musketry or archery while near the massive gates it is provided with machicolations for pouring molten lead or oil on the attacking force.

Basically a military fort, it has only one historic civil building of residential nature. Probably added during the Mughal Emperor Akbar's reign, the Haveli Man Singh stands on the highest spot within the 'andarkot' or the inner-fort as defined by the internal fortification wall. The Haveli differs in architectural style from the main Fort, presenting an example of delicate Hindu architecture as against the masculine style of the Pathan period.

Although the records do not give in as many words yet the tradition has it that Humayun had vowed to raze the Suri Fort to ground but on seeing such a feat he changed his mind. However, to fulfil his vow he destroyed a portion of the arch of the Shah Chand Wali Gate. Here lies still another irony of the modern times. This time the historical evidence was destroyed by the Himalayan Wildlife Fund, acting as architectural conservators with the grant from the National Fund for Cultural Heritage. In an effort to remake the 'missing' portion of the arch they have marred even the original look with a very rough patchwork.

The monument stands protected under the Antiquities Act of 1973, while it has also been inscribed on the World Cultural Heritage List of UNESCO since 1997.

Further beyond the Rohtas Fort, leading through a bumpy dirt road, lies the ensemble of ancient and old buildings of much historic place called Tilla Jogiyān. Located at over 975 metres above mean sea level the Tilla is the highest peak of the Salt Range, which is known for its temples, forts and fossilized rocks and trees. This peak is famous for its ruins of Hindu temples dating back to the time when Alexander of Macedonia led a military expedition to the region what now is Pakistan. Scenic and beautiful, Tilla Jogian is a pleasant picnic spot from where one can have a magnificent view of the river Jhelum and the vast landscape of the Pothohar Plateau. The place, as the name would suggest, is ascribed to Jogis – Ascetics – who lived here and had invented and developed yoga being one of the six classics of Hindu philosophy. Jogis – or Yogies – of this area were also instrumental in the spread of the Hinduism in other parts of the Subcontinent.



Tilla Jogian: Ritual Pond.

Tilla Jogiyan is also traditionally attached to the legendary Folk Tale of Heer Ranjha. It is generally ascribed as a place where a dejected Ranjha joined the Jogies after having failed to get his love, Heer, who was married to someone else.

With a height of little over 975 metres (some 3,200 feet) above mean sea level, this possibly could be the highest inhabited spot of the Salt Range. There are, in utter ruins, the remains of Hindu temples and Buddhist establishments. Baba Guru Nanak also visited this place though the building commemorating this event – lying at the top – is also in tatters now.

Near the village Dhamiak, in the same district near Sohawa, has now come up afresh the so-called tomb of Sultan Shahabud Din Ghauri, who was attacked and fatally wounded while camping here. Although his dead body was taken by his army for burial in Afghanistan, the cleansed part like intestines etc. were buried here. The spot remained marked by an unpretentious grave for centuries till Dr. Abdul Qadeer Khan caused to build a hybrid mausoleum over it during the 1990s. Apart from the Pharwala and Rohtas forts, another Muslim period Fort at Rewat, which is more like a fortified Serai of the olden period, also adds the cultural flavour to the antiquity of the region. In Rewat, within the walls of the so-called Fort are the usual cells and a mosque in addition to the grave of the renowned Gakkhar Chief, Sultan Sarang Khan, who laid his life fighting heroically against the army of Sher Shah Suri.

Lying in the way of the marches of the Mughals from Afghanistan to the heart of India, they did not leave it without their impression on the ground. A camping site, now known as Wah Garden but originally the Farudgah-e-Shahaan-e-Mughliya – literally the halting place of the Mughal Emperors – was raised within the district of Rawalpindi, some 12 kilometres west southwest of Taxila Museum.

This region also boasts of the natural landscape beauty in the form of hills and mountains. The areas of Murree and the Galliat are amongst the most-developed summer resorts in the whole of Pakistan. The hills of Murree have very cool summers though severe winters, lying generally at the height of 2,413 metres and accessed from Rawalpindi through a very good road of 55 kilometre stretch. Another 9 kilometres ahead is the scenic spot of Bhurban where a five-star hotel and a nine-hole golf course await the holidaymakers.

Equipped with dual chairlift and the cable car system, Patriata is another tourist spot in this hilly area. It connects Gulehra Gali with Patriata ridge – about 2,223 metres above sea level – at a distance of little over 3 kilometres. It is a very favourite spot with the tourists, who enjoy the exotic view of the green forests, high ridges and the deep intersecting valleys.

Lying towards the north-western side in the Province in this region lies the district of Attock, which has played an important role in the history because of its situation on the left bank of the River Indus, the first formidable barrier for the invaders coming from the west. It had been known as Campbellpur during the British period after the name of the new city, which was founded near the Attock Khurd in 1908 by Sir Campbell. It reverted to its old name in 1978.

During the Gandharan Era many Stupas and monasteries must have come up here though not all of them could have been brought on record for want of proper survey. The excavations of a site named as Haji Shah Morr – after the turning point of the local road – had brought in 1980s a host of material but could not add to the already known chronology of the area.

Alexander of Macedonia is believed to have crossed the river Indus somewhere north of the gorge through which it passes. More than 1 ½ millennia later it was Mughal Emperor Akbar, who built here a Fort and a Ferry to control the passage and have an effective check over this part of his empire. He named it as Attock Banaras, and also brought the families of boatmen to settle here, so as to ensure the loyalty of purpose.

The present structure of the Attock Fort has gone tremendous structural changes in the form of additions and alterations since 1812 when it was overrun by the Sikh army defeating the weak Mughal general all ends up. Such changes went on during its occupation by the British when they took it from the Sikhs and used it for military purposes. On independence in 1947 it was taken over by Pakistan and at least since 1957 it is continuously in the possession of the Pakistan army. Though marred of most of its original features, the grand fortification wall, major gates, the gallows, Turkish baths, tunnel etc. have survived to this day to remind its past glory. It is not open to public and can be viewed only after special permission from the Army authorities.

There is an ensemble of monuments in the town of Hasan Abdal, which once enjoyed the status of an eminent place lying as crossroads on the Grand Trunk Road, from where a road to Kabul and the other to Kashmir branched off. Within this town lies the so-called Tomb of Lala Rukh, made famous by Kipling, and a Mughal period Tomb (Maqbra Hakimian – built by Khwaja Shamsuddin Khwafi while he was charged with the responsibility of superintending the construction of the Attock Fort (1581-83) during the reign of Emperor Akbar. Although the Khwaja had built it for himself, his wish could not be fulfilled as Hakim Abu'l Fateh Gilani and later his brother, Hakim Himam Gilani, were buried in this tomb under the orders of the Emperor.

However, perhaps the most visited in Hassan Abdal is the Gurdwara Panja Sahib, which receives Sikh pilgrims from all over the world. As the story goes, Baba Wali Qandhari had his abode above the top of the nearby hill. There was a natural spring over the place. Baba Guru Nanak with Bhai Mardana visited Hasan Abdal in 1521 when they took to rest there and started reciting Kirtan under the cool of a tree. This annoyed the Wali. According to a version, the Wali refused to give water to Bhai Mardana to quench his thirst. He then beseeched the Guru, who put away a very heavy piece of stone from under which started a fountain of water. On the other hand the water-source with the Wali dried up. He hurled a big stone on the Guru in rage, which the latter held with his hand thus getting the indelible imprint of the palm (*punja*) on it.



Hassan Abdal: The Panja Sahib.



Hassan Abdal: Gurduwara Panja sahib.

Stupa here. In its close proximity is the water pond sacred with Hindus, as they believe it was caused by the tears of Shiva when he wept here on his failure to find his consort, Parwati. At Ketas Hari Singh Nalwa, the charismatic general of Ranjit Singh also built a Mansion.

Towards the southern side of the region the Salt Range, or the Koh-e-Jud, is replete with antiquity bearing testimony to the fact that not only that it was situated on the most trampled path but also that habitation was not that trying in those days. The Hindu temple built in Kashmir style of architecture at Malot and the Hindu and Jain temples at Ketas, even if in utter ruins now, still attract visitors. The famous Chinese Pilgrim, Hieun Tsang, also mentions of a Buddhist



Nandna Fort.

The Salt Range is also the house to Nandna Fort, which is at an advanced stage of decay. It has the singular honour of hosting among many armies the famous Muslim Scholar and Scientist – Abu Ar-Rayhan Muhammad ibn Ahmad Alberuni (b. 937, d.1048). The famous spot where the battle between Alexander and Poros was fought at the banks of the River Jhelum is also not far from this fort.

In addition to the natural scenic beauty, a national park and the famous Khewra Salt Mines, there are other attractions like the Takht-e-Babri – literally the throne of (Emperor) Babar – and Kallar Kahar or the Salt Lake where tourist throng on holidays.

The south western part of the region, although rich in antiquity, has not been probed properly to record its sites. The only representation of cultural heritage recorded so far here is the Baoli (stepped well) at Wan Buchhran, district Mianwali, thought to go back to the period of Sher Shah Suri.



Ketas Fort.



Ketas Fort.

B) Markazi or Central Punjab

The Markazi or Central Punjab with its rich alluvial plains is the territorially and economically most important part not only of Punjab itself but perhaps the whole of the country.

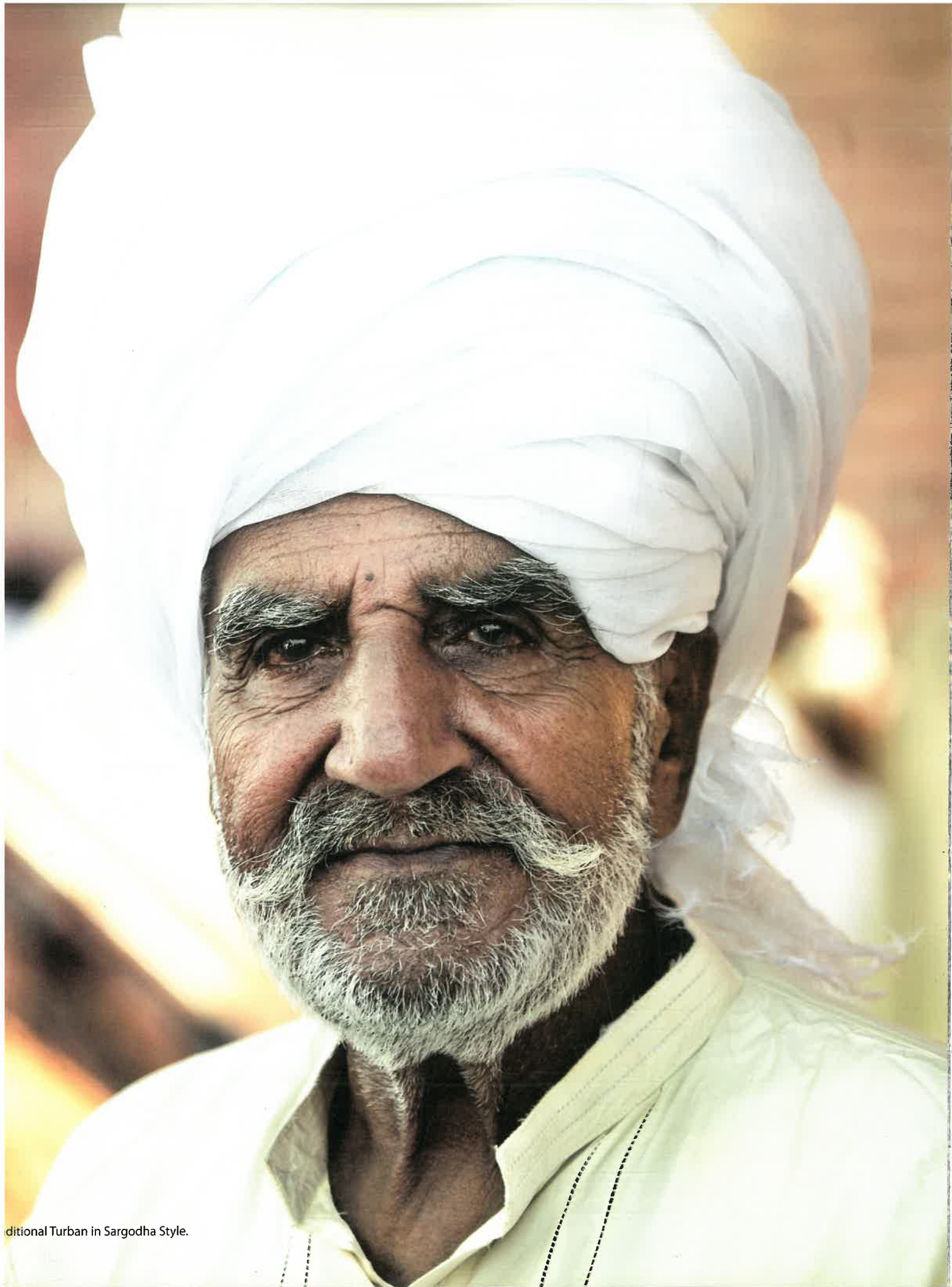
This region mainly comprises the north-western part of the great Indo-Gangetic Plain. Known as Upper Indus Plain, it has been formed by Indus and its tributaries. It slopes gently towards the Arabian Sea in a northeast-southwest direction, from an elevation of about 490 metres (about 1600 feet) in the north to less than 61 metres (200 feet) in the extreme southwest.

The Central Punjab with its fertile lands and presence of perennial rivers has always been the destination of invaders not only from the west but also from the east, most of whom settled here during the recorded history. In addition to its fertility its strategic location it continued to play favourable or hostile host to the forces coming from the west and thus stamped its importance on history of the region. No wonder then it has some of the prized heritage sites within its limits.

Amongst the cultural antiquity of the region in its north-western side is the famous Amb Fort with its set of Hindu temples, belonging to the 9th/10th century. In the district of Mandi Bahauddin there is a tomb of Shaikh Ali Baig near the village Hailan that has an unusual feature of octagonally planned building with four arched openings. The headquarters of the close-by district of Gujrat, a city with long historical tradition, still has a couple of very impressive antiquity going back to the period of Mughal emperor Akbar. Sizeable remains of a fort built by the Emperor to control the



Plains of Punjab.



ditional Turban in Sargodha Style.



Gujranwala: Modern landscaping

turbulent region, with a Baoli – stepped well, a Haveli and a Hammam attract a historian or a lay visitor alike.

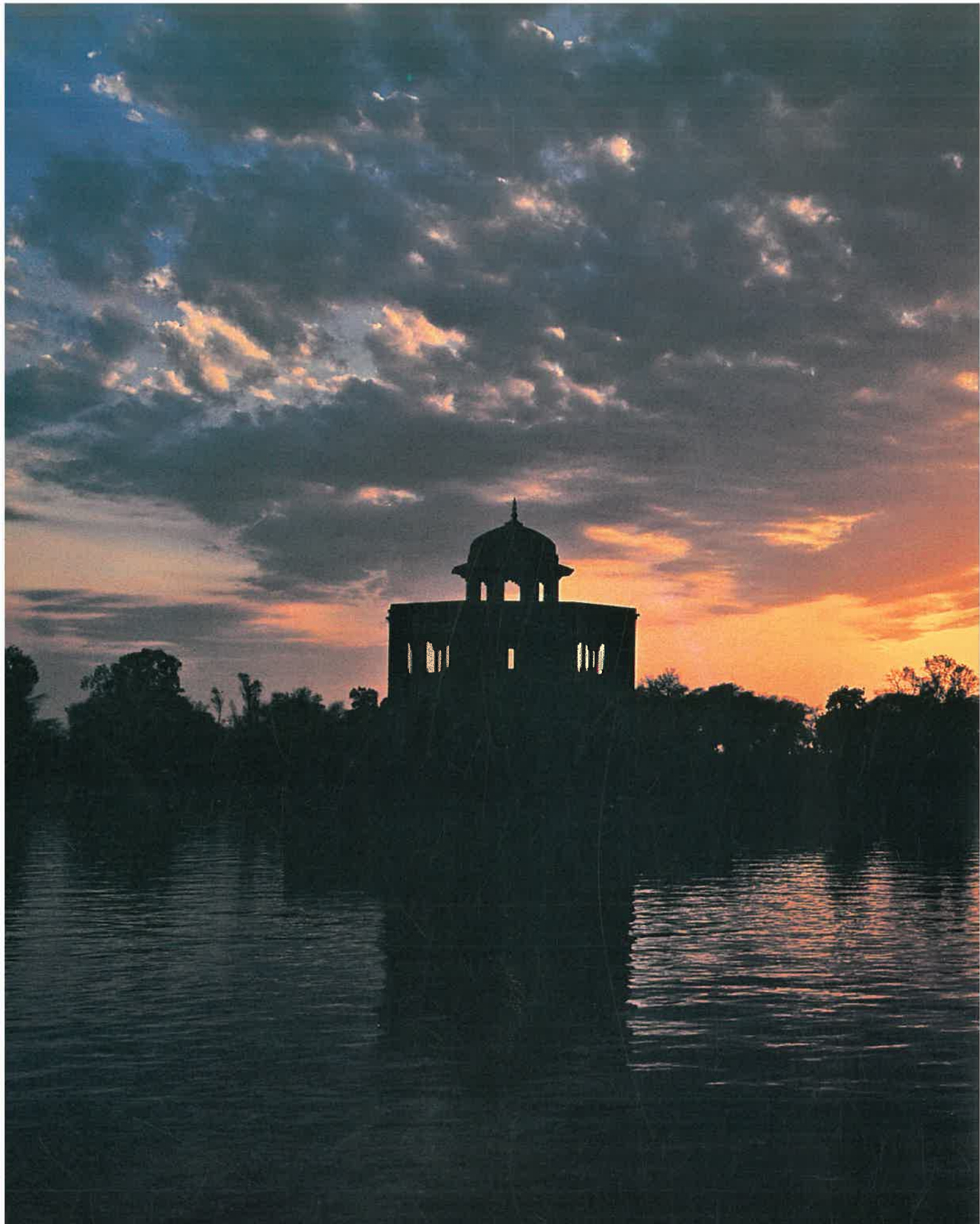
In addition to being the locale of the famous Punjabi love folktale Sohni MahiNwal it is also the house to the Shrine of Pir Shah Daula, who settled here during the reign of Shahjahan. The Pir is revered with his disciples of mini-heads given special treatment.

In the extreme north-east of the region Sialkot has a 12th century fort, which played a vital role in the making of the history of the region. Here also lies the Gurdwara of Bair Sahib, built in memory of the visit of the founder of the Sikhism, Baba Guru Nanak, who is believed to have halted here under a berry (bairi in Punjabi) tree.

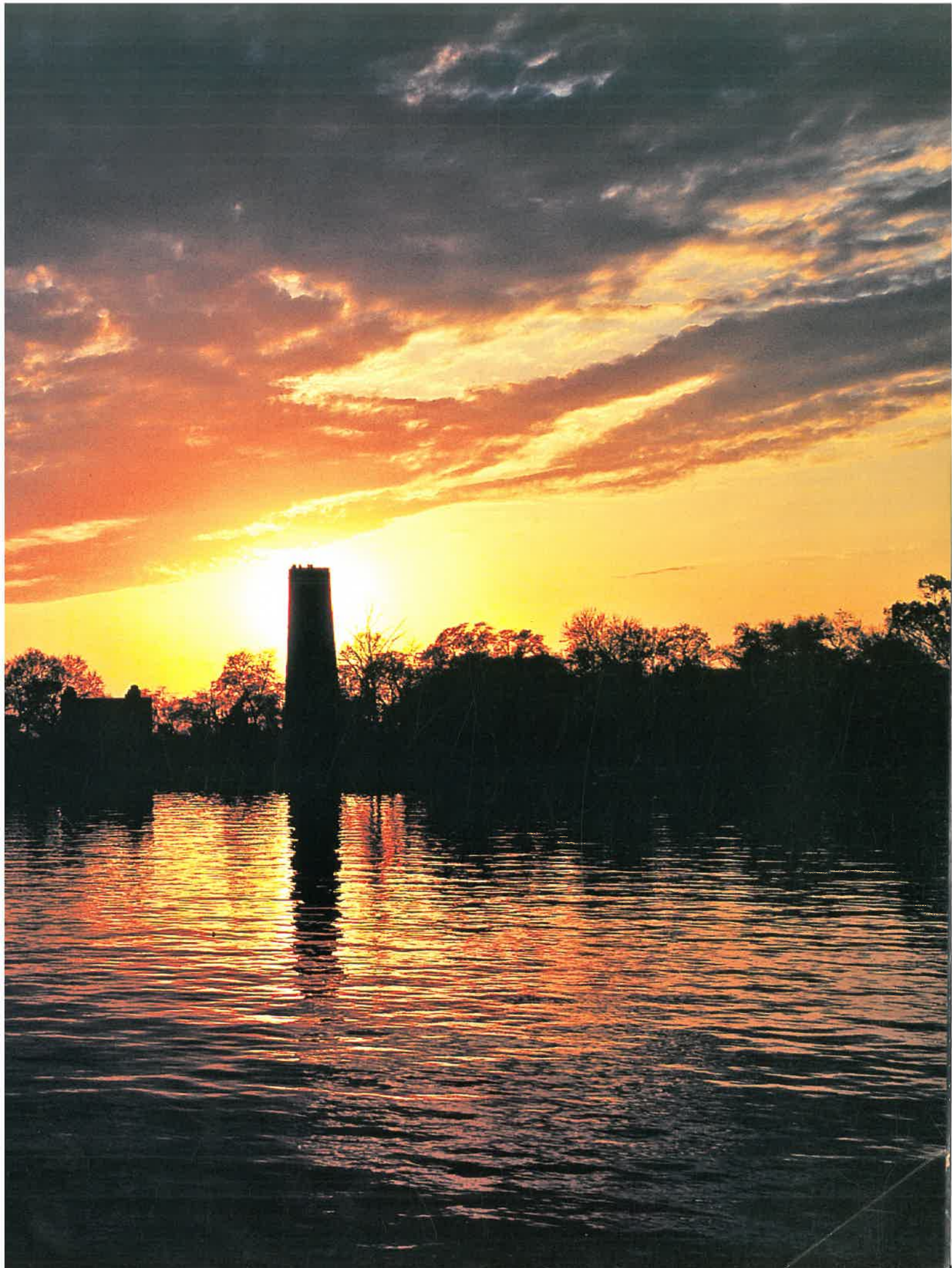
The national poet of Pakistan, and a world-renowned thinker and philosopher, Allama Dr. Sir Muhammad Iqbal was born here in Sialkot on 9th November 1877 in a house in the city. The building now named as Iqbal Manzil after him, stands protected as a National Monument



Allama Muhammad Iqbal.



Hiran Minar and Baradari.



under the Antiquities Act of 1975. It is open to public as a small house-museum and a library in honour of the great man.

Lying in an agrarian region Gujranwala has attained a reputation of an industrial town. It has also been very famous for its *Akkharras* (wrestling arenas or grounds) and the *Pehlwanis* (wrestlers) mastering in this martial art of indigenous style. It is also the birthplace of the Sikh Maharaja Ranjit Singh whose *Misl* ruled the area from here before he occupied Lahore in 1799 and extended the limits of his kingdom much beyond the frontiers of Punjab. The present Jinnah Bagh with its Baradari – pavilion – was originally called the Maha Bagh, or Garden of Maha, named after the father of the Maharaja.

A few kilometres south of the district headquarters is situated the small town of Eminabad, in itself of no mean historical importance. Within its precincts is located a Gurdwara, known as Gurdwara Bhai Lalu Di Khoi, literally meaning the Temple of the well of Brother Lalu. In this celebrated house had state the great Guru.

About a kilometre north of this town now stands the Gurdwara Rorri Sahib, to commemorate the spot where Guru Nanak took a seat made of Rorri (pebbles). Another Sikh temple, Gurdwara Chakki Sahib, was built at the spot where the Guru was put on hard labour at grain-grinder (chakki) as a prisoner. With it is also associated a miracle of the grinder working on its own, without the great Guru having to labour on it.

The topography of the Jhang district is somewhat different in its western side from that of the rest of the district, or the whole of the region for that matter. Although most part of the Jhang district is irrigated plain it has wide range of sand-dunes of Thal on this side while there are the high plains of Sandal Bar on the extreme east. The Thal area represented another desert most of which has now been given to agriculture after the introduction of the canal system.

Jhang is particularly known for being the place of origin of the heroine of the famous love-tale of Heer Ranjha, the folk-lore made immortal especially by Waris Shah. She was from the Sials of the area and is buried in a nearby top-open tomb where people come to make offerings with spiritual convictions and vows are made and blessings sought for redemption from all sufferings and unfulfilled desires.



Dr. Abdus Salam.

The city also has the singular honour of being the birth place of the first Pakistani Nobel Laureate, Dr. Abdus Salam. The simple and small house claiming no pretensions lies within the thickly populated *mohallah* (quarter) of the town.

The nearby district, Chiniot, is



Birth Place of Dr. Abdus Salam.



not only famous for its wood-work but also houses the famous Shahi (Royal) Mosque, by far the best example of Mughal architecture of the vernacular style in this part of the country.

Another district of the Central Punjab famous for its cultural heritage, Sheikhpura, was named after Sheikhu Baba – the nickname of Prince Salim later to ascend throne as Jahangir. Emperor Jahangir, in his *Turzuk-e-Jahangiri*, refers to it as Jahangirpura and Jahangirabad. The much later publication of the Imperial Gazetteer finds the origin of the name Sheikhpura in Dara Shikoh, the grandson of Jahangir and a governor of Lahore for some time. However, it is a fact that right from the time of Akbar, when it was a Paragna of Beth Jalandhar Doab, it has been appearing with the names of the rulers or the members of their higher echelon.

There are no two opinions that the place some 10 kilometres from the district town studded with a beautiful tower – known as Hiran Minar – a large tank with double storeyed Pavilion – baradari – within it, and connected to the surrounding with a causeway was a hunting place designed for the Mughal Monarchy. The minaret is told by Jahangir to have been built at his order at the head of the grave of the royal pet antelope – named Mansraj – that died here. The Baradari and the Minar were built respectively in 1607 and 1620.

A few kilometres further, at Jandiala Sher Khan, is also located a Baoli with the usual well with it. Jandiala is also the birth place of the great Sufi Poet Waris Shah (1722-98). Just by the side of the Baoli can now be visited his tomb located within the Cultural Complex built during the twentieth century (1976-83) by the Waris Shah Memorial Society. A grand annual Urs of the great poet is celebrated here every year when the recital of the epoch making lyrical work of Heer Waris Shah spell-binds the listeners.

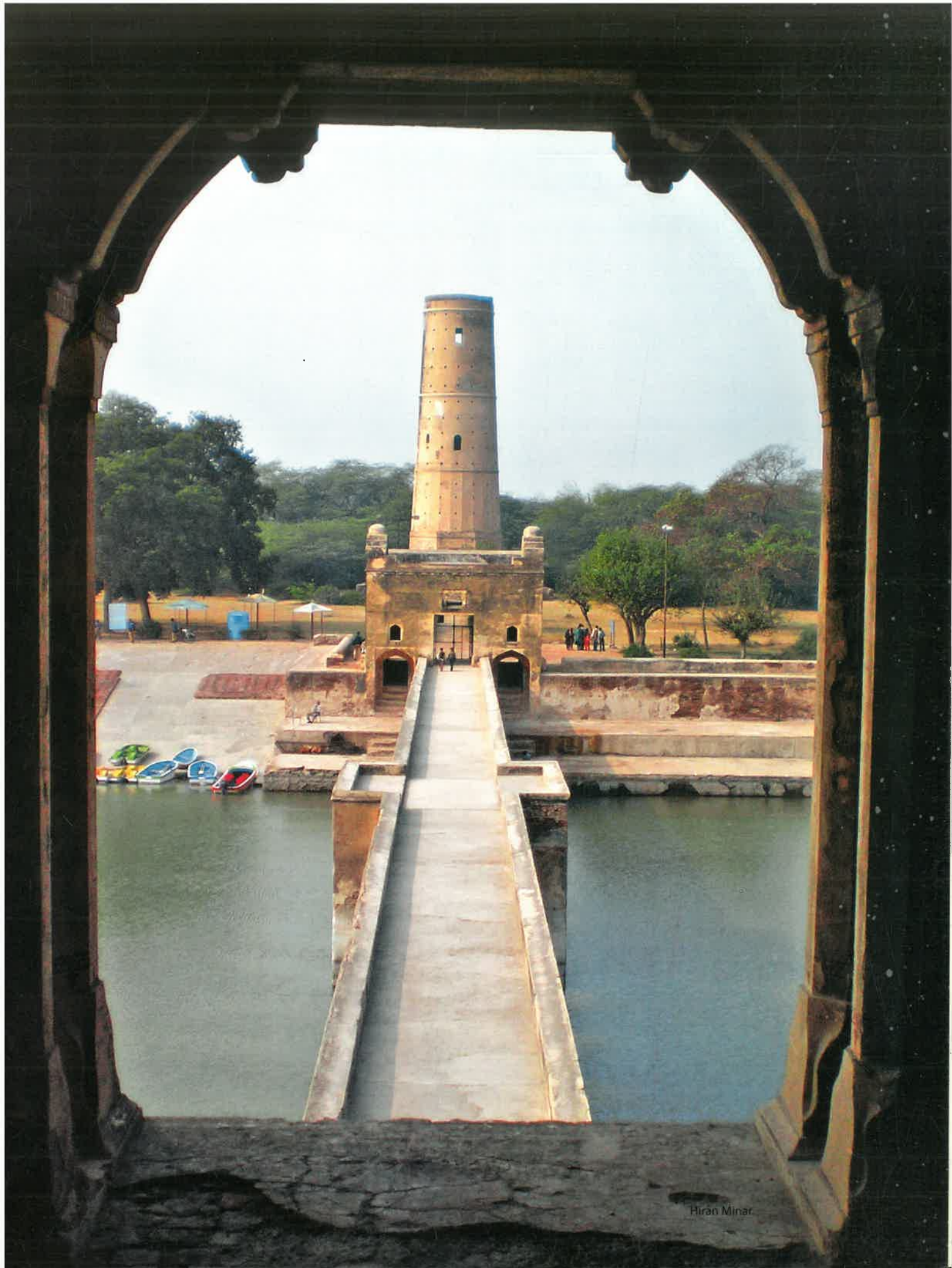
The great Syed Waris Shah got his early education in a mosque in Jandiala Sher Khan, which even to this day exists to the northwest of the tomb. He completed his formal education of *Dars-e-Nizami* in Kasur by Maulvi Ghulam Murtaza Kasuri where another icon of Sufism, Bulleh Shah, had also been a student. For further spiritual training, he went to Pakpattan and remained at the shrine of Baba Farid Shakar Ganj. He later became Imam in a mosque at Malka Hans, the place mostly attached to his sensibilities and where, in its *hujra* or cell, he composed an all-time great masterpiece of Punjabi literature, Heer Waris Shah.

In the town of Sheikhpura itself, a burnt-brick Fort – having no pretensions to beauty or formidability – lies at the southern side of the main town. It is the amalgamation of the hybrid Mughal-Sikh and vernacular style of architecture, and had been immensely disturbed with additions and alterations, especially during the Sikh and the British periods.

The interior of ladies quarters in the Sikh period Mansion within the Fort, however, depicts an



Fresco painting, Sheikhpura Fort.



Hiran Minar



A view of Hiran Minar Baradari.



Causway and Baradari at Hiran Minar.



Baoli at Jhandiala Sher Khan.

excellent representation of religious or secular scenes in fresco paintings of distinctly Kangra style. In the absence of any recorded testimony it is difficult to assign a definite date to such an exceptional decorative work. However, going by the circumstantial evidence it can safely be attributed to an aesthete like Rani Nikayan, who remained in this Fort after the reign of Maharaja Ranjit Singh.

The district headquarters town of Nankana Sahib, whose earlier name was Talwandi, has the honour of being the birthplace of Baba Guru Nanak, the founder of the Sikhism. He was born here on April 15, 1469, during the reign of Bahlol Lodhi. The Gurdwara Janam Asthan, or the temple at the birthplace, was erected at the place to commemorate the great event. As the old building was not thought to be in safe condition, Maharaja Ranjit Singh caused to be built the present building in its place during 1819-20. Being one of the most revered places of the Sikh faith, it attracts its adherents almost all the year round from all over the world.

Another Sikh Temple, known as Gurdwara Bal Lila, lies nearby and reminds one of the place where the young Nanak used to play. Gurdwara Patti Sahib is still another place venerated for its attachment with the Guru. It was here that the First Guru of the Sikhs learnt Hindi, then underwent the lessons in Sanskrit and when he reached the age of thirteen, took to learning Arabic and Persian from Maulana Qutbuddin. A couple of other shrines, Gurdwara Kiara Sahib and Gurdwara Mal Ji Sahib, further make the town a must rendezvous for pilgrims.



وارث شاہ وہ سداۓ جیوندگیں جہان نیک کماۓاں نی

Translation: Waris Shah they live eternally, who have earned good deeds.



Jandiala Sher Khan: Shrine of Waris Shah.



Jandiala Sher Khan: Waris Shah Cultural Complex.



A devotee of Waris Shah.



Sheikhupura Fort.



Fresco Painting.



Terracotta screen.





Main entrance to the Gurdwara.



Martyr Memorial within the Gurdwara.

Sitting in a very fertile area with basically agrarian economy, Faisalabad has now attained the reputation of being the home of sizeable textile industry. Originally established as Lyallpur, its name was changed to Faisalabad to honour King Faisal of Saudi Arabia. The city's plan is famous for its designing in a way where all the eight bazaars converge at one point that houses a Ghanta Ghar – Clock Tower.

It is also the home of the very first Agricultural University of Pakistan, which was established here in 1961 as the West Pakistan Agricultural University.

In the adjoining district of Toba Tek Singh, which is also fertile and professes agriculture as the main source of sustenance, the tehsil town of Kamalia is especially known for the speciality of its hand-woven cotton blankets and cloth-sheets respectively called *khes* and *khaddar* – coarse cotton-cloth woven on the handlooms. Although this cottage industry is on the decline yet government is making efforts to keep it alive, especially as a cultural vocation.

Lahore, perhaps one of the oldest cities of Punjab is the cultural heart of not only the province but also the whole of the country. The Lahorites rightly known as '*zindah dilaan-e-Lahore*' have always been a highly spirited population over the many centuries of its existence. The city is historically famed for urs – anniversary of saints – and melas – fairs, which abound throughout the year. The famous Punjabi adage of Lahore '*satt din tey atth melay, ghar jawaan kehrray wailay*' – there are seven days in a week but eight fairs so what time is left for me to go home' – speaks sufficiently for the good time these spirited people had for themselves.

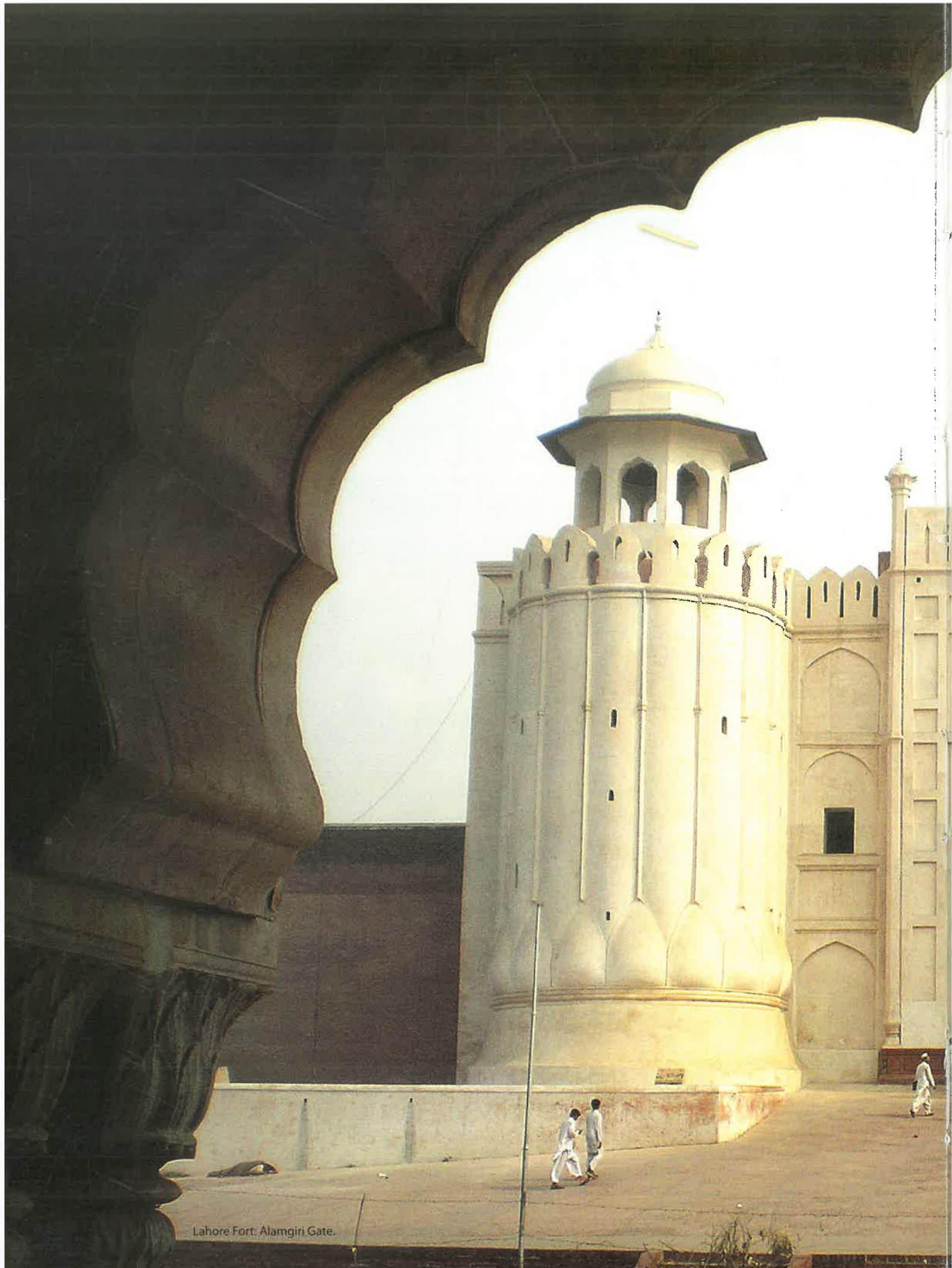
The river Ravi once flowed right at the foot of the city of Lahore on its northern side but, notorious for its changing course like other rivers of Punjab, it is now more than a couple of kilometres away. The old or the Walled City, which consists of the historic quarters, stands in the shape of a parallelogram, with the imposing architectural marvels of the Fort and the Badshahi Mosque carved out in its north western corner. The Wall girdling the city has some thirteen openings, in the shape of Gates some of which have perished with the time and due to the careless changes in the name of 'development'. The names of the historic Gates are: Roshnai, Masti, Kashmiri, Khizri or Sheranwala, Yakki, Delhi, Akbari, Mochi, Shah Alam, Lahori, Mori, Bhati and Taxali Darwaza.

Lahore has played an important role in history as a headquarters of the province of the same name. It is now not only the seat of the Punjab Government – the headquarters of the Punjab Province – but also houses in it the Pakistan Railways headquarters and central or regional offices of many government, semi-government institutions, banks and private concerns. One of the very important land openings on the international borders with India is also through its Wagah artery, where the changing of guards has in itself attained the status of an institution. There is also an International Airport, named as Allama Iqbal International after the national poet, who lies buried here.

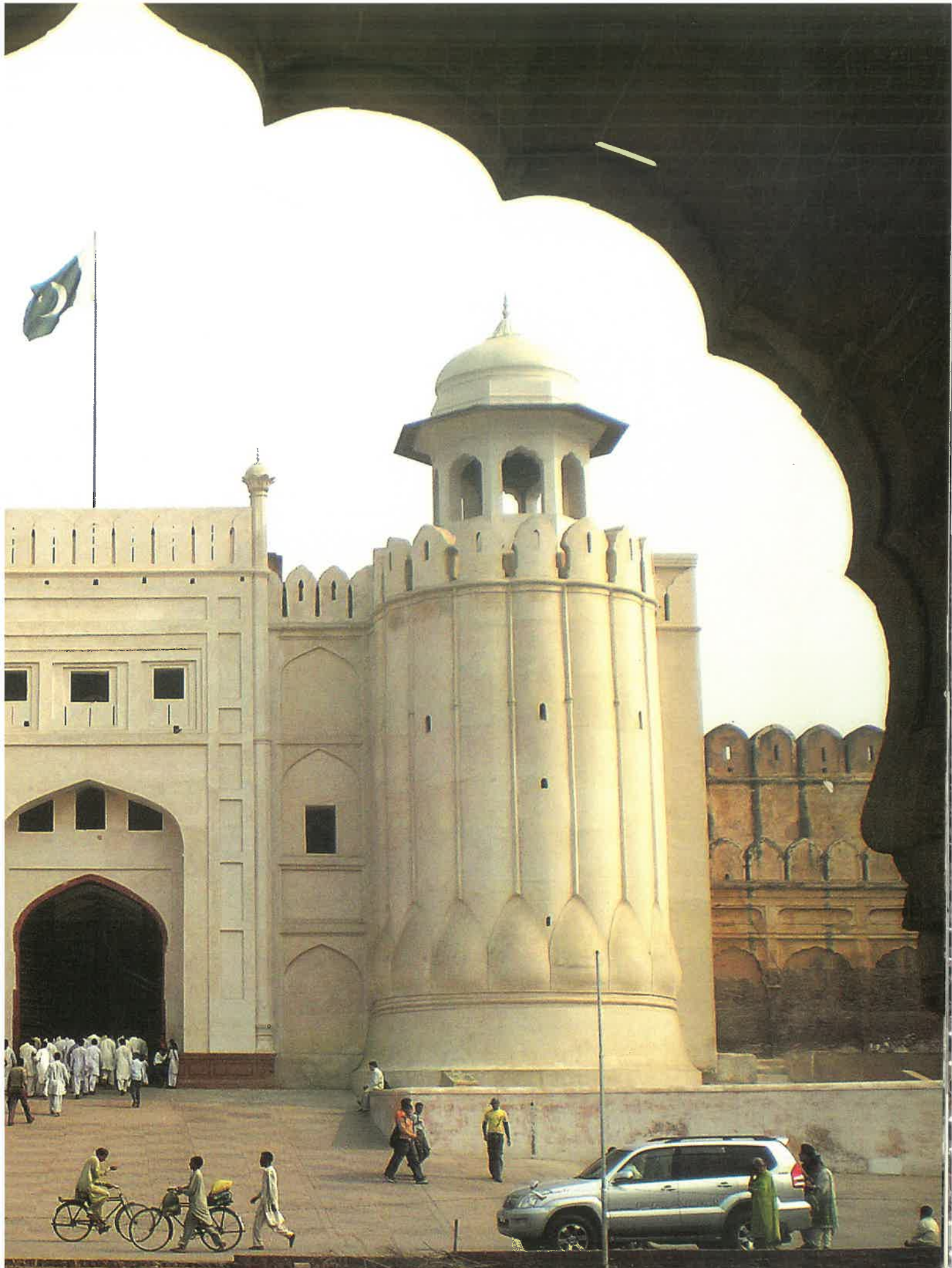
Like most of the ancient abodes it is also difficult to exactly relate its origin to a specific period or era. There are as many theories as the scholars could put forward to tell of its beginning, one of the most favourites being that which appertains to Loh, the son of the legendary Rama or



Faisalabad: Ghanta Ghar.



Lahore Fort: Alamgiri Gate.



Ramachandra of the Surajbansi clan. It is interesting that there is no solid evidence to put any of the hypotheses or theories to test its ancientness. The structure of the Loh Mandir (Temple of Loh) inside the Lahore Fort does not seem to go beyond the Sikh period (first half of the nineteenth century). However, even the presumption of the Loh theory would take it back to the remote antiquity making it one of the oldest cities.

The oldest architectural specimens standing above ground in Lahore do not go beyond the Mughal period, though some archaeological excavations in the Old Fort and the Haveli Dhyani Singh in the Shahi Mohalla did yield antiquity belonging to the Ghaznavide, or even earlier, Hindu period. The earliest surviving structure, away from the Fort, is the Pavilion built by Prince Kamran, a brother of Humayun's. This Kamran's Baradari, as it is known today, once stood within his spacious garden across the river. The ravages of time have taken away almost all the features of the green landscape, leaving it in the shape of an island within the river Ravi. The surviving structure has been made to lift its face, thanks to the enthusiastic over-conservation under aesthetes of the pervert type.

Although archaeological excavations at the highest point inside the Lahore Fort have yielded antiquity belonging to the pre-Muslim period in the region yet the Fort itself is believed to have been built with sun-dried bricks by Sheikh Ayaz, a trusted lieutenant of Sultan Mahmood Ghazanvi during the 11th century AD.

The Lahore Fort is particularly a unique ensemble of monuments in the sense that it portrays a continuous development of architecture covering a period of more than four centuries, right from the Mughal Emperor Akbar in the 16th century to the British Raj during the twentieth century. During the Mughal period, starting with Emperor Akbar (1556-1605), who rebuilt the sun-dried brick Fort with burnt-bricks, almost all the greats of the dynasty down to Aurangzeb Alamgir (1658-1707) contributed in their own way during their respective rules. The Sikhs during their period of sway over Punjab contributed to the architectural feats of the Fort and its environs. The British in their turn added in their own way, though not necessarily representing buildings of much merit, aesthetically or monumentally.

Now there are no less than 23 different monuments that shine like jewels inside its four walls. These buildings are the Barri Khwabgah (the Large Sleeping Chamber) and the Makatib Khana (1617-18) of the period of Jahangir (1605 – 1627); Lal Burj and Kala Burj (1617-31), the Diwan-e-Aam (Chahl Satun or the forty-columned Hall: 1631-32), Shahjahan's Quadrangle (1633), Hammam-e-Shahi, the Khilwat Khana (also called Ghushl Khana or the bathroom: 1633), Moti – or Pearl – Mosque (around 1645), the arcaded pavilion known as Diwan-e-Khas (Hall of the Special Audience: 1645), and Shah Burj or Shish Mahal complex (1631-32) with its tent-styled building of Naulakha, all of which came up during the period of Shahjahan (1628 – 1658). Along with Shish Mahal were also built the Hathi Paer (the Elephant Path) and the magnificent Shah Burj Gate. The only example of elaborate and gorgeous embellishment in mosaic on the outer wall in the whole of the Subcontinent – and possibly the world over – can be seen on the north-(western) and northern sides.



General View of Kamran's Baradari.

Kamran's Baradari during British Raj.

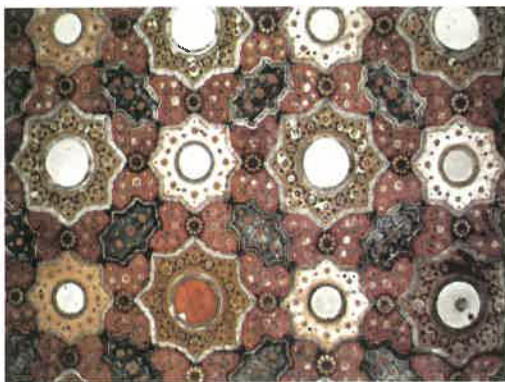




Lahore Fort: Diwan-e-Aam.



Lahore Fort: Jharoka in Diwan-e-Aam.



Lahore Fort: Embellishments in different crafts.



Lahore Fort: Jahangir's Quadrangle.



Lahore Fort: Royal Hammam.



Lahore Fort: Hindu Temple.



Lahore Fort: Diwan-e-Khas.



Lahore Fort: Khilat Khana.



Lahore Fort: Fountain with low basin.



Lahore Fort: Fresco Painting.



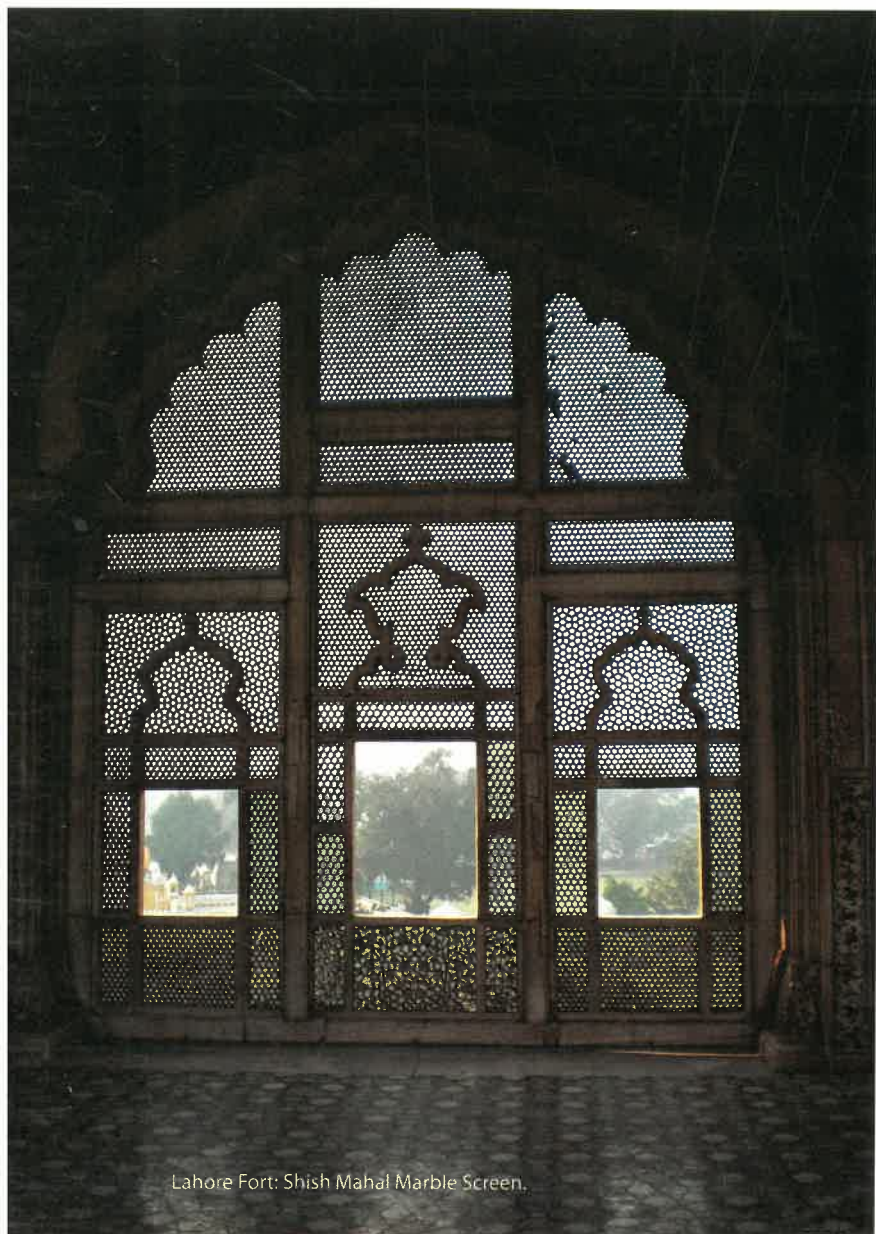
Lahore Fort: Paeen Bagh.



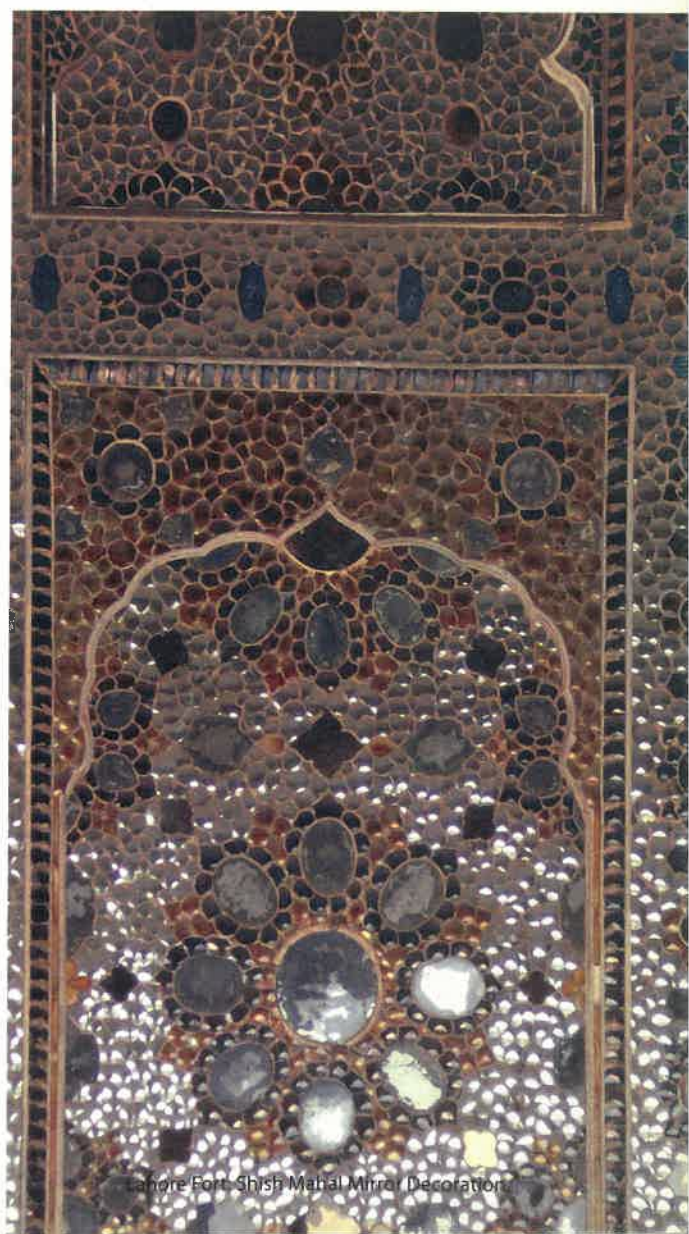
Lahore Fort: Shish Mahal.



Lahore Fort: Ath Dara.



Lahore Fort: Shish Mahal Marble Screen.



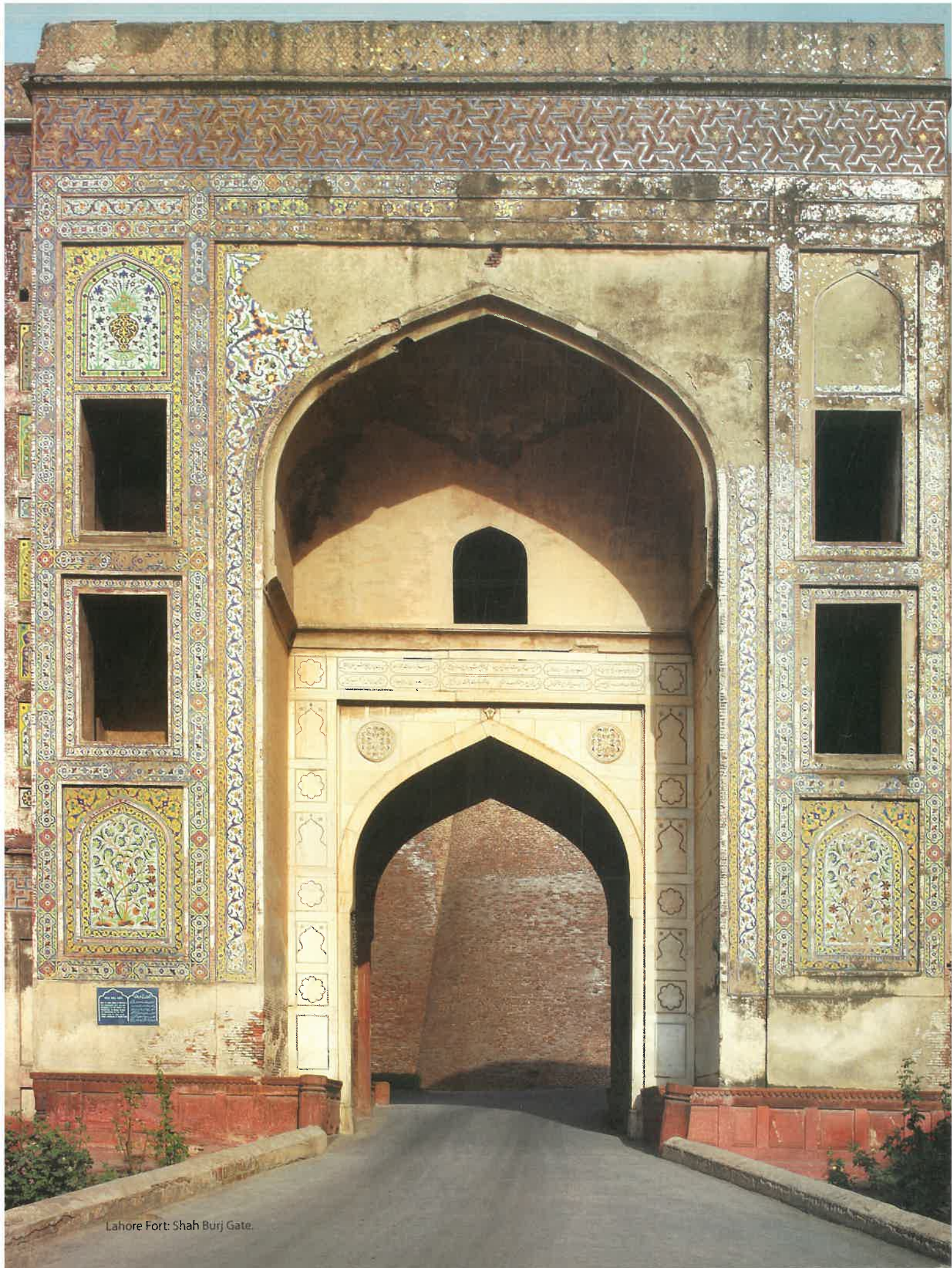
Lahore Fort Shish Mahal Mirror Decoration.



Lahore Fort: Naulakha Pavilion.



Lahore Fort: Sikh Gallery Exhibits.



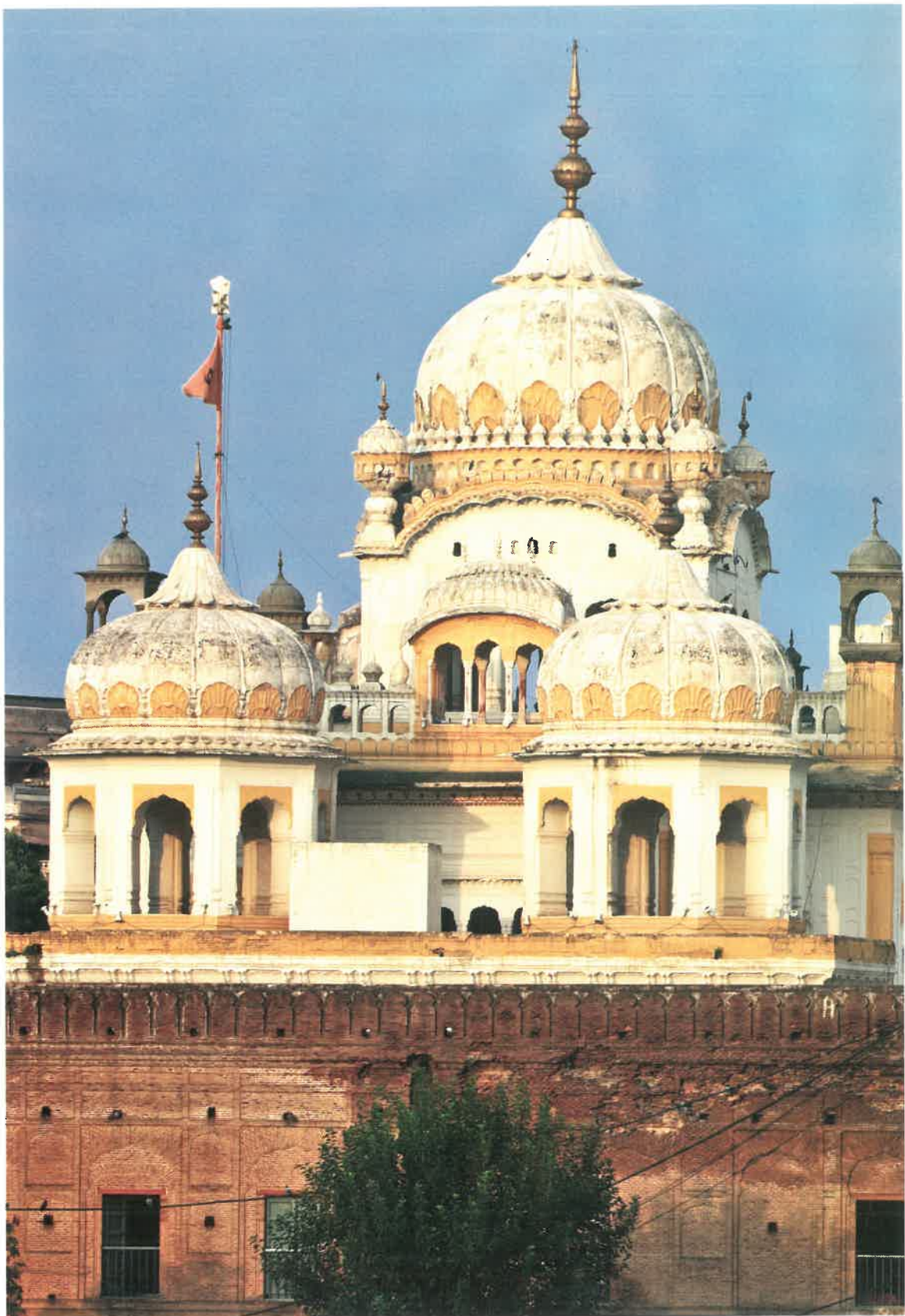
Lahore Fort: Shah Burj Gate.



Lahore Fort: Tile Mosaic Decorated Wall.



Lahore Fort: Difference Panels of Tile Mosaic Wall.



Samadh of Ranjit Singh.



Entrance Gate of Badshahi Mosque.



Tomb of Allama Iqbal.

The Alamgiri Gate, as also the Badshahi Mosque across the Hazuri Bagh, is the work of the period of Aurangzeb Alamgir (1658 – 1707). In fact the Emperor added the Alamgiri Gate rather to align the Fort's western Gate with that of its Eastern Gate – Masti Gate – and also with that of the Main Entrance to the Badshahi Mosque when he built the latter edifice. Maharaja Ranjit Singh (1799-1839), in turn, put up a fortification wall towards the north and northern side when the river Ravi receded further from the foot of the Mughal period Fort. The Maharaja also added a building known as Athdara (building with eight openings) in the outer court of Shish Mahal and a marble Pavilion in the centre of the Hazuri Bagh between the Fort and the Badshahi Mosque.

Amongst the other Sikh period buildings – outside the Lahore Fort but in its vicinity – are some Havelis (mansions) in the Walled City and the Smadh (tomb) of Maharaja Ranjeet Singh, commenced by his son Kharak Singh but completed in 1848, and the Gurdwara (temple) and the Shrine of Guru Arjun Dev, the fifth Guru of the Sikhs.

The British carved the Postern Gate in its northern side of the Fort to provide easy access to the vehicular means of traffic inside the stronghold through the Sikh period wall. Their other addition, even though marring the very beauty and the grandeur of the Fort, was the provision of stepped access after pulling down its southern wall to rob it of its strategic character after the War of Independence (Mutiny as they called) of 1857, lest it could be used against the British.

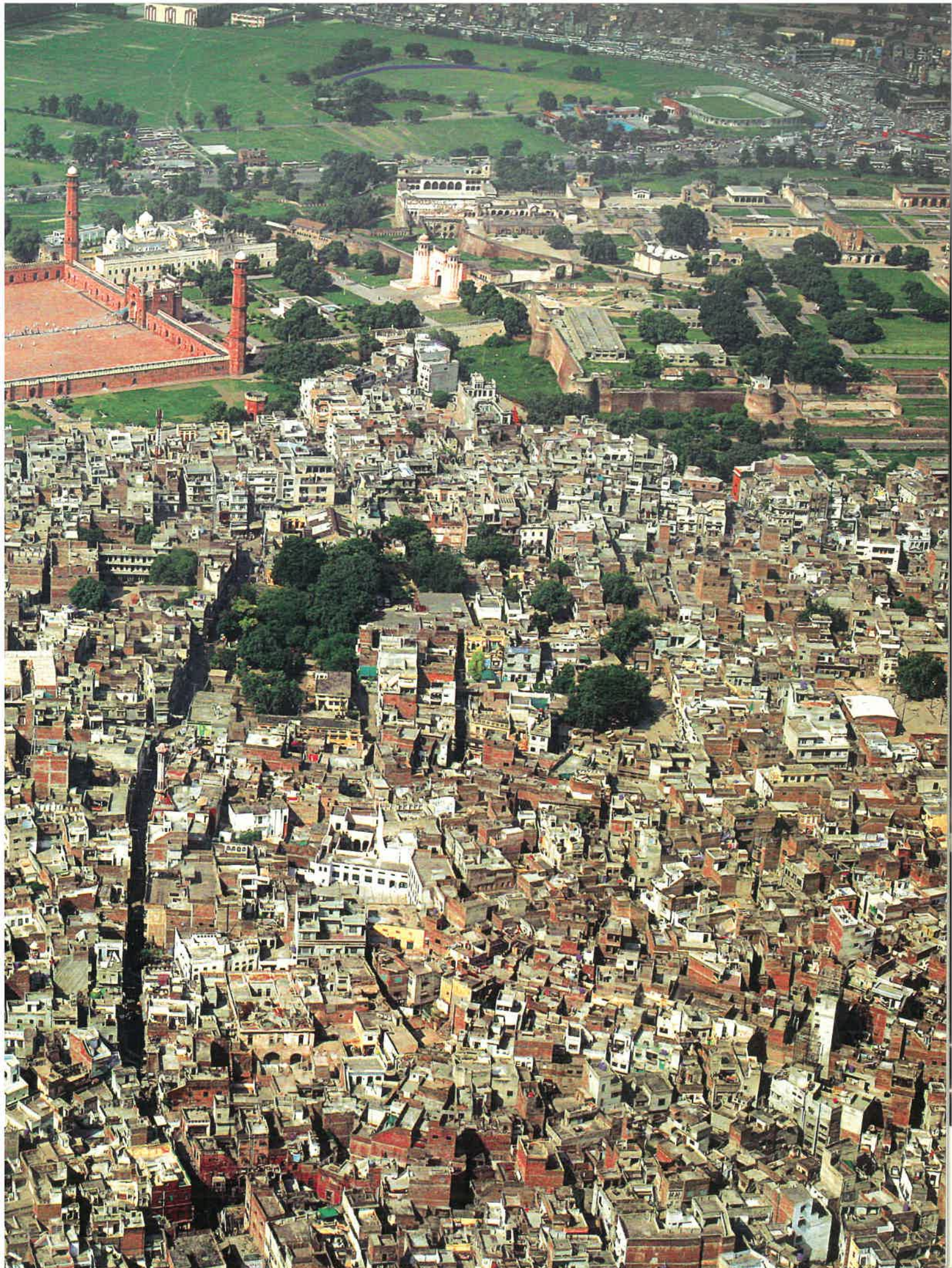
Apart from these, the city boasts of the presence in it the monuments like Shalamar Garden, Shahdara Complex of Monuments that include the Tombs of Jahangir, Asif Khan, and Nurjahan. The other edifices of the Mughal period are the tombs of Zebunnisa and Nadira Begam from amongst the royalty, and those of Bahadur Khan, Dai Anga, Ali Mardan Khan, Nurjahan etc. from amongst the nobility. The Badshahi Mosque (1673-74) and the Wazir Khan Mosque (1834) stand out for their architectural beauty, grace and elegance. The pavilion of Wazir Khan, Gateways of Chauburji (1646), and Gulabi Bagh (1655) and the controversial tomb of Anarkali are other attractions in the cultural heritage in the city.

Two of the prized monuments of Lahore, the Fort and the Shalamar, now stand inscribed on the World Heritage List of UNESCO. Lately this international body has also put the latter monument on the List of Endangered Heritage.

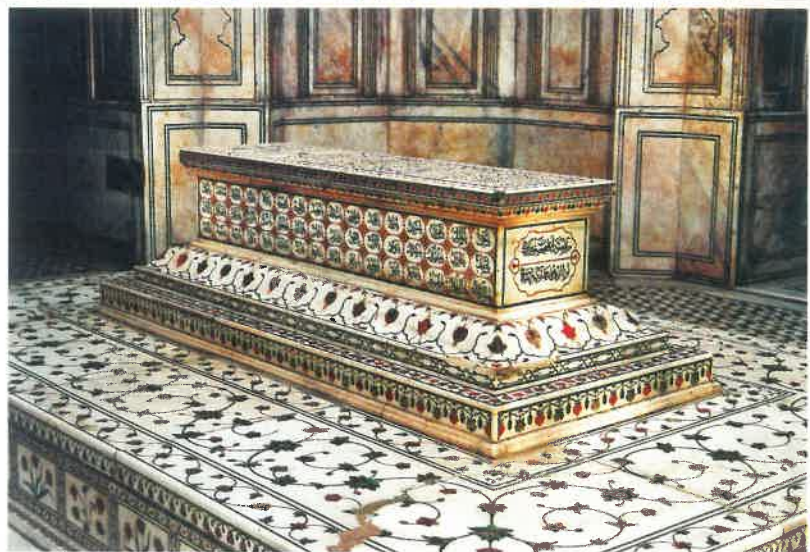
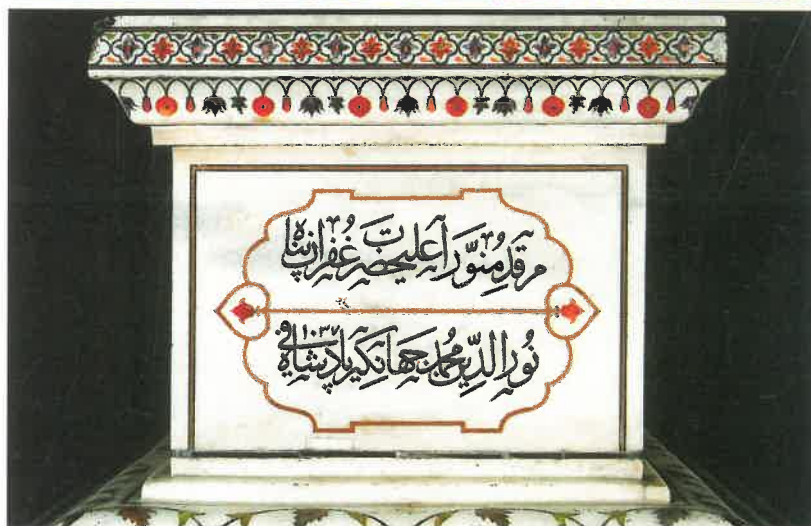
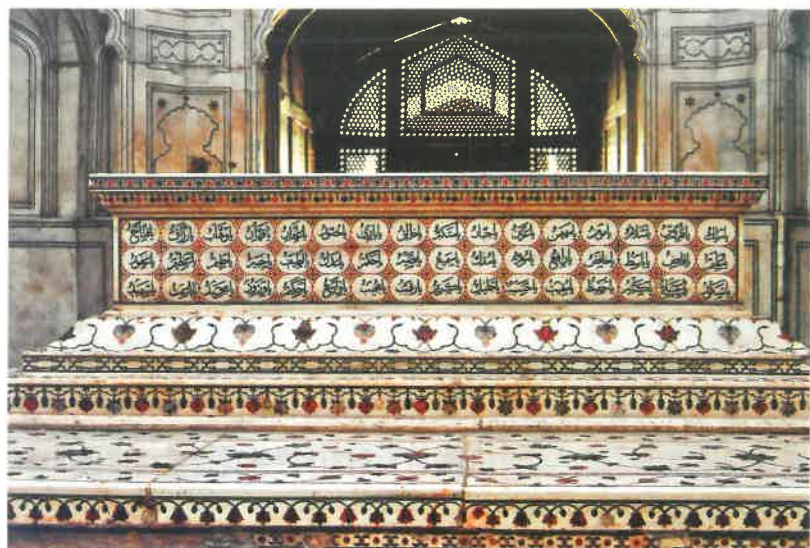
The British Period is represented in Lahore – though away from the old city – by buildings with lofty towers and the type of Gothic architecture. There are no less than 50 structures, including the recently renovated Tollinton Market still standing in the city and representing the Indo-Saracenic style. These buildings of the Raj include the Lahore Museum, Aitchison College, Mayo School of Arts (now renamed National College of Arts), the High Court and General Post Office.

Amongst other building feats of the British period include the Mall (now renamed as Shahrahe Quaide Azam), (1851), Post Office and Telegraph Office (1854 and 1855 respectively), Railway Station (started functioning in 1861), Government College (now Government College University) (1864), Montgomery Hall (1865), Law College (started in 1869), Punjab University (1872-77) etc. In addition to some other important buildings in the hundred years of occupation by the









Interior of the Mausoleum.



Asif Khan's Tomb.



Nur Jahan's Tomb.



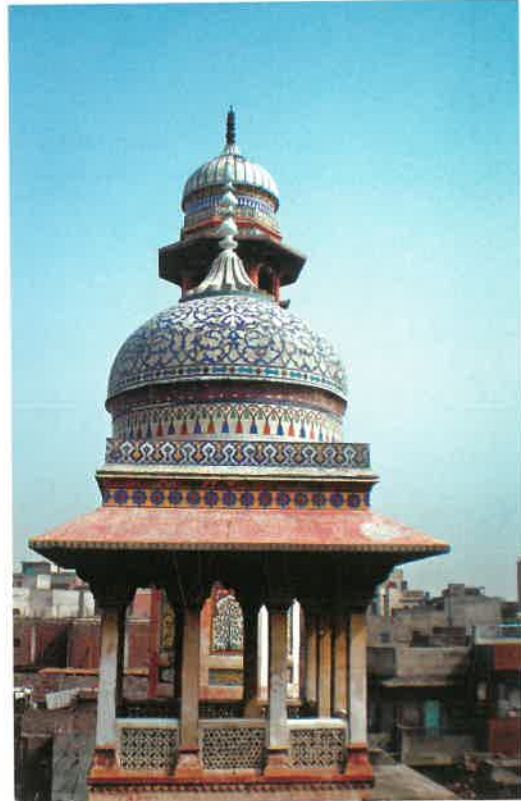
Cenotaph over graves of Nur Jahan and her daughter.



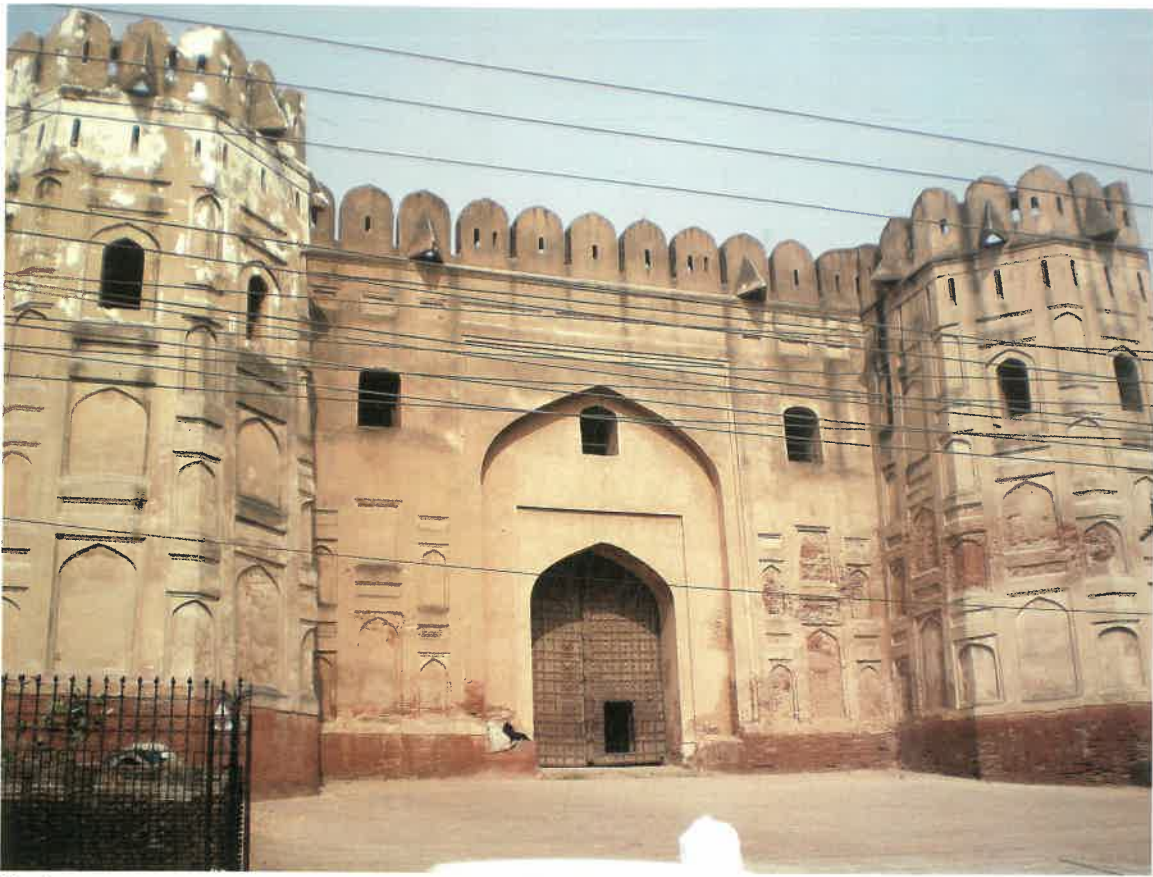
Shalimar Garden.



Shalimar Garden.



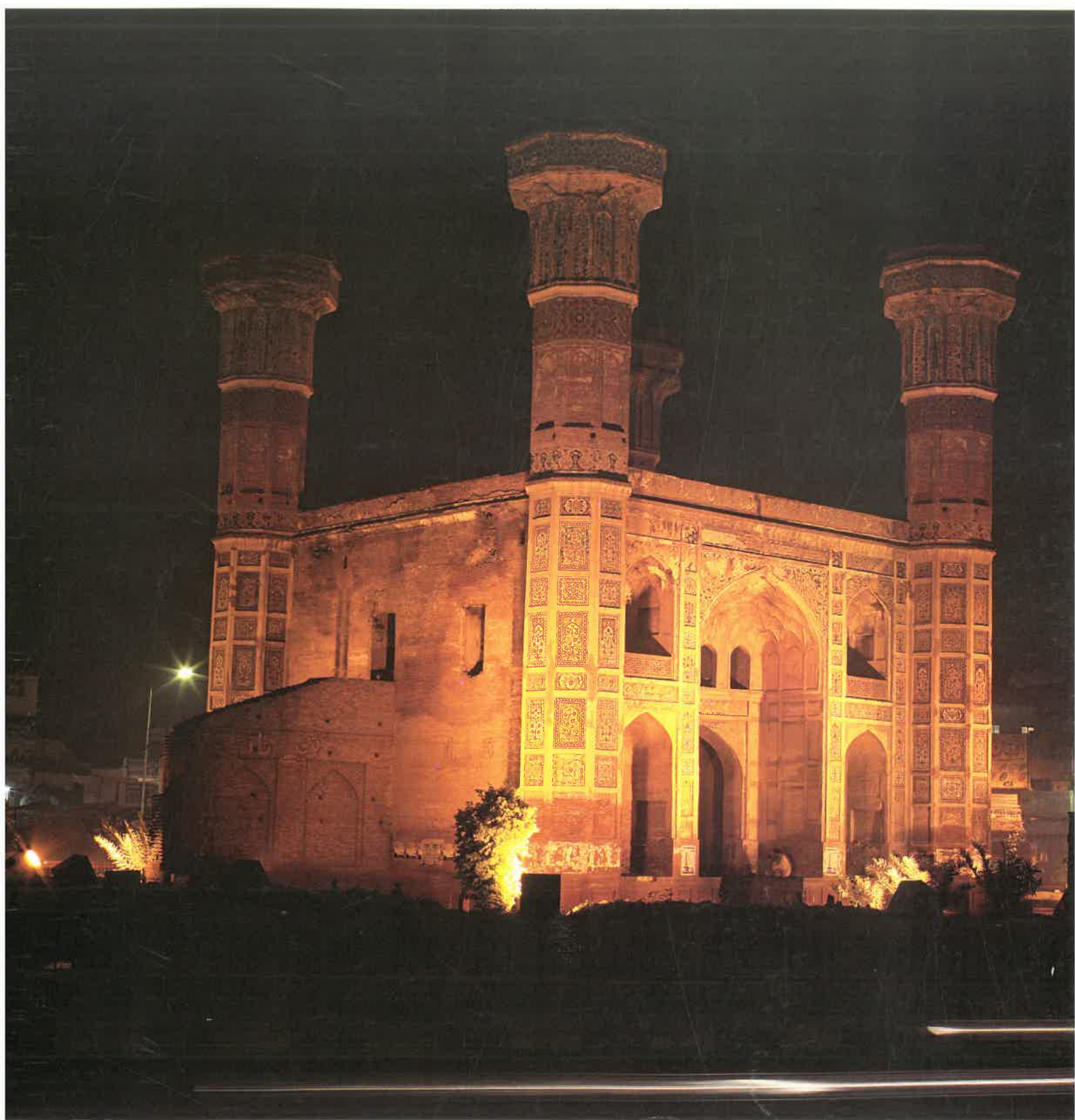
Different Views of Masjid Wazir Khan.



Masti Gate, Lahore Fort.



Delhi Gate, Lahore City.



Chowburji.

British also came up the Punjab Public Library in 1885, the first Radio Station of the Northern part of the South Asia Subcontinent started functioning here in 1937 while the Punjab Legislative Assembly building (now known as Punjab Assembly Building) was completed in 1937.

One of the most important National Monuments, the Mausoleum of Allama Muhammad Iqbal was started in 1940. In addition to the completion of this Tomb, the landmark monument of Minar-e-Pakistan, in the memory of the great event of the passing of the Lahore Resolution – sometimes referred to as Pakistan Resolution – on the 23rd of March 1940 at the then Manto Park, north of the Fort and the Badshahi Mosque, has also been built after the establishment of Pakistan. Similarly, some museums (the Faqir Khana Museum inside Bhati Gate, Allama Iqbal House Museum in the Javed Manzil on the Railway Road, Shakir Ali Museum and Punjab Folk Arts Museum) have also come up during this period.

The Government College Lahore has given the world some of the greatest names in the persons of Allama Sir Iqbal, Patras (Ahmad Shah) Bukhari etc. Two of the Old Ravians – as the students of Government College, Lahore are known – won the coveted Nobel Prize in the field of science. One of the principal scientists of the era of the 1960s is Dr. Har Gobind Khorana, who was born in Raipur in Pakistani Punjab in 1922. He shared the Nobel Prize for Medicine and Physiology in 1968 with Marshall Nirenberg and Robert Holley for cracking the genetic code. The other Nobel Laureate, Professor Dr. Abdus Salam, the only Pakistani so far in this category, also got his



Lahore: Government College (University). Inset: Dr. Har Gobind Khorana, Old Ravian, Nobel Laureate.



Lahore: Tollington Market.

education at the Government College, Lahore. Born at Jhang in 1926, he won the Nobel Prize in Physics together with two Americans, Steven Weinberg and Sheldon Glashow, in 1979. He died in Oxford (U.K.) in 1996 but lies buried in Punjab.

Some of the great men of letters like Faiz Ahmad Faiz, and big names of showbiz like Malaka-e-Tarrannum Nur Jehan, made Lahore their permanent abode.

Traditionally, the founding of the city of Kasur – now a district next to Lahore – is ascribed to the brother of Loh, Kashu by name and of course from the Surajbansis. However, a more plausible reason behind the name could be the presence of many a palace (arabic Kasr – plural Kasur) after the Pakhtoon tribe settled here during the Mughal period while it was annexed to the territory of the Sikhs in 1807 by Maharaja Ranjit Singh.

The soil is alluvial with lot of fertility, even though marred by saltpetre and salinity at places. However, the main centre is also famed for industry, top on the list being the leather goods.

Lying south of Lahore, it stands at the frontier with India, across the bed of Sutlej. Among its cultural heritage are not only the archaeological sites but also some well known Gurdwaras of the Sikhs like Pehli Patshahi, Bhail Gram, Baba Ram Thamanji, Holan Sahib at Bharawan, Bhai



Lahore: Punjab University, Allama Iqbal Campus.



Lahore: Punjab Assembly.



Lahore Museum.



Lahore: Javed Manzil, venue of Allama Iqbal Museum.

Bahlol at Qadiwind, Jhari Sahib at Tergay, Panjvin Patshahi at Shikham etc.

The sweet and fertile soil of Kasur, has given the worlds of religion, art and cultures some of the outstanding names, which shine like stars in the night sky. Perhaps the foremost among them is the Sufi poet and saint whose real name was Abdullah Shah. From Abdullah Shah it changed to Bulleh Shah, mainly because of the affection others had for him, as is quite common in Punjab. With reverence, he is also called as Baba Bulleh Shah or Sain Bulleh Shah.

Although there is a controversy about the dates of his birth and death yet the majority believes that he lived from 1680 to 1758 AD. His family is said to have come from Uch Gilaniyan, first to Malakwal and then to Pandoke, a village some 22 kilometres south-east of the city of Kasur.



Kasur District: Bachuki Gurdwara.

Bulleh Shah's father, Shah Muhammed, was well-versed in Arabic, Persian and the holy Quran. Bulleh Shah and his sister had been greatly influenced by the high moral character of their father who, out of respect for his piety and scholarship, had been given the title "Dervesh". His tomb still exists in the same village, which is now known as Pandoke Bhatian. Traditionally an Urs is held every year at this place when Bulleh Shah's *kafis* are recited.

Bulleh Shah's childhood was spent under the care of his father at Pandoke. He received his early education, like that of other children, from his father. Later, to achieve distinction in higher learning he was sent to Kasur, where eminent teachers like Hazrat Ghulam Murtaza and Maulana Mohiyuddin, were imparting knowledge. Bulleh Shah became a pupil of Hazrat Ghulam Murtaza, who was tutoring in the Madrassa of Jami'a Masjid Kalan, inside Mori Gate. It was here that another great name in the mystic poetry, Waris Shah – now generally referred to as Shakespeare of Pakistan – was also a student.

The recorded historical evidence shows that Bulleh Shah became a distinguished scholar of Arabic and Persian. The point is further strengthened when one reads his poetry and finds numerous references to Islamic thought and mystic literature. Later, when he attained mystic realisation, his erudition and learning acquired a new significance. This attainment was, however, possible only through his contact with his *Murshid* or Mentor, Inayat Shah of Lahore. His longing for union with the Lord reached its consummation only after he met a perfect Master in the person of Shah Inayat Qadiri.

Bulleh's keeping donkeys or his ecstatic dancing with the eunuchs, in the accompaniment of music,



Kasur: Tomb of Baba Bulleh Shah.

in spite of being a member of the Syed family and from the lineage of the Prophet Muhammad (SAW) was not something, which could be digested easily by the society of that time. When his father, who had come very furious, saw him dancing and heard him singing the mystic poetry, he also joined him.

Generally, the writings on Bulleh Shah are little more than explanations of the mystic content of his poetry in the context of different Sufi schools of thought. Some of his more enlightened, progressive and humanist compositions are said to be written under the influence of *Bhagti* ideas. However, we find that he was no exception to the influences of the turbulent periods he lived in. As such his poetry, mainly considered to be concerned with the eternal life, in fact very intensely denounces all forms of oppression, especially the oppression of freedom of thought and such other impediments that adversely affect towards the peaceful human co-existence.



Kasur District: Ganda Singh Wala picnic spot.



Kasur District: Ganda Singh Wala Border Point.

Another star born from the soil of Kasur was Bade Ghulam Ali Khan, one of the greatest vocalists of the South Asia Subcontinent, and considered amongst the finest representatives of the Indo-Pakistani music tradition in the 20th century. He was born at Kasur in c. 1902 in a Punjabi family of musical heritage. He lived a very chequered life, passing through some of the finest and the worst experiences, absorbing in him the mental, physical and spiritual powers devoted to the study and practice of music.



Bade Ghulam Ali Khan.

Being a classical singer he was very much a traditionalist and thus reluctant to sing for the lucrative upcoming market of the Indian movies. However, when he was made round to contribute with his melodious voice for the movie *Mughal-e-Azam* where his voice was represented as Tansen's voice by another giant of a music director, Naushad, he reportedly charged Rs. 25,000 per song, when the going rate for the most popular playback singers such as Lata Mangeshkar and Muhammad Rafi was less than Rs. 500 per song.

He lived variedly at different times in Lahore, Mumbai, Kolkata and Hyderabad (India). However, he was at Mumbai when His health had started deteriorating. One of his great admirers, Nawab Zahir Yar Jung, a true patron and lover of music, took Khan Sahib to Hyderabad (India) and looked after him in his palace till he breathed his last on the 25th of April 1968.

Another of the great names that rose in the world of classical music from Kasur was no other than the brother of Ustad Bade Ghulam Ali, Ustad Barkat Ali Khan. He was also a very talented artist in the realm of singing with melodious voice and the technical prowess of '*phirar*' in which he surpassed many – sometimes even his brother. He passed away in Karachi in 1962.

Yet another star that shone from the land of Kasur was Nur Jehan, perhaps the most famous actress and singer of the South Asia Subcontinent. She must have sung a fabulous number of film songs – not less than 10,000. Her singing versatility might be gauged from the fact that she sang in different languages of the Subcontinent – Hindi, Urdu, Punjabi and Sindhi – with equal ease and passion, both in India and Pakistan. No wonder her contribution of a class earned for her the popular title of *Malika-e-Tarannum* – Queen of Melody – while the respect for her was shown in being addressed as *Madam Noor Jehan*.

She was born in this town on 21st September 1926 (some say the year was 1929) in a small house of poor musicians, at Kot Murad Khan in this historic town of Kasur. She was named Allah Wasai. Her parents were professional musicians and, belonging to the traditional class known as *Mirasees* in Punjab, the father acted as genealogist for local landowning families – called by them as *jajmaan* – as was then customary. They performed their musical skill at the ceremonial and happy occasions of these families in addition to the local theatre and at seasonal fairs.

Noor Jehan received her music lessons early in life from Kajjan Bai, who herself was a singer of some reckoning between 1920 and 1930. It was, however, Ustad Ghulam Muhammad, who instructed her in classical music and voice production within its different forms.

By the time the British India was partitioned to become two independent States of Pakistan and India in 1947, she had already established herself as a super star in both the fields of singing and acting. It is recorded that the reason she decided to abandon India was her love for her hometown, Kasur, which stood located in Pakistan. According to film sources Dilip Kumar asked her to stay in India but she said to him: *jahan paida hui thi wahan hi jaoon gi*. (I will go back to the place where I was born).

After a career of 33 years she bade farewell to acting in 1963 though continued play-back singing till 1996 when her health had deteriorated considerably. She died after a serious and protracted illness in the afternoon of 23rd December 2000 at Karachi, where she was buried in the Gizri Graveyard.

In the district is also located the man-made forest of Chhanga Manga, where plantation had been started as back as 1864. Now it is not only of reckonable size and extent but also serves as a tourist resort with quite a few basic attractions for the visitors.

Further south from Kasur, tending more towards west, lies the district of Okara. Basically agrarian in nature with fertile land, it has also enjoyed fame for being an industrial city with a large textile mill. Within the limits of the district are also located some of the landmarks of history. The town of Depalpur, now a tehsil headquarter, is said to have been founded by Raja Deva Pala in the remote antiquity. In its historical times it has also served as the city from where the whole of the northern Punjab was ruled. Feroz Shah Tughlaq (1351-1388) is recorded to have built a mosque here as also constructing an irrigation canal connecting to the River Sutlej. In its later history it has been changing hands between Delhi and Multan.

In addition to the fortified town of Depalpur, Satghara – or the seven houses or castles – is an important site with a fort and archaeological mounds. At one of the corners of the Fort is situated the Tomb of Mir Chakar Khan Rind Baloch (1475-1565 AD), also known as Chakar-e-Azam, who had migrated from Sibi (Balochistan) to settle here when a jagir was bestowed on him by Emperor Humayun, with whom he had stood during his period of sufferings on his forced move from India to Iran.

The town of Pakpattan – literally the revered ferry-station on the river – is now the headquarters of a district in the Sahiwal Division. Although known in history with varied names, especially Ajodhan, its present title was given to it by the Mughal Emperor Akbar keeping the sanctity of the shrine of Hazrat Baba Farid-ud-Din Masood Ganj-e-Shakar. Being an ancient city on two of the most important routes it was provided with prominent fortification wall all around it, though hardly in any recognisable shape at present. It is another district of Punjab, which in its deep nature is based on agrarian economy though some industry – like sugar mill – has recently come up.

The rendezvous of thousands of devotees within the city is the Shrine of one of the most famous saints of the South Asia Subcontinent, Hazrat Farid-ud-Din Masud Ganj Shakar known by the name of Baba Farid with veneration. The saint was born in a village Kothewal (near Multan) in 1173 AD in a family that had migrated from Afghanistan. The Saint Farid, who was a scholar and poet, travelled to Khurasan, Kirman, Badakhshan, Baghdad, Makkah, Madinah, Kufa, Basra, Damascus, Nishapur, Bukhara, Dehli and Multan before he finally settled in Pakpattan. Here he spent his life in spreading the light of divine Islam. The Saint died in 1265 AD. His shrine was constructed by Khwaja Nizam ud Din Auliya in 1267 AD.

The shrine – simple but elegant ornament – stands next to the bigger shrine of his grandson Ala ud Din Mouj Darya, which was built by Sultan Muhammad Tughlaq. The main chamber of the shrine of Baba Farid has two doors – the one in the east called Noori Darwaza while the other in south reached the height of fame under the name Bahishti Darwaza or door to the Paradise. The latter door is opened only during the Urs of the Saint and his devotees rush to have the honour and privilege of passing through it, believed to take them to Bahisht – Paradise.

Some 65 kilometres from here lies the town of Sahiwal, now a headquarters of a Division and a district of the same name. Half-way between the two is situated a small town of Malka Hans made famous by the Sufi poet, Waris Shah, who, while living here in a cell of the local mosque, composed a Punjabi epic in romantic folk tale of Heer Ranjha. It was here that he himself fell in love with a local damsel – Bhagbhari. The tragic end of this romance is generally given the credit of the depth and the pathos found in the classic of Heer.



Pakpattan: Shrine of Farid-ud-din Ganj Shakar.



Pakpattan: Grave of Farid-ud-Din Ganj Shakar.



Pakpattan: Devotees lighting ritual lamps.



Malka Hans: Waris Shah Mosque.



Malka Hans: Gateway to Waris Shah Mosque.



Malka Hans: Hujra of Waris Shah.

The spot of the hamlet or some houses, traditionally known as Sahiwal, became the headquarters of a district in 1866 under the name of Montgomery. It was, however, during the centenary celebrations of the district in 1966 that it was again changed to its old name of Sahiwal. It was done partly to honour the local habitation while also to stay in line with the policy of changing the British names – the legacy of the raj – which did not go in line with the local aspirations.

Lying on the main Karachi-Peshawar railway line, Sahiwal has the reputation of having the railway station with one of the longest platforms on the Pakistan Railways.

Some 30 kilometres from the town of Sahiwal lies Harappa, a prosperous ancient town of the Indus Civilisation. The type-site of the five thousand year old Indus Civilisation, it was Harappa that led the way to the discovery of one of the most significant cultures of the world. The true character of Harappa could be studied and understood only in 1921 when scientific excavations were started at the site. The Archaeological Survey of (British) India carried out here full-scale diggings between 1923 and 1925 and again 1926 to 1934. Further excavations in 1937 and later in 1946 bore much fruit and revealed additional features of the site. A limited dig in 1966 concentrated only on the Harappan culture cemetery. An American Archaeological Team with the help of Pakistan Department of Archaeology is excavating here from the beginning of the 1986 and has been able to add to the knowledge about the site.

The pioneer archaeologists discovered here nine building periods before it was finally abandoned around 1800 BC. A number of hypothetical reasons have been put forward by archaeologists as to the possible reasons for extinction of the Harappan people. The shifting course of the river and a consequent decline in material prosperity could be counted as most important among the reasons. The striking dearth of assault weapons suggests their being peaceful people who might have not been able to withstand any outside invasion. In the absence of solid evidence it, however, still poses an enigma as to the causes of the end of the Harappans just as its beginning.

The ancient city of Harappa, about five kilometres in circuit, has been divided into two parts: lofty citadel Mound AB, towards west; and the lower part, though much extensive, known as Mound E, to the east, and Mound F on the north. The low-lying area away on the north of the mound F gives clear indications that the river Ravi once flowed here. Notorious for its changing bed, the river is now about ten kilometres away.

Perhaps, the most important of the buildings is the Great Granary, which is, located north of the working platforms. This imposing structural complex consists of two parts, arranged in two rows, with a wide passage running in the middle. A Granary of such dimensions certainly points towards its having served as 'treasury' for the grain received by the administering authority, be it a ruler or a king-priest.

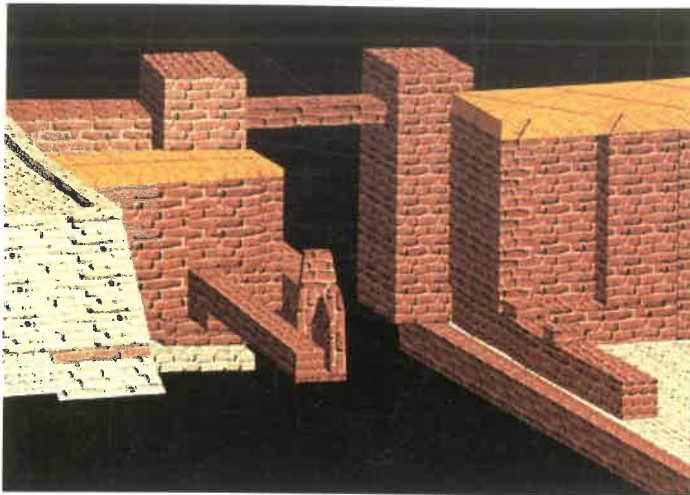
The remains of the buildings unearthed at Harappa were hardly of any impressive magnitude, thanks to the brick-hunting contractors of the Lahore-Multan railway line where they used them as ready ballast. The remnants of solidly built walls, however, suggest perfection in planning with comfortable and well-designed houses. The cities of the Harappan or Indus Civilisation are the



Sahiwal: Railway Station.



Sahiwal: Centenary Memorial.



Harappa: Conceptual gateway.



Harappa: Covered Drain.

earliest examples in the ancient world where a perfect scheme of town planning is evidenced.

Like other city sites of the period e.g. Moenjodaro, the drainage system of Harappa was by far the most complete and perfectly designed. The drains from houses on both sides of the lane opened into a main brick-lined channel, which flowed through every street. These drains were covered with bricks that could be lifted for cleaning.

Two regular cemeteries have been excavated at Harappa. The contemporary burials, now des-



Harappa: Remains of Well, Walls and Drains.

ignated as Cemetery R-37, have yielded large collection of pots, ornaments worn by the dead, and toilet articles. In the other i.e. post-Harappan cemetery, complete and fractional burials are encountered.

Although not yet complete, the recent digs have further pushed back the date of the settlement at Harappa. One of the most significant discoveries from the fresh excavations is a newly identified earlier phase of Indus Culture. Given the term of Ravi Phase, named after the nearby Ravi River, it is said to have lasted from approximately 3300 BC (or even 3500 BC) to 2800 BC. It predates the Kot Diji Phase (2800 - 2600 BC), named after a site in northern Sindh near Moenjodaro.

Further south from Sahiwal is the district of Khanewal, the land of which is also very fertile and plain. However, some portions sandy patches are still encountered even after most of the land has been levelled and irrigated by canal system.

Although not altogether devoid of antiquity, the lands of the district have so far not been surveyed archaeologically to exactly plot its cultural wealth. However, a monument belonging to the medieval period one is perhaps the prize of heritage found here. One of the complete examples of naked brick architecture of the early Islamic period in Pakistan, the tomb of Khalid Walid, is situated near Kabirwala. The Musallah, a usual funerary provision, with this tomb is also known to be the earliest in the Subcontinent.



Inside Harappa Museum.



Harappa: Great Granary.



Inside Harappa Museum.



Harappa Museum.



Khanewal: Tomb of Khalid Waleed.

The other two districts of the Region, Lodhran and Vehari, are no different from Khanewal in so far as the soil and terrain are concerned. Their heritage is recorded to be certain cultural mounds brought on record after a random survey.

C) Gharbi, or Western, Punjab

The districts of Khushab, Bhakkar and Layyah technically falling on the western side inside the Province could also be counted as a little upward extension of the Souther Punjab or the Seraiki belt. The land of this area mainly consists of plains and sandy tracts, with Thal as a considerably large portion of desert though most of turned into settled and agricultural area by introducing new canals.

Layyah has especially witnessed great development during the days after independence in 1947. The Thal Development Authority was established in 1949 while Angora Sheep Farm for breeding of Pak-Angora sheep in 1962 and an Irrigation Plan brought into operation in 1981. In Kahrur Lal Esan, an annual fair is held at the historic shrine of Hazrat Lal Esan, who was the descendant of Baha ul Haq Zakariya, a venerated saint of Multan.

D) Zayreen or Lower Punjab

The Zayreen or Lower Punjab, sometimes also referred to as the Seraiki Belt, is the region lying in the south of the Province having alluvial plains and large sandy tracts, the latter though have receded to a great deal because of the introduction of canal irrigation. The imminent desert of Cholistan is also located within this area. Perhaps because of the presence of large population in ancient and medieval periods it now portrays ensemble of heritage sites and some of the most venerated tombs and mausolea of Muslim saints, who made the region their centres for teaching and imparting religious knowledge.

The region is generally taken to cover the Commissionerates/Divisions of Multan, D.G. Khan and Bahawalpur encompassing in them the districts of Multan, Dera Ghazi Khan, Rajanpur, Bahawalpur, Bahawalnagar and the southern-most Rahim Yar Khan.

The town of Multan is strategically located at the historical crossroads of the famous trade routes and at the confluence of rivers Ravi and Chenab. The old citadel in the centre of the city posed a strong resistance to the invaders crossing over to Multan, from east as well as west, and contributed immensely to the history of this ancient city. Although presently left only in name and a high mound, the Fort has played important role in the history of the region right from the time of Alexander of Macedonia, who was seriously injured while trying to capture it. There, on its top, some of the ancient buildings, which have survived the ravages of time, mainly because of their being religious in nature. These monuments standing here prominently are the tombs of Hazrat Bahaduddin Zakaria and his grandson Shah Rukn-i-Alam. The later heritage located on the remains of the old citadel is the British-period obelisk raised in memory of two British soldiers – Agnew and Anderson – who perished here during the wars with the Sikhs. The Qasim Bagh, a garden after the name of the first Arab conqueror Muhammad bin Qasim, was added in the 1950s to give the ruined surface of the fort a somewhat appealing appearance.

Although there are left no significant remains yet its prosperity in the 7th century AD is recorded by the famous Chinese Buddhist pilgrim Hieun Tsang, who passed through Multan in 641 AC. He described the city of Multan at that time as thickly populated, spread over an area of upward of eight kilometres. He has mentioned the presence of a temple of the sun god, attracting devotees from all over the Subcontinent. The city, according to him, had ten Buddhist monasteries and eight Hindu temples. The famous Chach Nama also records in the eighth century AD the presence of the temple of the sun god, laden with gold and jewels brought by devotees across the Subcontinent. Islam arrived in Multan after Muhammad bin Qasim reached here in 711-12 AD. At the time of his conquest, Multan was the capital of Sindh. He captured the city after a siege that lasted over two months. Mahmud of Ghazna during one of his campaigns to the South Asia Subcontinent attacked Multan in 1005 AD.

The cultural and architectural development of Multan reached the heights after 11th century AD when Muslim Saints from a disturbed Central Asia were attracted to this region of the Subcontinent Hazrat Yousuf Gardezi arrived here in 1080 and preached Islam. His old mazar, tomb, was rebuilt in 1540 by Salim Shah Suri, the son of Sher Shah Suri. Other shrines that are located in this ancient city are those of Hazrat Bahauddin Zakaria and his grandson Hazrat Shah Rukn-i-Alam. The latter's tomb is an octagonal building best presenting the 14th-century Tughlaq architecture. The tomb is a stone-and-brick structure, with beautiful carvings and coloured tiles.

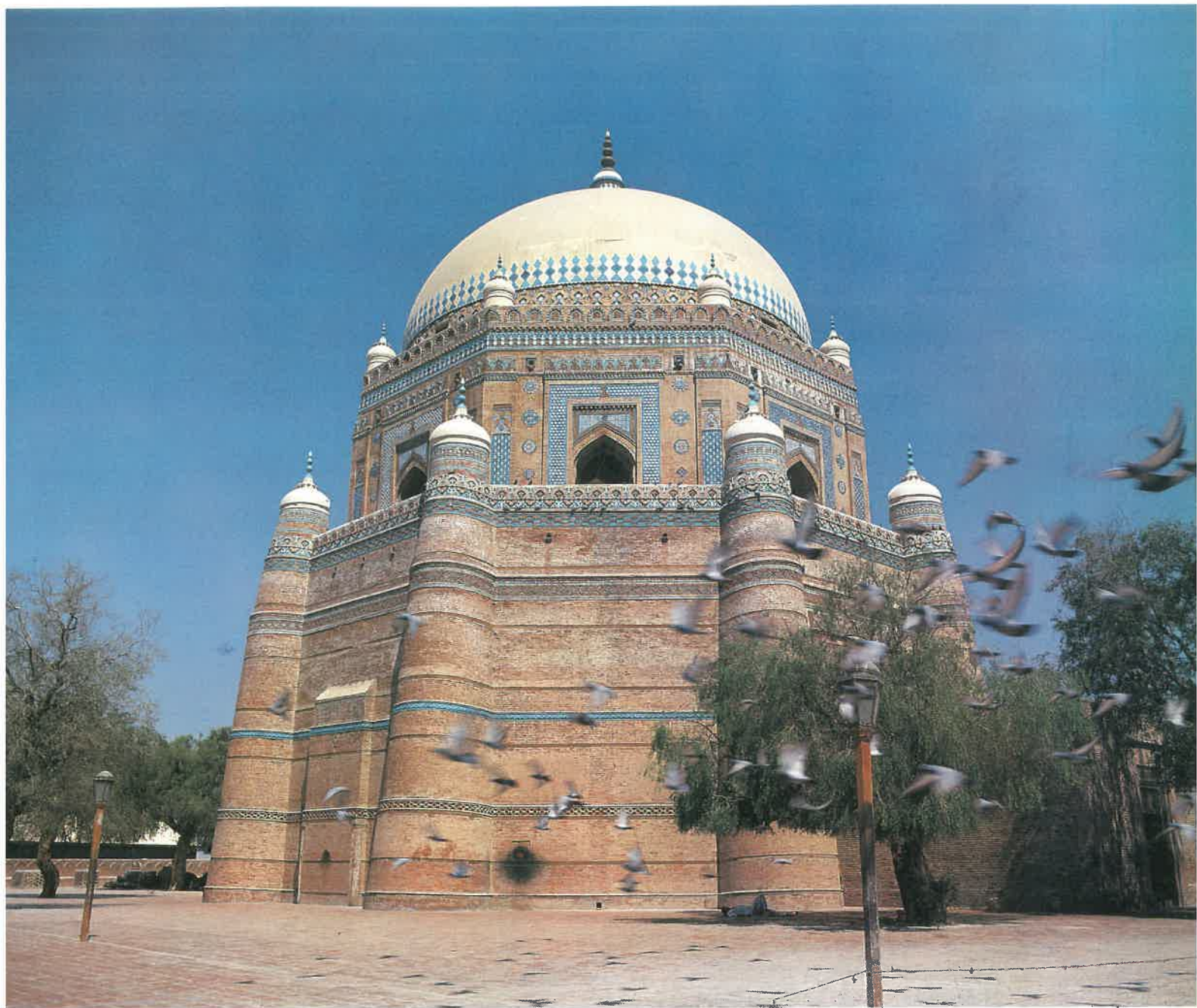
During the Mughal period, Multan was generally peaceful and flourished with industrial and cultural developments. Later, however, during the Sikh period the region perhaps saw one of the most turbulent period when British had been trying to take control.

During the British period large scale developments also took place. In addition laying a cantonment, they also built some civil buildings in the city – clock-tower and rebuilding the city agates being among them.

Multan by far universally known for



Multan: Tomb of Ali Akbar.



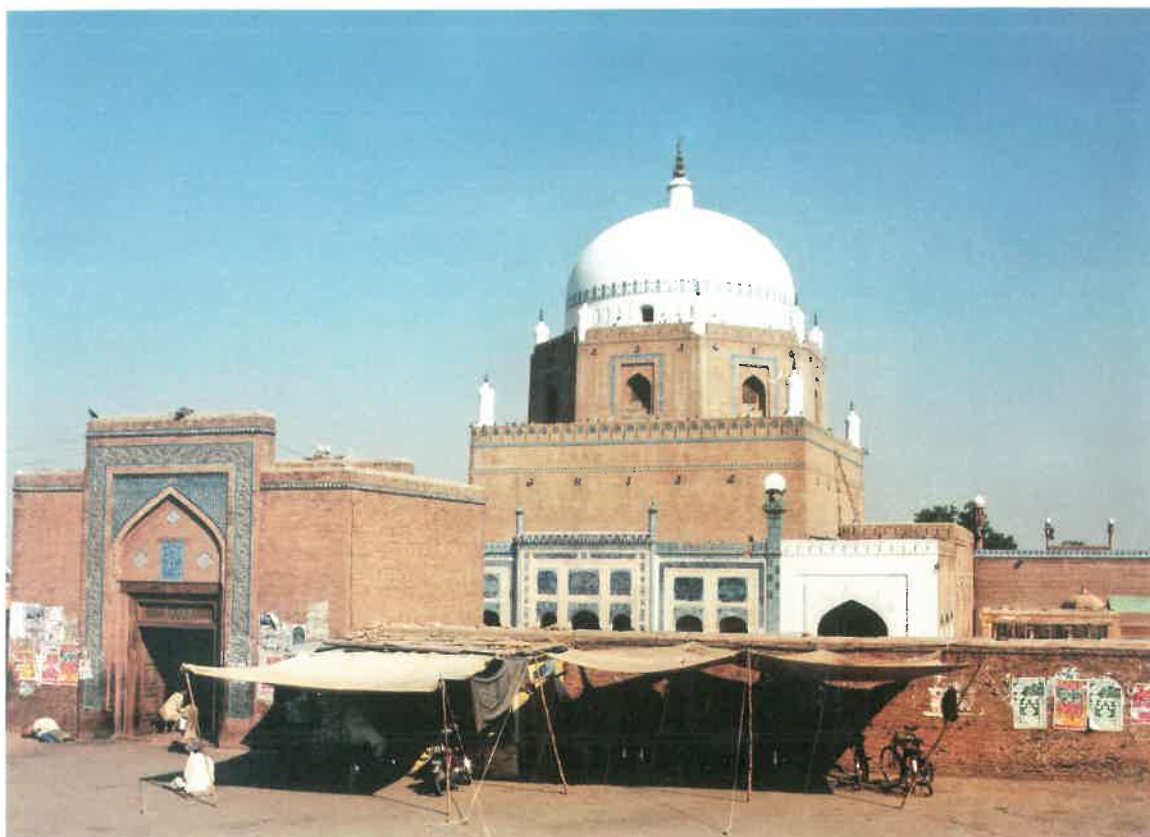
Multan: Tomb of Shah Rukan-e-Alam.

its blue pottery – kashi-work, hand painting of ceramic products – has in it some of the best examples of such decoration in the local monuments. Some of the other types of arts and crafts practised in the region are done in camel-skin and camel-wool.

Among the other districts of the Multan Division the Dera Ghazi Khan district is located in a strip between the river Indus and the Sulaiman range of mountains separating it from the Balochistan Province. Except the hilly track, land of Dera Ghazi Khan tehsil is plain while the land of Taunsa



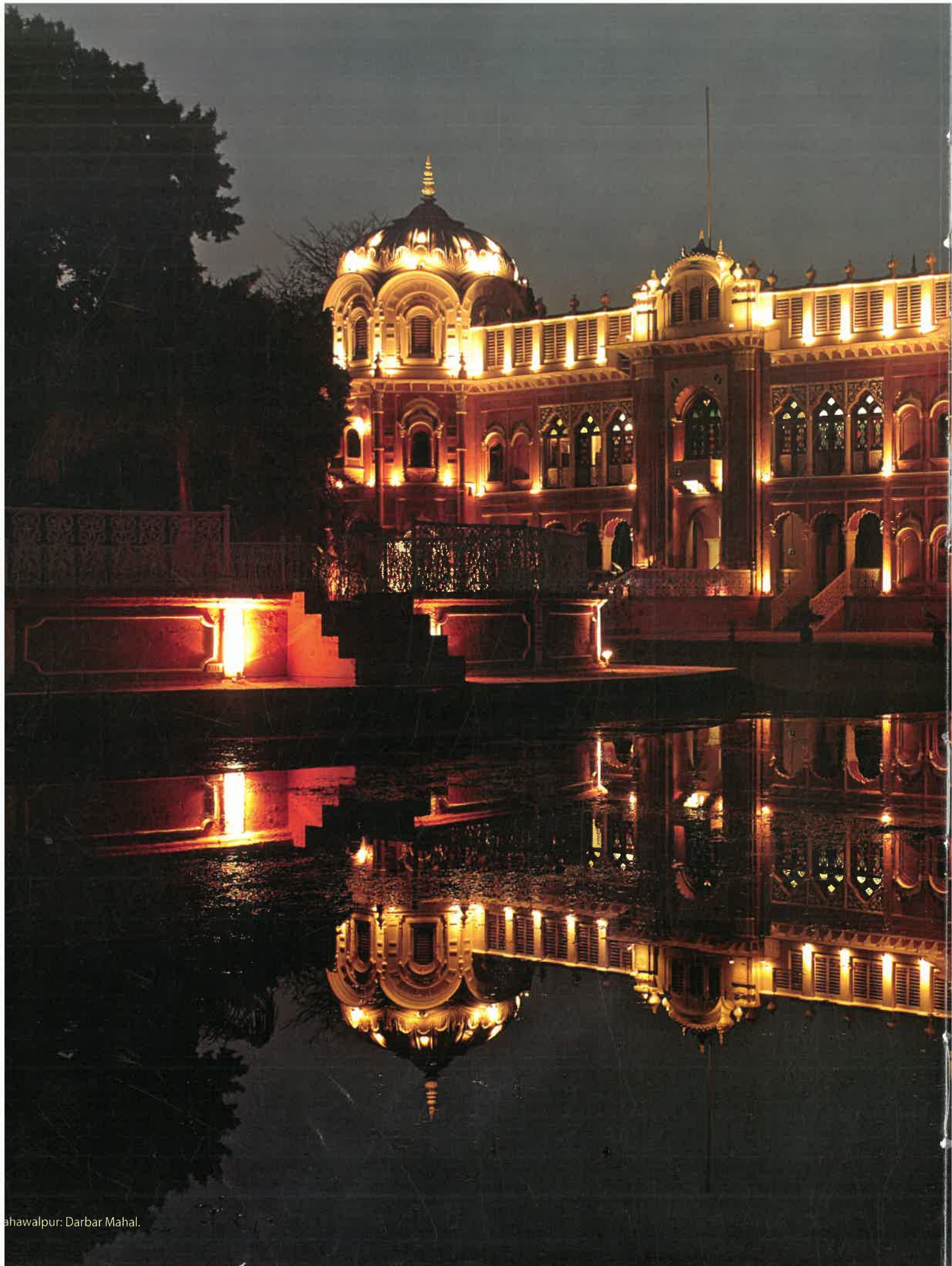
Multan: Tomb of Maulana Ahmad Saeed Kazmi.



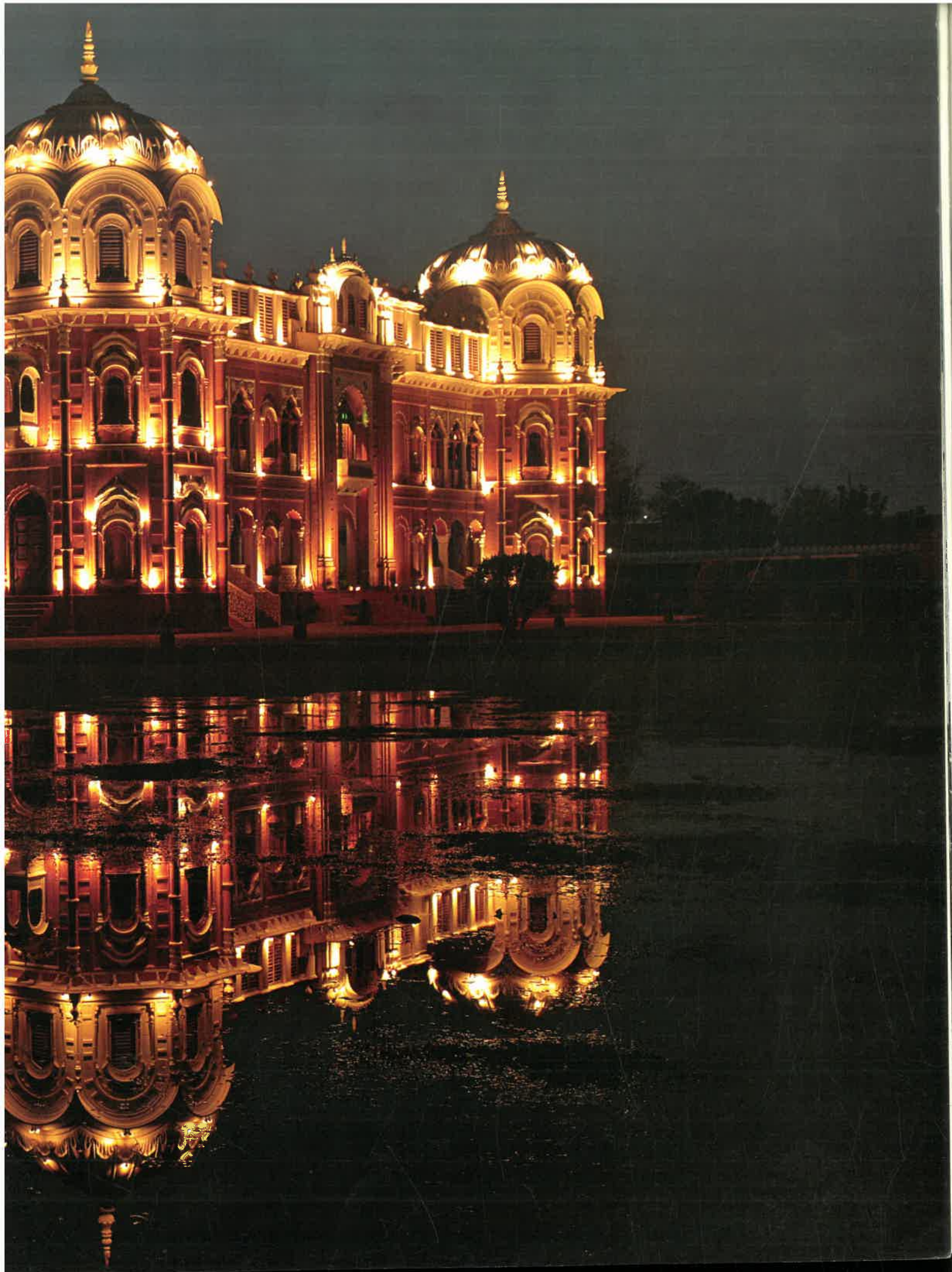
Multan: Tomb of Bahauddin Zakaria.



Tomb of Syed Yousaf Gardezi, Multan.



Bahawalpur: Darbar Mahal.



Sharif is traversed by 'Rodkohis' - seasonal storm water channels, which run from the mountains through the plains.

The cultural heritage of Dera Ghazi Khan is mainly represented by the Tomb of its founder, Ghazi Khan, which goes back to the 15th century. The edifice is a unique combination of colour and design in brick. It is built on octagonal plan and has battered walls in following the 14th century Tughlaq period architecture seen in Multan. The tomb has three entrances on each on its eastern, northern and western sides. The interior of the tomb is embellished with calligraphy along with floral and geometric patterns in a discreet blue colour.

In its other district, Muzaffargarh is situated the ancient of Sitpur. It is studded with two magnificent monuments, the Mosque and the Tomb of Tahir Khan Nihar, constructed around the close of the 15th century AD. Both of the buildings are richly embellished with glazed tiles in green, thick blue and white colours, laid in geometrical and floral patterns. Octagonal in plan, the tomb has battered sides, and built in three tiers, following the plan of the Tughlaq architecture as seen in the tomb or Shah Rukn-e-Alam in Multan.

The other edifice, the mosque of Tahir Khan Nihar, lies close to the Tomb on its south-eastern side. Bold in construction this mosque has got three bulbous domes, following the design of the single dome on the Tomb itself. The central dome is bigger in size than those flanking it. The building has three doors on the eastern side, with corresponding number of *mihirabs* in the western wall. The central mihrab is much larger than the other two.

Lying in the north-eastern side of the Zayreen Punjab, within the boundaries of the Bahawalpur Division, is the district of Bahawalnagar, which may be divided into three parts on the basis of its physiography. These are i) the riverine area, ii) the canal irrigated plain and iii) the desert region. The riverine area of the district lies close to the Sutlej River, which flows in its northwest along its border with Okara, Pakpattan, Sahiwal and Vehari districts. The land in this area is irrigated by non-perennial canals. During the summer monsoons, the area is generally inundated by the river water. The irrigated area is a plain, which has been brought under cultivation after the introduction of canal system. The desert area of the district comprises of a part of the Cholistan. The surface of this desert consists of a succession of sand dunes, rising in places to a height of 150 metres. It is covered with the vegetation peculiar to the sandy tracts.

As to the cultural heritage there is hardly a monument standing above ground that would go beyond the twentieth century. However, there are a number of ancient sites in the form of mounds, especially in its region of the sands.

The headquarters of the Division and the district, Bahawalpur was founded by the Nawab of Bahawalpur in the shape of a walled city with as many as six gates. Its beginning goes back to the period when the headquarters of the Bahawalpur State was shifted here. To make it popular with the subjects so as to take abode here, the Nawab had to build palaces, mansions and even residences for the State employees. The city has developed tremendously over the years.



Bahawalpur: Noor Mahal.

Like its adjoining districts, Bahawalnagar as mentioned above, it also has three physiographic divisions. The land of the district not only is virtually littered with forts – not less than 50 in number – in the desert of Cholistan but also has within it the ancient city of Uch, which certainly predates the Alexandrian Era. It now stands on a chain of cultural mounds, which, in all probability, should contain material belonging to pre- or proto-historic period. This conclusion seems having a great deal of weight when seen in the light of results of the recent archaeological reconnaissance in the Bahawalpur district.

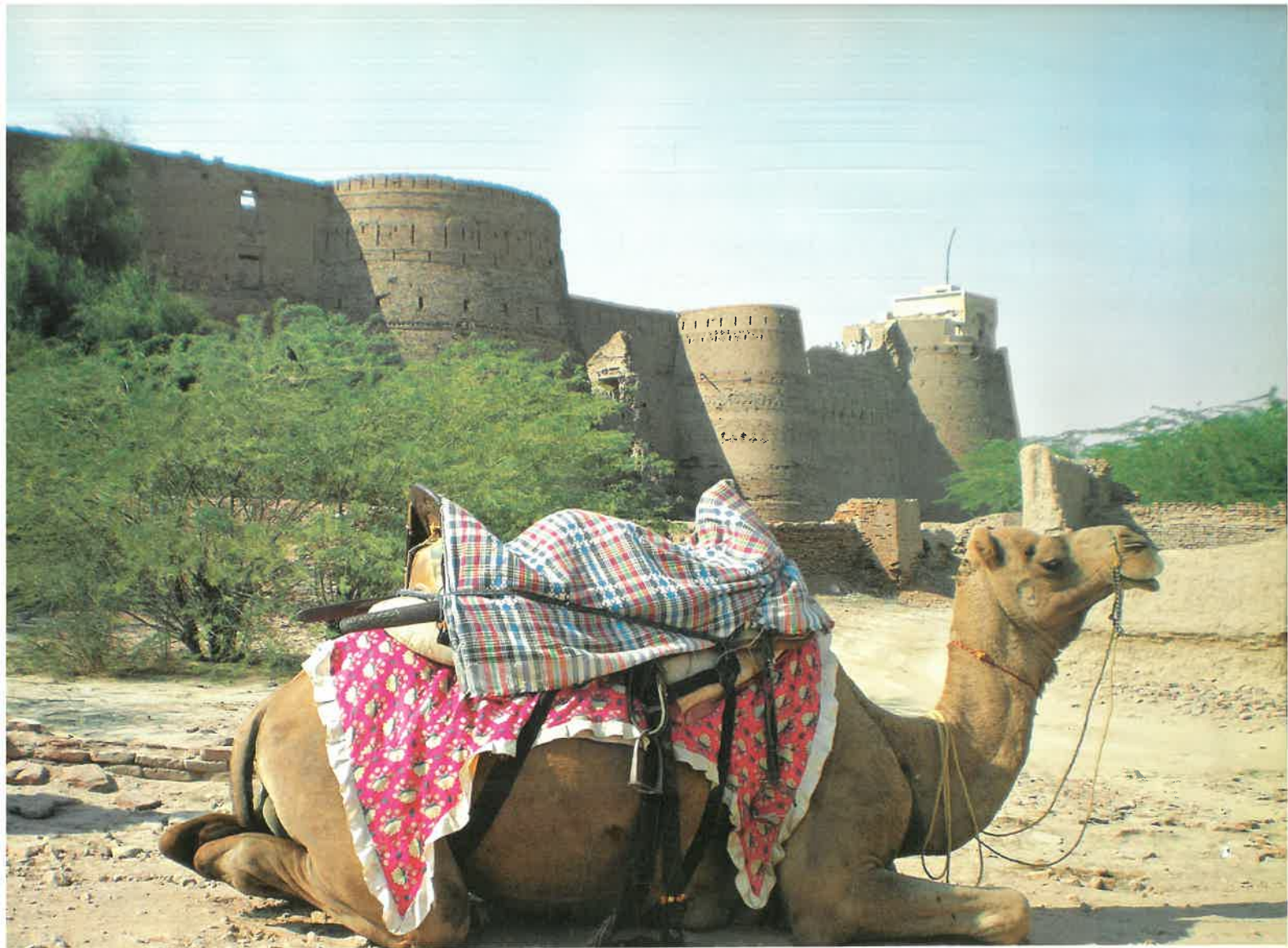
As the city itself is not very old it has some early twentieth century buildings depicting the architectural style in vogue during the Raj in the Subcontinent. Within Bahawalpur is situated a Central Library in an impressive building. It was inaugurated by Sir Rufus Daniel Issacs, Viceroy of India, on 8th March 1924. A museum, though with no pretensions, displays assortment of antiquities as also a complete set of medals of all classes issued by the ex-State of Bahawalpur to its military officers or civilians and to other important citizens of the then State of Bahawalpur.

The ancient town of Uch is situated on the southern bank of the river Sutlej, close to the place where it meets the Chenab River, some 75 kms from Bahawalpur. History tells that Alexander of Macedonia visited this place after his successful adventure to the northern Punjab. He founded here a city, which was named as Alexandria after his name. At quite a late stage, by then known as Askalanda - a corrupt form of Alexandria - it formed one of the four provinces of Rai dynasty from whom it was wrested by the young Arab General Muhammad bin Qasim in the early part of the 8th century. After changing hands between Bhattis and Ghaznavides, the place came under Sultan Shehab ud Din Ghorī in 1175 AD. One of the succeeding governors of the region, Nasir el Din Qubacha, gradually took full control and became an independent ruler of Multan and Uch. The Sultan of Delhi, Iltutmish, ousted him in 1228 AD, almost simultaneously bringing an end to the political importance of the place.

The town of Uch while prospering as headquarters of many a governor also attracted the religious personages, who engaged themselves in the propagation of Islam. It then had a clear division of its populous parts. There were three quarters, each separately fortified having bastions and gateways and inhabited by followers of a particular saint. One of these parts, known as Uch Gilani, was populated by families and disciples of Bandagi Muhammad Ghaus, popularly known as Gilani Sani. The second distinct part, by far the most extensive one, was the Uch Bukhari where lived Bukhari Makhdums and their followers. The third district, housing the administrative establishment of the provincial headquarter representing the Sultans of Delhi, was known as Uch Mughlan. The residences of official elite and the Mongol migrants were located in this part.

Town of Uch now is a mere shadow of its past glory with monuments standing prominently in the shape of mausolea and mosques. The remains of the *khanqahs*, *madrassas* and *serais* founded during its heydays are, however, nowhere to be found at present. It is equally surprising that in spite of having served as provincial seat and a town of no mean importance, no buildings of secular nature or tombs of political personalities are traceable in or around this town.

The monuments of Uch reminding its pristine splendours can be divided into two groups on the basis of architectural style. The tombs constructed with high domes on square or octagonal



Derawar Fort.



Cholistanis.



A commendable deed: Providing of water pumps in desert.

plan form one distinctive group while the tombs having flat roof with wood framing and upright columns come in the other category. The former seems to be an extension of the so-called Multan style in architecture, either preceding or following it. The latter appears to be the clear result of local craftsmanship. The tombs of Baha al Halim, Musa Pak Shaheed and Bibi Jawindi belong to the first group while the second group consisting of flat-roofed tombs is represented by those of Jahanian Jahangasht, Rajan Qatal and Abu Hanifa.

The desert of Cholistan within the Bahawalpur district is of no mean dimension in space and time. While there are no less than 50 forts and fortresses, most of them presenting a spectacular sight in the background of the vast sea of sand, it is also littered with ancient sites on both sides of the now dry bed of the ancient river Hakra, sometimes also known as Ghaggar or Saravasti. At least two of the forts, Marot and Derawar, were residential forts for the use of the rulers and their retinues, while others perhaps served as guard posts lying on the frequented way to Jaiselmer, Rajasthan and beyond. These forts also served as caravan serais and the halting points for the revenue-collectors of the the State.

The shrine of the patron-saint of the desert, Chanan Pir, some 45 kilometres from Derawar Fort, is the rendezvous of all and sundry living in Cholistan, or even beyond. He was the disciple of the universally famed Hazrat Jahanian Jahangasht of Uch Sharif. The annual urs, locally known as 'Mela Chanan Pir' is held with much enthusiasm at the beginning of March every year. The occasion is celebrated with much fanfare and traditionally religion flavour when people with their families bring the sacrificial animals to slaughter at the shrine to fulfil their vows. The tree at the shrine is another place on which vow strings of the Pir's devotees are tied.

With the beginning of the spring a Desert Jeep Rally is also an event to witness in the wilderness of Cholistan. In addition, some entrepreneurs also arrange camel safaris for the visitors and the tourists to feel the air of the old culture.

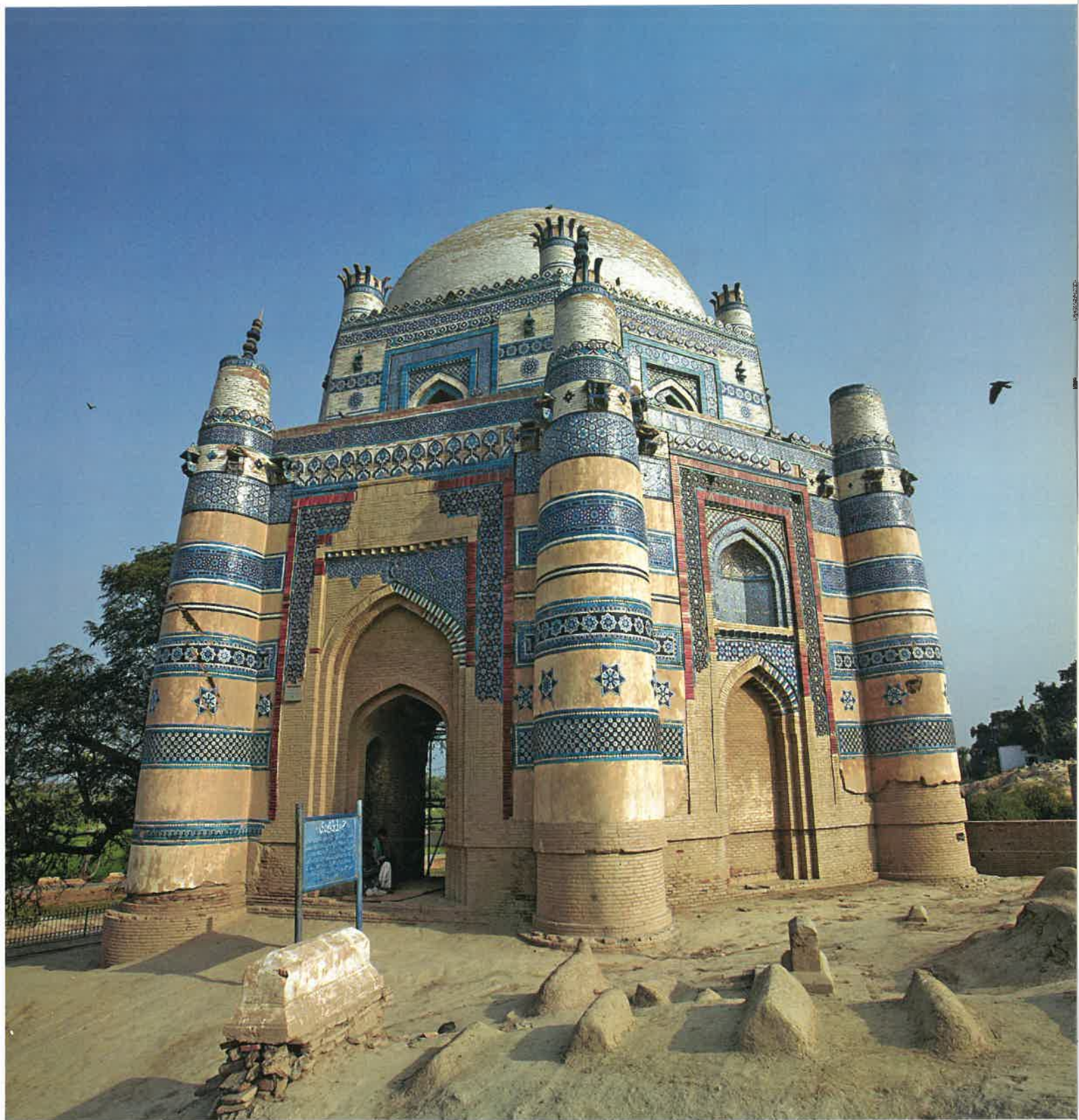
The Rahim Yar Khan district, lying at the southern-most edge of Punjab, is also among the regions famous for their fertile land and antiquity. While the continuation of the desert into the district from its adjoining, and equally rich, Bahawalpur, there is an ancient site of Pattan Minara, some 15 kilometres east of the district headquarters. The present monument, built perhaps at an ancient

site going back to BC era, it thought to be a part of some Buddhist vihara (monastery) though the literal meanings of its name suggest to be a watch-tower on the bank of a river.



PattanMinara.

The village of Bhong, not far from Sadiqabad in the Rahim Yar Khan district, is another place, which is famous for its cultural possession. The Grand Mosque, though built during the 20th century, is of extra-ordinary merit. It was built by Rais Ghazzi Muhammad, the direct descendant of the Abbasi family of Bahawalpur, and a local landlord of a large



Uch: Tomb of Bibi Jawindi.



Cholistan: Shrine of Channan Pir.



Malang at the Shrine.

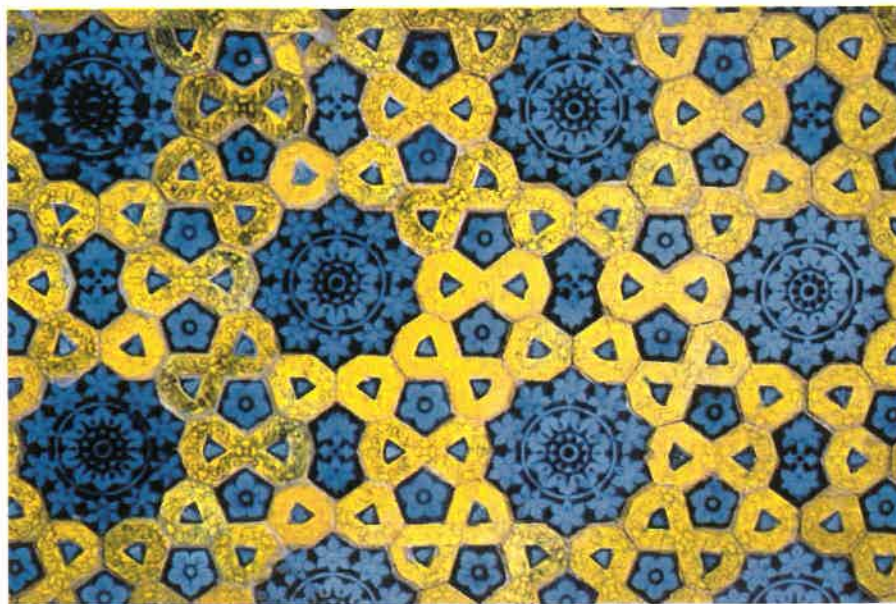


Cholistan: Mela Channan Pir with beats of drums.



Cholistan: Sweetmeat stalls at Mela Channan Pir.

estate. Its construction was started in 1932 and it took over 50 years to complete. The mosque, which has already won the Aga Khan International Award for Architecture in 1986, has a large complex, which consists of prayer hall, library, a madrassa and a number of cells meant to be used as residential dormitories for the students.



Different views of Bhong Mosque.



Culture & Traditions



Legacy in Arts and Crafts

Punjab is a region, which can boast of a vibrant culture spread over thousands of years as it has been transmitting and absorbing traits and traditions of different peoples over all these millennia ultimately to carve out its very peculiar personality. Although the modern times have greatly affected those traditions and life-styles with the introduction of electricity, automated vehicles and machines of everyday use and black-top roads touching almost every corner of it, yet the air and smell of this particular region still have an identity different from other areas.

With such a backdrop that stretches back its cultural identity to the Stone Age while also giving birth and helping to develop a very well organised Harappan culture, it is no wonder then that it is the proud possessor of prosperous cultural traditions, which continued almost incessantly over the following centuries and Millennia. During the Indus – or Harappan – period various sculptures, seals and sealings, pottery, gold jewellery and perfectly detailed figurines in terra-cotta,



Gandhara – Shrine in Sirkap.

bronze and steatite appear on the art scene. While the jewellery in gold, semi-precious stones and terracotta tell of the art of beautifying the persons of their women, the figurines in dancing poses reveal the presence of some dance form for rituals, an art form or just enjoyment. Some make-up and toiletry items – especially combs, use of antimony – speak a lot about their artistic nature.

The sites of the Gandhara Grave Culture – Serai Khola in Taxila Valley in particular – bear testimony of the presence of a people in the aftermath of the extinction of the Indus Civilisation. The art, craft and architecture of Gandhara period in Punjab surpass in beauty and subject-matter most of the cultural heritage of its contemporaries. Gandhara is specially noted for its distinctive art style in sculpting and other such art forms, specifically termed as Gandhara Art. It is the result of the influence and merger of Greek, Syrian, Persian and South Asian artistic traditions though the end-product has its own entity. This development began during the Parthian period (50 BC – 75 AD). The Gandhara Style of art flourished here over the next few centuries and achieved its peak during the Kushan period – from the 1st to 5th centuries AD. It declined and suffered destruction after the fateful invasion of the White Huns in the 5th century.

After the decline of Gandhara, Buddhism seems to be on the downhill track giving way to the revival of Hinduism influencing the art forms accordingly till the advent of Islam in the southern parts of Punjab in the early eighth century AD. This sway of the Muslims had in fact gripped the

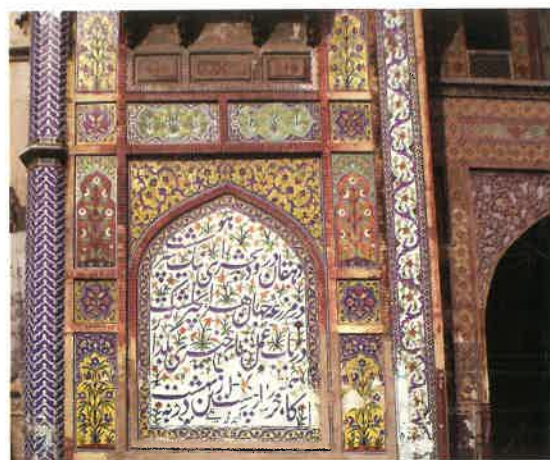
areas even up to Dipalpur in the Central Punjab. The real influence of this Faith spread to stay for all times to come with the arrival of the Great Saints like Hazrat Ali Hajveri, known by the name of Data Ganj Bakhsh, with the Sultans starting from Mahmood Ghazanvi in the beginning of the eleventh century AD.

Arts and handicrafts in Punjab thereafter are essentially Islamic in nature. The magnificent edifices dotting this land of ancient civilizations in the form of forts, palace gardens, mosques, and mausoleums are eloquent reminders of the great tradition of Muslim architecture. The structure of a mosque is simple and expresses a sense of openness. Calligraphic inscriptions from the Quran decorate mosques and mausoleums to create a divine atmosphere. The inscriptions on the mausoleums of Shah Rukn-i-Alam (Multan) on bricks and tiles are outstanding specimens of architectural calligraphy. The most artistic existing building in South Asia replete with enamelled tile work is the tomb of Shah Yusaf Gardezi (1150 A.D.) at Multan, which was developed on the tombs of Shah Baha-ul-Haq (1262 A.D.) and Shah Rukn-i-Alam (1320 A.D.) both at Multan. The only example of the 16th century tile work at Lahore is the tomb of Sheikh Musa Ahangar, with its brilliant blue dome. The Lahore tile work of Emperor Shah Jahan's reign is of a richer and more elaborate nature. The specimens of calligraphy in enchanting colours on the Tombs of Jahangir and Asif Khan, Wazir Khan's Mosque, Gulabi Bagh Gateway, Chauburji etc. are some of the outstanding feats of the Mughal period.

Classical music forms an important part of the cultural wealth of Punjab. Muslim musicians have contributed a vast number of ragas to the repertory of classical music and in compositions of classical ragas, indebted to such masters as Malika-i-Museequi Roshan Ara Begum, Ustad Amanat



Muslim Era – The Court of Data Sahib, Lahore.



Different wall-designs of Muslim Period.

Ali Khan, Salamat Ali Khan and Ustad Fateh Ali Khan. For popular taste, light music, particular ghazals and folk songs, the names of Nur Jehan, Malika Pukhraj and Farida Khanam are well known. The one name from Punjab that introduced and popularised different genres of music to the world was Nusrat Fateh Ali Khan, who was born at Lyallpur (now Faisalabad).

Folk songs and dances of Punjab are very vibrant and reflect a wide range of moods of the rains, sowing and harvesting seasons. These dances like Luddi, Jhoomer, Bhangra and Sammi depict the joy of living of a people bestowed by nature with bounties throughout the ages. The love legends of Hir Ranjha, Mirza Sahiban, Sohni Mahinwal and Saiful Maluk made immortal by Sufi poets are sung in original different styles peculiar to each of them. Among the Punjabi Sufi poets, the names of Baba Farid, Shah Hussain, Sultan Bahu, Waris Shah, Bulleh Shah and Mian Muhammad Bakhsh are well known. Among folk singers, the names of Sain Marna, Sain Akhtar, Tufail Niazi, Pathaney Khan, Reshman and Alam Lohar are very dear to the Punjabi people.

The local Muslim traditions of Punjab were greatly influenced by the works of Central Asian and Persian artists of the early Mughal period. Persian miniatures were the models of some of the well-known artists like Abdur Rehman Chughtai, with a style of his own, and Haji Mohammad Sharif. Both the masters have left behind a large treasure of this form of art. Among the modern artists, Shakir Ali's name stands out. A museum has been built in his memory.



Roshan Ara Begum.



Pathaney Khan.



Nur Jehan.



Amanat Ali Khan & Fateh Ali Khan.



Iqbal Bano.



Nusrat Fateh Ali Khan.

The art form of calligraphy, by far practiced widely by Muslim artists, is an outstanding heritage of Muslim art exercised liberally also in modern Punjab. Lahore's Agha Mirza Imam Verdy, gave new dimensions to this art. Equally renowned is Sufi Abdul Majid (Perveen Raqam), who changed the



A specimen of Calligraphy.

round form of letters to elegant ovals. Calligraphy is being revived and is getting popular once again as new institutions are coming up in the heart of Punjab, Lahore.

In the Graphic Arts, the Punjab artists have done a considerable amount of work. Representational paintings and landscapes continue to be produced side by side with more complex modern trends. Punjab boasts of having some of the main art centres in Pakistan in the form of National College of Art, Fine Arts Department of the Punjab University and the Art Gallery, all located at Lahore.

In Punjab there are different centres specialising in different crafts also. Among them Lahore is the hub of hand-made carpets that are beautifully blended with Iranian and Turkistani traditions. Similarly, Kamalia with the reputation of hand-woven cotton cloth – khaddar – over the centuries still has the power to compete with modern textile mills. The cloth woven here on handlooms is either block printed or beautifully embroidered for the ladies' use while men wear is plain. Multan is still another centre famous for beautiful hand-woven bed covers.

The potter at his wheel has always been a common sight in every village though his presence has now become limited to quite a few villages or only certain centres. Bahawalpur, Rawalpindi, Gujrat and places around produce colorful pottery, painted after firing. The blue glazed pottery of Multan dating back to the 13th century still persists with much vigour. Here there are also centres that execute excellent woodwork carved and painted in combination of different colours. Chiniot is still another where not only such craft of woodwork is done it is also known for brass and iron inlay. Copper and brass work is done within the walled city of Lahore.



Muslim period carpet.



Lacquire and camel-skin works.



Potter's creation.



Jubilation with drum-beat.

Life in Punjab

It is an acknowledged fact that in addition to land and environment a society is moulded in a particular way under the influence of a specific religion or a set of beliefs. Apart from the house or the mohallah he lives in, the sources of his inspiration go as far as to include mosque, temple, gurdwara or church to which he has been attached for centuries. In Punjab, with its signal location, man has also not been immune to the influences brought by a chain of invaders and conquerors, many of whose followers settled in this land and became part of the local society not only affecting its ways but also accepting most of its traits.

As Punjab is essentially an agrarian society, this fact is evident in all its cultural life, more so in its rural habitat, which accepts relatively lesser influence from the more developed cities beaming with influences of the ruling classes and the western way of life. As also hinted elsewhere, the modern developments of roads, electricity machines in use for agricultural and transportation purposes have gone a long way in transforming the rural society from that of the true Punjabi flavour. However, it still reverberates with a particular aura very special to Punjab. No matter if *madhaani* (churner), Persian-wheel well drawing water with the help of a couple of bulls, *Gadda* (bullock-driven wooden wheeled cart) and bullock-powered plough (*hall*) have given way respectively to electric madhaani, tubewell, tire-wheeled single-animal driven cart and tractor there is still a particular air about this life.

Like most societies the basic unit of the social set up in Punjab is the house. In view of its importance and its place in the society, owning a house in Punjab is a matter of great pride. This fact is well-



Traditional Persian Wheel.



Tonga - traditional mean of transportation.



The milk-woman.



Traditional way of churning milk.



Making *poonies*.



Charkha: Turning *poonies* into cotton threads.



Gadda – the wooden-wheeled traditional cart.



Traditional ploughing of fields.



Toka – cutting fodder for animals.



Cutting / harvesting sugar-cane.



Ganna Velna – extracting juice from sugar cane.



Preparing Gurr – raw sugar lumps.



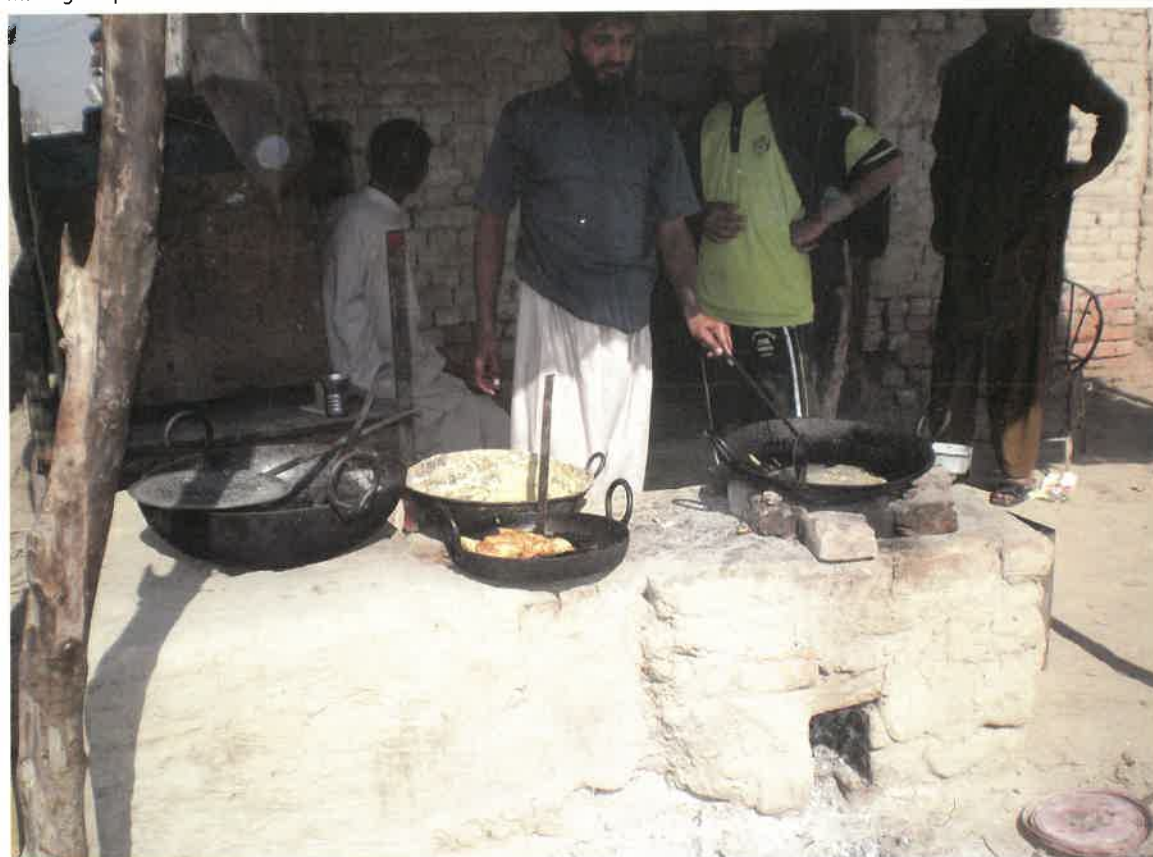
Sorting Potatos at field.



A typical house in a village.



Making Chapaties – at chulha.



Preparation of sweatmeat at village shop.



A typical village general store.



The village barber – naee.



The village *mochi* – cobbler.



Village mobile store.

portrayed by the common adage '*jo sukh Chhajju dey chaubarey, na Balkh na Bukharey*'. (The tranquillity and comfort, which Chhajju (denoting common man) experiences in his own garret, is far better than pleasures even if he visits the great cities like Balkh or Bukhara).

Although the modern architectural trends in the cities and town have influenced much the Punjabi society in the rural areas yet these crude copies in the burnt brick are still away from perfection. In the past, the houses of the old villages were invariably built with earth and usually plastered with earthen-paste (*gaara*, mud-slush) mixed with crushed wheat straw (*turri*). The more affluent made use of the sun-dried bricks though rest of the material remained the same. The floors were almost always of dirt, but kept well plastered with mud (*gaara*) in the rooms used by the family.

The roofs of the houses are invariably always flat. On the mud-walls are put, generally, rough rafters obtained from the locally available kikar or sheesham wood. A layer of reed or other such material is then provided over them, which in turn has a layer or two of dry mud, plastered over with mud mixed with chopped wheat straw, or even husk. The roof is plastered in the same material yearly by the female folk of the family. The hearth known as *chullha chauntra* – denoting a ground-level platform set aside with fireplace – though under the open sky, is always kept clean and well plastered over with mud and chopped wheat-straw or husk. This *chauntra* (literally platform) with *chullha* was also the place where the womenfolk did their job of churn milk.

Almost all the houses followed a general plan with an open courtyard in the front having one or two rooms at the rear, opening to the courtyard. If they could afford, they would have another similar room at the side, which would be used for accommodating the household animals during winters. It was also not uncommon for the household members to share the room with these beasts during winter. However, the elite had *tawaila* built separately along the house or at the *khuh*, the water-well, within his agricultural lands. The sleeping place being very limited especially during the winters, even the guests visiting a family slept in the same room as did the family members. To get extra usable space, sometimes a *tahra* – a temporary hutment roofed with straw or tree-branches supported on raw tree-trunks, is provided in a corner of the open courtyard. It would be known as *chhan* if only supported by wooden trunks or thick branches, standing independent of any wall.

There was no concept of providing a bathroom, toilet or latrines in these houses. The inmates would visit the agricultural fields in the vicinity to answer the call of the nature in the morning. The house of the more affluent, the zamindar, was built on a different plan. It used to be the fortress-like building where the opening was provided with a '*deorhy*' – a sort of large hall opening on both sides – towards the house as well as the street. A spacious room, called '*baithak*' was also attached to the '*deorhy*' for the use of assembly or to serve as guestroom. These houses usually had a large open courtyard with rooms on all its four sides. These rooms served as bedrooms, kitchen, stores etc. An open well was also provided in the courtyard. To draw water from the well with the help of a rope, a *dole* (metal-bucket) or *boka* (bucket made from rubber) was used. A *sukava*, bathroom usually open to the sky, used to be attached to the well. Only the buckets full of water were kept inside the bath while the more sophisticated persons would have added a crude tank made of burnt bricks and cement in one of the walls. This cistern could be filled in with water from.



A chauthry's baithak – the guest house.



Modern burnt-brick construction in village.



Typically dressed Punjabi against Pharola – wheat bin.

outside by some *kammi* – menial – working in the house when it was time for a family member to have bath.

Some other necessary items in the house include the earthen bins of roundish shape, which are used to store wheat, papier-mâché *gohley* for keeping the clothing stored and earthen *parhohlas* to contain wheat-flour. To store water they normally use terra-cotta pitchers, which in most cases are put on a four-legged wooden *gharrwanji*, raised to about half a metre from the ground.

In the interior of the room, or even on its outer side, there used to be small niches known as ‘ahla’ to keep petty things and ‘dwakhey’ for lighting a linseed-oil lamp. Wooden *parchhatties*, projected shelves along the wall, are used to keep their eating and drinking utensils, which thus remain always displayed. The more affluent among them have now started making them in burnt brick and cement.

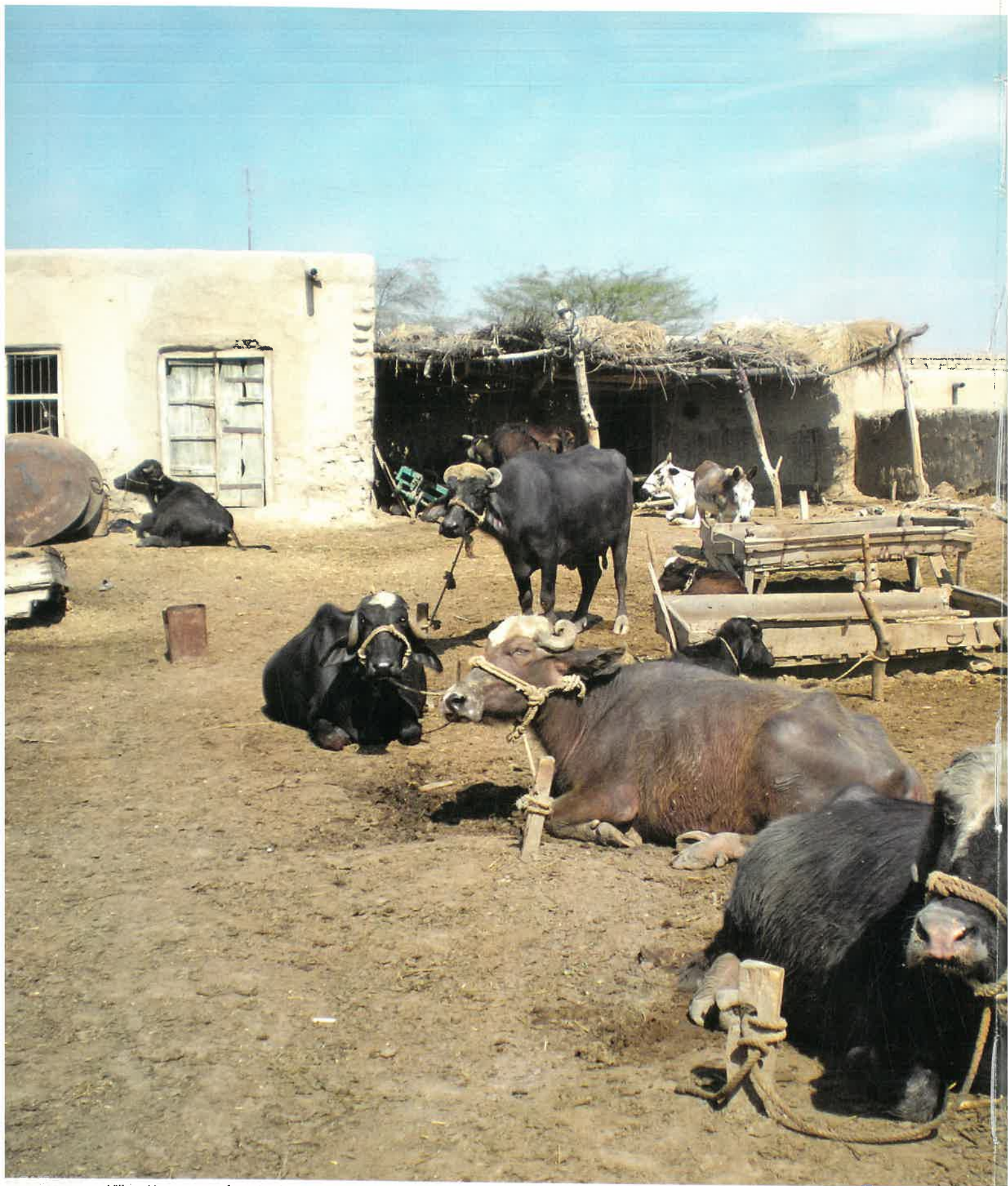
There used to be many a job, which the women-folk of Punjab used to do. She would get up early in the morning and milk the buffaloes – or cows, and then she would sit before the wooden hand-machine and churn the milk, which she had prepared the last evening and left in the *chaati* – earthen vessel – to become curd. Afterwards, she would collect the *lassi* – very thin yogurt – after separating *makhan* – the butter in its raw form. The *lassi* and the *makhan* make essential parts of the morning meals. In many houses, the men would tend the animals once they are out in the farm but while at home women – or servants, if one could afford – look after them.

During day-time often she sits before *charkha* – spinning wheel – to turn raw cotton into thread to be used by the village weaver to make cloth and *khes* – cotton blankets. However, before working on the spinning wheel she prepares *poonies* – rolled cotton – to enable her use them on the spindle. Mostly the damsels of the village used to do the work on *charkhas* at a place collectively. This meeting, which had attained a place of institution is called *taranjan* and has many stories woven around it.

Although almost extinct now, she also had an important job to do on the grinding hand-mill to prepare flour from the wheat in the seed form. This job is now almost everywhere got done at the mechanised flour mills found easily accessible in the villages.

She also prepares meals for the whole household. She cooks curry, mostly from home-grown vegetables but also sometimes from meat or fish. It is taken either with a plate of cooked rice or simple *roti* – flat bread – prepared on a *taawa* – a flat round-shaped iron sheet – put on the *chulha*. It is also not infrequent to get the bread baked in a *tandoor* – an oven made as a pit. Such *tandoor* may be at home or being run by a cheehri of the village.

There are many stories, especially romantic in nature, woven round the common lore of going the womenfolk – mostly youthful virgins – to the common well to fetch water. There they also met each other from the neighbourhood, cut jokes and narrated stories of their inner feelings to their *sakhian* – the female friends.



Village Varra – space for animals.



No maintenance of open village drain.



Storing Toori – husk – for animal fodder.



One of the canals with British Period Bridge.

The men-folk gets up early in the morning, invariably before sunrise, and leave for the *khuh* - well - at the *murabba*, literally 'square' denotes the cultivated lands, with his beasts. There he tilled his land with the help of his cattle - invariably the oxen or the bullocks - before his *halh*, the plough - perhaps not so common a site now with the introduction and easy availability of the mechanised tractors. Sometimes, mostly with the better-offs among them, the cattle remains at *varra* or an enclosure at the *khuh* where either a family member or two, or a paid servant, would stay on watch and ward duty for the night. He works there till dusk when he walks back to his house with his cattle. He would have the first break when one of the female family members, generally the wife, brings him the meals at mid-morning time. He - or even they if the family is large and has bigger holdings - would savour his *roti* (as any meal in Punjab is known) consisting generally of *paratha* - the greased flat bread, and *lassi* or churned yoghurt left after extracting butter. He also savours during seasons one of the most favourite of the meals - 'makki di roti' (bread made of corn-flour) and 'saag' (a special type of vegetarian dish usually cooked of green leaves of mustard plant) with an ample quantity of 'makhan' (fresh butter). If there are simple *rotis* - flat breads - he may take them with a pair of raw onions and plain *lassi*. After his meals he would enjoy his siesta and restart his work, which may also include other chores including cutting the greens for the fodder of the cattle.

There was never the concept of three-meals-a-day in the past, though now more and more people are turning to this practice. In that society of the yore, after the meal at the fields, *murabba*, they would eat the second time at home in the evening. The evening meal or supper if it may be called so, is also very simple and usually taken almost immediately on the return of the men-folk from *murabba*. It is preferred to be taken together, especially if there is a guest in the house. The meals are generally taken while sitting on a *charpoy* - wooden cot. The children are avoided to participate, more so in the presence of a guest, to avoid any incidence of his or her misbehaviour, which may not be liked by elders.

The normal supper is taken with *chutney* - a kind of sauce with or without cooked vegetables or dal - lentils. Meat, especially beef, is cooked only occasionally when some animal is slaughtered in the village. Although rice is the main staple food in some of the districts of Punjab yet in mainly-wheat-consuming areas of the plain it is cooked on special occasions or if there are guests in the house. The dish may contain plain boiled rice or pulao - special dish of rice cooked with meat or chicken, or sometime peas - depending on the importance of the occasion or the status of the guest.

After the supper, the men-folk usually gather at the *chaupal*, or the central place where there are large and heavy wooden charpoys, cots, and an all-time lit bonfire. This practice is now almost gone with the people either gathered before a TV or around a radio at home, a *dera* or a *baithak*. The village folk mostly use cow (or buffalow) dung turned into cakes and dried for firing. It used to be constantly burning at a *chaupal*. When the matchbox used to be non-existent or a rare commodity, this heap of fire used to arrange supply to torch the wood, or cow-dung-cakes, in the household to cook. It also supplied the requisite burning coals to freshen up the hookah, a hubble-bubble, to pull on it in turn by all those present there. It was the time to relax when folk tales of Punjab would be sung or narrated or light discussions and jokes cut on each other. This was also



Brick-maker.



Lunch time at work.



Brick Kiln.

the place where the punchayat – the council of elders – of the village would meet to decide major and minor scuffles of the villagers.

In Punjabi tradition a house, being the basic unit, carries tremendous importance. It is here that the whole family, on the joint-family pattern, lives together. The father is the head of the family though the mother practically calls the shots at home, as the male members remain away working at the fields. It is the womenfolk who milk the cows or buffaloes, cook food, wash the linen, manage and clean the house and virtually run all matters connected with the home. She is also responsible for keeping contacts with other families of the village and lends hand in community works. The men-folk, when come from the fields in the evening, are too tired to be bothered on these counts and prefer to relax.

The women of the village are very casual in making themselves up in normal conditions. They use cheap make-up material only on special occasions, especially a marriage party when they put on their best clothes, in gaudy colours and heavily worked upon. She also uses her jewellery on these occasions but wearing of the bangles is a normal practice. However, it is not liked that a virgin should wear any type of make-up or use any kind of scents or perfumes. To discourage them from doing so, it is said that wearing of perfume attracts genies to the girl that causes her trouble and distress.

There still persists the old tradition of joint-family system. In such house the grandmother, or in her absence the mother, is the head of the household. When the food is cooked, it is placed before her and it is then she who distributes among all the members. There is an adage to portray the enviable position of such a person: *jihday hath*



Gypsies utensils, storage in open.



A boy with *bodi*.



Gypsy men locally called Baloch.



A gypsy residence.



Choorianwali – the bangle woman.

doi, uhda har koi – literally the one who holds the distributing-spoon, calls the shots.

The man in a house is responsible for providing the whole family with their subsistence. In case any of the sons works for pay anywhere else, he also brings his salary and puts at the hand of his grandmother, or whoever is the eldest amongst the female members.

In Punjab, especially the villages, a guest is taken as a blessing from the heaven and well looked after according to the status of the host. More often than not, the host would go much beyond his capacity to entertain his guest. The saying that '*daana paani khhich liyanda, kaun kisay da khaanda*' amply speaks of their culture that it is the natural share of a person in particular food that brings the guests otherwise why should any one be interested in eating from others.

On the arrival of a guest, pleasantries are exchanged and he is entertained with a glass of milk, lassi or *sherbet* – though in modern times cold drinks and tea seem replacing the traditional drinks. A *hookah* is also arranged if the guest is a smoker. The guest, on his part, does not come empty-handed. He brings for the family some sweets or fruits. In case he does not bring any such gift, he would hand over money in cash to the young ones of the family while returning. If he is a close relative, he is also given pairs of clothing or some other gift.

In villages men wear a *tehband* or *chaadar* – a cloth-sheet wrapped round the lower half of the body, and *kurta* as shirt. The *shalwar*, baggy trousers, are now also not uncommon along with collared and cuffed shirts. In cities, however, the *shalwar* and *kameez* has almost entirely taken over while western dress is also a common sight.

The villagers and the working class in cities



Sporting village jewellery.



Decorating hand with henna.



Helping wear bangles.

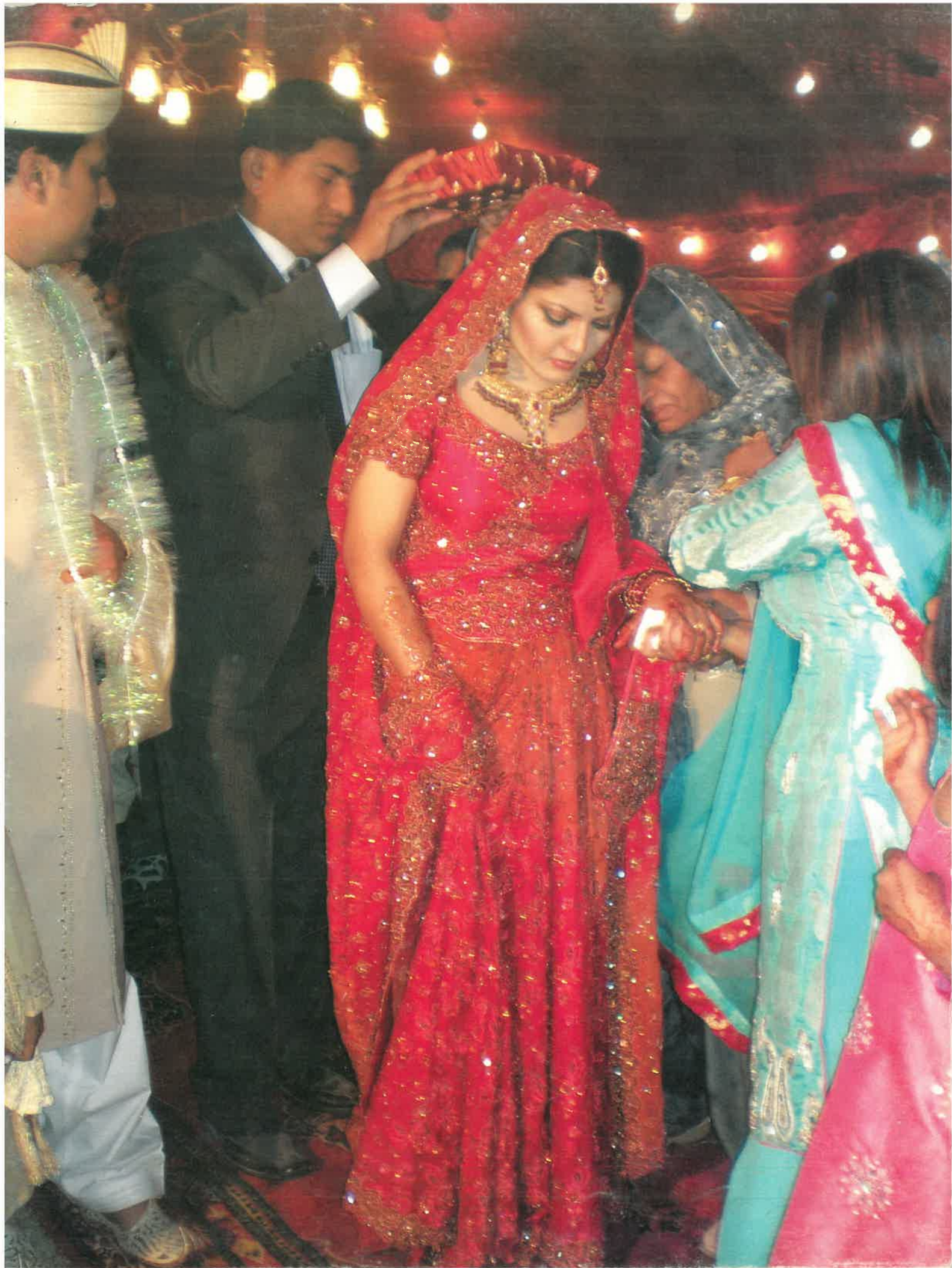
usually keep a *patka*, a piece of cloth, put on the shoulder or wrapped round the head in normal conditions. During formal occasions, or with the affluent class, the common headgear is a typical Punjabi *pagri*, a turban with its *shimla* or end-piece rising erect towards the front. This piece of dress is also getting replaced by Jinnah cap even at the formal occasions. Its prototype, though not necessarily as graceful, is now normally worn by the bridegroom – as also the best-man – on the occasion of his marriage. White long scarf put in round over the head is a common sight in the rural areas. The type of such turban is tied in different way in different regions.

The men as well as women wear *jutti* made of leather by the local shoemaker. For special occasions and with the affluent it is also common to put on *Khussa*,



Sarbala – the best man.

Facing page: Bride departing from parents' home under shadow of the Holy Quran.







Luddi –traditional dancing.



Bhangra –traditional dancing.



Kushti – traditional wrestling.



Families marching in group to the venue of Mela.



Cheuri – woman baking flat bread, roti.

shoes worked in golden or silver threads. The *khussas* of various regions of Punjab have their own peculiarities and the very make of a type may betray the area of its origin. Similarly, *lungi*, in place of *tehband*, also differs in prints and designs in different areas. In addition to men, women also wear it in some of the districts, especially along the Chenab and the Ravi.

The pattern of life in the desert areas, though almost similar to that in the plains, differs in some details because of the inherent variance in the basic chores. Here the life is usually spent in hutment, roundish in shape with domical upper. The mud-houses are encountered in some of the villages, which though are few and far between. Their lives revolve around the water-spot called *tohba* – a large or small pond filled with rainwater. The water in a *tohba* meets all the requirements of the inhabitants. Not only they themselves use it for drinking, their livestock also uses it to quench its thirst. It is also used for bathing and washing clothes. The women-folk carry the water from a *tohba* to their hut in a terra-cotta pitcher, *gharra*, which is put on a *gharvonji* at their place.

The life in a Punjab city is altogether different. Almost all the cities of the yore, many of them still exist, had a fortification wall around each. For access, these used to have been provided with heavy doors, which could be closed and well-guarded in case of any eventuality. Although the ancient cities like Harappa – some five thousand years old – met the highest standards of town planning the later cities, though well organised, could not boast that perfection. They mostly stood on natural or cultural mounds, higher than the surrounding plain. Perhaps per force, they had narrow lanes and closely built multi-storey houses. Except for the havelis – mansions – of the affluent, the general houses provided a very limited accommodation. The town was divided into mohallahs – quarters – the residents of which lived as a well-knit unit of society. With the city overflowing with population, satellite colonies would spring up around the fortification wall. In case of invasion, the population from these colonies was forced to take refuge inside the walled area. During the Raj, however, such colonies came up as planned habitats near the old towns.

The origin of another type of town planning in the shape of cantonments goes back to the period of the Raj. These colonies were built away from the civil areas, for the exclusive use of the armed forces, where all basic needs of the officers, soldiers and their families were met within its limits. These towns were well-planned with wide roads, green spots and commercial areas, even to the extent of entertainment theatres and cinemas. The entry of the civilians was restricted to these areas in the beginning. However, with the changed circumstances they can now purchase property or run business inside these areas under certain conditions.

In Punjab cities, if the planning of the habitat is different from that in the village, so are most of the habits and traditions, though seemed to have crept in under the western influence. Here the houses are more comfortable, usually having bathrooms attached to the rooms and separate rooms for dining and sitting – called dining room and drawing room. The modern amenities of life, in the shape of electric or electronic gadgets, are easily available to make things easier. The meals are taken three times a day, with snacks in-between. In dining rooms they have proper table and chairs, according to the means of the family, where they would eat together especially in the evening. Eating out in luxury restaurants or wayside eating-places has now also become common with almost all the strata of the city-dwellers.

The use of fruits and fruit-juices is also not uncommon with the urban folk. While the fruit vendors bring the commodity to the very lanes and streets of a city on their carts called *rehri*, there are also colourfully decorated outlets by the side of the roads where all types of fresh and tinned fruits are available. It is also not uncommon to see large heaps of a particular fruit in the season put by the roadside.

In recent years, flower shops and vending places have also come out on certain roads. With the development of the flower-presentation culture, especially on happy occasions, they also make much money in this profession. Flower shops are also common near or along all the graveyards where in addition to floral garlands flower-petals are also on sale. People take them for honouring the dead by putting them on the *mayyat*, dead body, or on its grave when it is interned.

While the *naaee* – barber or hair-cutter – is a *kammi* – menial – in village life, the profession has taken somewhat more respectable outlook in the city with the coming up of saloons. In village, he goes out with his satchel of instruments and shaves or cuts hair of the zamindars at their residence or *dera* at the *khuh* – assembly or resting place at the well in his fields. However, he sits in the saloon in a city where his customers come not only for hair cutting but also for hair-dyeing and other making up requirements. To cater the needs of the low-income groups in the cities, *naaees* are seen at a wayside *adda* – stationary point – giving the same service. The boutiques and saloon for ladies, and mostly run by ladies, are now a common sight in almost all the cities of Punjab.

Legends and Love Tales

The children of Punjab are told by his elders simple stories – called *qissay kahaniaN* – in simple language with simple characters from human or animal life. The child then repeated the same stories before his brothers and sisters as also shared them with his friends, and *sakhhies*, female friends of females, if she was a daughter. In this way a foundation was laid to train the offshoot to express his feelings and place himself comfortably in the society. Additionally, they also helped develop the mental faculties of a child, who learnt about the feelings of love and hate, the former for good and the latter for bad things in society. The type of *qissay kahaniaN* narrated to the children changed with their advancing in age. While the boys got more interested in stories of adventures, the girls preferred those of princes and princesses mostly revolving around supernatural or magical happenings and atmosphere.

The tales popular among the adult population of Punjab included not only those which strictly fall into the category of true folk origin, whose authorship is not assigned to any individual, but also those classical renderings of stories of love and bravery by some great native authors. Punjabi language is very rich even in this latter type of literature, which can be placed with the high classics of the world produced anywhere over our globe.

Some of the most popular among the Punjabi folk tales contain the love-themes popular in the region and have been rendered in verse by more than one local poet. These include the famous romantic tales of *Puran Bhagat*, *Heer Ranjha*, *Sehti Murad*, *Mirza SahibaaN*, *Raja Rasalo*, *Sohni Maheer*, *Baalo Maahiya* etc. It is interesting to note that most of these tales are placed in the central Punjab having a locale around the *Chenab*.

Amongst these tales of immense popularity the Qissa Puran Bhagat is perhaps the only one, which carries a Hindu theme and background. It tells of a prince, who fights the devilish forces for twenty-four years, remaining steadfast throughout and attaining spiritual fulfilment in the end.

The love-legend of Sohni Maheiwala, which is also rendered in Sindhi with a little variation of the locale, is another very popular folk tale of the land of Punjab. Here in Punjab it is set in Gujrat, which then was by the banks of the Chenab. It tells of the heights of love touched by the couple in the face of odds only to be drowned together in the Chenab when it was furiously in spate.

The most popular and perhaps widely read, sung and rendered most frequently in gatherings is the tale of Heer Ranjha. It is also a love story, this time set in the town of Takht Hazara in district Sargodha, on the right bank of the river Chenab. It tells of the story of Dheedo, commonly known by his sub-caste Ranjha. He was a darling son of a Chaudhry. He became the target of his brothers and sisters-in-law after the death of his father. He leaves the house and wanders around when he meets Heer, a beautiful girl from the Siyal tribe of Jhang. Thence starts a constant struggle to get his beloved, who is equally responsive to his sentiments. In the end Heer is poisoned by his family and Ranjha dies of heartbreak.

It is perhaps also the oldest of the Punjabi tales and has been rendered into words by a number of local poets since earliest writing by Hari Dass, during the period of the Mughal Emperor Babar (1556 – 1605). By far the most famous and accomplished is the version which was given words by an acknowledged poet of Punjabi, Waris Shah, metaphorically called the Shakespeare and Saadi of Punjab. He was born in Jandiala Sher Khan, in Sheikhupura district during the year 1722. He completed its writing some time during the year 1766, probably while staying in a cell of a mosque at Malka Hans, a small though historical village now in district Pakpattan.

Still another love-legend set in Punjab is that of Mirza and SahibaaN. It is also a tale woven in the background of the rural greens of the Jhang district. It has been written by various poets but the mostly adored piece was penned down in Punjabi by Hafiz Barkhurdaar.

Still another very popular tale in Punjabi is that of Saiful Maluk, which was written by Mian Muhammad Bakhsh. Born in 1824 in Kharri Sharif, now in Azad Kashmir, the Mian perhaps became perhaps one of the most celebrated poets of Punjab after rendering into poetical form. Like other Punjabi *Daastans* (tales) Saiful Maluk also has a very special way of singing, though called reading as a mark of respect. Although this tale is set in a mythical background yet it very forcefully encompasses the universal realities of life the narration of which keeps the listener glued to its charms.

Cultural Customs

As already mentioned, Punjab is such a region where different waves of invaders brought with them their own peculiar cultures. These continued to affect the local traditions and customs due to constant exposure to the settlers. In this way these cycles over the centuries introduced new trends while some of the old ones became scant or altogether extinct. Although early Muslim settlers came from Arabia via Sindh they had more influence on the traditions of the lower Punjab. However, most of the adventurers over the later centuries came from the Central Asian states, the

customs of Punjab, on the whole had been influenced more by their cultures. As most of these hordes had been Muslims, Punjab thus has long been exposed to Islam and Muslim culture. It is also interesting that with a sizeable Hindu and Sikh population, especially before its partition on the eve of the independence in 1947, with many of the folklores resting on their cultures, a number of customs also smack the flavour of these very ancient traditions of the land.

Some of the customs that emanate purely from religious beliefs are the most pronounced ones in the face of the fact that almost the whole of the present population of Punjab consists of Muslims. Traditionally the advent of the New Year after the Hijra calendar of the Muslims is not celebrated with any fervour in Punjab. Its reason might be sought in Muslim history. During the first month of the year, it is the martyrdom of the members of the house of the Prophet Muhammad (peace and blessings be on him). Although other sects of Muslim also refrain from holding any joyous occasion during this period yet the members of the Shi'ite. They put on black dress during these days. After the first five days, *ta'zias* are brought out, the practice culminating in the major *ta'zia*, which is brought out on the tenth of Muharram and, taking a round of the bazaars and streets, it is cooled down at night. In certain towns and cities of Punjab, especially Lahore, Sunnies also bring out *Chup Ta'zia* during the first ten days of the month of Muharam.

The Christians, like rest of the world, celebrate the New Year, of the Gregorian calendar known as *Eesvi* after the name of Hadrat Eessa or Jesus. This day came to be celebrated even by the Muslims under the influence of the British masters during the days of *Raj*. However, it is still celebrated, especially in the large towns – and very especially in their posh areas – by holding parties and exchanging greeting cards. Under the Iranian influence, Nauroz – New Year – is also celebrated by a section of Shiite Muslims in Punjab.

The Muslims celebrate with much dedication the festival of *Shab-e-Baraat* (known as shabraat in Punjabi) each year on the fifteenth night of Sha'baan, the eighth month of the Hijra calendar. The Muslims of Punjab take it as a blessed night when praying to the Almighty brings His benevolence. The celebration of this night is wrought with Hindu customs and as such profuse lighting, especially using the earthen lamps with mustard oil, is arranged. There is also a common trend to play with fireworks starting with the beginning of the month and culminating on the 15th with, rather, great fanaticism.

For the Muslims there is another customary occasion of Eid Milad-un-Nabi, which is celebrated with great devotion. It is celebrated on the 12th of Rabi-I, 3rd month of the Muslim Calendar, as the day when Prophet Muhammad (peace and blessings be on him) left this world for the heavens. It was thus known as *Bara Wafat* – Death on 12th. However, as this day has slowly come down to be known after the birthday of the Prophet (peace and blessings be on him).

Another of the religious occasions celebrated with fervour is *Barri Giarwheen Sharif* – literally the blessed great twelfth. This day falls on the 11th of Rabi-II of Hijra calendar and is commemorated as death anniversary of the Saint, Sheikh Abdul Qadir Jeelani. On this occasion a large procession takes with it garlands, which, in Lahore, are then spread over the grave of the Saint, Ali bin Usman Hajveri, commonly known as Data Ganj Bakhsh – the bestower of treasures.

In Punjab, especially with Sunnies, it is common to celebrate the eleventh night of each lunar month when religious gatherings are held while kheer – sweet rice cooked in milk – is distributed amongst the neighbours and residents of that particular quarter.

The custom of celebrating *Aakhri Chahaar Shamba* on the last Wednesday in Safar, the second month of Hijra year, is also very popular with the Muslims of Punjab. It commemorates the day when the Prophet (peace and blessings be on him) bathed in the morning after regaining his health. The Muslims of Punjab, including women and children, come out of their houses after the early morning – fajr – prayers and have their walk in the open spaces. They cook special dishes and distribute them among the neighbours and the needy. They also offer extra prayers at night.

But most of all these there are two Eids, which are celebrated with great joy and enthusiasm. The Chhoti Eid – or the sweet Eid – is celebrated after the month of Ramadhan when Muslims keep their fasts from dawn to dusk. The second Eid – the Barri or Bakra Eid – is celebrated on the 10th of Zil-hajj, one day after the day when Hajj – the holy pilgrimage – is performed by Muslims in Makka Mukkarma, Saudi Arabia.

Traditional Practices

Even if highly influenced in their details by the respective religions the everyday life in Punjab is governed by particular customs right from the birth of a child to the death of an old person. The customs on birth of an offspring and his childhood are mainly the same in Muslims, Hindus and Sikhs. In the villages the girl moves to the house of her parents during the final stages of her first pregnancy. The process of delivery is undertaken in the house by a *Dae* – a midwife – of the same village or brought from the nearby village. In cities, however, she is generally taken to a maternity clinic or hospital for this purpose.

In case a delivery is at home, especially in the villages, a few close female-relatives are called to stay by the mother. These could be the sisters of her father or her married sisters. After the delivery, the *Dae* is given some *gurr* – a lump of raw sugar prepared locally – a *dopatta* – the long scarf used as head-gear – and a few rupees in cash. The mother stays at the house of her parents for forty-five days, after which she takes a bath of *chhilla*. It is only after this that she is taken to the house of her husband. During all this period the *Dae* pays regular visits to the mother of the child and in addition to pressing her limbs to soothe her body, she also gives her a massage with oils or sometimes even ghee – purified butter. When she gives birth to her child in a hospital in case of the city, such customs naturally get bypassed. Here the mother stays for a day or two, depending on the seriousness of individual case, and then is taken back to home.

In the house of a Muslim, the first thing that is carried out to the new-born is calling *azaan* into the ears of the child. In villages it is invariably the duty of the maulvi of the local mosque while in cities, where there are more educated people in the society, any one better versed with religion fulfils this obligation.

The child is also given *gurrhti* or *ghutti*, first liquid food, by some male or female adult. However,

much care is taken in the selection of that person, as it is believed that such a person will have great influence on the personality and character of the child throughout his/her life.

The village folk like their counterparts in the cities the occasion of the birth of a male-child is celebrated with much joy and fanfare. The neighbours and relatives, who come to congratulate, are entertained to *gurr* or laddu as sweet-meat. This is called to 'sweeten the mouth' or 'moonh meettha karana'. Sweet meats are distributed among the neighbours and the whole village, depending on the resourcefulness of the incumbent. The birth of a girl-child is not taken well especially in rural culture. On the birth of a male-child, some faqir – a sort of mendicant – or a *maachhi* of the village ties fresh leaves of sirin (albizzia lebbek) at the door of the house. It in itself announces that a boy has been born in this house and the entry would remain restricted for forty-five days.

The occasion of the birth of a male child also attracts eunuch (*khusray*) parties, who perform dances on cheap tunes at the house. In return they receive, in cash or kind, *vayls* – money waved round or over the head of the child and given as votive offering.

Another time of celebrations after the birth of male child comes when, in Muslim homes, his *khatna* – circumcision – is performed. Almost always it is a *naaee*, who acts as surgeon for the young-ones of the Muslims. In towns and cities, however, the services of a qualified surgeon of a hospital are now commonly acquired for the purpose.

Other customs include jhand utervai – shaving of the hair of the child, and aqiqa - when a single animal in case of a girl child and two sheep/goats in case of a male child are slaughtered and relatives and neighbours entertained on a feast. In some cases a part of the hair – bodi – is left to grow as a fulfilment of a vow.

In the Punjabi society the right to arrange matches is thought to be the prerogative of the parents or other elders in the family. Neither the boy nor the girl can object to their decision and even if the match is not compatible, which may happen in many cases, both of them have to bow before their elders. Any resentment by either of the two is taken as an act of gross disobedience, not worthy of forgiveness by the society. However, with the spread of education, the particular trend is also on the waning. Even now the marriage by choosing the partner directly, with or without the consent of elders, is not an act which would be compromised with by the society easily.

In match making, among many other factors, also count the *bradari* (clan), *zaat* (caste), mother tongue and the particular sect of the religion followed by the concerned families. In selection of a match, the elders take the assistance of the village *kammeees*, generally *maachhi*, *marasi* or *naaee* while additionally help of a *Pir* in case of Muslims and a *prohet* in case of Hindus may generally be sought. On reaching a particular selection, it is usually the family of the boy that approaches the house of the girl to ask for her hand from her parents. Once the formal consent is got, the custom of *mangni* – betrothal – is arranged. It depends on the means and status of the families that such an engagement as be solemnised with simplicity or great pomp and show. Usually the family of the boy first visits the family of the girl where they give her the engagement ring with some cash. On

this occasion the girl puts on new clothes and sits with the members of the family of her future-in-laws. Similarly, then the family of the girl visits that of the boy when they give him engagement ring and some cash. After these ceremonies the boy and girl become 'mang' of each other. Once she becomes his mang, he is taken as honour-bound to marry her and not let her marry anywhere else. Any deviation from the agreement, especially from the side of the girl, brings destruction with it and may result in bloody feuds.

The custom of fixing a date for the marriage ceremony is called *ganddh pona* – to tie a knot. The family of the groom goes to the house of the bridegroom for the purpose. When they return, they are usually given gurr, batashey (a kind of small sugar cake) or chhoharay (dried dates). The Punjabi Hindu usually gives sweet meat on this occasion.

While *nain*, spouse of a *naee* – barber, plays an important role in matchmaking for marriages, it is the *naee*, who is usually entrusted with delivering invitations to friends and relatives, though this service could also be undertaken by some other *kammee* of the village. For the purpose he goes with a *ganddh*, or knot, on a cotton thread. Invariably in all the cases when a *kammi* delivers the invitation, *ganddh*, he is rewarded with some cash. The married sisters of the couple and sisters of their fathers (*phuphiaN*) also give the *kammi*, additionally, a *khes*, locally woven cotton blanket. The ceremonies start seven days before the date of the marriage. The typical lok geet, folksongs, are sung nightly for which purpose the female relatives and friends are invited to participate. Some *kammee* female, usually *nain* or *marasan*, carries this invitation, which is called *saddha* – literally call or invitation. The young girls sit together and sing songs in the accompaniment of the rhythm of *dholki* – a small drum-like instrument beaten on both sides with hands. Usually the elderly women also gather and sing *ghhorri* – songs pertaining to his riding the horse – especially in the house of the boy, and the songs of *suhaag* – auspicious conjugal state. The participating women are usually given gurr or batashay.

In each of the houses of the bride and the groom the ceremony of *maayun* is undertaken seven, five or three days before the date of marriage. The ceremony of *maayun* is attended by the females of the house as also from the village. On this occasion the family of the boy also visits the house of the girl with *bidh* consisting of assortment of items weighing eleven or twenty-one seers or one and a quarter maunds. The *bidh* usually contains rice, sugar, almonds, coconut, *batashay*, *chhohray*, *mehndi* (henna) etc. In modern time toffees etc. have also become a part of the *bidh*.

The custom of *mehndi*, henna, is also performed one day before the marriage. On the night before the marriage, henna is applied to both the boy and the girl. The boy, with his friends and some relatives, takes henna in a baked-clay haandi to the house of the girl. All those in the procession carry lighted *mash'als*, now invariably replaced by candlesticks, and sing and dance on the way. *Mehdi* is applied on the palms of the boy and the girl while mustard oil with a couple of fingers is touched on the scalps of both. The relatives at this time also give some cash as *vayls*, and sing and dance with the accompaniment of *dhol* – double-sided drum of considerable size – and other musical instruments. The family of the girl offers dinner to all the guests.

On the morning of the marriage day, the custom of *gharroli* is performed. The wife of the boy's

brother takes an earthen pitcher, well decorated with colourful cotton strings, goes to the village well in the procession of other women. The process is led by a *dholi* – the one who beats at the dhol. With the introduction of the running tap water, the custom has changed, at some places, to the extent of filling the pitcher from the tap.

After bringing the water, each of the couple, at his/her respective place is made to sit on a low stool and applied ubtan – an admixture of haldi (turmeric), kachoor (a medicinal plant) and mustard oil. This is called *kharey charrhana*. On this occasion their mamuN (mother's brother) gives some cash to them. This is called khara lohna. Some traditional songs in consonance with the occasion are also sung during this ceremony.

Before leaving in the marriage procession for the house of the girl, the groom puts up his new and best clothing. The ceremony of *sehra bandi* – putting on the garlands over the face – is performed. The *sehra* is usually tied round his head by his sister while his brother's wife applies some black antimony to his eyes. He gives some money in cash to both of them. He is then made to sit on a chair or cot when the relatives and guests from the village hand him over some money in cash, called *salaami*.

When the salaami ritual is over the groom is ready to leave in the *baraat* – marriage procession – all the women throw some coins over his head, which act is called *vaarna* or *sarvaarna*, literally sacrificing. It is further repeated by the family of the groom when the procession starts from his house, or reaches the house of the bride. The coins thus thrown, called soat, are collected by children and other people gathered there to have a look of the baraat.

With the *baraat* is carried, in one or more trunks, some clothes, jewellery and items of make up, as also some bidh – collectively called vari – for the bride. This material is usually carried by the naaee and is displayed by him on reaching the house of the girl. He is paid as *laag* some money for the job done.

The foremost thing on the reaching of the baraat is to solemnise the marriage by holding nikah in the Muslim families – or the circles round burning fire in Hindus, as the case may be. It is not thought advisable to have feast of dinner (or lunch according to the time of the *baraat*) before *nikah* ceremony, which is performed in the presence of two '*gawah*' – witnesses – and '*vakil*' – agent. As the bride is usually in the ladies' quarters at that time, a *gawah* and *vakil* approach her to get her consent for the nikah with the particular boy. The khutba, sermon in Arabic, is then read out and nikah registered with the representative of the local government. After the khutba, dua – supplications – are offered. The nikah, the khutba and the dua are usually presided over by the maulvi – priest – of the local mosque. All present on the occasion shower congratulations – mubarakbadi – on the newly wedded couple and their parents when chhoharay – dried dates – are distributed among them. After the meals, they also follow some minor customs like doodh pilaae (making the groom to drink milk), payr painkhara (his sisters-in-law tie his knee), shisha dikhaee (putting a mirror before the couple) etc.

Then there is rukhsti – departure – of the bride with the returning baraat. On this occasion the

Muslims send her off under the shadow of a copy of the Holy Quran. At this time the custom of paani vaarna – sacrificing the water – is also followed. A nain, or some other mature female attendant, accompanies the newly wed girl to the house of her in-laws.

When the bride reaches the house of her in-laws, her mother-in-law makes her show her face called munh dikhaaee. After this, the ladies of the village and other female relatives come to have a glimpse of the bride. Another rasm of goat kanaala is carried out, when all the female members of the house of the groom gather and have meals with the bride, denoting that she has been accepted into the family – tabbar.

The next day, in the Muslim families, a feast of food is arranged by the house of the groom. All the cooking is done locally when the *naaee* acts as cook while carpenter (*tarkhaan*) arranges wood for fire, the potter (*kum'haar*) is responsible for the arrangement of utensils and the water-carrier (*behishti*) for the water. Now with the change in the living style especially after migration of many to the cities and towns, such a feast is held either in a hotel or some shaadi (marriage) halls set up for the purpose.



Select Bibliography

Allami, Abul Fazl

The A'in -i - Akbari (English tr. By H. Balochman): Calcutta-1873.

Allchin, B. & F.R. Allchin

The Birth of Indian Civilization: London-1968.

Auj, Nurul Zaman Ahmad

Ancient Bahawalpur, Multan -1987

Auj, Nurul Zaman Ahmad

Cholistan – Land & People: Multan -1991

Auj, Nurul Zaman Ahmad

Legacy of Cholistan: Lahore – 1995.

Banerji, Arundhati

Early Indian Terracotta Art: New Delhi-1994.

Beg, Mirza Kalich

The Chachnama: Kurrachee – 1900.

Begum, Gul-Badan

Humayun Nama (tr. Annette S. Beveridge): Sang-e-Meel Publications, Lahore – 1987.

Bernier, François

Voyages contenant et la description des Etats du Grand Moghal (French): Lahore-1894.

Beveridge, H (English Tr.)

The Akbar Nama (3 vols): Calcutta-1920

Braidwood, Robert J.

Pre-historic Men: Chicago-1967.

Burnes, Alexander,

Travels in Bokhara (3 vols): London-1834

Childe, V. Gordon

New Light on the Most Ancient East: London-1954.

Cunningham, Alexander

The Ancient Geography of India: Delhi-1979.

Cunningham, J. D.

History of the Sikhs: Oxford-1918.

Dani, A. H.

The Historic City of Taxila: Paris-1986.

Dowson, John

A Classical Dictionary of Hindu Mythology etc. London-1879.

Edib, Halide

Inside India: London-1938.

Evans, Lloyd, H (Eng. Tr.)

Travels in India including Sindh and The Punjab by Orlich.

Foster, Sir William

Embassy of Sir Thomas Roe to India: London-1926.

Gladwin, Francis

The History of Jahangir: Madras-1930.

Grant, James

History of India (2 vols.): London-1898

Gupta, Hari Ram

Later Mughal History of the Punjab: Lahore-1976.

Howell, William

Mankind in the Making: London-1960.

Ingholt, Harald

Gandharan Art in Pakistan: New York-1957

Kenoyer, J. Mark

Ancient Cities of the Indus Valley: Oxford-1988.

Kenoyer J. Mark

Urban Process in Indus Tradition: Harappa excavations: 1986-1990: Madison-1991.

Khan, F. A.

Architecture and Art Treasures in Pakistan: Karachi-1969.

Khan, Md. Waliullah

Sikh Shrines in West Pakistan: Karachi-1962.

Koch, Ebba

Mughal Architecture: Munich-1991.

Kohli, Sita Ram

The Indus Valley Civilization: London-1910.

Latif, Syad Muhammad

History of the Punjab: Lahore-1997.

Latif, Syad Muhammad

Lahore: Lahore-1995.

Marshall, Sir John

Moenjodaro and the Indus Civilization: (Vol. I): London-1931.

Nadiem, Ihsan H.

Rohtas, Formidable Fort of Sher Shah: (Sang-e-Meel Publications) Lahore-1995.

Nadiem, Ihsan H.

Historic Mosques of Lahore: (Sang-e-Meel Publications) Lahore-1998.

Nadiem, Ihsan H.

Makli: The Necropolis at Thatta: (Sang-e-Meel Publications) Lahore-2000.

Nadiem, Ihsan H.

Moenjodaro– Heritage of Mankind (3rd Edition) (Sang-e-Meel Publications): Lahore-2002

Nadiem, Ihsan H.

Buddhist Gandhara: (Sang-e-Meel Publications) Lahore-2002.

Nadiem, Ihsan H.

Punjab: Land, History, People (Al-Faisal Publishers) Lahore-2005

Nadiem, Ihsan H.

Cholistan to Bahawalpur (Sang-e-Meel Publications) Lahore-2009

Ragozin, Z. A.

Vedic India: London-1895.

Rehman, Abdul & J.L.Wescoat

Pivot of Punjab: Lahore-1993.

Rehman, Abdul

The Last two Dynasties of the Shahias: Islamabad-1979.

Rehmani, Anjum

Punjab: Tammadani wa Muasharti Jaiza (Urdu): Lahore-1998.

Rowland, Benjamin

The Pelican History of Art: The Art and Architecture of India, Buddhist-Hindu-Jain: Penguin Books, 3rd revised edition: USA-1967.

Bakhsh, Mian Muhammad

Saiful Maluk: (Sang-e-Meel Publication) Lahore-1998.

Sarkar, K. M.

The Grand Trunk Road in the Punjab: (Sang-e-Meel Publication) Lahore-1998.

Shah, Waris

Heer Warish Shah: (Sang-e-Meel) Lahore-1997.

Smith,

Early Hisoty of India: Oxford-1957.

Steinback,

The Punjab: Being a brief Account of the Country of the Sikh: London-1846.

Travernier, Jean Baptiste

Travels in India (2 vols): London-1889.

Terra, H. De & T.T. Paterson

Studies on the Ice Age in India and Associated Human Cultures: Washington-1939.

Vogel, J. Ph

The Mosaics of the Lahore Fort: Calcutta-1920.

Wheeler, Sir Mortimer

The Indus Civilization: Cambridge-1935.

Wheeler, Sir Mortimer

Five Thousand Years of Pakistan: London-1950.

Whitehead

Catalogue of the Coins in the Punjab Museum: Lahore-1914.

" ***Gazetteer of the**

· Jhelum District-1883-4

· Montgomery District-1883-84.

· Rawalpindi District

(Revised Edition)-1893-94

· Dera Ghazi Khan District
(Revised Edition)-1893-97.

· Chenab Colony

(Lyallpur/Faisalabad District)-1904.

· Lahore District-1883-84.

" ***Punjab District Gazetteers**

· Multan District (Part A) Vol. VII: 1923-24

· Sialkot District: Vol. XXIII-A: 1920

· Gujrat District: Vol. XXV: 1921

· Jhelum District: Vol. XXVII A, 1904.

· Attock District: Vol. XXIX-A, 1930.

· Mianwali District: Vol. XXX A, 1915.

· Muzaffargarh District: Vol. XXXIV-A, 1929.

" **Punjab States Gazetteer**

· Bahawalpur State: Vol. XXXVI A, 1904.

"Pakistan Census Report of 1998.

"Reminiscences: The French in India: New Delhi-1997.

"Several Issues of Pakistan Archaeology, Karachi.

"Several Issues of Journal of Central Asia, Islamabad

"Internet Editions of English dailies: Dawn, Karachi &

Hindu Times, Delhi.

"www.apnaorg.net

"www.allaboutsikhs.com

"Innumerable personal notes and communications

** All these Gazetteers have been reprinted by Sang-e-Meel Publications, Lahore, during the last few years.*



OTHER BOOKS BY IHSAN H. NADIEM

Cholistan to Bahawalpur: Physiography, Past, People & Places

"A very welcome addition to the literature on the Cholistan, the book comprehensively presents, in flowing English, the true flavour of the culturally rich region to a broader cross-section of the Pakistani society and foreign scholars/students alike. *It has won the coveted Cholistan Award for the year 2009 for author's best performance in 'Research on Cholistan'.*

Buddhist Gandhara Treasures: Taxila Museum

"At last, and for the first time, there is a book, which brings out the true flavour of the cultural objects displayed in the great museum of Taxila."

Taxila in Buddhist Gandhara

"Although Taxila presents almost a continuous cultural story right from the Stone Age yet it's the Buddhist Gandharan period, which saw its meteoric rise for a number of reasons only specific to it. The book highlights this period in a style different from the earlier publications on the Taxila Valley."

Balochistan

"The book presents almost all the aspects of a large landmass and its sea front that make the Province of Balochistan. A very exhaustive treatment of each of its 27 districts is simply marvellous".

Peshawar: History & Cultural Heritage

"The book spells out the history of one of the oldest of the living cities of Pakistan in a new perspective. It has also given its name a new interpretation in the light of its meaning in Sanskrit following the traditions of the past".

Islamabad: Pothohar, Taxila Valley & Beyond - History & Monuments

"The book deals with the cultural heritage of Islamabad and its environs in a very perfect way".

Historic Landmarks of Lahore: An account of protected Monuments

"..... is a gallery of nearly all the beautiful protected landmarks in this historical city of festivals. From the famous Delhi gate to the Badshahi Mosque, from Gulabi Bagh Gateway to the Islamic Summit Minar and from the Tomb of Anarkali to the Samadh of protected monuments with beautifully photographed and well-placed pictures."

Portrait of North West Frontier Province

"The book deals with NWFP and its vibrant cultural mosaic in such a fascinating way that it brings about a new experience of its people and land".

Gardens of Mughal Lahore

"This book is an in depth study of the gardens of Lahore accompanied by never before published photographs and illustrations from the British period".

Buddhist Gandhara: History, Art and Architecture

"It is perhaps the first comprehensive study that deals in a concise but comprehensible way exclusively the region of Gandhara, Buddhism as its religion, and its outstanding forms of art and architecture".

(It has also been translated in to Sinhala and published in Sri Lanka -2007).

Portrait of Sindh

"Several books about Sindh have been written in the recent times. However, this book is unique in style, elegant in appearance and fascinating in content".

Built Heritage of Pakistan: A Compendium of Architectural Legacy, Important Archaeological Sites and Historic Monuments

"This is the first modern work to draw together all the strands of Pakistan's archaeological and architectural history – from the Indus Valley, through Gandhara, Hindu Shahiya, Islamic and vernacular architecture".

THAR - the Great Pakistani Desert: Land • History • People

"There is a wealth of information in the book starting with the geographical location of the Thar Desert and its topography and moving to its history, flora, fauna, races and tribes, culture and built heritage".

Makli, the Necropolis at Thatta

"..... The present treatise is different and rather more comprehensible as it gives the flavour of the first hand knowledge. The clarity of expression and flow of the language add to the beauty of the publication, which is even otherwise very well illustrated with colour photographs and line drawings."

Historic Mosques of Lahore

"This is the first monograph on the Muslim religious architecture that presents a complete story of evolution of the mosque style in the historic city of Lahore in Pakistan".

Lahore – A Glorious Heritage

"There are few books on Lahore, still fewer by professionals, who had the first hand feel of its jewels. The present effort to put together the splendours of Lahore in this book is therefore rare and commendable".

Rohtas – Formidable Fort of Shershah

"It is the first complete book on this all-important fort. It provides massive information not only about the architecture of the fort but also about its builder and his politico-military adventures".

Moenjodaro – Heritage of Mankind

"Some of the local and alien authors have written a lot about this city of the yore but what has always been lacking was the availability of a book which would present all the facts in a precise and communicable way. This demand has now been met by a professional, who is fully competent to undertake such a project".

Rs. 1800.00

www.sang-e-meel.com

ISBN-10: 969-35-2251-6
ISBN-13: 978-969-35-2251-8

9 789693 522518

www.sang-e-meel.net