

The Socio-Cultural Landscape of Bari Imam A Historical Reconstruction



Submitted to:

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Dedicated
To
My Parents, Teachers and
Friends

DECLARATION

I hereby declare that this thesis is currently being submitted bearing the title, “***The Socio-Cultural Landscape of Bari Imam, A Historical Reconstruction***” is the result of my individual research and has not been submitted con currently to my other institution/university for any other degree.

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I hereby recommend that the dissertation prepared under my supervision by Mr. Ahsanullah, titled “Socio-Cultural Landscape of Bari Imam: A Historical Reconstruction”, be accepted in partial fulfillment of the requirement for the Master of Science in Archaeology.

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Introduction

The landscape of Bari Imam is full phase of the moon of ancient things including trees, streams, prayer chambers (mosques and temple). The report is conducted in settlement Noorpur Shahan Bari Imam of Pakistan, Territorial dominion Islamabad. It is a territory of Federal Capital Territory (FCT) Islamabad. It is situated at the bottom of Margalla Mountains just behind the Prime Minister House and about 4km northeast of the Diplomatic Enclave. Other areas near to the village include Quaid-i-Azam University, Barakahu, Saidpur and Mulpur village. In Potohar region there are various Shrines where 2 senses of followers to visit deal with their social and spiritual problems. The Shrine of Hazrat Bari Imam was originally built on the orders of Mughal Emperor Aurangzeb. It is at least 450 twelve month old and built on peak of medieval sites.

Statement of the Problem

Bari Imam is a famous shrine as well as village. It plays an important role in the development Sufism in this area. Many people do not know about the history and importance of landscape of Bari ‘Sarkar’. It does not mean that no one has done any research about it. We know in a detailed way about the saint and his shrine. But nothing is found about its landscape. The present research tries to study the socio-cultural landscape of Bari Imam an area with focus on water system, history, trees, routes, growth of population and religious buildings, aspects which have not been so far brought under examination.

Significance of Study

This topic keeps prime importance in the field of archaeology. This research is additionally helpful for those people who are not aware of the importance of the socio-cultural and the landscape of Bari Imam. In this research all data concerning the Bari Imam has been debated and how change and transformation in socio-cultural matters has occurred.

Review of Literature

A number of researches in the shape of articles and books were consulted by the present researcher for the topic which given below with brief descriptions:

(Minallah, 2007) in her book 'Glimpses into Islamabad's soul' published by Sungi development foundation she says that the Sayyid Abdul Latif Shah Kazmi, better known as Bari Imam. The shrine consists of a square balcony, divided into two sections, one for men and other for women. It has a Mughal period roof with a dome, but the most prominent feature of the shrine is the old Banyan tree standing in a corner of the men's section.

Pakistan Journal of History and Culture (Chaudhry H. , 2002, pp. 57-66) he says that the genealogy of the Bari Imam is traced to Imam Musa Khan Kazim. The Sufi *silsilah* he associated himself with was 'Qadriyyah'. Bari Imam is placed in the village of Nurpur Shahan adjacent Islamabad. The real name of Bari Imam was Syed Abdul Latif Shah born in 1617. Bari Imam was merely 12 years aged after his father traveled to Bagh kalam (present date Islamabad). Bari Imam always worshiped Allah, At Nurpur Shahan he worshiped for countless years.

(Rizvi, 1997) 'A History of Sufism in India' that Sufism is tasawauf is the strange side of Islam. It is a spiritual manipulation that makes a person close to God. A Sufi isolates himself from material world. He does not have attention in government and communal system. The focus of a Sufi is merely on God, and he keeps himself busy in hoping and fasting all time.

(K.M, 1986) in his book Sufis in Mongol era (1986) there seems to have been no era in Islam in that Sufi philosophy had flourished so far as in the Mughal period amongst the outstanding Sufis.

(A.J, 2003) marks in his book Sufism; A report of the mystics of Islam (2003) in this books he highlighted that at the end of the 4/10th century Sufism had come to be fairly rigid and clearly definable method of existence and arrangement of thoughts.

(Chaudhry M. A., 2008) people come for to get free food from the shrine, obtaining a job, mental peace, higher crop yield, support in court case, thanks giving, visa for employment overseas, success in the examination, marriage with beloved one, in short it covers all fields of life from social to economic, religious, political entertainment and enjoyment. The relationship b/w religion and culture in Pakistan with a particular focus on the shrine of Bari Imam in Islamabad.

According to Magalhaes, urbanization pace is increasingly, which results in the shortage of the houses and resulting in increase in the informal settlements, which creates many problems for the developing countries. The developing countries are directed towards serious concerns because of these issues, which result in impacting on the economic growth of the country as well. The role is required to be played by municipal authorities, local and federal government, civil society, and also the international agencies in helping standards of people (Magalhaes&Rajos, 2007). Otherwise, the population of the slum dweller will increase in number every year, which will create more issues and problems for the people. At present the pace of increase in number of slum dwellers will result in doubling them into billions in upcoming decades.

The researcher (Welle,K. 2006) research made on drainage system, during heavy rains and storms, many problems and issues are faced by the people. It has found that in many areas the system is poorly developed and in some areas, it is blocked. It is because of the poor and unchecked erosion. In different periods, new drainage system is installed by the government, but due to negligence and poor check and balance, it is destroyed and creates the same old problems and issues for the living people within the specific territory. The problems and issues are faced in the urban areas as well because of waste material and dispose by the households. The household waste is disposed in following ways in the slums and neighborhood: in the open drain, which are the number, on the roadside, in the yards, and other unsettled or formal ways.

Methodology

The researcher has used descriptive, analytical and illustrative methodology on the basis of Archaeological evidences.

Objectives of Research

The main objectives of research are:

- To describe ancient buildings, trees, streams and routes of the Bari Imam.
- To document cultural and natural features of the Bari Imam.
- To understand the Archaeology and socio- cultural landscape.

Organizations

Chapter 1 consists of History and Geography of Islamabad, Chapter 2 consists of Socio-cultural landscape of Bari Imam and Chapter 3 consists of Analysis of data.

History and Geography of Islamabad

In this region where Bari Imam is situated in 1960 it was exchanged from Rawalpindi District and this place has been included in the Punjab territory after that it became Pakistan's new Capital Islamabad. In 1960 breaking strategy then Capital territory counted in Rawalpindi and was to be made out of the accompanying parts;

- Rawalpindi, 259 square kilometers (100 sq mi)
- Islamabad, 220.15 square kilometers (85.00 sq mi)
- Margalla Hills, 220.15 square kilometers (85.00 sq mi)
- Islamabad rustic, 446.20 square kilometers (172.28 sq mi).

Islamabad is situated in the northwest of the Potohar Plateau, moreover this place is the piece of the junction because of geography and this region has importance because it connects Rawalpindi and the North West Frontier Province. In the very first Karachi was the capital of Pakistan but in 1963 it had converted in Islamabad, because of Islamabad's area to Rawalpindi they are about sister urban areas, compared with different urban areas of the Islamabad settlement from Central Asia, outdated lines going from Central Asia and the huge masses of Tamerlane and Alexander.

The Margalla Hills are from north of city, the Marghalla hills Hot in summers, rainstorm and cool winters with insufficient in the slopes reduce the atmosphere of this region. Islamabad has natural resources like; tourism and wild life, after the development of Pakistan in 1947, however it was felt that another and lasting Capital city must be worked to reflect the decent variety of the country. In 1958, commission had been conducted, the agenda of meeting was for appropriate site for new capital of the country and also discuss about the area, atmosphere, coordination's and guard necessities, feel and common magnificence, after research and audit of different locales. The commission had decided the region North East of the Rawalpindi, after an ultimate conclusion of the National Cabinet, it was incorporated. For instance, Islamabad settles the

background of the Marghalla Hills at the northern end of Potohar region. Islamabad atmosphere is solid, pollution free, plentiful in water assets and lavish green. When Islamabad had shifted from Karachi, they were cutting trees carefully and arranged splendid city with wide roads and streets, rich open structure and efficient bazars, markets and strip malls. Islamabad had divided into eight zones; Administrative, discretionary enclave, local locations, instructive divisions, modern segments, business zones, and provincial and green regions.

Administration

Islamabad Capital Territory (ICT) is splendid and well planned region of Pakistan. The boundaries of capital from Punjab on the south, west and east and Khyber Pakhtunkhwa(KP) from the north. The area of Bari Imam combines Islamabad city, which covers 906 km² (349.8 mi²) by way of the combined of 1165.5 km² (450 mi²). The sphere is spoken to in the National Assembly voting demographics NA-52, NA-53 and NA-54.

Union Councils

There are two portions in Islamabad city. The one portion consisted of urban area, however, the other lot is occupied by countryside area. In this manner, the total area of rural Islamabad is comprised of 23 Union Councils including 133 villages. However, the urban area of the city has 27 Union Councils. Conversely, the city administration in both areas has different political and administrative dynamics, but having communication on the issues.

Religion

As far as the religion in the city is concerned, Islam has been the influential religion in the city after the partition. Consequently, the majority of Muslims has also the powerful legacy since the city got the status of the Capital. In spite of this, the minority of Christians have also occupied some areas in the city with the population of 5.70 percent. Additionally, apart from Islam and Christianity, there are two other minority groups; The Qadyani and Ahmdis' with the population of 0.40 percent. Conversely, there is little population of Hindu Minority with the population of 0.06 percent. In this way, minority groups have little role in political and economic activities.

Language

Language is the source of communication and without language the sense of culture is incomplete in any nation. Thus, it plays a dynamic role in maintaining consummating relations between government and the common people, and between the states. In addition to this, the Punjabi language in 1998 recorded 65.36 percent as the top most spoken language. Conversely, Urdu was spoken 14.18 percent; Pashto 10.51 percent, Siraeki, Sindhi and Balochi were spoken 1.53. However, individually these languages were spoken as; Sindhi and Siraeki 0.81 percent, and Balouchi 0.08 percent. In addition to this, English language was spoken 7.53. Currently, these all languages have been increasing and maintaining the city core of the city.

Climate

The city is blessed with four seasons, which essentially contribute the blessing role of the climate in Islamabad. Owing to four seasons, the city meets with rainfall, snowflakes, coldness, and hotness of the weather. Moreover, due to four seasons, crops in rural part of the city contribute a supportive role in the agriculture sector of the country. All in all, the climate of the city is favorable for living. Moreover, owing to its amusement in climate, urbanization in the city has been taking place.

Temperature

As far as the temperature in the city is concerned, it has four seasons and every season makes changes in the temperature respectively. During the summer, temperature increases similarly happens in Lahore and Rawalpindi, the cities of Punjab province. However, temperature decreases during spring more than Rawalpindi and Lahore. Otherwise, in other two seasons, the temperature in the remains cold and dense.

Winds

The city is also blessed with the availability of winds. Winds happen in the city either from the west or south-west. However, the spell of the winds during summer occurs very short. However, morning light wind rottenly happens from the west or the north-east. In this way, it is to say that the city is also blessed with the wind from its different sides which makes it less-temperate city.

Rainfall

In Islamabad city, the rainfall occurs during two seasons; from July to September during summer season and from December to April rainfall occurs during spring. However, it is factual that storm rainfall in the city occurs especially in July and August. Additionally, owing to snow among winters, the climax of Margalla Hills' remains secured. And thunder storms happen between July and August. Thus, all these changes of rainfall make the city beautiful and the city with sophisticated climate.

Humidity

The case of humidity is slightly different from other climatic effects as it varies from month to month. It is told that the lowest 34.1 percent of the humidity in Islamabad was found in the month of May. However, it remains highest with 70.3 percent in the month of August. As a result of these changes within different months, the annual average of the humidity is recovered 58.8 percent. As a whole, humidity also does exist in the city.

Socio-Cultural Landscape of Bari Imam

Bari Imam (1617-1705), his real name is Shah Abdul Latif Kazmi was in 1026 Hijra (1617 AD) in Jhelum. His father name is Syed Mehmood Shah, his family from Jhelum District to Baghan town now Aabpara. Around then, it was an infertile land however not long after the setup of Bari Imam's family, his father began cultivating and furthermore kept a few assets for family survival. Shah Latif helped his father in touching the creatures, when he was 12 years old his father died and they shifted to Nurpur Shahan. From Nurpur Shahan Bari Imam went to Ghaur Ghashti (now known as Attock) where he remained for a long time for learning fiqh, hadith, rational, arithmetic, drug and different orders, on the grounds that around then Ghaur Ghashti was the immense seat of learning. In addition, Hazrat Bari Imam was joined yet did not have any kids, individuals guaranteed to be his family are from the siblings of Hazrat Bari Imam.

Before Bari Imam this region was a jungle, when Bari Imam came here by his teachings people got inspiration and growing to the religion and Sufism way, after that people spent normal life. In addition before Bari Imam this area was famous for looted and people said that this area was full of thieves. Now it has been over 300 years when Bari Imam came here. The Urs (Festival) of Bari Imam Qadri held each year by April or May and the Government give them full security at the Urs because of security threats and also it contribute the funds. From all of the country people come to attend the Urs, some devotees come by foot to attend the Urs. This place is on the back of the President House and Prime Minister Office. On the off chance that you see any improvement here that will be finished by the general population not by the administration authorities.

Bari Imam used to live in a fastening; mostly he visited in the jungle and gossip with wild creatures and Djinns (Ghosts). According to people, a snake converted in the stone because of it surrendered or confess his sin. There is a fire consuming in the given in for somewhere in the range of 300 years now and a tree before the given in is said to be likewise 300 years of age. Bari Imam had decided to spend whole life to preach the religion, to teach teachings of Islam and to

guide people in harsh condition what you have to do. Although he was married but he left his family for spiritual enlightenment. He was the primary inhuman guide of Gohar Shahi also. As Gohar Shahi states in his book about Bari Imam that at 34 years old Bari Imam showed up before me (Gohar Shahi) and stated: "My child your opportunity has come, you should go to the sanctum of Sakhi Sultan Bahoo Sahib to get the Sacred Inner Dimensions of Spiritual Knowledge." He had visited several spots, Kashmir, Badakshan, Bukhara, Mashhad, Baghdad and Damascus for get information and satisfies. He got unhuman learnings in these spots as well as had dialogues with researchers having a place with various schools of thought on different subjects. Afterward, he went to Saudi Arabia to perform Hajj.

Bari Imam got strange information from Hayat-al-Mir (ZindaPir). His 'Pir' gave him the title of Bari Imam which demonstrates his connect to Syed family. Bari Imam had converted many Hindus in Islam they became Muslims by teachings and lessons of Islam. The famous Mughal Emperor Aurangzeb Alamgir himself came there to pay regards to Bari Imam. Mughal Emperor Aurangzeb who was committed to spreading his realm, initially constructed the silver-reflected hallowed place of Hazrat Bari Imam. From then, the shrine of Bari Imam was restored and currently it is under the consideration of administrative protection. Moreover, only holy person takes rest inside the tomb, whereas, common hoi polloi's and admirers are only allowed to strew flowers and to kiss the green material of the Bari Imam. The area of Bari's worship is also the spot of travelers. Many people take residency near its worship area freely. More importantly, during his Urs that occurs annually, many people visit the shrine of Bari Imam from the entire country. In this way, the message of Islam spreads through the URs and the preaching of holy persons who devote many of their days and years in the Margalla hills. Although many groups the holy place throughout the entire year just a year ago the number exceeded a head tally of 1.2 million individuals.

Bari Imam changed over a great many Hindus into Muslims by the lessons and teachings of Islam at Nurpur Shahan. It is expressed that once Mughal Emperor Aurangzeb Alamgir himself came there to pay regards to Bari Imam. Mughal Emperor Aurangzeb, who was committed to spreading his realm, initially constructed the silver-reflected hallowed place of Hazrat Bari Imam.

Localities in the Area

Nurpur Shahan is the northwest of Darbar Bari Imam, north of Kamalpur and the southeast of Khaian.

Location: Pakistan, South Asia, Asia.

Latitude: 33 44' 49.1" (33.747) north

Longitude: 73 6' 46" (73. 1128) east

Elevation: 596 meters (1,955 feet)

Kamalpur is south of Darbar (Shrine) Bari Imam and Nurpur Shahan and north of Labor Colony.

Location: Pakistan, South Asia, Asia.

Latitude: 33 44' 36.4" (33.7435) north

Longitude: 73 6' 45.6" (73. 1127) east

Elevation: 596 meters (1,955 feet)

Darbar (Shrine) Bari Imam is southeast of Nurpur Shahan, north of Kamalpur and northwest of Jab.

Location: Pakistan, South Asia, Asia.

Latitude: 33 44' 44.6" (33.7457) north

Longitude: 73 6' 48.7" (73. 1135) east

Elevation: 592 meters (1,942 feet)

Muslim Colony is nearby to Labor Colony, northwest of Naurola and east of Sector-F-Four.

Location: Pakistan, South Asia, Asia.

Latitude: 33 44' 12.2" (33.7367) north

Longitude: 73 6' 38.7" (73. 1107) east

Elevation: 573 meters (1,880 feet)

People and their professions

Castes

These are the main Castes of the area;

- Abbasi
- Rajpoot
- Khawajas
- Kashmiris
- Syeds
- Yusufzai
- Sindhi

Professions of people

People were mostly involved in the non-agricultural jobs in the research area. Some of occupations people are engaged with in the area are;

- Van driver
- Taxi driver
- Conductor
- Cobbler
- Maids
- Rag pickers
- Mistri (mechanic)
- Corn seller
- Chae/Chat wala
- Plumber

Agricultural Jobs

There are less-likely job opportunities in the land of Bari Imam. However, people in rural areas work in their lands in while cropping. They are also involved in agricultural jobs, but having lower ranking jobs. It is because of the growing urbanization and the less fertile land. Thus, the

jobs in agricultural activities are found very rare in the area of Bari Imam. People are very much busy in local jobs.

Types of Houses

It was observed that fifty eight percent houses of the respondents in the area were *kacha* out of the sample of sixty respondents while only twenty five percent houses were the mixture of the bricks and mud named as *semi-pakka* house whereas ten percent of the *pakka* houses were seen in the locality whose walls were made up of cemented blocks but there was no concept of cemented roofs in the area the slum dwellers not allowed by CDA to get cemented roofs. The roofs were comprised of fabric pieces and plastic sheets or sandbags. The fundamental doors were secured by long bit of material called *chadders* rather than entryways.

Streets

There were no proper streets in the whole area some streets were properly paved where lived the chairman of the colony and where the main office was. Mostly there was up and down paths that were all mud in a rainy season. The drainage system flowed in between the streets.

Union council

The Union Council of Bari Imam is NoorPur Shahan, (Kachi Abadi, Muslim Colony, Ratahotar.

Religion

The area of Bari Imam is influenced by the religion of Islam owing to the majority of Muslims, but the very fact is, area is sub-divided into sects. Among those sects, Sunni, Shia, and Ahl-e-Hadees are one of the sects' occupied the area from long time ago. The sample showed their affiliation towards different sects. Around 68% of sample was belonging to Ahl-e-Sunnat and 32% were to Ahl-e-Tashayyo. The percentage of Ahl-e-Sunnat is greater than Ahl-e-Tashayyo. The members of Auqaf in the sample are from Ahl-e-Sunnat and Mujawers are from Ahl-e-Tashayyo; whereas, most of the respondent from neighboring community and other regular visitors were also of Ahl-e-Sunnat sect.

Language

The languages spoken in the area were, Urdu, Pashto, Punjabi, and some people could speak other languages like Sindhi and Shina. For instance, Shina which was spoken by the people belong to Gilgit Baltistan and Sindhi which was spoken by the people belonging to Sindh.

Literacy Rate

As far as the literacy rate in the area is concerned, there is little rate of it. It is because of the dearth of educational institutions. Consequently, only one primary school is available in the area namely *The Osmania School*. Moreover, the fees structure of the school was very costly that poor cannot admit their children. It was told that the school charges from primary to middle were nearly 350 rupees; whereas, 500 for 9th and 10th class. Thus, under such circumstances, the literacy rate in the area was recorded only 11.2 percent, in which only 261% of male candidates and 44% female candidates get education yearly.

Marital Status

The area is controlled and influenced by the traditional and extreme religious thoughts in case of marital status. Mostly people believe in early marriages and more than one marriage. For them, committing early marriages is lawful, and one has right to get married more than one time.

Population

Muslim state has 2,200 lodging units, 2900 families, 20,000 populations and around 7,000 enlisted voters, while, CDA is utilizing under assessed figures. The state is characterized by CDA as "unlawful"; given the way that it is situated behind administration.

Socio-economic condition of the area

The life and the socio-economic conditions of the area are still under the sway of traditional code. Mostly people belong to the Asiatic mode of production. They either generate their income through informal economic sectors or via laboring and private jobs. However, area is structured with slums and ill infrastructure. Moreover, there is found patriarchal society; more often than not men dominate whole the family. Moreover, when it comes to women rights, the area is still far away to meet the requirements of the women empowerment. The immense availability of and unemployment, youth is indulged in drug sort of selling. Owing to drug selling, almost youth is found getting drugs day and night. Consequently, the socio-economic conditions in the area of Bari Imam are seemed to be very devastative and miserable.

Family

Three forms of family units were found in the locale;

Nuclear

Some houses were comprised of husband, wife and their children hence constituting the nuclear family type.

Joint

Some people were living with their parents and children of the head of the household making the joint family type.

Extended

In the area extended families were also present but such family type was not very common.

Health facilities

The dearth of modern facilities and educational institutions has been causing the paucity of health standard in the vicinity. However, people do not have required amount to avail the standard health facilities available in near vicinity like Aabpara. Owing to expensive medicines and charges of doctors, many people die without any such treatment. Apart from this, most of them do not have transport access and paucity of income to meet the fares of transport. This

factor also prevents them to visit the governmental hospitals. As a result of these concerns, hoi polloi's do not get favorable treatments and health care facilities.

Sewerage

Sewerage system is almost absent in the area. The dwellers of the area have built their drains by digging the ground of their houses and then those drains ends openly in the houses outside.

Electricity facilities

In the age of modern technology, despite the fact, electricity does play a vital role for the development of any area, without it, development becomes uneven. However, in the case of Bari Imam, the vicinity has the greater access of electricity facilities in its every house. In many houses, People do have single fans, TV's, air coolers and tube lights. They are committed to pay their electricity bills timely. What's more, they have maintained good use of electricity at home. The very fact is, women perform electricity-related tasks which are one of the ways they accumulate the income. In brief, they have also been facing load shedding problem especially during summer. During summer, the crunch of electricity prevents house-wives from earning at home. Consequently, the electric facilities during summer become cheap.

Gas Supply

Since the supply of Gas has become the fundamental necessity of human beings, the value of gas has accelerated everywhere. As far as the availability and supply of Gas in Bari Imam is concerned, the area enjoys less likely approach to utilize it. Despite the fact but, the vicinity has been facing the non-supply of Sui Gas. It has become a dismal problem in the area. This issue has raised the concern of cooking in many homes. The residents either use woods as the fuel to generate fire for cooking or they purchase the meal from hotels. Sometimes, the paucity of Gas and woods compel them to burn discarded newspapers and pages as fuel to bum the flame for cooking. Accordingly, people have been facing this mess. However, when they do not have any source of fuel for cooking, they sometime have the shrine of Bari Imam as an alternative, where they get food called *Lunger*. It is to say then, the lunger of Bari Imam prevents their hunger when the extreme non-supply of gas occurs.

Transportation

In today's world of advanced technology, transport has emerged the need of time as it helps human in day to day activities. To discuss the transportation in the area of Bari Imam, there is influx of it. There are multiple sources of transportation in this area, including cars, taxi's vans' and buses. Though the socio-economic conditions of the vicinity are discussed above, people do have transport facilities but owing to crunch of income, they mostly use van as a means of their transportation. The van costs little charges than the taxi and busses. However, many people do not have their personal vehicles, whereas few of them have taxi and cars. Most of them have motorcycles, which help them whenever they go.

Analysis of the Data

Primary and secondary sources of data including scholarly articles have been studied for carrying out of the research work. For my research; I personally visited the Bari Imam to evaluate the ideas about the Socio-Cultural and the importance of Landscape values. The data collected in the field work is grouped as follow;

- 1. Historical and cultural monuments.*
- 2. Water system in historical perspective.*
- 3. Ancient trees.*
- 4. Historical routes.*
- 5. Important graves.*

A lot of data both from historical and current perspectives has been gathered during the field work, this data can tell us much for understanding history, culture and society of the Bari Imam area. The data is presented both in the form of description and photographs in the following pages;

Historical and cultural monuments

During the field work a number of monuments were documented. They are either living and functional or deserted places. Some are in good condition while others are just ruins.

Shrine of Bari Imam

Bari Imam's shrine is situated in the village of Nurpur Shahan, at the foot of the Margalla Hills. Sayyid Abdul Latif Shah Kazmi, better known as Bari Imam, is the most prominent patron saint of the Potohar region. He was born in 1617 in Chakwal, Punjab, but migrated to Nurpur village. The Shrine of Hazrat Bari Imam was originally built on the orders of Mughal Emperor Aurangzeb. It is at least 450 years old and built on top of medieval sites.

The Mosque

This Mosque is near about 75 years old behind the shrine or in north side of the shrine. This mosque reconstructed by the locals and they are now performing Five time prayers. The condition of mosque is well; it was built by the dwellers which were living in the region.

Magician's mansion

In the past time Hindus lived there, this is the mansion of a Hindu Magician near the shrine of Bari Imam where the Hindu Magician used to perform magical activities at the time of Bari Imam, his name was *Kandhari*. This mansion is situated at the *Dehri Wali Pahari* in the South of the Shrine and the conditions are very poor because of its oldness. According to dwellers, on regular basis he annoyed to Bari Imam. One day Bari Imam offers the prayer, while magician were doing magic wind blowing his shoes, after prayers Bari Imam smiled and to indicate shoes automatically it came down.



Figure 1 Shrine of Bari Imam



Figure 2 Mansion of Hindu magician



Figure 3 the Mosque

Water system in historical perspective

The water system (Hydrology/ Hydraulic system) of the Bari Imam Area presents a fascinating look, Streams water is fresh but while it flow in to the area of Bari Imam it became polluted, since 20 years fresh water has been polluted by locals of the area.

Two types of water resources can be seen here, they are;

- *Natural streams.*
- *Modern pipe line.*

Natural streams

The important streams are available in the area. These streams flow from the Margalla Hills and ends up into the Rawal Dam. First stream flows from *Padho* from eastern side its name is *Chajarnaala*, second stream flow from *lohejandi* western side its name is *Bari Imam wala naala*, and third stream is *RataaHotar*, these three streams mix in to the Rawal Dam. These streams were very pure, in the past decades people used to fetch water from these streams, according to people, due to increasing of population this area has become polluted. Streams water is fresh but while it flow in to the area of Bari Imam it became polluted, since 20 years fresh water has been polluted by locals of the area, that's why many diseases are growing there.

Modern pipe

The pipe has maintained to provide fresh water and this system replaced the ancient stream system. It started from the core of Simly Dam and located in the West side of the shrine. According to locals, when CDA (Capital Development Authority) established they maintained the pipe line system in this area. Now people use both stream and pipe line water.

At the Bari Imam there was a certain time period when the water starts flowing from the pumps it was 9 am to 11 am in the morning. The water fetching duty was fulfilled by mostly women of the area, the children and some instances the male members also work part in that who mostly stayed at home or whose wife is not well. It was observed that there was hierarchy in the living standards and socio-economic status of the people some lived in a miserable condition whereas some were living in a comparatively better condition. There were only some people who had taps at their home they were the people who were living in a better socio-economic position than

other slum dwellers. Such houses were used to fill water from pipelines directly which were running in the streets whereas no such facility was provided to the people. The respondents had to think even before making tea or having a glass of water that if there could be water remaining for them to be used later on? They had to keep in mind certain quantity of water they had to fetch and use per day. Almost three to five water buckets were used by the people in one day.

These are the pictures of natural streams and pipe line:



Figure 4Chajarnaala



Figure 5 Bari Imam WalaNaala



Figure 6 Pipe line

Ancient Trees

This area was a jungle and different type of trees were there in the whole area and people got benefits from it, in the 1980s trees cut by Government. However, now 4 trees have remained these trees are inside the Bari Imam shrine. These are the names of trees;

- *Banyan tree (Borih)*
- *Pipal tree*
- *Jaaman tree*

Banyan tree

In Hindu myth, the banyan tree is viewed as a sublime tree since it is said to be where the divine beings and spirits of expired precursors love hanging out. Shiva and Durga love staying nearby the banyan tree, influencing it to emanate a lot of profound vitality. In this way, sanctuaries are worked to assuage the divine beings and give them a decent place to chill. Moreover, there are a few local people that trust the banyan tree's otherworldly vitality to pull in evil spirits. Purifying functions are performed routinely, particularly in banyan trees close burial grounds, and there's generally an exceptional hallowed place committed for conciliating these devils and perhaps warding them off. The conviction that banyan trees are hallowed isn't selective to Balinese Hindus. Indeed, the banyan tree is highlighted in nations and religions crosswise over Asia-Pacific. The banyan is delineated on the national emblem in Indonesia. It is an image for the solidarity and intensity of Indonesia. With its foundations fit for growing far spots and its sheer size, we believe it's an impeccable image. In India, where Hinduism started, the banyan tree is the national tree of the nation. It is additionally exceedingly respected. The hallowedness of the tree originates from the conviction that the Lord Krishna lays on leaves of the banyan tree. In Buddhism, the banyan tree is regularly utilized as an analogy for desire defeating people. This is identified with the epiphytic idea of the tree, where the banyan regularly innocuously overwhelms plants encompassing it amid its development. Pipal or Ashwatha tree is of awesome significance in Ayurveda. Banyan tree is likewise called as "KalpTaru" (wish giving Tree). In the Vedic custom, these trees are hallowed and are known as Vanaspati or 'Ruler of the woods'.

Two Banyan trees in the place of worship , one is close around 375 years of age, Banyan tree remaining in a side of the men's segment, and second Banyan tree is close around 150 years of

age and remaining close musafir khana from east side of the sanctum. According to enthusiasts, the most seasoned one was developed by Bari Imam himself. The old one's condition isn't exactly great due to oldness and second's condition is well.

Pipal Tree

The sacred fig is considered to have a religious centrality in three noteworthy religions that began on the Indian subcontinent, Buddhism, Hinduism and Jainism. It is the sort of tree that `Gautama Buddha is accepted to have accomplished illumination under, and Hindu and Jain religious austerity additionally view the tree as hallowed and frequently contemplate under them. Pipal tree is a huge dry season-deciduous or semi-evergreen tree up to 30 meters (98 ft.) tall and with a trunk breadth of up to 3 meters (9.8 ft.). The leaves are cordate fit as a fiddle with a particular broadened dribble tip; they are 10– 17 centimeters (3.9– 6.7 in) long and 8– 12 centimeters (3.1– 4.7 in) expansive, with a 6– 10 centimeters (2.4– 3.9 in) petiole. The organic products are little figs 1– 1.5 centimeters (0.39– 0.59 in) in width, green aging to purple.

Pipal tree having a long life expectancy; at a portion of its local territories, it has been supposedly discovered living for more than 3,000 years. A few trees have been accounted for to be over 2,000 years of age, similar to the Jaya Sri Maha Bodhi, a Pipal tree in the old city of Anuradhapura in Sri Lanka which is assessed to be over 2,250 years of age and is viewed as the "Most established recorded tree on the planet with religious significance". Pipal or Ashwatha tree is of incredible significance in Ayurveda. It is accepted to fix ailments, for example, gonorrhea, hemorrhoids, loose bowels, diarrhea, gastrophelcosis, neuralgia and irritations.

This tree is close around 350 years, tree is remaining close to the musafir khana east side of the Shrine and the states of the trees are not all that great in view of the oldness. In the foot of the tree lovers fire the oil lights (diyaas) for satisfy their desires.

Jaaman Tree

The rugged organic product holds a firm place in Indian folklore. Called the product of the Gods, it is said that Lord Ram lived on the Jamun for quite a long time after his outcast from Ayodhya. His skin is frequently contrasted with the smooth surface of the organic product, and sanctuaries developed in his respect will dependably house no less than one Jamun tree. Master Megha – the

God of the Clouds – is said to have plummeted onto Earth as a Jamun, which is the reason the shade of the organic product is as dull and stormy as the savage rainstorm mists. This is another tree that is close around 150 years of age, this tree is remaining in the rear of musafir khana, it is east side of the sanctum and the state of the tree is superior to others.



Figure 7Pipal tree



Figure 8 Banyan Tree



Figure 9Jaaman trees



Figure 10Jaaman trees

Historical Routes

Routes and roads in any part play very key role to maintain the communication and trade of something very effective. Without routes and roads, communication and trade is impossible. For instance, it was the dearth of routes that enabled Columbus to discover the United States of America (USA). In this way, routes have always played essential role to connect one part and region to another. As far as the routes of Bari Imam are concerned, in the ancient time there were many routes to Bari Imam. The city was not famous and well-constructed, thus those routes were also not well-established and constructed. But people came from different areas by foot and by horse. However, in 1960s, when Islamabad city established the old routes reconstructed by the Government and from on, the process of good construction led the foundation of greater role of Bari Imam. Currently, these well-constructed routes ease the access for the people to visit the city and the shrine of Bari Imam. Among those old and new routes, some most important routes are given bellow;

- *Said pur road*
- *Rataahotar road*
- *Saareh wali road*
- *Quaid-I-Azam University road*
- *Aabpara road*

Said Pur Road

To connect the Bari Imam from the city side, SaidPur is one of the oldest routes in Islamabad. Initially, this route had many hurdles to the people while their visit to Islamabad city. But, owing to the development of the city and increasing familiarity of Bari Imam, this route has now become very valuable. However, the name it earned from the village Nurpur shahan. In this village, there were many Hindus who lived for many years; that are the reasons, this route was mostly used. In the British Empire, this route was reconstructed by Government of Colonial power. Since then, this route has been in the use because devotees come and go by this route in the region. Moreover, by this route people can have access to other sides of the area; like Rawalpindi, and so many other parts.

Rataahotar

Rataahotar is another historical route which lies in the capital city. This route has also greater importance in the development of the area. The route remained valuable for the masses at every time. This was functional route at the time when Hindus were living. However, when colonial legacy emerged, the route shaped with well construction. From then, this route has been playing an effective role in helping people to pay their visits to Islamabad city and to offer their gratitude for Sofi Saint Hazrat Bari Imam. Today it creates links with other routes which mainly connects it with Bari Imam and other parts of the city as well. In this way, this route plays a functional role in the city.

Saareh wali

This is another route of Bari Imam which plays valuable role. This route is functional and one of the oldest routes which connects several roads with the Bari Imam region. Initially, it was also less instructed route, but owing to the development and efforts of colonial empire, the route is made easy and comfortable. Currently, this route is dynamic path for the people to visit the Bari Imam region easily. Thus, this route is functional in present and it connects the paths of Hazara, Haripur and Abbottabad. People from these three areas now have access to visit the holy place of Bari Imam. However, the local people also use this route for contemporary needs. That is to say, this route enables many visitors to make their journey to the Shrine of Bari Imam. And people do so for years.

Quaid-I-Azam University

This route is very ancient, but the fact is, owing to the dearth of populated areas and immense jungle, the route had less likely importance. But apart from this, the route had link with Bari Imam and the Islamabad city from the south. Thus, it was one of the accessible routes for the southern people to pay their visit to Bari Imam and the city. Moreover, after the establishment of the Islamabad and Quaid-I-Azam University, this route was reconstructed by the Government. But at that time, this route was not in form of road, but when Capital Development Authority (CDA) established, this route became shaped with modern construction. Present time this route is functional because of Quaid-I-Azam University. People and students of the varsity have access

either to visit the city or the Shrine of Bari Imam through this way. Thus, it made it easy for them to pay visits at both the sides easily.

Aabpara

Aabpara is one of the beautiful and economic parts in Islamabad city. This part of Islamabad is very near to the Shrine of Bari Imam. This part of the city is mainly known as the juncture in Islamabad. From Bari Imam, this route has greater importance. People from its North pay their visit through this way. The route has several links with the city and those links create the access to Bari Imam. Initially this route had same dynamics as above routes had, and the roads were less constructed. However, CDA put forward their efforts and made it very accessible and well-constructed route not only for the locals but for outsiders to pay their visit to the shrine of Bari Imam with no trouble. All in all, this route has now been serving the lovers of Bari Imam.

To sum up, these routes have been the better sources of the Bari Imam since the routes have been the very easy source of the visits and journeys. People from many areas visits Bari Imam and these routes make their visit possible and easy. In this way, local peoples also get the opportunity to go for trade or any other visit to through these routes. As whole, these routes are well constructed to facilitate the masses and their visits to Bari Imam. For empirical evidences and to ensure the current position of the routes, pictures of these routes are given bellow:



Figure 11 Quaid-I-Azam University Road



Figure 12Aabpara Road



Figure 13 Saidpur Road



Figure 14 Rataahotar Road

Important graves

It is the tradition in Pakistan, graveyards are to be seen where there is Tomb or Shrine of any Sufi saint. People believe that death bodies should be buried in the land of Sufi Saint's shrine. For the residence of Bari Imam, they also believe that burying dead bodies near the shrine of Bari Imam is pious act. Thus, resident's usually burry dead bodies near the shrine of Hazrat Bari Imam's Shrine. Moreover, not only common people, but the beloved of the Bari Imam often bury their family member's dead bodies in the land of Bari. The area for graveyards selected in the north side of the shrine and near to old Mosque. This graveyard is near about 150 years old. In this graveyard *sajida nasheen Dabang Shah's* family members buried. Following names are the most prominent figures after Bari Imam:

1. *Sain Juma Urf Juman Khan*
2. *Musmaat Fazal Jan*
3. *Karamat Hussain*
4. *Muhammad Sharif*

These names are of the leading persons who after the death of Bari Imam claimed his inhabitance. These are those persons who later accelerated the teachings and ideology of Hazrat Bari Imam. Among them, Sain JumaUrf Juman Khan, Musmaat Fazal Jan, Karamat Hussain and Muhammad Sharif after their services asked their natives to bury them near the Shrine of Bari Imam. They therefore, led the spiritual legacy of Bari Imam. Currently, their families are also playing very crucial role in maintaining the management and spirituality of Bari Imam. Apart from them, there are graves of local peoples. They are allowed to occupy the land for burying dead peoples. Thus, this sort of ritual still exists in the land of Bari Imam.

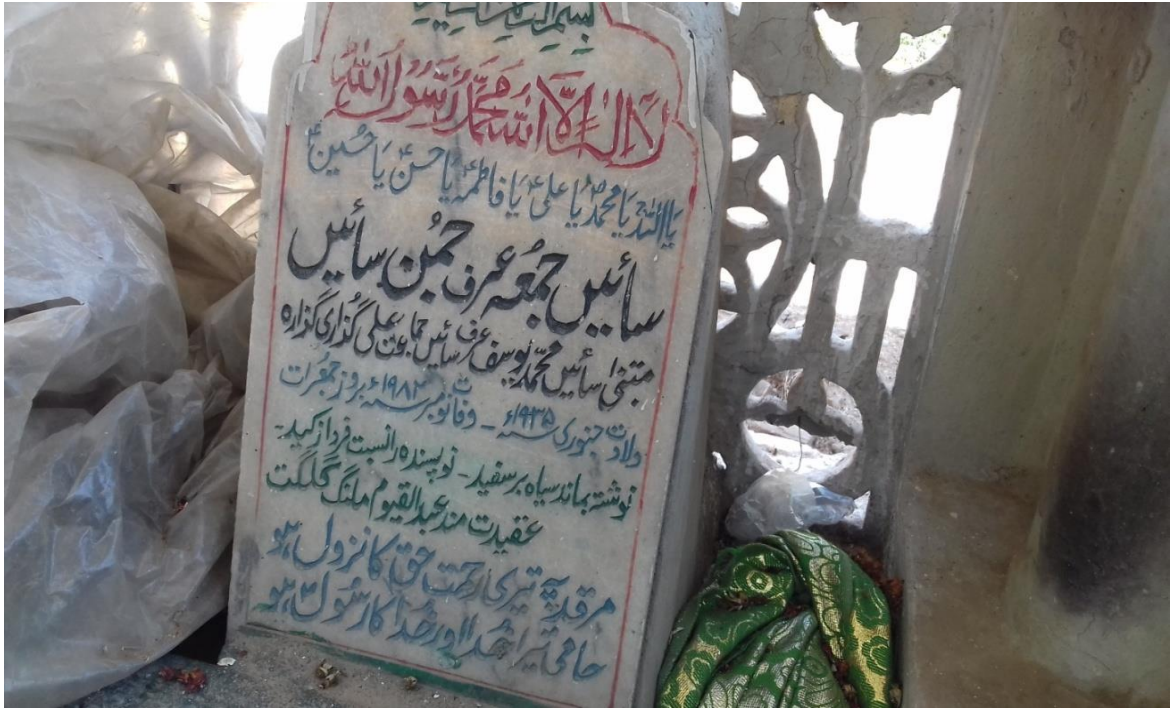


Figure 15 Sain JumaUrf Juman Khan

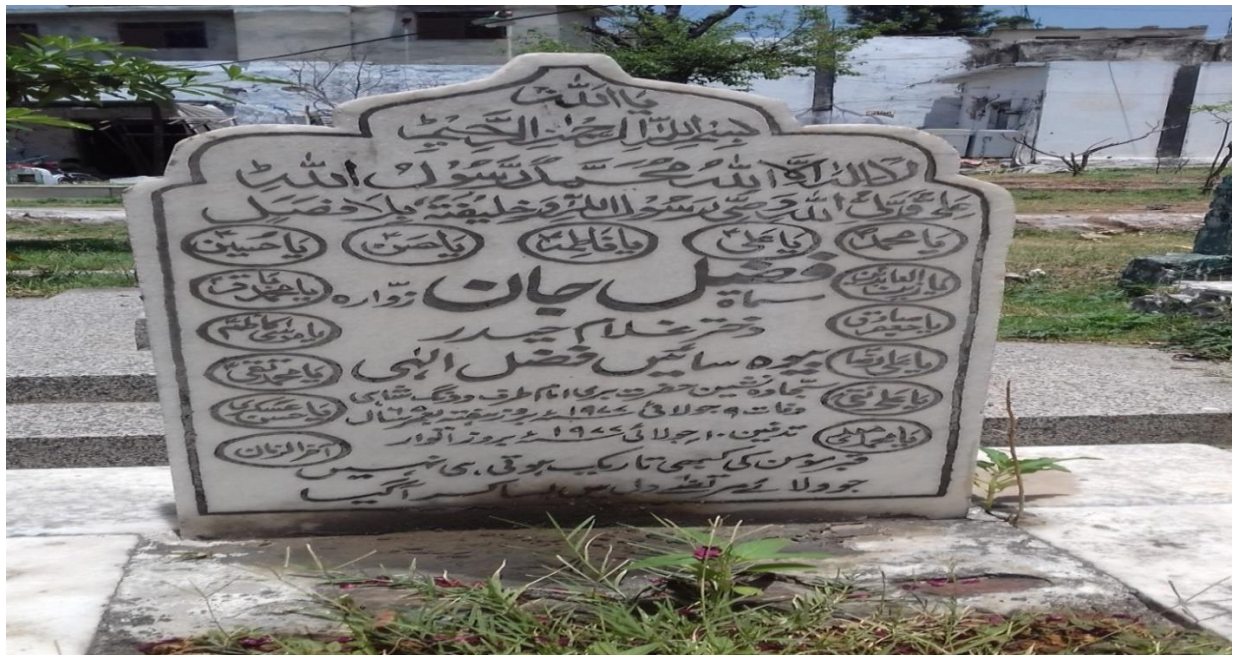


Figure 16 Musmaat Fazal Jan



Figure 17 Karamat Hussain



Figure 18 Muhammad Sharraf

Conclusion

This research is to analyses and discuss the socio-cultural aspects of Bari Imam Area and in this manner, the researcher accumulated data from different sources to accomplish it. In spite of this, this research paper is the outcome of the empirical evidences as the research is conducted through primary and secondary methods of data. The researcher met with different natives and read different articles and books to complete this research. However, in this paper, the researcher has discussed the historical background of Bari Imam and of his prayers, and compared the socio-economic conditions with present circumstances. Later put forward the structure and importance of the landscape and in last chapter I have put forth the cultural, demographic, social and economic development of the area of Bari Imam. In the end, the researcher threw light on the importance of routes for today's movements. Many people do not know about the history and importance of landscape of Bari 'Sarkar'. Present research tries to study the socio-cultural landscape of Bari Imam an area with focus on water system, history, trees, routes, growth of population and religious buildings, aspects which have not been so far brought under examination. A lot of data both from historical and current perspectives has been gathered during the field work, this data can tell us much for understanding history, culture and society of the Bari Imam area.

The population of the area is approximately 20,000 and most of the people are doing non-agricultural jobs in the whole Islamabad, therefore, due to increasing of population the area has been polluted since 20 years. In this area historical routes are still functional many devotees are coming by the routes. For instance, in the area of Bari Imam some streams are flowing from Margalla hills and that was the source of water where people used to fetch water from streams but unfortunately these streams has been polluted by the locals since 20 years.

Ancient trees are present at the area some trees are too old about 250 years, Banyaan trees, Jaaman trees and pipal trees, although these trees are sacred in some religions like; Hinduism, Buddhism and Jainism and most probably in Islam. These trees are too old according to people there were many old trees but cut by Government and people, now there are some trees were present and condition is not good. In the back side of the shrine a small graveyard and an old masjid are there. According to people, graveyard is too old about 250 years old. In the graveyard some are headstone grave either remaining graves are plain.

That masjid was also back side of the shrine, it is also old near about 70 years old, and recently masjid has been reconstructed by the locals. In the Bari Imam region the drainage system is failed because there is no any kind of check and balance by the government, every time polluted water was on the roads that's why many people are crippled in many diseases. It is observed that this area has very importance because many people come from different regions from Pakistan mostly devotees come at Bari Imam. In addition, revenue is generating and increasing the business. Unfortunately in this area facilities are not available like; Gas, Electricity, Hospital and Schools that's why the area is backward and illiteracy rate is increased. In addition, the ancient things are not reconstructed by the Government that's why vandalism has increased and the main thing is that people are not aware about the archaeological things that's, why destruction is increasing in the archaeological sites. However, Government should take an action and get step on awareness to people, so workshops and seminars will have been arrange to these sites, if people will be aware of these things then they will know about the value of archaeological things.

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