

DOCUMENTING THE HISTORICAL TOWN OF CHOTA SAHIWAL IN SARGODHA



By

Sehar Naveed

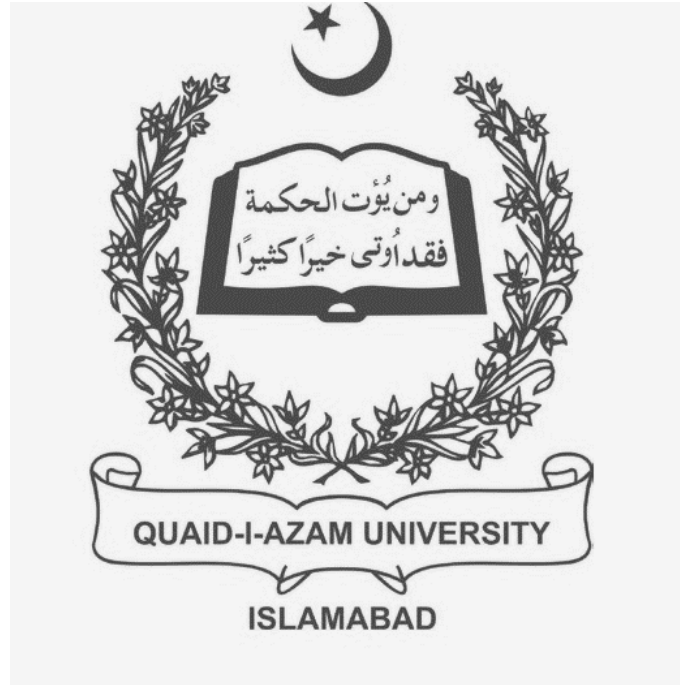
Taxila Institute of Asian Civilizations (TIAC)

Quaid-i-Azam University,

Islamabad

2021

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2021

Candidate's Declaration

I hereby declare that the thesis report entitled, “**Documenting the Historical Town of Chota Sahiwal in Sargodha**” submitted by me to the faculty of Taxila Institute of Ancient Civilizations (TIAC), Quaid-i-Azam University Islamabad is the result of my individual hard work which is carried out under the guidance of my supervisor Dr. Ghani-ur-Rehman. I further declare that the work reported in this project has not been submitted and will not be part of either in full or part for the award of any other degree or diploma in this institute or any other institute or university.

Sehar Naveed

M.Sc. Candidate

Supervisor's Approval

I hereby suggest that this academic research thesis arranged completely under my supervision by Ms. Sehar Naveed titled, "Documenting the Historical Town of Chota Sahiwal in Sargodha" be accepted in partial fulfillment for the degree of Master of Science in Archaeology, year 2021.

Dr. Ghani-ur-Rehman

Supervisor

Dedication

This study is wholeheartedly dedicated to my beloved parents, who have always been my source of inspiration and provided me strength whenever I thought of giving up. This hard work is dedicated to my brothers, sisters, relatives, mentor, friends, and classmates who shared their words of advice and encouragement to finish this study. And finally, I dedicated this book to the Almighty God, thanking Him for the guidance, strength, power of mind, protection, and skills.

Acknowledgements

First and foremost, thanks to the Almighty Allah for His blessings throughout my research work to complete this task successfully. I would also like to express my sincere gratitude to my research supervisor, **Dr. Ghani-ur-Rehman** for giving me the opportunity for this research, providing me with the confidence and support to prove my capability by doing something with my own strength and knowledge. I am extremely grateful to my parents for their love, prayers, caring and sacrifices for educating and preparing me for my future. I am very much thankful to my father and mother for their love, understanding, prayers and continuing support to complete this research work. Also, I express my thanks to my grandfather who helped me collect the old books and data valuable for my research and his constant support prayers. My Special thanks goes to my friend Najam-us-Sahar for the keen interest shown to complete this thesis successfully. I would like to say thanks to my friends and research colleagues for their constant encouragement. I express my special thanks to my teacher Dr. Kiran Shahid Siddiqui for helping me in choosing the research topic and providing the guidance towards right path for my successful research. I am also extending my thanks to all of my teachers and faculty members for their support, patience, and guidance. I thank the management of Dr. Ahmed Hasan Dani and Dr. Raziuddin Siddiqi Memorial Library for their support to do this work. Finally, my thanks go to all the people who have supported me to complete the research work directly or indirectly.

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1.0. CHAPTER. NO. 1. INTRODUCTION

Archaeologists have studied the past cities or towns, their emergence and devastation overtime. Many excavations or diggings have already uncovered fully grown, well-developed and firmly settled structures of cities or towns. Similarly, many doomed their values with time and remained un-observed or neglected in historical scripts. Sahiwal is one of the earliest known historical town of upper Punjab (Chaj Doab) which had lost its historical status with time even though it holds enough potential and vestige to rise as a yore town to attract tourists.

Sahiwal lies in North latitude $31^{\circ} 58'$ and East longitude $72^{\circ} 19'$. Sahiwal, now a tehsil of district Sargodha is situated between river Jhelum and Chenab and is a part of Chaj Doab.¹ This location made it a crossroad of various intruders from the north-west. This place used to be a meeting point for people who penetrated quietly into the Punjab, but it also bore brunt of attacks when scaled by various foreign invaders. (Abdul Rasul, 2006, p. 11)

The pre-historic sites of this region are yet to be discovered and have not come into light. So, it does not provide much assistance in tracing existence of stone man, but the geographical location of this region proves it hard to believe that this area remained free of habitation even if there were no settlements in this area. Although the small town of Sahiwal cannot be compared to other big yore cities, but it still bears important geographical and historical position. The standing old buildings in this area belonged to the people of different periods having different faiths and cultures providing enough evidence about the changes in culture and society with time.

As an area of a plain fertile land surrounded by two rivers, this region must have remained occupied since the period of Indus Valley Civilization. But it came under limelight of history during the last phase of 'Dark Millennium', that swayed this part of the Sub-continent between 1500 and 500 B.C. Sargodha region suddenly comes into prominence in the period of Upanishads. According to B.S. Dahiya, this Doab was dominated by the Kekya tribe (modern Khak tribe). (Dahiya B. S., 1980, p. 169)

“Here it is sufficient to note that the Kekayas, living between the Jhelum, and the Chenab, were renowned for their learning, piety and morals in the Upanishads. Their king Ashvapati Kekya was a celebrated scholar and instructed a number of notable Brahmans. This philosopher-king could verily claim that his kingdom was free from the thieves, misers, drunkards and irreligious, illiterate and loose charactered people.” (Radhakrishnan, 1953, p. 435)

Babur conquered this region after his entry into Punjab in 1523 A.D. and made Gul Bahlak chief of this region. Sahiwal (now present in Sargodha district) was once a fortified town with six gates. This town was built by Gul Bahlak; one of the ancestors of the Baloch Chiefs of this place and was named after ‘Sai’ of Jhammat caste who was the manager of this property. (Abdul Rasul, 2006, p. 190)

No previous work or survey has been done by any department or researchers even though the standing buildings provides us with obvious source of evidence about the history of this town causing the town to be neglected or remained un-observed till today. The buildings under study of this research are some religious buildings which leads us to know more about the religions, faiths, culture, and life of people inhabiting this region in past. As, the data specifies, these buildings belong to the people having different religions or faiths in different periods of the past. This data can also help us to trace the information about various incoming traders from other areas into this region.

Three Hindu temples and six gates of this once fortified town belonging from different periods of time will be studied and documented in this research. The research is conducted to reconstruct the historical and religious events of this region with the help of standing buildings, study of their architecture and style of construction as the conservation of these buildings can also attract tourism in this region which has fallen to minimal level due to the lack of interest in art and architecture of administrators and absence of any great ancient monuments. However, the government can raise these buildings to massive importance by proper conservation and spread awareness for tourism purposes.

1.1. Literature Review

The following literature review provides a comprehensive rundown of past inquiry on published work about related research topics. This thesis is written in the perspective of survey reports, articles, books, gazetteer, and other sources pertinent to a specific period of investigation. The literature survey ought to identify, portray, summarize, impartially assess, and clarify this inquiry about the past. Following brief analysis is meant to provide a summary of the sources found related to the previous research work in this area.

One of the 5th century travelers on the early Silk Road who composed detailed account of his encounters in his *A Record of Buddhist Kingdoms*. Fa-Hsien rested in Afghanistan and Punjab amid the summer. About this locality he reports that there are approximately 3000 ministers from which a few are having a place more noteworthy than the others. The Center Kingdom of India is depicted by Fa-Hsien as a place with a mild climate where there is no ice or snow, and individuals are upbeat. He went through a long-time travel in India during one of the foremost affluent ages of the Gupta line. (Fa-Hein, 1886)

The Chinese traveler Hiuen Tsang arrived in India during the period of Harsha. When he went back to China, he composed a thorough portrayal of India during the rule of Harsha in his book *Si-Yu-Ki* or *Record of the Western Countries*. His depiction has been acknowledged as the finest accessible source of the significant authoritative social conditions of India of that period. (Beal, 2015)

The classical accounts of India were collected by R. C. Majumdar (1888-1980). It is fundamentally an English interpretation and compilation of accounts cleared out by Herodotus, Megasthenes, Arrian, Strabo, Quintus, Diodotus, Siculus, Justin, Plutarch, Frontinus, Nearchus, Apollonius, Pliny, Ptolemy, Aelian and others. This book was distributed in English at Calcutta in the beginning, but afterward it was deciphered into numerous diverse dialects like Greek and Latin. (Majumdar R. C., 1960)

Tarikh-i-Firoz Shahi is the finest example of Indo-Persian historiography created within the Sultanate period in India. Composed during the rule of Sultan Firoz Shah Tughlaq, it was completed in 1357 CE and was devoted to the ruling ruler.

Fundamentally, *Tarikh-I-Firoz Shahi* is a history of the sultans of Delhi. It starts with the rule of Sultan Ghiyas-ud-Din Balban and concludes within the 6th year of Firoz Shah Tughlaq. It covers the traditions of the Balbans, Khiljis and Tughlaqs. *Tarikh-I-Firoz Shahi* did not keep the account of wars and the promotion of rulers. (Bari, 1976)

The *Baburnama* (literally: 'History of Babur' or 'Letters of Babur'; known as *Tuzk-e-Babri*) is the journal written in the rule of Zahir-ud-Din Muhammad Babur (1483–1530), founder of the Mughal Realm and a great-great-great-grandson of Timur. It was composed in Chagatai dialect known to Babur as 'Turki' (meaning Turkic), the talked dialect of the Andijan-Timurids. Amid Akbar's rule, the work was completely deciphered to Persian (regular scholarly dialect of the Mughal's court) by a Mughal squire Abdul Rahim (1589–90). Interpretations into numerous other dialects were taken over mostly from the 19th century onwards. (Babur, 1976)

The *Akbarnama* which deciphers to the *Book of Akbar* is an official account of the rule of Akbar, the third Mughal Sovereign (1556–1605). It was commissioned by Akbar himself to his court's history specialist and biographer Abul-Fazl Ibn Mubarak who was known as one of the 'nine gems' in Akbar's court by Mughal scholars. It was composed in Persian, the scholarly dialect of the Mughals and incorporates distinctive and detailed portrayals of his life and times. It is taken after the *Baburnama* which is basically the biographic diary written by his granddad Babur upon his life who was the initiator of tradition. (Mubarak, 2005)

The *Tarikh-i-Sher Shahi (History of Sher Shah Suri)* dating 1850 CE is a chronicled work compiled by Abbas Khan Sarwani beneath Mughal sovereign of Akbar, enumerating the works and achievements of Sher Shah Suri. Abbas Khan was commissioned by Akbar to provide a thorough documentation of the administration of Sher Shah Suri. The history of medieval India has profited enormously from this compilation. (Khan, 1976)

The *History of Jahangir* composed by Benni Prashad gives us a comprehensive and overall account of the turbulent rule of the child and successor of Akbar. The author almost depleted all his assets to provide us this profitable expansion in Indian History. (Prashad, 1940)

The Oxford History of India, from the earliest times to the end of 1911 was written by Vincent Arthur Smith. The reason for writing this book is to provide compendious up-to-date history of the India entirety from most punctual times to the conclusion of 1911. The book is planned to protect historical proportion of each period all through in Ancient, Hindu, Muhammadan, and British periods alike. (Smith, 1981)

Jats, The Ancient Rulers (A Clan Study in Pre-Muslim Period) was composed by B. S. Dahiya in English. The students of history look for the inaccessible past to explore the foundation of nearly all establishments of modern India. A progress in this school of thought is that Central Asia holds the key to the arrangement of numerous recorded issues. Dahiya's enormous inquiry about the effort of Jats could be a considered as the obligation in this course. (Dahiya B. , 1980)

1.2. Statement of Problem

The area under study was totally neglected by researchers even though it holds a fair potential and history which can help us answer the various questions wondering through our minds about the past and add to our existing knowledge. Due to neglect and lack of awareness this town is losing important historical assets. The archaeological and historical sites of this town are shattering into pieces while disarming our connections to past which might provide us with an effective source to meet our true forefathers and help us strengthen our roots.

1.3. Research Questions

There is almost no record available regarding the history and background of this town so far. The major purpose of this research is to provide a proper academic and historical record of this entire town. The buildings under study are religious buildings which provide material about people of different periods, their interest in architecture, their faiths their culture and how they played a vital role in molding the historical events of Punjab. The consistent battle for dominance in different periods by inhabitants of this area piqued the interest of invaders in this region overtime.

- What is the historical background and record of this town after founding?

- What is the religious background of people inhabiting this town in different periods?
- Which architectural styles were used by people in different periods to build Hindu temples and entrance gates of this town?
- What were the contributions of this region in molding different events of past?
- How can the conservation and restoration of this town help in creating awareness about preservation of historical buildings and attracting tourism?

1.4. Aims and Objectives.

This study aims to:

1. To trace back the history, religion and faith of people who thrived in this town under different rulers.
2. To document the standing Hindu temples, entrance gates and study of their architectural and aesthetic senses.
3. The documentation will help in effective study and comparative analysis of the architecture of different periods and rulers of the past.

1.5. Significance and Scope

This research is the first attempt to trace the history of this town and its documentation. The study provides a brief knowledge of history, architecture, and documentation of standing Hindu buildings or their remains and study of their architecture. It can also contribute to sources for contribution of this town or people living in this town in history.

The study will also help the archaeologists, historians, and other researchers to find the traces of culture and history of the people of Punjab. The history and archaeology of Punjab still needs boundless effort in research and scholarship. However, the study may open doors for researchers and provide a potential site for tourism and archaeology.

1.6. Research Methodology

As no previous work about this town has yet done found so far, the present research starts from the very basic level. Different researchers use different methods in compiling information according to their own preferences. In this study, we have collected the data through field-setting method followed by exploratory research for the survey and investigation of gates and once fortified town which is now changed into a well populated tehsil of Sahiwal. Then further historical research leads to comparative analysis of different religious buildings built in different eras of history.

1.7. Statement of Limitations

The work is only confined to study the profile of the area, historical background of the town, gates or fortification, architecture of Hindu temples and their documentation. The study of common houses, streets, shops, and other structures or remains are beyond the boundaries of this study.

As the buildings under study are not the only structures or remains which provide evidence for well-established history of this town, the study of whole town, its construction plan, water resources and profession of people etc. in past are yet demanding attention of researchers on a broader level.

1.8. Organization of Study

- **Area Profile of Sahiwal, Sargodha**

In this chapter the area profile of the whole district of Sargodha is discussed. The profile of this district introduces us to the Etymology, Location, History, Topography, Geology, Irrigation and Water Channels, Climate, People and Cultures, Language and Literacy, Population, Religion, and Ethnographic races of this region.

- **The Historical town of Sahiwal**

This chapter is mainly focused upon the tehsil of Sahiwal. Other than introducing Sahiwal, this location discusses about the brief history of Sahiwal. The architecture of Sahiwal town, its fortification wall and Gates are also studied thoroughly.

- **Architecture of Hindu Temples in Sahiwal**

There must be many Hindu Temples and other worship places in this town but now most of these temples are destroyed except a small number. These temples and their architecture are studied in this research work.

- **Conclusion**

The last chapter concludes the research study and analysis drawn to sketch the small part of history of this town.

2.0. CHAPTER. NO. 2. AREA PROFILE OF SARGODHA

2.1. Introduction to ‘Sargodha’

Sargodha District lies between the river Jhelum and the Chenab and is a part of Chej Doab. It exactly lies between 32°09'60".00 North latitude and 72°29'59".99 East longitude. It is in Punjab province, Pakistan. It is 12th largest city by population and is also known as the ‘City of Eagles’.

The existing planned city of Sargodha was established by the Britishers as a canal-colony in 1903 and was initially spelt ‘Sargodha’. Due to its strategic location the ‘British Royal Air Force’ built an Airbase here. Sargodha District consisted of 7 Tehsils and 60 Union Councils residing 3,903,588 individuals according to the 2017 census of Pakistan.

The economy of Sargodha is based on agriculture. Sargodha is considered best citrus producing area of Pakistan and called the California of Pakistan. Sargodha is largest citrus fruit producing district of Pakistan. Other than high-quality oranges of export quality, Sargodha produces a large amount of wheat, cotton, rice, and vegetable for the country.

In October 2012, after restoration of the division system in Pakistan. The districts included in the divisional headquarters of Sargodha are Khushab, Mianwali, Bhakhar and Sargodha. The widely spoken language in district Sargodha is Punjabi. (District Census Report of Sargodha, 1998)

2.2. The Etymology of word ‘Sargodha’

Sargodha district took its name ‘Sargodha’ from the common name of this region. The district was founded on Feb 22, 1903, by Sir Malcolm Hailey, who was once the Governor of Punjab. The city of Sargodha was established as the planned city in this uninhabited place or wilderness which was implied to be the headquarters of the Jhelum Colony being established after the opening of the Lower Jhelum Canal in 1902.

Sargodha district derived its name from two words ‘Sar’ and ‘Godha’. ‘Sar’ means lake and ‘Godha’ was derived from the name of a Hindu hermit (Jogi). As per

tradition, there was a pond of natural water in the place of the DHQ Headquarters Hospital. Godha was a Hindu hermit (Jogi) who built a small hut for himself at the bank of this pond to reside. The surrounding was an uninhabited bushy wilderness where cattle used to graze and drink water from the pond. According to another tradition, the original name of the Jogi was Lahu; Godha was the name of his tribe, and he was known as Lahu Godha. (Rasul, 2006)

2.3. Location of ‘Sargodha’

The district of Sargodha lies between 32°09'60".00 North latitude and 72°29'59".99 East longitude. The whole area is part of the Chaj Doab which is the land lying between the two rivers of Jhelum and Chenab. The district of Sargodha is bounded by the Jhelum district in the north, the Gujrat district in the northeast and east, Jhang district in the southwest and south, and Khushab district in the west.

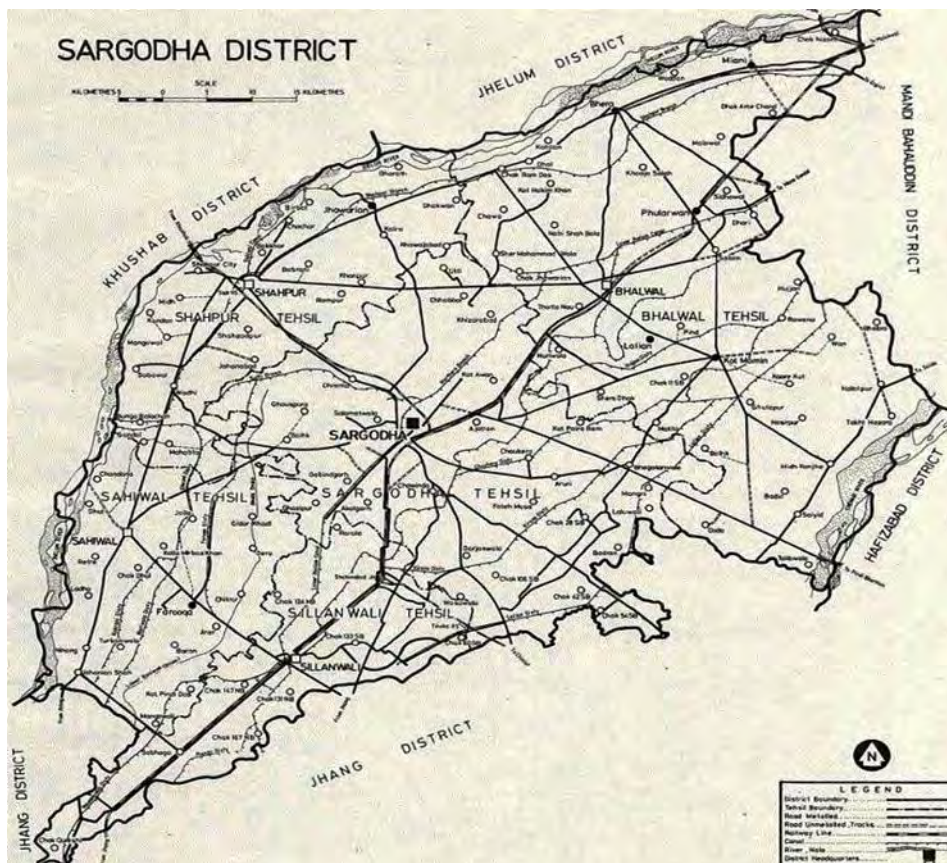


Figure 1 Map of Sargodha District

The exceptional location made it the crossroad of different invaders coming from the northwest and the rendezvous of different people who intruded peacefully into

Punjab. In this way, it was scaled by remote trespassers, and it bore the brunt of the attacks by distinctive people.

The total area of the district is 5,854 square kilometers comprising five tehsils viz Sargodha, Bhalwal, Sillanwali, Shahpur, and Sahiwal. It has one metropolitan corporation, two municipal committees, ten town committees, and one cantonment contributing 24.1 percent of the total population of the district. There are 161 Union Councils and 850 villages in the district. (Rasul, 2006)

2.4. History of ‘Sargodha’

This district is far from capitals and other main cities of the olden days and being mostly consisted of forest region. It did not play any important role in the development of the history of the Sub-Continent and practically nothing is known about its early history. The absence of monuments of this culture in Sargodha region can be explained by the fact that in those days, human settlements were mostly located on the banks of rivers. These rivers generally changed their courses, thus washing away every sign of habitation.

“The Sutlej itself has wandered over a bed 85 miles in width.” (Smith, 1981, p. 54) Another factor worth mentioning in this connection is the invading Aryans and those who followed their footsteps from the northwest whose hand is liable to lay a trifle heavily upon archaeological monuments in the region.

The archaeological remains found in the district here and there, however, support the view that the district is of great antiquity. The first tangible facts concerning the district are gained from Babar’s memorials. In the year 1504-05 A.D., when Babar passed through the Khyber Pass and advanced in Peshawar, he wrote, “The government of Bhera, Khushab and Chenab was held by Sayyid Ali Khan”. He read the Khutbah in the name of Iskandar Bahlol and was subject to him. Being alarmed at my inroad he abandoned the town of Bhera, crossed the river Behat (Behat is still the local name for Jehlum) and made Sirkot (Shorkot), a place in the district of Jhang, his capital. After a year or two, the Afghans having conceived suspicions against Sayyid Ali on my account, he became alarmed at their hospitality, and surrendered his country to Daulat Khan, who was the governor of Lahore. Daulat Khan gave Bhera to his eldest son Ali Khan by whom it was till 1519. Ali Khan and

his brother were governors under the Lodhi Dynasty of Delhi, then represented by Ibrahim Lodhi, the last of his line. Shortly before the above passage, Babar speaks of the country of Bhera, Khushab, Chenab and Chiniot as having been long in the position of the Turks and ruled over by the family of Timur Lung and his adherent and descendants ever since his invasion of India in 1398. It is said that during the later years of Muhammad Shah's reign, the affairs of Bhera and the surrounding areas as far South in Shahpur, were administrated by Raja Salamat Rai, a Khatri of Anand clan; and the land lying to the South of the district and along the Chenab formed part of the territory delegated to the charge of Maharaja Kaura Mal, then governor of Multan; to this period succeeded one of the anarchies. The weakness of the Mughal government had invited attacks from without; and fostered insurrection within; wave after wave of invasions for nearly thirty years period down over the defenseless country, and in the intervals the Sikhs made good every opportunity afforded them by the weakness of the government to enrich themselves at the expense of their more peaceable neighbors. The remote position of this tract of country did not altogether save it from calamities incident on such a state of things. In the year 1757, a force under Nur-ud-din Bamizai, deputed by Ahmed Shah to assist his son Timur in repelling the Mahratta crossing the river Jehlum at Khushab marched up to the left bank of the river. Nur-ud-din, finding that inhabitants would not pay the large ransom demanded by them, successively plundered and waste with fire and sword three of the largest towns of the district. Two of these, Bhera and Miani, rose again on their ruins, without however completely recovering the shock they had sustained; but of the third, Chak Shanu, nothing remains but a mound of earth and potsherds. (District Census Report of Sargodha, 1998)

Abbas Khan in 1760 seized Bhera, but his attempt to make himself master of the surrounding area was foiled by the determination shown by the widow of the murdered governor, who shut herself up in the fort of Chawa, while her nephew, following her example, held out in his stronghold of Fatehgarh, close to Bhera itself. Before Abbas Khan had time to subdue his opponents, he was himself thrown into prison as a revenue defaulter, when the former status was restored. Fateh obtained possession of the tract that was previously held by his uncle and his father. (Gazetteer of Shahpur District, 1994)

After the final success of the Sikh power against Ahmad Shah in 1767, the whole of the Salt Range was overrun and appropriated by Chatter Singh of the Sukar-Chakia Misl while the Bhagis taking possession of the tract of the country between those hills and the Chenab as far nearly as Sahiwal, parceled it out among themselves after their usual fashion. The division of the portion comprised within the district was as follows: The division of the portion comprised within the zail of Midh and Musa Chuha, as dependencies of Kadirabad, were retained as their own share by Ganda Singh and Jhasnda Singh, the leaders of the Misl. Miani was assigned to Tara Singh, and Bhera with Ahmadabad fell to the lot of Man Singh, from whom they passed in 1769 to Dhanna Singh and Charat Singh of the same confederacy. (Ibid, p. 33)

The Muhammadan chieftains of Sahiwal, Mitha Tiwana and Khushab though hard pressed were able generally to resist the encroachments of their new neighbors, the Sikhs. South of the Jhelum, however, the Bhagis had succeeded in wresting from Muhammad Khan of Sahiwal the greater part of his possessions: but after the chief's death, his son; Fateh Khan, drove out the Sikhs and by degrees established his authority over nearly the whole of the tract afterwards included in the Shahpur Tehsil. But these changes brought no response; might was the only test of right, and in the absence of any general controlling authority the country became a prey to the ambition of rival chiefs struggling for supremacy. In the meantime, Sardar Jhanda Singh and Ganda Singh died, and the Bhangi confederacy was left without a head. Maan Singh and his son, Ranjit Singh, acquired ascendancy and succeeded in driving out the Bhangis and taking Miani, Bhera, Khushab and Sahiwal, and made themselves masters of the whole territory. The Tiwana Maliks were also reduced but the Sikh Raja befriended them and Khuda Yar Khan and his son, the well-known Fateh Khan, soon rose to positions of great favor. The Mitha Tiwana talukas were restored to them, and they enjoyed unbounded authority. Soon after, the Sikh Wars broke out and the whole of the district became British territory in 1851. The Tiwana Maliks fought against the Sikhs on the side of government and were given Jagirs. In the War of 1857, no incidence of not occurred in this district. (Ibid, pp. 34-39)

In 1947, the partition of India took place, and the district of Shahpur came in Pakistan. From the time of annexation, this district has undergone many changes.

The whole of Chaj Doab, from the boundary of Jammu to the confluence of Jhelum and Chenab rivers was included in this district; but in 1849, it was divided into two districts, viz, Gujrat and Shahpur. Its Kardarship were Miani, Bhera, Sahiwal and Kadirpur.

In 1851, Kadirpur tehsil was transferred to Jhang. Khushab tehsil was transferred to Leiah; but next year it was again transferred to Shahpur, which then consisted of Bhera, Sahiwal and Kalowal tehsils. In 1857, Mitha-Tiwana was transferred to Shahpur, and many talukas of Jhelum district were added to it forming a fourth tehsil of Jaba. But in 1861, Kalowal tehsil was transferred to Jhelum, and afterwards Jaba too was transferred the same district.

On the introduction of irrigation from Lower Jhelum Canal a new tehsil was created out of a portion of Bhera and Shahpur, with headquarters at Sargodha.

Before Independence, this district was in Rawalpindi Division, but due to administrative re-organization, Sargodha has been declared a new Division, consisting of four districts, viz., Sargodha, Mianwali, Jhang and Lyallpur (now Faisalabad as a new division). After the creation of the new Division Sargodha, in December 1961 district has been renamed as Sargodha instead of Shahpur. (Wilson, 1994)

2.5. Topography and Geology

The entire district is a plain area and lies about 150 to 200 meters above the sea level. The Jhelum River crosses the plain at the extreme west of this district, whereas the Chenab at the extreme east of it. The land away from the river Chenab and the Jhelum are higher than that of the land near the two rivers. The area between the two rivers is known as Chaj Doab.

The area comprises of a level fertile plain consisting of alluvium brought by the Indus River from the north. The alluvial deposit is generally more than 300 meters thick and extends down to several hundred meters at places. This plain is locally hindered by rock outcrops of a buried hill-range known as Kirana, present at about 14 km from the heart of Sargodha city, extending towards Chiniot, Shahkot, and Sangla. These hills are outlying spurs of Aravali Range in Rajputana (Bharat) and are comprised of hard granite stone of blackish color.

Due to the prominence of this hillock within the zone, the complete arrival is presently included in Sargodha Tehsil, known as Kirana Bar. The word 'bar' was used for a level prairie, thickly covered with hindered undergrowth trees and bushes. This hill range is of Precambrian age known by Dehbi Shahpur Ridge and the origin of land occupying the area of Pleistocene in recent time.

Consequently, the three recognized geographical surfaces include the youngest and the lowest recent flood plains where deposition of fresh sediments has recently stopped, the middle surface which belongs to the early and middle Holocene age, and the recent or sub-recent flood plains which are collectively known as Jhelum flood plains. (District Census Report of Sargodha, 1998)

2.6. Minerals

After the founding of Khushab district, the Sargodha district is mainly cleared out with no minerals. Ordinary stones and sand are the only minerals accessible. Ordinary stone is quarried from the Karana range, close to Shaheenabad. Many stone crushers have come up all along the Sargodha-Chiniot Road. The range has risen a big market for stones and stone-crushing businesses. Each day hundreds of trucks and tractor-trailers are used in carrying smash stone to different parts of the country for development.

2.7. Flora

The district contains loamy soil and is favorable for the flora of varied species. The indigenous species of flora are as follows:

- a) Trees: Kikar, Shisham, Jand, Wann, Karir, Ber, Malla, Lasuri, Lasura
- b) Shrubs: Ak, Jawain, Sarkanda, Gondi, Harmal
- c) Herbs: Pohli, Kandiari, Bathu, Bhakra, Lani, Salooni Booti, Dabh, Murak

With the colonization of the canal system, the following new species were introduced:

Toot, Sufeda, Malta, Kinno, Mango, Jaman, Nimbu, Guava, Aru, Amaltas, Neem, Dharek, Bans, Banyan, Peepal. Among the fruit species, citrus fruits occupy most of the cultivated land of the district. Mango and Jaman are also common.

2.8. Fauna

While studying the wildlife, one must keep in mind the topography of the district. It consists of the mostly cultivated plains, mostly cultivated, and the marshy areas. The marshy areas are Bud Lake, Mari, Dera Jara, Nabi Shah Lake, Chak.No.11 (S.B), Fatehabad, Bud Nala of Doda.

These marshy areas are winter resorts of various waterfowl species, classified into migratory and resident birds.

i. Migratory Birds

Mallard, Pintail, Shoveller, Teal, Gray Lag Goose, Coot, and Snip are the birds start visiting these areas in the middle of September and return to their homelands such as Alaska, Siberia, and Kazakhstan, etc. in late March or early April.

ii. Resident Birds

Moorhen, Pond Heron, Egret, Chestnut Bittern, Crow Pheasant, Wagtail, Owl, King Fisher, Osprey, Certain mammals, reptiles, and amphibians like snakes, turtles, frogs, etc. also reside in these areas.

Plains are very suitable for cultivation, although some of these have become waterlogged. The forest area has been reduced and it has destroyed the natural habitat for wildlife. In the plains the following fauna are found:

Ringed Dove, Pigeon, Quail, Sand Grouse, Blue Jay, Shrike, Warbler, Weaver Bird, Crow, House Sparrow, Myna, Cuckoo, Flycatcher, Tree Pie, Gray Partridge, Black Partridge, Red Vented Bulbul, Green Bee Eater, Owlet, Parrakeet, Hawk, Shikra, Black Kite, Buzzard, White Beaked, Vulture and Harrier etc.

iii. Mammals

Jackal, Hedgehog, Fox, Wolf, Wild Cat, Wild Boar, Mongoose, Three Striped Palm Squirrel, House Rat, Hare Gerbil and Mice etc.

iv. Reptiles

Cobra, Viper, Snake, etc. Gray and black partridges and quails are popular game birds that are hunted throughout the year. The waterfowls which are mostly hunt during the migratory winter season. Parrakeets and porcupine damage the developing fruits and crops and therefore no restriction has been imposed on the netting and shooting of these vermin, by the Government. Wild boar is also very common in some areas. It also causes large-scale damage to the crop, especially maize and sugar cane. (Gazetter of Shahpur District 1897, 1994)

2.9. Irrigation or Water Channels

The river Jhelum is the mainstream controlling hydrology of the district. A part of the area is also drained by the river Chenab through Budhi Nullah, flowing at a short distance from the southern boundary of the district. The peak floods mostly occur in July, August, and September. The Mangla Dam has profoundly affected the hydrological characteristics of the area.

The Lower Jhelum Canal, contributing the whole of the canal irrigation supplies, takes off from the Jhelum River at Rasul. It divides into northern and southern branches at Faqirian. The branches are further subdivided into a few distributaries and form a network of irrigation channels. One result of the system is that the groundwater table has risen considerably and has caused salinity in some parts of the district. The groundwater in the central part is highly saline and unfit for irrigation. (District Census Report of Sargodha, 1998)

2.10. Climate

The climate is extreme, i.e., very hot in summer and very cold in winter. The hottest months are May and June when the mercury touches 50°C. The coldest month is January when the night temperature falls to zero. The winter days are mostly filled with dense fog without any sight of the sun for many days. In summer, dust storms are also frequent. Torrential monsoon rains occur in July and August. In winters, some rain is received through cyclones rising from the Mediterranean Sea; average rainfall is 150 (380mm).

2.11. People and Cultures

i. Population

The total population of the Sargodha district was 2,665,979 as enumerated in Census Report 1998 with an intercensal percentage increase of 39.4 since 1981 when it had 1,911,849 souls. The average growth rate was 2 percent during this period. The total area of the district is 5,854 square kilometers, which give a population density of 455 persons per square kilometer as against 327 persons observed in 1981 indicating a fast growth rate of the district.

ii. Religion

As appeared from 1998 census, the population of District is pre-dominantly Muslims, i.e., 97.47 percent. The next higher percentage is of Christians with 2.20 points, followed by Ahmadi 0.32 percent. While other minorities like Hindus and other castes, etc. are very small in number. The population of Muslims is higher in rural areas, 98.03 percent, as compared to their counterparts in urban areas. Christians are mostly living in urban areas representing 3.69 percent as compared to just 1.62 percent in rural areas. Ahmadis are more in rural areas as compared to their proportion in urban areas. The following table gives percentage of population by religion in rural and urban areas in 1998.

2.12. Language and Literacy

Of the total educated persons 20.2 percent were below primary, 32.9 percent had passed primary, 21.2 percent middle, 16.3 percent matriculate, 5.3 percent intermediate, 2.8 percent graduates, 0.9 percent postgraduates while 0.2 percent were holding diploma or certificate holders. Regarding sex differential males were more educated and had higher education than females. In urban areas of the district there were around 22 thousand graduates while in rural areas the level of education tapered off sharply with higher level of education and hardly 9 to 10 thousand were found with graduate degree.

Punjabi is the predominant language being spoken in the district, representing 93.3 percent of population, followed by Urdu spoken by 5 percent, Pushto 0.7 percent

and Saraiki 0.1 percent while other speak Sindhi, Balochi, Bravi, Dari etc. The proportion of people speaking Urdu, Pashto, Sindhi, Saraiki, and other languages except Punjabi are more in urban areas than rural areas. (Wilson, 1994)

2.13. Ethnography: Races and Tribes

i. Balochs

The principal clans among the Baloch are Lagharis, Lasharis and Rinds. They are good agriculturists, but many Baloch men joined the army and made good soldiers who are renowned for their bravery and enterprise. They played a gallant part in rescuing Muslims from the East of Punjab.

ii. Ranjhas

In that part of the Chenab River valley, which is included in this district, the principal tribes are Ranjhas who are Jats. One of them namely, Dhido Ranjha, is the famous folklore lover in the story of Heer Ranjha. They are, overall, peaceful people subsisting chiefly on agriculture which they practice well and carefully.

iii. Gondals

The chief tribe of the Bhera Bar are the Gondals, who occupy a respectable place on the social scale and call themselves Rajputs. Physically they are a fine race, tall, strong, and well-made. They are good agriculturists who practice with a considerable amount of attention and skill.

iv. Harrals, Laks and Nagyanas

In the Bar south-west of the Gondals came the similar cattle owning tribes of Harrals, Laks and the Nagyanas. In Shahpur riverain and Sargodha Bar, Nagyanas are considered a holy clan.

v. Syeds and Qureshis

The Syeds and Qureshis are reputed for their piety and are held in respect by the other tribes.

vi. Other Minor Tribes

Other land-owning tribes of the district are the Jats, Rajputs, Khokars, Awans who are of Aryan race. Arains, Malihars, Ahirs, Syallas, Mughals, Tarrars, Kamboh, and Sheikhs represent the minor land-owning tribes of the district. They are good agriculturists with small holdings. (District Census Report of Sargodha, 1998)

3.0. CHAPTER.NO. 3. THE HISTORICAL TOWN OF SAHIWAL

3.1. Introduction to ‘Sahiwal’

Sahiwal Tehsil is a subdivision of the Sargodha District in the Punjab province of Pakistan. It is approximately 40 km from main Sargodha city at Sargodha-Multan highway. It is one of the chief commercial towns of the district. It is administratively sub-divided into 15 Union Councils. This town contained a population of 9,210 souls in 1891, most being Muslim and speak the Punjabi language. Geographically, Sahiwal was part of a big area consisting of three big mounds which were located on the brink of River Jehlum. The name of the biggest mound of the ruins was known as Panj Peer and there was a sitting place of a saint named Hayat Almeer on top of the mound. The second mound interprets 2500 years old cultures of the city, whereas the third mound is called Gardawani Marri having ancient Hindu civilization. The remains of signs of Hindu temples, shrines, and residential areas are found by archaeologists. (District Census Report of Sargodha, 1998)

The municipality of Sahiwal was first constituted in 1867. It was a municipality of second class with 3 nominated and 6 elected members, the President being usually the Tehsildar. The public buildings were a school, a dispensary, a sarai with a rest house attached, a town hall and a police station.

Sahiwal's economy carries on a brisk trade with Multan and Sukkur in cotton, grain, ghee. Sahiwal was noted for hardware, ivory, and woodwork. Its banyan traders also carry on a large agricultural banking business and are gradually but surely acquiring the land in the neighborhood. It was also the center of the barilla trade for surrounding areas. It appears that around the turn of the 19th century, the town of Sahiwal went into a decline. (Abdul Rasul, 2006, p. 190)

3.2. Geographical Location of ‘Sahiwal’

The town of Sahiwal lies in North latitude 38⁰58' and East longitude 70⁰22' having a population of 8,880 souls. It was headquarters of an economic sub-division; it is one of the chief commercial towns of the district. It was surrounded by a mud brick (Kacha) wall with six gates of which Kabli gate is main gate. The town was built on

a raised piece of land, around which the drainage water of country for many miles round collected. (Gazetter of Shahpur District 1897, 1994)



Figure 2 Satellite view of Sahiwal Town

3.3. The Etymology of word ‘Sahiwal’

Sahiwal is one of the chief commercial town of this district. It was once surrounded by a fortified wall with six gates. It was founded by Gul Bhalak, one of the ancestors of the Baloch chiefs of this place and was named after ‘Sai’ of the Jhammat tribe, who was the manager of the property.

3.4. History of ‘Sahiwal’

According to the archaeologists, Tehsil Sahiwal was settled before B.C., but it continued to deteriorate with the passage of time. The researchers agreed with the archaeologists view that the city Sahiwal was already inhabited when Alexander attacked the Subcontinent. The inhabitants of the destroyed city together with the Army of Raja Porus while trying to end the rising steps of Alexander the Great. Being at the bank of river Jehlum, most people used to farm, and transactions took place under the Barter System. Along the West side of the dunes, there were signs of a huge cave which was supposedly the entrance doorway to the wrecked city. Despite the public mortification and climate changes, there was a 70-foot-high hill

at that place. With reference to history, Nehang, an area of Sahiwal is of much more importance. Tibba Panj Peer situated in Nehang was signified by the name of renowned saint Hayat Almeer. The place Panj Peer was of the core attention among the people, moreover, an 'Urs' is held or organized here on January 15th and 16th every year. There are 9 yards long graves besides Hayat Almeer. It is interesting to note that the saints were not tall, but the Pilgrims of Panj Peer used to make long graves to highlight the importance of the Saints. These centuries-old ruins, mounds and other artifacts proved that this region was repeatedly destroyed; however, the present city of Sahiwal was established about 570 years ago.

Sahiwal is one of the chief commercial towns of the district. It was founded by Gul Bhalak, one of the ancestors of the Baloch chiefs of this place and was named after 'Sai' of the Jhammat tribe, who was the manager of the property. The Jhammat tribe was inhabited here for the last 22 generations. (Wilson, 1994)

Two hundred years after the establishment of city Sahiwal, another Baloch tribe dominated here which came from the region of Arabia via Iran (Khoarsan). There are six gates at crossings of the city that are renowned for their architecture. The gates are called Lahori Darvaza; also known as Khooni Darvaza (When Ranjit Sigh invaded the city the bloodshed occurred near the Lahori Darvaza; so, it was called Khooni Darvaza), Kashmiri Darvaza, Peshawari Darvaza; also called Jhammati Darvaza, Kabli Darvaza, Mastana Darghai Darvaza and Multani Darvaza.

Now Sahiwal city has spread, however the main center area of district is still standing upon the foundation of former city and is encircled by the circular road, known as Ring Road and the gates of the city are still used for mobility. The ramparts and entrances around the city had remained there for centuries due to substantial and ancient architecture but the beauty of the city has faded due to the unlawful encroachment by citizens. Before the establishment of Pakistan, Sahiwal was one of the core centers for Hindu traders. Hindu castes lived along with Muslims in this area and there were many temples and other worship places in the metropolis. The idols in the dunes and ruins indicate that Hinduism was amongst one of the earliest religions of this area. Later, after the emergence of Pakistan, the Hindus migrated to India, but the worship places and houses of the Hindu

community remained present here. Sahiwal is considered the only urban center where the burials belonging to Hindus still exist.

Zahir-ud-Din gave the jagir of Sahiwal to Gul Bhalak who was one of the Baloch chieftains. An exploration of history reveals that Sher Shah Suri was here in pursuit of Humayun and stayed here during his halt. He also constructed a small Mosque here, which was afterwards recognized as the Sher Shah Suri Mosque.

When Sher Shah Suri went to Khushab from Bhera he stayed in that place for some time while three Baloch chieftains, Ismail Khan, Fateh Khan, and Ghazi Khan (founder of Deras) came and waited on him. (Khan, 1976)

Here another Baluch chieftain Gul Bhalak who was given the jagir of Sahiwal by Babur to submit themselves before the king, bringing the whole of the Sargodha region under his power. (Awal, 2004)

Among the local Muslim chieftains who resisted the invasion of the Sikh Sardars, were the Baloch Nawabs of Sahiwal, Sargodha. The Bhangis were able to occupy the larger portion of the possessions of Muhammad Khan of Sahiwal, but the Baloch Sardar remained unsubdued. Later after his death, his son Fateh Khan drove out the Sikhs and re-occupied the whole of the district which today forms the Sahiwal tehsil.

Sahiwal was already paying the tribute to Ranjit Singh since 1804, which through nominal in the beginning was raided to be Rs. 12,000 per year. When Fateh Khan, the chief of Sahiwal was unable to yield this amount, Ranjit Singh marched in force against this small state. Ranjit Singh camped at Mangowal, 25 kms North of Sahiwal and invited the Sardar for a meeting. However, Fateh Khan not fully trusting, sent his son Langar Khan with handsome offerings to the Sikh Sardar. Ranjit Singh received him graciously and then sent them back with rich gifts and assurance of continued friendship with his father.

Now he changed his direction and marched towards Khushab, which was under the rule of Jafar Khan. The city fell after a siege of eight days under Ranjit Singh's rule. In the meantime, Fateh Khan had fallen into the trap laid by Ranjit Singh and had dismissed his forces to their homes. Ranjit Singh was fully aware of the situation and sensing his opportunity, fell upon Sahiwal and captured the city in a surprise

attack. Fateh Khan was taken to Lahore as a prisoner and the state was given to the heir apparent, Kharak Singh. So, in a single expedition Ranjit Singh captured two states. The small estate of 'Syed's of Shahpur' also fell at the same time. In the following year 'Tuluka's of Farooqa and Kalowal' were also added to the rapidly rising Kingdom of Ranjit Singh, along with some territories of the 'Sial chiefs of Jhang', 'Tiwana's of Mitha Tiwana' which lasted longer until 1816.

In accordance with the usual custom, Ranjit Singh released Sardar Fateh Khan, who was left as prisoner in Lahore, giving him jagir first in Jhang and then in Ahmedabad, near Pind Dadan Khan with the condition that Fateh Khan must remain in court to serve.

But after living the life of Independence, the Baloch chief was ill fitted to play the courtier, his proud spirit provoked at the confinement and like Tiwana Malik, he was tempted to strike a blow for independence. He requested the Nawab of Mankera for assistance. The request was favorably entertained and the two chiefs with their combined forces started to attempt the recovery of Sahiwal. But the fear of the consequences after failure overcame the Nawab's desire to assist Fateh Khan and his fellow clansman. He precipitately retreated to his stronghold at Mankera, abandoning the Fateh Khan to his fate. Fateh Khan, seeing that he had committed himself beyond the power of recall and that now he had nothing to hope from Ranjit Singh, fled to Multan, soon after taking refuge in Bahawalpur where he died in 1819.

Langar Khan, the son of the deceased chief, a lad of fourteen years of age was left a prisoner on the bounty of Nawab and remained in Bahawalpur till 1822. When Ranjit Singh heard that Fateh Khan was dead on his visit at Multan. He released Langar Khan and gave him a jagir of two thousand rupees a year and a personal allowance each year. The jagir was afterwards (in 1938) increased to three thousand rupees and the allowance to five rupees a day. (District Census Report of Sargodha, 1998)

3.5. ARCHITECTURE OF ENTRANCE GATES

The architecture of entrance gates is replica of Mughal architecture although the structure was probably built at the end of 15th century. The fortification and gates

were constructed to provide the security and protection to the migrants. Various intruders from Baluchistan and Afghanistan used this route to enter the Punjab and settled in this area temporarily before continuing their further expedition into the different areas of Punjab. Hence, this town was used as the crossroad for many invaders, and it also bore the brunt of attacks from different locales who robbed the merchants and other people that stayed here during their journey to Punjab. (Asher, 1994)

According to an interviewer

“The people living in this area were robbed frequently and needed protection from locales due to which the Sai built the fortification wall and gates around the town and posted guards at the gates. The gates were closed at dawn and opened at dusk daily and if someone wants to enter the gates after they are closed then he must have to be familiar with some trustworthy locales who should help them enter into the town by contacting the guards after opening the gates.”

This proves that the construction of the fortification and gates was not completed until later at the end of 15th century, but its architecture is inspired from the Mughal era building and their forts which can provide the best form of security and protection for the inhabitants.

Mughal architecture has always been the priority to the skill workers in Punjab. Mughal art and architecture represents the royal majesty, height of magnificence and beautiful charm of the nature or environment that are manifest in the new home cities of the Mughals-Lahore on the Ravi in Delhi and Agra on the Jamuna. Perchance the Zarafshan (i.e., gold scattering) water of Central Asia could lend its drops to Ravi and Jamuna. That is what the Mughals believed to have managed. It is this blend of the two waters that gave new colour and taste to the Mughal art and architecture in this land, that we remember in today as the splendour that was Mughals. (Dani, 2008, p. 227)

Timur expressed his personality in the tall dome of his buildings and Safavids excelled in bulbous domes of their monuments. The Mughals combined the two and used them to decorate their arches alcoves that created softness in the masses of the structure. It was red sandstone blended with white marble that formed the taste of Mughal Badshah. Florals and geometric with ever-increasing combinations,

intermixed with graceful calligraphy, written in soft hands, adorned the surface blue of the Timurid edifices, the Safavids scattered glittering gold on the green surface and dazzled the eye with winding scrolls and starry patterns, and the Mughals painted together the geometries and florals in coloured mosaics and further gave them a living touch in fine pietra-dura—a technique borrowed from friendly Persia and raised them to a high level of relief work only to be reflected in glittering glasses of their Shish-Mahal. It is the nature of Ferghana, the coloured mosaic of Samarkand and the magnificent charm of Maydan-I-Shah of Isfahan that are recreated and revived in the pleasure garden of Shalimar Bagh at Lahore, bedecked with fountains and ponds, to refresh you and give you a taste of heavenly elixir. (Dani, 2008, p. 228)

The assimilation and recreation in the new domain started with Babur who had little time to leave behind a permanent structure. While Babar tried to discover the air of Ferghana in this land and leave behind the deep impression of his observation, his two sons Humayun and Kamran laid foundation of new cultural trends. Humayun introduced the culture and art of Iran to Pakistan and India and his influence grew year after year and help build the character of Mughal art for generations. On his return from Iran after exile he brought with him two the new architectural taste of Iran and some Iranian painters along with some famous manuscripts illumined with noble miniatures.

Mughal tradition derived from Persian heritage of building tombs to vast formal gardens with important entrance buildings. The tomb itself also owes much to contemporary Persia. (Brown, 1981)

3.6. PHYSICAL FEATURES OF ENTRANCE GATES

The six gates build at different crossings around the town for entrance and departure purpose are not built at specific distance from one another, but they are built to provide the easy access of different areas within town. Although the gates are not built-in symmetrical order, but the construction and size of gates are same for all except the Kabli Gate which is larger than all other gates and it might be used as main gate of town. Some people also refer to this gate as Langar Khani Gate as this gate is built in the direction of river and it might have been used for arrival and

departure of anchored fleets from river. The original construction material used for entrance gates was very common red bricks but during the renovation with time, not only the plaster was used to remain intact building, but the tiles and paint were also used in renovation process.

Layout Plan

The layout plan of the gates is rectangular in shape having square shaped rooms present at both sides. These rooms were most likely occupied by the guards. Both of the rooms contain a staircase to the first floor. The first floor is covering a similar square shaped rooms and lead staircases to second floor. A small structure is present above the staircase on both sides which are leading to the roof of building which is most likely used as watch tower by guards at that time. But this layout plan is only preserved at Kabli gate. The rooms walls were most likely connected to fortification wall which has collapsed overtime.

Present State of Preservation

The present state of preservation of gates is much better than the other public buildings because many local rulers had renovated these gates along time. Although these renovations had changed the original simple architectural design and modified it with time, but these modifications are also inspired from the development of skills and materials.

Material Used for Construction

The original material used in building these gates are red brick tiles and mud but chatris and final touching of architectural features are done with white plaster to enhance the beauty of architecture, but these materials are unable to hold the foundations of these structures for hundreds of years and preserve it from climatic changes. So, to conserve these intact structures the white plaster and brown tiles were used to cover the front elevations of gates. These materials are well blended with original material, but it still covered many architectural features. The use of white and blue Iranian tiles modified the design, leaving the impression of Iranian architecture adapted by Indian skill workers.

Architectural Design

The gates are constructed purely in Mughal style of architecture. The style of its construction is similar for all gates except the main Kabli gate, also known as Langar Khani Gate as this gate was built at the bank of the river where fleet were anchored, and it is larger in size than other gates. The architecture of the gates is inspired from Mughals, but it is given the local touch under the hands of skill workers without any doubt. Although various styles and features were modified but the simplicity of the style was retained by using only simple red brick tiles. But during the renovations there was some development in the architect designs of these gates. The improvement in these designs proves that the talent of skill workers in small towns is not less than big cities. The use of delicate arches in designs beautifies the features used in the architecture of gates. Some features used to beautify these structures are: -

- a) Arches
- b) Squinches
- c) Pillars
- d) Chatris
- e) Ceilings
- f) Staircase

a) Arches

The arches used in the façade of gates are mainly divided into three types. Circular, Pointed and Parabolic three pointed or gothic arch. The arch present at the front of façade having many curves is a type of circular arch which is known as multi-foil arch. Beside the frontal multi-foil arch is a semi-circular two central arch is a curved shape. The end of this arch is standing a simple two central low pointed arch which has a pointed center but simple and straight ends.

b) Squinches

Between the edge of frontal multi-foil arch and second curved semi-circular two central arch is a squinch. These squinches are present on both sides but in some gates these squinches are buried under the tiles due to renovation work and are no longer visible.

c) Pillars

On both sides of the gates are standing octagonal pillars. These pillars are almost twenty feet in height. The pillars are standing upon the erected portion of foundation and are divided in four to five sections. Except the top section of pillar, the bottom three sections are equal in length.

d) Chatris

Chatris are present above the octagonal pillars and are similar in shape. These chatris contain eight round arches present at each side of octagonal structure. Above these arches is present drum. This drum is used as the foundation for the dome. These domes are lined into eight sections. These lines curve shaped and gave the dome an ethereal flower bud shape feature. At the top of dome is present a lotus flower having seven petals. These chatris are present at both pillars of all the gates.

e) Ceilings

The ceilings of all the gates were made from wooden planks which are lined above the ceiling and mud is used with red brick tiles to fill the gaps between planks and cover the ceilings. But after renovation, some ceilings are replaced by steels and tiles with cement is used in bounded to avoid collapsing of ceilings.

f) Staircase

The staircase leading to ceiling from both sides at ground and first floor is made from the similar material used in making ceilings. Most gates have only one floor and one staircase, but they are in very bad condition and not usable.

4.0. CHAPTER. NO.4. STUDY OF HINDU TEMPLES IN SAHIWAL

4.1. Hinduism

Hinduism is the blend of different sort of writings, tradition, devout beliefs, religious groups, and organization. The term 'Hinduism' was presented within the 19th century to assert the religion of the Indian sub-continent, which started within the second century BC, highlighting the social and devout beliefs of Hindus. It is considered a worldwide religion since it includes a long history of 300 a long year, follows numerous traditions and is in 300 dialects. The most punctual prove of Hinduism can be seen in Indus valley Civilization at 3600-1900 BCE as models of the proto-Shiva seals and divine goddess models found out this explanation. (Klostermaier, 2003, pp. 22-25)

The Vedas are the old ancient sacred writings of Hinduism which are separated into four parts, such as the Rig-Veda, Sama-Veda, Yajurveda, and Atharvaveda. They wrap themselves around the fire, called Agni, and sing to sacrificial altar. The Hindu school of thought is "Saivites" and "Vaishnavites". Vaishnavites adore Vishnu and Saivites revere Shiva. Hindu adore numerous God like Indra, Agni, Soma and Varuna. The groups chose the way of salvation for all and set it within the Hindu religion. In Hinduism there are four castes, Brahmins, Kshatriyas, Vaishyas and Shudras. (Matthews, 1999, pp. 97-99)

4.2. Temples

The word sanctuary comes from Latin word which literally means an enclosed for worshipping the divinity. Old Hindu and Buddhist writings refers to the sanctuary as Vimana (a royal residence of God). The sanctuary is portrayed as a sacrosanct put to strengthen the sacrosanct image, and the word determined from the Latin word 'Templum'. The Sanctuary is thought to be a landmark and sacrosanct building. Sanctuaries are commonly considered to be the put of God, but they are moreover put of information, craftsmanship and culture that give social and culture administrations. They impact life and persistently give for their common values.

Hindu Sanctuary is additionally called Mandira (holding up put). A Sanctuary is a sign of paradise. In Hindu mythology, Sanctuary is removed put of sacrosanct satisfaction, where the god shows their tallness and grandness. In Hindu traditions Sanctuary is really considered as the domestic of divine, where the God resides. The Hindu sanctuary could be a complex piece of architecture. (Surender Kumar, 2015, p. 99)

4.3. Origin of Temple

Hindu sanctuary steadily advanced from the village sanctuaries which were built as early as 1000 BCE for the Naga and Yaksha. They were made within the shade of tree and after that secured with a railing. The railing was a bamboo shaft, caught on the ground, totally secured with wood and palm clears out. The base of this sanctuary is determined from the Vedic sacrificial altar, from ancient dolmen, and the bamboo of needle. (Dwivedi, 1960, pp. 6-9)

Then, from the fourth to fifth century CE, the primary autonomous Hindu sanctuary was built with highlights like towers and anticipating specialties. Amid the Gupta period, the re-birth of Hindu religion saw the birth of the Hindu temple. (Cartwright, 2015, pp. 6-9)

The heart of sanctuary was made by cella; it is called “garbhagriha” since it was here the holiest picture was kept. The cella was a little square and it was dim, which given the required environment of help and tranquillity. It was associated to madapa where worshipers of the cella assembled to revere. Driving up to primary lobby on madapa, arch or ardha madapa is found on one side of the madapa; each room portrayed here encompasses a pyramid roof that rises from the foot. The most structure various specialties and holy places were given for show of the picture of immortals, so that the structure seem speak to a gathering of devas. (Kramrisch, 1976, p.81)

Hinduism started to seem in Gupta line (320-550 CE) in reaction to creative and structural drawings made by permanent objects to preserve the heavenly nature within the incredible sanctuaries. The northern fashion of the sanctuaries started in Gupta period and their successors (5th to 7th century) and to early Chalukya (7th to 8th century), The Kalinga's and Ganga's (8th to 13th century), the Pratiharas's and

Chandella's (8th to 11th century), and Rajputna's (8th to 12th century). Within the medieval age, the development of Hindu sanctuaries (6th to 13th century) took put on a radiant scale comparable to the building to churches within the medieval Europe. (Surender Kumar, 2015, p. 98)

4.4. Elements of Temple

In the Hindu tradition the temple is literally considered to be the abode of the Gods, the place where Gods reside. The Hindu temple is complex piece of architecture. It has many elements.

Garbhagriha: The heart of a Hindu temple is a place called the *garbhagriha*, the womb-house of the temple. In the *garbhagriha* the image of the God is installed. It is thus the nucleus of the temple. Unlike the temple, which is often a rectangular premise, the *garbhagriha* is square.

Vimana and Prasada: Usually, the temple is referred to in the Hindu tradition as the Vimana or the Prasada. Temples are constructed in the image of the Purusa; the *vimana* is literally the complex in which the *garbhagriha* is situated.

Water and Fire: Water and Fire are considered essential sustainers of life, a fire pier and a water pot are usually found in the vicinity.

Walls: The walls of a temple thus serve as the pillars of life and cosmos. The Gods and Goddess displayed on these walls are supposed to be the guardians of this cosmos and of man.

Doors: The doorways of a temple often represent the two legendary rivers of India, the Ganga and Jumna. These two rivers are important for the Hindu faith as they have continued to sustain the Hindu civilization in India for thousands of years.

Shikara: Over the Garbhagriha arises the figure on top called *shikara*. *Shikara* in Sanskrit literally means the top of the mountain. It is a reference to a mythical mountain in heaven called Mount Miru which is considered the celestial pillar of the universe. In the Himalayas ranges, there is a mountain called Kailash which is the closest equivalent on earth of Mount Miru.

Toranas: The gateway to the temple primarily found in north of Indian temples.

Amalaka: A flute disk such as a stone placed on the top of the shikara

Gopuram: Monumental entrance of a Hindu temple

Jagati: A raised platform for praying and sitting.

Pitha: The plinth or platform of the temple.

Mahamandapa: Large enclosed hall on both sides of the main hall.

4.5. Types of Temples

Each culture and era have a distinctive creation practiced which is unique and represent the ideology, development, art, and architecture of that era of culture in this context the Hindu temples essence of knowledge, art architecture, culture and represents the advancement of building science of the ancient Indian sub-continent. Three types of Hindu temples were seen in the history. The amalgamation of art and design was seen in the memorial. There are three types of temples architecture: Nagra, Dravidian and Vesara.

4.5.0. Dravidian/ Dravida Style

Dravidian style temple architecture was one of the most famous architectural styles in India thousands of years ago. They are mainly pyramid-shaped temples built of stairs for gods, warriors, kings, and dancers. The development of the temple in southern India began in the early seventh century, during Chalukya period. These temples are influenced by Buddhist architecture. The temples have been transformed from simple stones to large, intricate structures. The temples of this kind were large square buildings with porches and ornaments. The roof of the temple had a small structure and later came into the form of a roof. The whole temple is easy to decorate a bit. This style of architecture is usually found in temples of southern India, especially Tamilnadu. Dravidian Architecture cella shows preview with multi-storey *vimanam*. *Vimana* is a tower that shelters temple or garbhagriha. Common halls are found in all major types of southern India and are used for a variety of purposes, including dance and music competitions. (Hasan, 2008, p. 14)

4.5.1. Nagara

The Nagara style developed in the 5th century CE. It was built in the northern term by an umbrella-shaped tower called shikara, which consists of layers of buildings such as *kapotas* and *Gavakshas*. The Nagra temple is a sub-division of *Jagati* (plate), *Kati* (wall) and *Manjari* (covered with tower) in the upper parts of the body. The temples built during this period were lighter and smaller than the temples of 10th and 13th centuries. Examples of these are Temples, Tigawaa, and Sanchi. The temples built in the eighth century had small shrines and the Sikhara temple was crowned. During this period, the growth of *mandapa* (one room) began. (Hasan, 2008, p. 15)

Nagara style can be mainly divided into three types, based on their shikaras.

I. Latina/ Rekha-Prasada:

This is the simplest and most common type of Shikara. It is square at the base and walls bend or slope upward. Latina building become complex, and instead of appearing as single tower, the temple originated to support many smaller towers, grouped as kind of mountain with the middle of the top was louder, and it was the one that last always above the tower. (Cartwright, 2015, p. 9)

II. Phamsana type Shikara

They are much wider and smaller than Latina type. Its roof consists of several slabs that rise slowly at one point above the centre of the building, unlike the Latina looks like a rising tower. In many temples of northern India, the funerary type is used for the *mandapas*, while the central tower is in the Latina building. (Cartwright, 2015, p. 11)

III. Valabhi type Shikara

These rectangular buildings have roof that rise into a vaulted chamber. They are usually called as wagon vaulted buildings. The edge of the chamber is round, like a wooden bamboo or wooden wagon that drawn in ancient times. The shape of this temple is influenced by ancient architectural forms. (Cartwright, 2015, p. 13)

4.5.2. Vesara Style

This style has been adopted in modern states of Karnataka and Andhra Pradesh. According to the geographical location of the cliffs between the north and south, this architectural style combines both Nagara and Dravidian temples. This style of temples is mostly located in Deccan. Temples constructed in this style contain barrel formed roof top, clearly got from the old sort of “Chatiyas” halls. (Hasan, 2008, p. 15)

4.4. ARCHITECTURE OF TEMPLE.NO.1

Location

The first temple is located inside the fortified wall of town near the Multani Kohna Gate. The temple is present on the main street leading from the Multani Kohna Gate. The temple is now included inside the vicinity of someone’s home. The homeowner had erected a wall surrounding the temple to exclude it from the layout plan of his house.

Layout Plan

The layout plan of temple one is square in shape from the inside and a budging curve is present at the outer side. This temple has only one chamber containing garbhagriha and no other structures are present, but this chamber is more spacious than the chambers of other temples.

Present State of Preservation

Temple 1 is not in good state and require immediate preservation. The owner of temple is using it as the storeroom. It might collapse as the plaster from all the walls is deteriorating. Some walls are beginning to collapse which might affect the people living nearby in case of disaster or earthquake. The outer walls are most likely damaged by environment with the time. The temples are believed to be built in late Sikh or British period. The architectural style of temple is Nagara style. Temple is in bad conditions due to lack of preservation and attention. Its bricks and plaster are falling with time. State of preservation is rusty and crumbling. Residents said that the government is not willing to work on temple’s conservation, but it constantly

poses threat to the residents of nearby house. This Hindu temple requires detailed preservation and conservation by the authorities.

Material Used for Construction

The temple is built with baked bricks and stone masonry. The bricks are red bricks tiles which are bonded by the mud material, but the plaster is covering bricks in both inner and outer sides of walls. The bricks now visible due to demolition of plaster from walls. The inner side is painted during the renovation work, but the outer walls are persisting with the old material used in building of temple.

Plinth

The plinth or platform of temple is similar in width and length from all sides. The material of construction is red bricks. The height of plinth is touching the ground level.

Sanctum

Temple 1 has one shikara with lotus stone petal design on all sides. Main temple is built over raised platform. The chamber of the main temple is square in shape. The Temple 1 has a three-pointed arch which leads directly inside the chamber which has garbhagriha. The total height of temple is almost 14 feet from the ground level which includes shikara. The temple is symmetrical in nature having similar lengths in all four directions except the emergence of garbhagriha at one side.

Shikara

The shikara is the superstructure that looks like a mountainous peak above the sanctum in the Nagra style temple architecture. This temple is Nagra style architecture. Temple 1 has only one main shikara. The shikara is situated above the Vimana or sanctum. The shikara is decorated by another smaller building ornamental on it. The use of lotus flower at its petals is common in all sides. The peak of shikara is also adorned by lotus flower but the Amalaka and Kalasha are deteriorated with time leaving no traces.

Arches

The temple is decorated with similar three-pointed arches in all sides. Except the entrance, all other arches are blind arches. The arches inside the walls all outlined

by similar arches. But the arches present in the inner side have empty depressions present at the inner side. At the four corners of temples, decorative motives of lotus flowers are present which also support the structure.

Decorative Elements

The inner chamber of the temples is simple and does not have any decorations other than arches and a lotus decoration at four corners. The outer side of temple is shaped in beautiful artistic design and decorated with curves at the top of walls. The shikara has building similar decorative elements which are adorned with lotus flower at the tips and petals at the bottom of shikara.

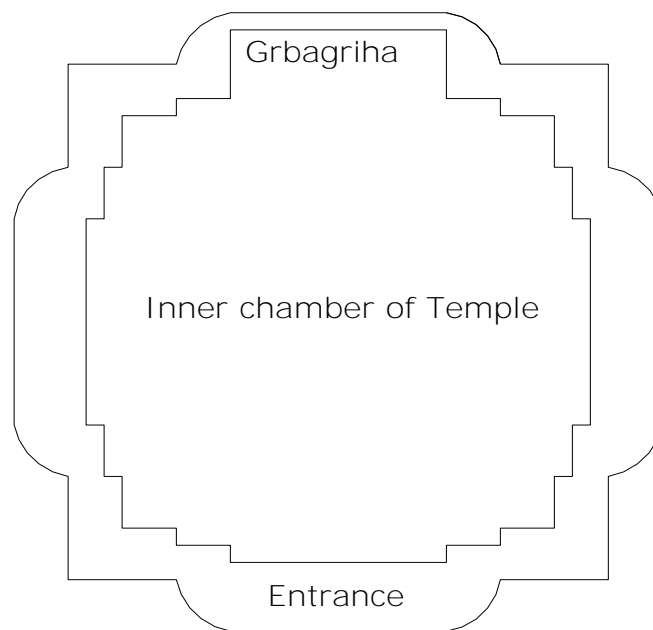


Figure 3 Layout Plan of Temple No.1

4.5. ARCHITECTURE OF TEMPLE. NO. 2

Location

The location of second temple is present at the outer side of fortification at the side of ring road. As this temple was probably built at the remote location, it is much larger in size.

Layout Plan

As this temple is bigger than other temples in size. The major difference includes the presence of courtyard and veranda inside other than main temple building. The building of veranda is also very old having similar three-pointed arches present at the front and back of veranda at similar distances. But the material used in building of veranda is different from the temple which specifies that this building was made after temple to facilitate attendees of temple.

Present State of Preservation

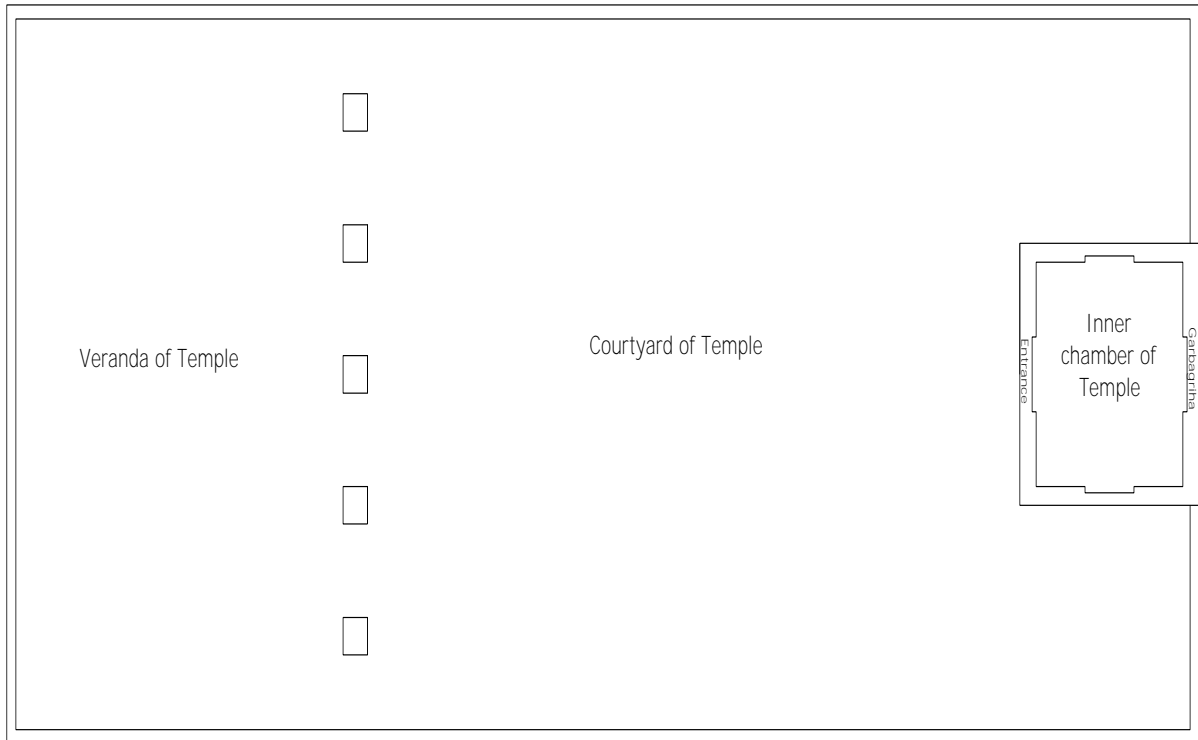
This temple is probably the earliest and largest temple of this area due which its present is very bad. The locals are using this temple to keep cattles due to which they had kept with the renovation of materials, but this renovation work is destroying the essence of architectural design as the material used at that period is no longer available. So, this temple can be properly conserved to its original beautiful form, but it requires the energy and attention of authorities. This temple can also be used as tourist attraction as it is present at remote location with the local park built for children.

Material Used for Construction

Although the skill level and architectural design used in this temple is more refined from the other common temples, but the material construction is basically similar which are red brick tiles bonded by mud material and plaster is covering the walls and structure of temple from both inside and outside. Lime is the fundamental material used in making plaster of that period.

Plinth

The plinth or platform of temple 2 is square in shape having equal length in all sides of 14 feet. This platform may have been built upon a raised structure but now it is not at much height from the ground level.



Layout of Temple No. 2
Figure 4 Layout Plan of Temple No.2

Sanctum

Temple 2 has one shikara which is almost collapsed. The foundation of temple is now almost at the ground level. The chamber of temple is square in shape. The entrance of temple is multi-foil arch shape which leads to garbhagriha. The total height of temple is 14 feet from the ground level without including dome. The temple is containing a dome measuring about 6 feet in diameter.

Shikara

Shikara of this temple is almost collapsed but the small standing part still tells us that this Shikara has a beautiful architectural design which is different from the common temples. The bottom of shikara is present in curved form at it is decorated with beautiful lotus petals at curved bottom. Not only is this bottom of Shikara is in curved form but the structure of shikara from bottom to top is similarly following the curved pattern with lines which gives us the imagination of a closed flower bud

shape. As the shikara is almost collapsed, there are no signs of any amalaka or kalasha present.

Arches

The multi-foil curved shaped circular arches are present at all four sides and entrance at the outer sides of walls. Except the entrance the other sides multi-foil arches are blind arches. Inside the multi-foil arch is present the three-pointed arch in the entrance at façade. The walls from inner side also contain three-pointed blind arches.

Decorative Elements

The decorative elements of this temple are very beautiful and more artistic than other architectural designs. These elements show us the skilled worker of past and their affinity with their work. The façade of the temple is beautifully decorated with arches. The multifoil arch is designed specially by delicate different arches together and it is also adorned with beautiful decorative elements at the edges. Both columns at the edges contain square and rectangle shaped decorative boxes. These boxes were decorated with fresco paintings which deteriorated with time. The multifoil arch connects to three-pointed arch in curved form. These curved structures contain fresco paintings of beautiful flowers which are blue and red in color. These flowers are present at same distances in design and are of sunflower shape. The tip of multi-foil arch is also adorned with the beautiful decorative element. The bottom of shikara also have curves like the multi-foil arches but these curves have many similar shaped curved designed together to form a multifoil arch. At the bottom of these curves and above the boxes surrounding multi-foil branches leaves spaces which are filled with lattice screen. This screen is similar curved shape at the top meeting other curves and strait at the bottom above boxes. This lattice screen is filled with small round shape wholes which are forming different geometric designs.

Except the design of façade, the other sides of walls contain small design having domes which are building from the walls. These domes are adorned with lotus flowers at the tips and many multifoil curves at the bottom of domes. Beneath these domes are three-pointed arches which contain depressions. The eastern side of decorative element have similar depression inside the wall which is used as

garbhagriha. Similar decorative elements are present at the outer sides of walls, the only difference is the dome lined at similar space.

4.6. ARCHITECTURE OF TEMPLE. NO.3

Location

The location of this temple is also outside the fortification wall. This temple is the simplest and smallest of the standing temples. This temple is said to be present at the edge of the pool according to locales but now there is no pool present and the temple is present is enclosed boundary behind a locale school and the location is very remote.

Layout Plan

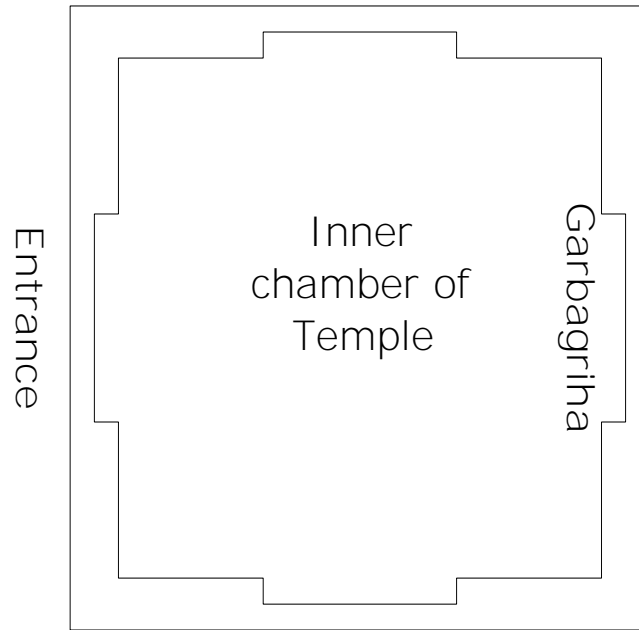
The layout plan of this temple is simplest square shape chamber having no other structure beside this single chamber of temple.

Present State of Preservation

The state of preservation is not good. The tip of shikara has already collapsed. The building is wearing from the foundation which might cause destruction of whole structure in case of any disaster. The most affected side is the entrance and façade of temple. Almost all the plaster is removed, and bricks are now falling apart day by day. The present state of preservation needs immediate attention of authorities and government to conserve the building and protect this locale heritage of town.

Material Used for Construction

The material used is like the other temples which is red brick tiles bounded with mud and the white plaster made from lime material. The plaster was covering the whole structure from inside and outside.



Layout Plan of
Figure 5 Layout Plan of Temple No.3

Plinth

The plinth or platform of the building is now present beneath the ground level. It must have been built upon a raised platform but with the passing time it is now burying inside the ground.

Sanctum

Temple 3 has one shikara with a collapsed tip. The foundation of temple is now buried inside the ground level. The chamber of temple is square in shape. The entrance of temple is three-pointed arch shaped which leads to garbhagriha. The total height of temple is 12 feet from the ground level without including dome. The temple is containing a dome measuring about 7 feet in diameter.

Shikara

The mountainous shape shikara is a superstructure present above the sanctum of temple. The Nagra style architecture is followed accordingly like other temples. The main top of shikara is collapsed. The corner of shikara is lined with design with three lined enfolding edges. Other than edge the whole shikara is relatively simple with no decorative elements.

Arches

The façade of temple is outlined with simple multifoil arch and in-lined with three-pointed arch having no other decorative elements. Other walls have multifoil blind arches at outer sides and three-pointed arches present at the inner sides. These three-pointed arches have depressions inside the walls. The depression present at the eastern side inside the arch is used as garbhagriha.

Decorative Elements

The architectural design of this temple is simple relatively having no decorative elements.

4.7. CONCLUSION

Sahiwal is the focus and purpose of this investigation and research. The research on this town brings our attention to the neglected aspects of the history. This study also adds data to our existing knowledge and answer many questions wondering through our minds. This work concludes that this town was built in early Mughal period and served as the purpose of connector between different areas. Many invaders used this town as crossroad during journeys. Although this town was founded much earlier than Mughal period and holds thousands of years of history, but the available part of evidence only moulds the historical events after the rule of Babar.

“The people living in this area were robbed frequently and needed protection from locales due to which the Sai built the fortification wall and gates around the town and posted guards at the gates. This proves that the construction of the fortification and gates was not until later at the end of 15th century, but its architecture is inspired from the Mughal era building and their forts which can provide the best form of security and protection for the inhabitants.”

Although the study is only limited to the Hindu buildings, but I had tried my best to uncover the past history, religion, and culture of people in this region. The religious buildings were selected to focus the faith and beliefs of people living in this town. However, there are many other resident buildings, shops or other remains in the town which cannot be covered in this short research.

Before the rule of Muslims, Hinduism was the major religion of this town. There were many temples standing inside and outside the town. Some temples are built outside the fortification wall of town and are in very bad state which confer that these temples were not build in Mughal period and are built before the proper establishment of fortification wall and gates of town. These temples were following the Nagra style architecture and were probably established in late Sikh or British period. According to the evidence available many temples were built before the establishment of town in Mughal period. The material used to build the town is not much different from the temples, but the architecture style adapted shows the major differences and provides evidence that these temples were already standing here before the establishment of town.

Other than the town and temples, there are many old houses and buildings standing in the town which shows rich colours of history of this town.

This historical town holds potential to be preserved to be built as the tourist site after proper conservation and preservation. Many foreign countries had preserved their old towns and cities from deterioration. These town are now open for tourists accompanied with small libraries and museums which can attract many lovers of history for near and afar.

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Figure 6 Lahori Gate



Plate 1 Lahori Gate

This gate door was reconstructed during the time of Mir James Reade Sahib Bahadur, ICS, Deputy Commissioner. And the following gentlemen contributed to its construction.

Captain Sar Muhammad Hayat Khan Baloch, President of Committee
Seth Allah Din Khwaja, president of the committee - Babu Des Raj _____ member of the committee -
Sardar Fateh Khan Baloch, member of the committee -
Bhai Bhagwan Singh Mukar, member of the committee - Babu Abdullah Khan Ex Station Master - Pir Hassan Shah Zaildar, Thathi Shahani.



Figure 7 Kashmiri Gate

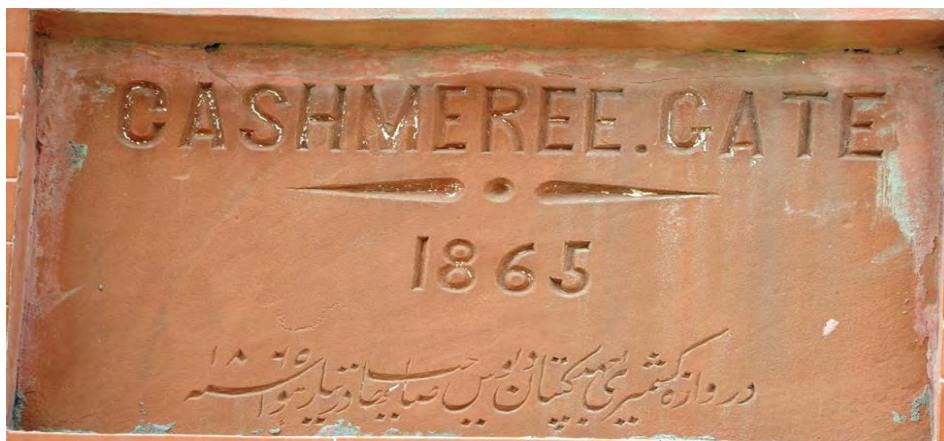


Plate 2 Cashmere Gate 1865

The Kashmir Gate was constructed in the days of Captain Davis Sahib Bahadur. 1865



Plate 3 Kashmiri Gate

"In the name of God, most Gracious, most Compassionate"

Kashmiri Gate

The Mughal era structure was destroyed by floods. Its re construction and repair was done by Assistant Commissioner Sahibzada Faiz Mahmood Faizi, by take special interest.

Under the supervision of Haji Zulfiqar Ali ex-Chairman Construction Sahiwal Municipality.

Malik Khalid Mahmood engineer Local Government, Pakistan.

From: Azam Malik Chief Officer

Tana Essa Bayani Contractor, Sahiwal Municipality.

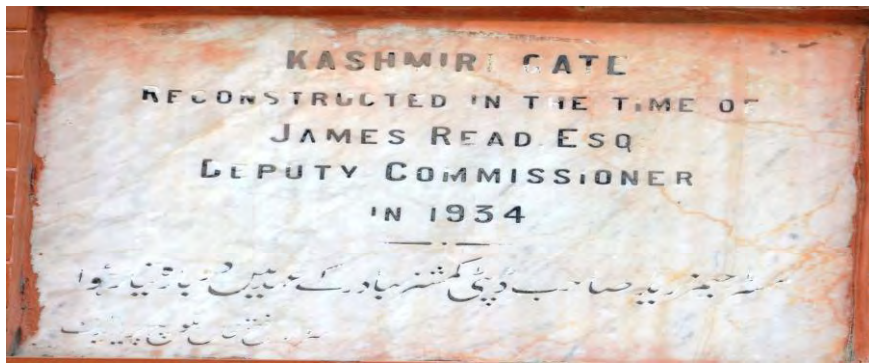


Plate 4 Kashmiri Gate

KASHMIRI GATE
RECONSTRUCTED IN THE TIME OF
JAME READ Esq
DEPUTY COMMISSIONER
IN 1934



Figure 8 Jhamti Gate



Figure 9 Back view of Jhamti Gate

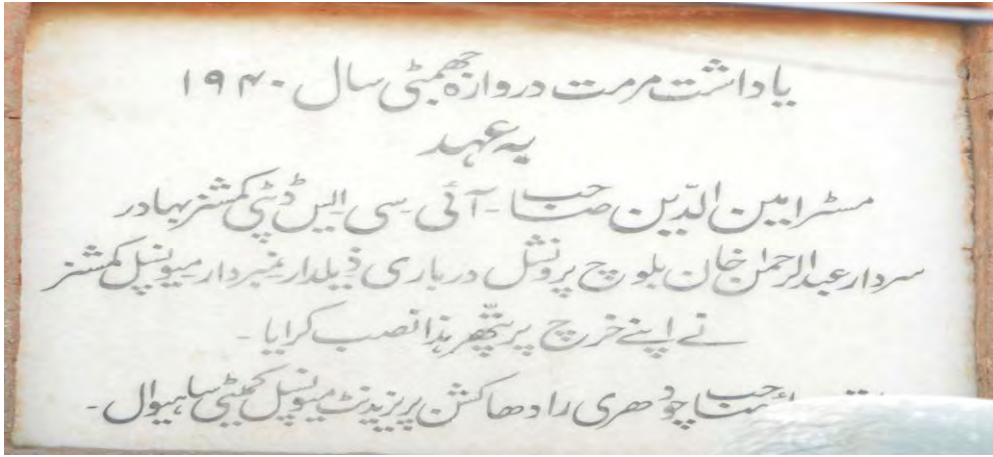


Plate 5 Jhamti Gate

Memorial to the repair of Jhamti Gate
 In the time of
 Mr. Amin-ud-Din Sahib. C.S.P. Deputy Commissioner Bahadur
 Sardar Abdul Rahman Khan Baloch: provincial courtier, Zaildar, Nambadar, Municipal Commissioner,
 bore the expenses of this plaque.
 Rai Sahib Bahadur Chaudhry Radha Kishan President Municipal Committee, Sahiwal

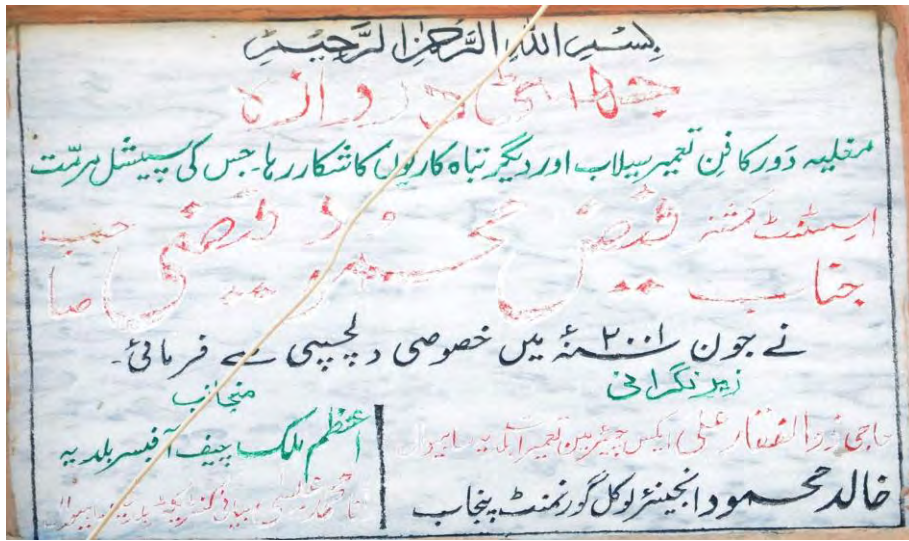


Plate 6 Jhamti Gate

"In the name of God, most Gracious, most Compassionate".
 Jhamti Gate
 The Mughal era structure was destroyed by floods. Its reconstruction and repair were done by
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 Malik Khalid Mahmood engineer Local Government, Pakistan.
 From: Azam Malik Chief Officer
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Figure 10 Multani Kohna Gate

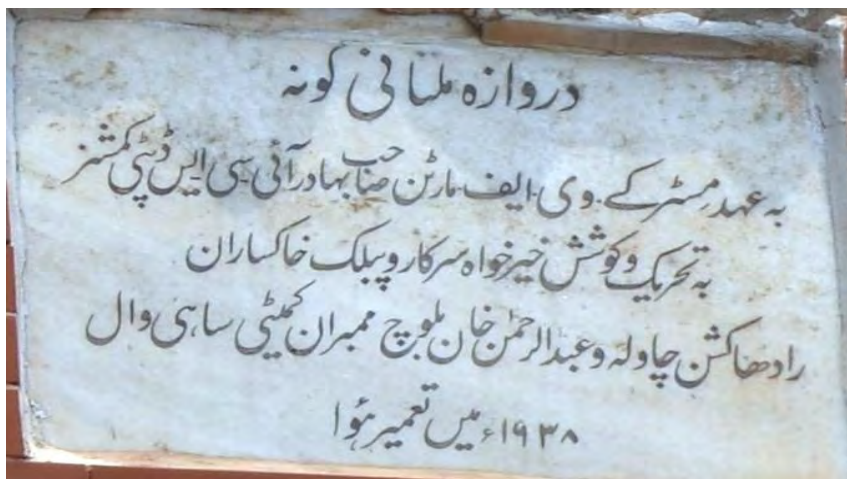


Plate 7 Multani Kohna Gate

Multani Kohna Gate

*In the time of K.V.F. Martin Sahib Bahadur I.C.S. Deputy Commissioner
At the initiative and efforts of the well-wishers of the government and the public, _____
Radha Kishan Chawla & Abdul Rahman Baloch members of the committee, Sahiwal
was constructed in 1938 AD.*



Figure 11 Multani Gate



Figure 12 Back view of Multani Gate



Plate 8 Multani Gate

Multani Gate

*In the time of Mr. James Read Sahib Bahadur I.C.S.
Deputy Commissioner got it repaired in the year 1937.*



Plate 9 Multani Gate

*Half of this gate was constructed by.
Rai Sahib Chaudhry Radha Kishan*

*Honorary Magistrate, Honorary Sub Judge, member of the committee
in the year 1937, as a memorial.*

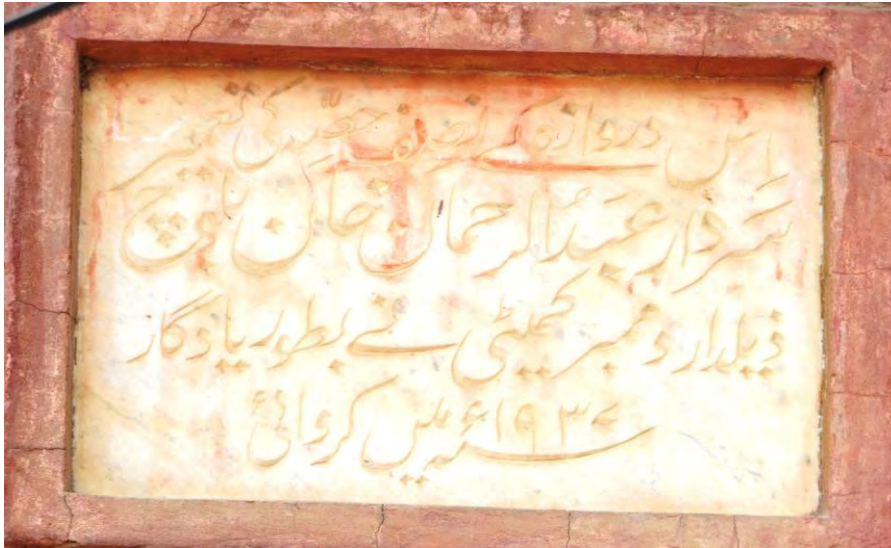


Plate 10 Kabulee Gate

*Half of this gate was constructed by.
Sardar Abdul Rahman Khan Baloch
Zaildar and member of the committee
in the year 1937, as a memorial.*



Plate 11 Kabulee Gate

Kabuli Gate constructed in the time of Captain Davis Sahib Bahadur in 1866 AD.



Figure 13 Kabulee Gate



Figure 14 Back view of Kabulee Gate



Figure 15 Temple No.1.



Figure 16 Lateral Views of Temple No.1.



Figure 17 Ornamental Squinches



Figure 18 Dome



Figure 19 Arches



Figure 20 Material Used for Construction



Figure 21 Deteriorated architecture



Figure 22 Temple No.2.



Figure 23 Back view of Temple No.2.



Figure 24 Facade of Temple No.2.



Figure 25 Frontal views of Temple No.2.



Figure 26 Decorative arches inside the chamber



Figure 27 Dome



Figure 28 Decorated Ceiling of Temple Veranda



Figure 29 Back view of Temple Veranda



Figure 30 Frontal view of Temple Veranda



Figure 31 Temple No.3.



Figure 32 Arches of inner walls in temple

