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TRACING A HISTORICAL OVERVIEW OF THE MOSQUES IN MULTAN

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Abstract

This research traces a historical overview of the mosques in the historic city of Multan from the Umayyad period to the British colonial era. The historical background of Multan's mosques reflects the city's dynamic political and spiritual history, shaped by successive empires. The foundations of mosque architecture were laid during the Umayyad era, following the arrival of Muhammad bin Qasim. The Ghaznavid, Ghurid, and Sultanate periods saw the rise and fall of numerous empires and Sufi saints who played an important role in establishing khanqahs, madrasas, and mosques in this historic city. Although mosques built during these periods were lost, most were reconstructed during the Mughal era, which is considered the golden age of mosque architecture in Multan. Under Sikh rule, mosques suffered neglect and damage; yet, Muslim communities remained resilient. During the British colonial period, efforts to restore and build mosques continued, reflecting the community's enduring commitment to preserving its religious identity. Using historical analysis of both primary and secondary sources, the study investigates the phases of construction, destruction, and restoration of historic mosques across different periods. It is particularly valuable because it integrates various historical information about the mosques into a coherent narrative. By capturing this development in a unified format, the study provides a strong foundation for future research and conservation initiatives related to the mosques of Multan.

Key Words

Mosques of Multan, Islamic Architecture, Heritage, Historical, Chronology, Conservation.



Introduction

Multan has witnessed the rise and fall of numerous empires. Each of these empires left a distinct mark on the city's religious landscape. They played important roles in the construction, destruction, reconstruction, repair, and transformation of Multan's mosques. This historical journey spans from the early Muslim conquests led by Muhammad bin Qasim in the eighth century to the complexities of the British colonial era. Throughout history, mosques have been central hubs for social life in Muslim communities. Beyond their primary role as places of prayer, mosques play a vital role in supporting various social activities, including community gatherings, education etc.

This research deals with the historical background of the mosque of Multan across various historical periods, including the Umayyad, Ghaznavid, Ghurid, Sultanate, Mughal, Sikh, and British colonial eras. It investigates the construction, destruction, and reconstruction phases of mosques established by early Muslim invaders and Sufi saints. It also investigates how historical events such as invasions, political conflicts, and religious movements have affected the mosques.

Understanding the historical background of the mosques of Multan is challenging for scholars and historians due to the scattered literature. Fauzia Hussain Quraishi (2014) has made contributions to the study of historic mosques, but her work does not start with the early Islamic era and lacks a chronological framework. As a result, her investigation does not adequately trace the historical development of these mosques from the eighth century onward. It is challenging for scholars to fully comprehend the heritage value of the mosques in Multan. Ahmed Nabi Khan (1983) briefly discusses the mosques of Multan but does not provide a thorough examination or focused analysis. The present study addresses a significant gap by offering a comprehensive and chronological examination of the history of mosques in Multan, spanning from the Umayyad era to the British colonial period. It is particularly valuable because it integrates the various historical information about the mosques into a coherent narrative. By capturing this development in a unified format, the study provides a strong foundation for future research and conservation initiatives related to the mosques of Multan.

Research Methodology

This research undertakes a comprehensive exploration of Multan's historical mosques through a multi-layered methodology. It involves analyzing both primary and secondary sources. Primarily, a rigorous historical analysis is conducted, meticulously examining primary sources like historical chronicles and archival records alongside a thorough review of secondary scholarly works. Literary books, journals, documents, and academic papers are available on platforms like Google Scholar, JSTOR are utilized. Additionally, materials collected from the Quaid-e-Azam Library, Punjab Public Library, and the Lahore Museum Library serve as

secondary data sources. This establishes a chronological framework, tracing a historical overview across significant historical periods, from the early Islamic era to British colonialism, and situates these structures within the broader political and social context of Multan. Crucially, all sources, both primary and secondary, undergo critical evaluation to ensure reliability.

Review of Literature

Multan is a historical city located in the Punjab province of Pakistan, known for its rich cultural heritage and religious significance. The city, often referred to as the "city of saints," is home to an impressive collection of mosques and tombs that have captured the attention of experts and historians around the world. Limited research has been conducted on the mosques of Multan. While most researchers have primarily focused on the historical background of individual mosques, however, no one has compiled the data of historic mosques in Multan from the Umayyad period to the British colonial era in chronological order.

Fauzia Husain Qureshi (2014) in her book "Multan: A Spiritual Legacy" provides a comprehensive overview of the historic mosques of Multan, but she does not address how these mosques began to develop from the early Islamic era. While her book offers a chronological history of Multan, but it fails to cover the historical development of the mosques in the same manner. M. Hanif Raza (1988) in his book "Multan past & present", discusses the origin and development of Multan through various centuries. In this book he discusses the ancient monuments of Multan, especially ancient Sun temples, their destruction and reconstruction. He discusses the mausoleums and Biography of Sufi saints, in which include, Baha-ud-Din Zakariya, Shah Rukn-e-Alam, Shah Shams Tabrez and provide the overview of some other mausoleums of Multan which include, Shrine of Shah Yousuf Gardezi, Musa Pak Shaheed but he did not discuss historic mosques, which are located near these tombs. He provides brief overview of historical background of few mosques which includes Muhammad bin Qasim mosque, *Sawi masjid*, mosque Ali Muhammad Khan, Mosque Pholl Hattan Wali, and Shahi Eid Gah mosque of Multan but he also cannot discuss the historical background of mosques of Multan from the Umayyad period to the British colonial era. Currently, information about mosques of Multan is scattered and not compiled in a single book or article in chronological order. However, there isn't a comprehensive source that outlines the historical background of the historic mosques of Multan from the Umayyad period to the British colonial era. This research will clarify the background of historic mosques of Multan.

Umayyad period (800-900 A.D)

The Arabs established their first state during the Umayyad period under the strong leadership of Muhammad bin Qasim (Javed, p. 3). They continually attacked Multan between 800 and 900 A.D (Raza 1988, p. 30). According to modern sources, they were educated and Orthodox leaders who transformed their territories into significant centers of religious and cultural

excellence (Khan, 1983, p. 177). To support religious excellence, Muhammad Bin Qasim constructed several mosques in Multan. The history of the Multan mosques dates back to the 8th century, when Muhammad Bin Qasim led the Arab armies into Multan. Although Arab traders and mariners initially arrived in Multan for the purpose of trade, their influence extended beyond economic activities; they also played a significant role in spreading their newly adopted religion, Islam. To facilitate the spread of Islam, Muhammad Bin Qasim initiated the construction of a mosque on a high mound known as Qasim Bagh in Multan (Awan et al., 2014, p. 25), which is recognized as the city's first mosque (Fig.1.), and was named in honor of Muhammad Bin Qasim. In 983, Multan was captured by Jalam Bin Shaiban (Khan Fareedi, p. 27). He closed the mosque that was built by Muhammad Bin Qasim due to different sect contradictions and replaced it with a new mosque (Rind, Fiaz & Akhtar, 2021, p. 2). In the year 1005, Mahmud of the Ghaznavid (Sunni sect) achieved a significant victory by capturing Multan. He restored and reopened the mosque of Muhammad bin Qasim which was closed by Jalam Bin Shaiban (Rind et al., 2021, p. 2). Although both mosques constructed by Muhammad bin Qasim and Jalam Bin Shaiban ultimately did not survive (Rind et al., 2021, p. 2; Khan, 1983, p.177). The remnants of the mosque which was built under the orders of Muhammad bin Qasim, were located at Qasim Bagh till 1954 but unfortunately, due to repetitive floods of River Chenab, its structure was completely destroyed (Raza 1988, p. 73,74).

Ahmad Nabi Khan (1983, p.177) suggests it is reasonable to assume Arabs built several mosques in their controlled regions, but unfortunately, none of them remain. Even all these mosques have not been documented in historical records. Ahmad Nabi Khan (1983, p.177) also states, historical records indicated that Arab tribe (Banu Samah) resided at the Jandraver cantonment, outside the main city. Every Friday, they would visit the Jami Mosque near the temple for Jumma prayers, but he did not mention the name or location of the mosque. He also cannot mention who constructed this mosque. M. Hanif Raza (1988, p. 73) states that the first mosque was the Jamia mosque, constructed on the orders of Muhammad Bin Qasim in the 8th century. After analyzing the historical records of Jamia mosques and the mosque of Muhammad Bin Qasim, this research suggests that this mosque (Muhammad Bin Qasim mosque, which was located in Qasim Bagh) was the same one where the Banu Sammah offered their Jumma prayers.

Ghaznavi Period (1010-1175 A.D)

During this period, Mahmud Ghaznavi played a significant role in the construction and reconstruction of mosques, but all of these mosques have been destroyed over time. Sufis arrived in Multan with the armies of Mahmud of Ghazni to spread Islam. For this purpose, they constructed khanqahs, which were also linked to mosques. The Khanqahs of a few Sufi saints also serve as mosques, which were converted into tombs after the saints' death. The mosques built during this period have been destroyed over time, and even the remnants of these

structures have not survived because new mosques have been erected in their places. Even all these mosques have not been documented in historical records. Remains of few mosques which were constructed during Ghaznavi period are discussed here.

Mosque of Shah Yusuf Gardizi

Sufis played a crucial role in establishing mosques in Multan because mosques hold significant religious importance in Islam. When sufis arrived in Multan, they constructed *khanqahs* from where they resided, and their *khanqahs* were also adjacent to the mosque. This similar case seen in Shah Yusuf Gardizi. He migrated from Gardez, located in present-day Afghanistan, to Multan between 1086 and 1088 AD (Imtiaz, Arif, Nawaz & Raheel Shah, 2024, p. 6) for spread the message of true Islam (Vandal, 2011, p. 24). He built a *khanqah*, where he resided and provided spiritual education to the local community; this *khanqah* was adjacent to a mosque. Ten years after his death, the *khanqah* of Shah Yusuf Gardizi was converted into his tomb (1152 AD) (Imtiaz, et al., 2024, p. 6). Over time, the mosque turned into ruins, and no records of its architectural details remain. Its foundation stone is in the Karachi Museum, while a new mosque was constructed over the ruins of the old mosque (Maqsood & Nawaz Bhatti, 2023, pp. 262,263). In the 16th century, Sher Shah Suri (1545-1554) rebuilt a mosque along the tomb of Hazrat Yousaf Gardizi (Maqsood & Nawaz Bhatti, 2023, p. 260). This mosque was also burnt in the Sikh era but was maintained again (Maqsood & Nawaz Bhatti, 2023, p. 260).

Mosque of Khaliq Wali

In Ghaznavi Period, Some of Multan's mosques were originally Sufi *khanqahs* that were later converted into tombs. Mosque of Khaliq Wali is one of them. The mihrab of Khalid Walid's tomb features inscriptions indicating that during Khalid Walid's lifetime, this site functioned as a mosque built by Ali bin Karmakh (Ali, 1991). Taj Ali (1991) suggests that this structure can be considered a tomb-mosque since, in the Middle Ages saints mausoleums were often accompanied by various additional structures such as a madrasa, langar-khana, and *khanqah* Baha-ud-din-Zakariya, Shah Shams Tabriz. The most widely accepted theory regarding Khaliq Wali's tomb is that it was built on the site of Mahmud Ghaznavi's army campsite (Basit & Shafique, 2019). Khaliq Wali accompanied Mahmud Ghaznavi's army to Multan (Ali, 1991, p. 1). While there, he spread Islam among the local population and remained in the area after Mahmud's army disbanded and departed (Basit & Shafique, 2019, p. 202). Sufis were buried in their *khanqahs* after passing (Vandal, 2011, p. 24). Similar circumstances apply to Khaliq Wali, who was also buried in his *khanqah* (the Mahmud Ghaznavi's campsite). In acknowledgment of his contributions, Ali Bin Karmakh constructed an expansive tomb over his grave during Ghoris reign (Basit & Shafique, 2019), and much of the part of this mosque was converted into his tomb. Now this mosque only serves tomb.

Ghurid Period (1175-1206 A.D)

The Ghaznavid dynasty, which originated in Afghanistan, was overthrown by Muhammad Ghorī, the Sultan of Persia, who established his rule in Delhi in 1175 and led his army to attack Multan. During this period, A Waqf was established on Muizz al-Din Muhammad Ghuri's orders to maintain the Jami Mosque, which was built in Multan during the Umayyad era (Khan, 1983, p.177). According to another book by Ahmed Nabi Khan (1991, p.34), Shahab-ud-Din Ghorī is also credited with building the Jamia Masjid in Multan, although this mosque no longer exists. Unfortunately, there is a gap in the narrative of pre-Sultanate or early Islamic architecture, as no mosques from these periods have survived, and even all of these mosques have not been documented in the historical records.

Sultanate Period (1206-1526 A.D)

When the Delhi Sultanate was established, Multan became its western border. Nasir-ud-Din Qabacha was the first ruler of this region, followed by Jalal-al-Din Manakabarni, who later took control. Finally, Shams-al-Din Altamash held power in Multan. To strengthen the defense of his frontiers, Balban sent his eldest son Sultan Muhammad Khan-i-Shahid to oversee this area and trusted him with its defense (Raza 1988, p. 32). Ghiyas ud-Din Tughluq was appointed as the controller of the frontier regions because Multan faced continuous attacks from Mongol invasions (Raza 1988, p. 32). He eventually rose to become the Sultan of Delhi, having started his career in Multan. The Tughlaq dynasty continued to rule Multan until it was conquered by Amir Taimur in 1397 A.D (Raza 1988, p. 32). During this historical period, the city boasted significant buildings that reflected its cultural and Islamic architectural heritage. Ahmad Nabi Khan (1991, p. 36) notes that Ghiyas ud-din Tughluq is said to have built a mosque in Multan. He references Ibn Battuta, who mentions an unusual Arabic inscription that once decorated the mosque's exterior. Furthermore, the renowned poet and historian Amir Khusro also refers to this mosque. Ahmad Nahi Khan also notes that, similar to other early examples, Muhammad bin Tughluq is believed to have built a mosque in Multan (Khan, 1983, pp. 177- 178). According to records, Ghiyas al-Din Tughluq also built an Eid Gah mosque in Multan. Unfortunately, all these mosques have been destroyed over time (Khan, 1983, p.178) and even all of these mosques have not been properly documented in the historical records. The Historical Background of a few mosques are discussed here that were constructed during the sultanate period were destroyed, and all these mosques were reconstructed during the Mughal and British colonial period.

Mosque of Baha-ud-Din Zakariya

During the sultanate period, Hazrat Baha-ud-din Zakariya, a prominent saint, arrived in Multan in 1222 A.D (Iqbal & Ahmad Khan, 2024). In Multan, he established the first suhrawardi *khanqah*, named *khanqah-e-Bahaiya* (Saeed & Gilani, 2023; Rind et al., 2021, p. 6). Historical accounts indicate that Hazrat Baha-ud-Din Zakariya traveled to Multan to teach the local population about spirituality and Islamic education (Subramony, 2019). To accomplish this

goal, he established the first boarding school and spiritual center, known as the *madrassa*, within his *khanqah* (Saeed & Gilani, 2023; Subramony, 2019, p. 109). Historically, *madrassas* and mosques were often combined, especially in Sufi centers. Therefore, this research suggests that the Baha-ud-Din Zakariya's *madrassa* was also integrated into the mosque, as prayer is a fundamental aspect of Islamic religious education. The *madrassa* which was originally built by the saint himself was completely destroyed and no evidence of it remains today. Fauzia Hussain Qurashi (2014) also claim that mosque that was constructed by saint himself was destroyed and no evidence of it remain today. Now a mosque which is located on the southeast in the shrine area was constructed under the orders of Mughal emperor Aurangzeb Alamgir (Qurashi, 2014). Several important sites, with the tomb of Baha-ud-Din Zakariya suffered significant damage during the British occupation and was reconstructed and repair again after the establishment of British rule (Qurashi, 2014). Although there is no historical record of major or minor renovations to this mosque, it is plausible that it underwent another reconstruction and repair in the 19th century, particularly when Baha-ud-Din Zakariya's mausoleum was restored in 1849 A.D after the establishment of the British government (Qurashi, 2014). A recently discovered inscribed stone indicates that the mosque's construction was completed on April 30, 1982, which indicate that this mosque was again reconstructed in 20th century. The latest work involves the ongoing restoration of the west balcony, which includes repairing the pilasters and walls.

Mosque of Shah Rukn-e-Alam

The Shah Rukn-e-Alam shrine is an outstanding example of Tughlaq architecture. Between 1320 and 1324, Ghiyasuddin Tughlaq constructed the tomb of Shah Rukn-e-Alam . The smaller mosque, located southeast of the shrine, is believed to have been built by Jahaniyan Jahan Ghasht and later reconstructed at the orders of Emperor Aurangzeb (Qurashi, 2014). The changes that have taken place in the mosque are not well documented throughout history. It must have faced numerous challenges over the years due to wear and tear and management issues.

Fauzia Hussain Qureshi (2014) states, several important sites, including the tomb and mosque of Baha-ud-Din Zakariya and the mausoleum of Shah Rukn-e-Alam, suffered significant damage during the British occupation. After knowing this, it is hard to believe that this mosque was left untouched while everything around it was destroyed during the British occupation. While there is limited historical documentation about this mosque, this research suggests that the Shah Rukn-e-Alam mosque would also have been destroyed during this period, similar to the other structures in the fort. Fauzia Hussain Qureshi (2014) states, after the British took control of Multan in 1849, the Shah Rukn-e-Alam mausoleum underwent its first significant restoration. Although there is no historical record of major or minor renovations to this Shah-Rukn-e-Alam mosque, it is plausible that it underwent another reconstruction and repair in

the 19th century, particularly at the same time as the renovation work on the tomb of Shah Rukn-e-Alam. According to locals, this mosque was repaired in the 20th century, even though we don't find any data related to this mosque in the archives. Currently, the mosque's structure is in fair condition, but the interior surface ornamentation has been completely whitewashed.

Mosque of Khawaja Awais Kagha

When Hazrat Sadr-ud-Din (son of Baha-ud-Din Zakariya) was in power in Multan, the famous sufi Khawaja Awais Kagha came Multan in 1285, whose full name was Khawaja Shah Jalalud Din Muhammad Awais Jaafri Qurashi (Shrine of Khwajah Awais Khagga, 2021). In Multan, this saint played an important role in imparting spiritual knowledge to the locals. According to historical records, Sufis imparted spiritual knowledge and Islamic religious education in their khanqahs. The place where Islamic religious and spiritual education was imparted is known as a madrassa. Madrassa was also integrated into the mosque, as prayer is a fundamental aspect of Islamic education. This research suggests that the Khanqah of Khawaja Awais Kagha also functioned as a mosque. Following his death, his khanqah was converted into a tomb. Fauzia Hussain Qurashi (2014) states that a separate mosque, which is located near this tomb was constructed three years after the passing of the saint for his followers. According to the directorate general of Archaeology Punjab's historical record, Khawaja Awais Khagga died in 1300 A.D and his tomb was also constructed by Shah-Rukn-e-Alam in the same year after his death (Shrine of Khwajah Awais Khagga, 2021).

Although well-documented details regarding the exact date of construction of this mosque is scarce. The mosque has a long history of construction and restoration. There are no records of the condition of the original building over the past 700 years. The present structure was built in 1920 A.D by Mian Muhammad Shah and the residents of Kasha Shah Sank in Moa Berea, district Multan, as indicated by an inscription on the facade. An inscription inside the prayer room states that the restoration and renovation of the interior decoration began on November 1, 1985, and was completed on February 14, 1986. Another inscription reveals that further interior renovations started on July 28, 2007, and were completed on September 12, 2007. A madrassa has been constructed on both the north and south sides of the main prayer hall.

Mughal period (1526-1818)

Multan also enjoyed great cultural importance during the Mughal period. During Mughal rule, governors and Sufi saints played an important role in the construction of mosques in Multan. However, contributions of a few of them are discussed here, in which include Shah Ali Akbar, Nawab Saeed Khan Qureshi, Aurangzeb Alamgir, Baqir Khan, Abd al-Samad Khan Torani and Nawab Ali Muhammad Khan Hawani.

Nawab Saeed Khan Qureshi, a nobleman of the famous Mughal Emperor Akbar ruled the province of Multan for more than four years and played an important role in the Islamic

religious heritage of Multan in the 16th century (Directorate General of Archaeology Tourism, Punjab). He constructed the *Sawi* mosque in Multan (Directorate General of Archaeology Tourism, Punjab).

Aurangzeb Alamgir reached the environs of Multan on 5 October 1658, and held a darbar there to arrange the administration of the city of Multan and stayed at Multan only for five days (Khan, 1983, p. 95). During his short visit to Multan, he visited the tomb of Baha-ud-Din Zakariya, where he offered *fatiha* and awarded one thousand rupees to Makhdum Baha al-Din, the descendant and spiritual successor of the saint and also gave the orders for the reconstruction and renovation of the mosque of Baha-ud-Din Zakariya which is located near his tomb. Baqir Khan was a conscientious ruler who worked a great deal for the welfare of the people. He built a mud fort outside the main city and within it erected a beautiful mosque in the 18th century (Khan, 1983, p. 99). The fort did not survive the vagaries of time, but the mosque is still a good reminiscence of the glory that it was.

In 1726, Muhammad Shah appointed Abd al-Samad Khan Governor of Multan (Directorate General of Archaeology Tourism, Punjab; Khan, 1983, p. 99). He spent most of his time at Lahore and left the administration of Multan to his son Hayatallah (Khan, 1983, p. 100). During his time in 1735, he played an important role in the construction of the Eid Gah mosque in Multan (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014).

Another noble man Nawab Ali Muhammad Khan Hawani become the ruler of Multan twice from 1751-1758 and again from 1761-1764 till his death (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). During his time, he erected a mosque in center of the city which still exist in modified and renovated form, and is called Wali Muhammad mosque in 1758 (Directorate General of Archaeology Tourism, Punjab). All these mosques which were also built during this period were faced many transformations and interventions that have occurred over centuries.

As discussed above, sufis also played an important role in the construction of mosques in Multan, from which Shah Ali Akbar is the best example. He constructed a mosque within his *Khanqah* during his lifetime.

Mosque of Shah Ali Akbar

Shah Ali Akbar, a descendant of Hazrat Shah Shams Tabriz, was eighth in line (Qureshi, 2014). According to Sajid Maqsood's study, he and his family arrived in Multan in 1517-1518 A.D, after the death of his father (Maqsood & Sargana, 2023, p. 297). They all stayed at the tomb of his grandfather, Shah Shamas (Maqsood & Sargana, 2023). Mahmood Langah, his maternal cousin, was a cruel ruler. Shah Ali Akbar attempted to persuade his cousin to adhere to Islamic law and moral principles, but it was in vain. Therefore, Sayyid Shah Ali Akbar left the tomb of Shah Shamas and settled in Sura Miani, purchasing property from the Sura tribe, where he built

khanqahs and resettled his family (Maqsood & Sargana, 2023). According to the tradition *khanqahs* of Shah Ali Akbar was also adjacent to the mosques and madrassas. The mosque which is located near Shah Ali Akbar's tomb was built in 1570 A.D (Directorate General of Archaeology Tourism, Punjab), 15 years before Shah Ali Akbar's tomb.

The current condition of this mosque is not good. A new room has been constructed on the south side of the Prayer Chamber. Both the minarets and the original structure are in poor shape and require urgent repairs. It is a small mosque featuring three domes on a square base, which serves as a prayer chamber. However, the three domes are damaged and require immediate attention. Numerous interventions have been carried out without consulting qualified conservators. The front columns appear disproportionately scaled due to the raising of the mosque's floor. However, it is essential to take steps to protect the mosque from future damage. If restoration or reconstruction is needed, only authorized conservators should be engaged for the work. It is important to preserve the structure and surface ornamentation of this mosque through historical records, to prevent the loss of evidence of its original ornamentation, as occurred with the other historic mosques of Multan.

Sawi Mosque

Few mosques in Multan were constructed independently. They were not integrated with *madrassas* and sufi *khanqahs*, *Sawi masjid* is one of them. It was built by Nawab Saeed Khan Qureshi, a nobleman of the famous Mughal Emperor Akbar. According to the historical record of the directorate general of Archaeology Tourism, Punjab, Nawab Saeed Khan Qureshi lived at *Muhalla* Kamangran, where he constructed a garden and a tomb for himself in the center of it. In *Mohallah* Kotla Tolay Khan, he also constructed a mosque called *Sawi*, or the Green mosque (Directorate General of Archaeology Tourism, Punjab). The actual date of this mosque is not suggested by historians. This mosque appears to be from the early Akbari period, which lasted from 1555 to 1565 (Mahmood, Islamic inscriptions in Pakistani architecture to 1707, 1981, p. 362). Nawab Saeed Khan Qureshi commissioned two master builders, Ustad Ahmad and Ustad Syed Ismail al Hussaini, son of Jeeven Multani, to build the Green Mosque in Multan (Qureshi, 2014).

Most people refer to this mosque as a *makbarah* instead of a mosque (Qureshi, 2014). Shaukat Mahmood (1981, p.362) states that *Sawi masjid* is a tomb rather than a mosque. He also asks, "It is unknown why it is named a mosque" (Mahmood, 1981 p. 362). In another study, Shaukat Mahmood (2018, p.105) called it a tomb-mosque, just like many others in Multan. There are four graves in the courtyard of this mosque. A fourth grave was added later on the southern side, and there are two graves in front and nearly in the center of the courtyard, as well as one on the northern side of the main entrance. Fauzia Hussain Qureshi (2014) states dominant speculation that the burials inside this building belong to Prince Baha-ud-Din Khusr Khan the governor of Multan, Karim-ud-Din, and the Qazi of the city during the reign of Sultan Ghiyas-

ud-din Tughlaq. According to the local peoples, before the burial of these persons which were killed by Muhammad Shah Tughluq, there was an Eid Gah mosque at this place. They all were buried in the courtyard of Eid Gah. Their dates of death are not mentioned on their katbah's but only one grave date of death of the buried person is mentioned as 1590 AD. After that, this mosque was turned into a mausoleum in the 16th century that's why it is known as a tomb mosque. Even according to official records, it is commonly referred to as *Sawi masjid*.

Wazir Khan Mosque

Wazir Khan, who inspired the name of this mosque, is unknown. The mosque is accessible from Katchery Road and Kotla Tolay Khan area and is located on a street behind a building. Consequently, access to the mosque is quite limited. The entire *mohallah* where this mosque has been located is inhabited by the Gandapur Pathans, who are originally from Dera Ismail Khan. According to tradition, it was built around 1650; however, due to its wide arches and impressive structure, it may have been constructed before the 17th century (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). The current Mutawali, Malik Kamran Gandapur, oversees all maintenance expenses of the mosque (Malik Kamran Gandapur in discussion with author; Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). He claims that for the past 125 years, his family has been in charge of this mosque.

The mosque's structure has remained intact and well-preserved until now, but because of continuous painting and whitewashing, none of the exterior or interior decoration has survived. The main reason for its deterioration is the saltpeter from the nearby cemetery to the north. The mosque needs to be cleared of all moisture and undergo extensive restoration. A safety trench has been dug between the mosque's northern wall and the graveyard to separate the mosque from the salt-filled graves. Everything is new except for the Prayer Chamber. The large courtyard of this mosque has shrunk to a small area. In one corner, toilets and an ablution shed have been constructed. Nearby, on the northern wall of the mosque, is the tomb of an unidentified saint known as Haji Baba.

Shahi Eid Gah Mosque

The Shahi Eid Gah, commonly referred to as the Eid Gah, is situated on L.M.Q road, directly across from Shamsabad Colony and near Chungi No. 9. Originally, it was located outside the city in a small fort known as Mohallah Baqir Ali. However, the fort is no longer visible, and significant new construction has dramatically altered the surrounding area. It was built in 1735 by Nawab Abdul Samad Khan Toorani, a powerful ruler of Lahore from 1726 to 1737 (Qurashi, 2014; Directorate General of Archaeology Tourism, Punjab). He worked with architects and local artisans to design this unique structure and employed skilled craftsmen to build it.

The Eid Gah mosque served as a military site during the Sikh period (Directorate General of Archaeology Tourism, Punjab). Unfortunately, it was damaged by explosions that destroyed the

structure. Over the years, this monument has undergone multiple repairs and renovations. The conflict between the Sikh Empire and the British East India Company from 1848 to 1849 caused significant damage to the mosque (Directorate General of Archaeology Tourism, Punjab), including the destruction of its minarets, dome, and Chatris. This mosque served as a Deputy Commissioner's kutchery for a few years following the British annexation of Multan, but it was returned to the Muslim community in 1868 (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). However, it remained in poor condition until 1891. In 1891, the mosque was restored with the support of Kiksun, the District Commissioner of Multan, and Muhammad Hayat Khan, the Divisional Judge of Multan (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). The restoration cost Rs. 20,000, which was funded by Rs. 10,000 in public donations and equal contribution from the government (Directorate General of Archaeology Tourism, Punjab). When Allama Syed Ahmad Saeed Kazmi first arrived in Multan in 1935, he found the historic mosque abandoned and in ruins (Tahir Saeed Qazmi in discussion with author). He devoted himself to cleaning the mosque and began holding regular Juma prayers there. For fifty-one years, until his death, he continued to serve at Eid Gah. Although this mosque was managed by the Municipal Corporation after the Partition of India, Allama Kazmi never accepted any payment for his services (Tahir Saeed Qazmi in discussion with author). The reconstruction of the Eid Gah Mosque was significantly supported by the family of Ahmed Saeed Qazmi. In 2011, his son, Tahir Saeed Qazmi, took on the responsibility of maintenance of this mosque. The structure of this mosque was repair in 2011-2014. The whole surface embellishment of the mosque began in 2015 and was completed in 2024. In memory of this respected member of society, a magnificent mausoleum was recently built for Ahmed Saeed Kazmi next to the main gate of Eid Gah.

Wali Muhammad Mosque

During the reign of Akbar (1556-1605), the dynasty of Nawab Ali Muhammad Khan Hawani moved to Multan from the Afghan city of Kandahar (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). Ahmad Shah Abdali appointed him as the Governor of Multan Province (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). He had a turbulent tenure as the governor of Multan, serving twice from 1751 to 1758 and again from 1761 until he died in 1764 (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). During his time, he made significant contributions to the architecture of Multan's mosques. Notably, he constructed the Wali Muhammad Mosque in Chowk Bazar in 1758 (Directorate General of Archaeology Tourism, Punjab; Khan, 1983, p. 115; Qurashi, 2014). The mosque is named after the revered religious figure Wali Muhammad.

The Ali Muhammad Mosque has undergone several renovations over the years. Its first renovation took place in 1818 when it came under the control of Sikh soldiers (Directorate General of Archaeology Tourism, Punjab). The mosque was initially converted into a military

camp and later used as a Sikh Gurdwara for more than 30 years (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). During this time, the Sikh Nazim's kutcheri was held in the mosque's courtyard. After the British captured the city in 1849, Multan was returned to the Muslims in 1853 (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). During the Hindu-Muslim War in the 1880s, this mosque badly damaged once again. However, it was restored soon after, in 1883, by a local businessman named Allah Bakhsh, also known as Khuda Bakhsh (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). The name and the year of restoration can still be seen in Persian inscriptions on the mosque. One of the inscriptions reads, "Bad az shikast-e-singhan tayar shud," which suggests that the mosque was repaired following the defeat of the Sikhs (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). Restoration work on the frescoes in the prayer room was carried out between 1990 and 1992 (Directorate General of Archaeology Tourism, Punjab). The bathing area was most likely constructed in the 20th century, it would have to be demolished and rebuilt more appropriately. Also, the northern balcony, which was a more recent addition, had to be removed (Directorate General of Archaeology Tourism, Punjab).

The mosque's current state reflects a mix of renovated and original construction. The original inscriptions remain in fair condition. According to section 2(k) of the Punjab Heritage Foundation Act of 2005, this mosque has been designated as "Punjab Heritage" and is protected by the Directorate of Archaeology, Government of Punjab, under the Punjab Special Premises Act of 1985 (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014).

Sikh period (1818-1848)

The Sikhs believed they were so strong that they crossed the Sutlej and entered into British territory, yet their power over Punjab and Multan remained undisputed (Raza, 1988, p. 43). The main activity of the Sikhs during this time was looting and plundering. They pillaged numerous villages, ruthlessly murdered people, burned down Muslim homes, and demolished numerous mosques (Raza 1988, p. 43). During the Sikh sovereign's reign, the Eid Gah mosque discussed above was utilized as a military facility and storage. Furthermore, during the British-Sikh War, an explosion damaged the mosque (Directorate General of Archaeology Tourism, Punjab), resulting in the destruction of the dome and the minaret's cupola. The mosque's main entrance also sustained heavy damage. During this period, another mosque, Ali Muhammad, underwent several changes. It was under the control of Sikh warriors. After being converted into an army camp, it was used for over 30 years as a Gurdwara (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). The Sikh Nazim's kutcheri was held in the mosque's courtyard. The Shah Yousuf Gardezi Mosque was also destroyed by fire during the Sikh era. Several important sites, including the tomb and mosque of Baha-ud-Din Zakariya and the mausoleum of Shah Rukn-e-Alam and many other buildings, suffered significant damage during Sikh and British war (Maqsood & Nawaz Bhatti, 2023, p. 260). During the Sikh period,

the mosques in Multan suffered considerable damage. However, the British administration adopted a different stance. Unlike the Sikhs, who were more aggressive towards Muslims, the British were less hostile, allowing Muslims to repair the mosques that had been harmed during the Sikh conflicts. Even new mosques were constructed during the Colonial period.

Colonial period (1848-1947)

The city was conquered by the British in 1849. Soon after British authority was established in Multan in 1849, the residents, governors, and lords of Multan played an active role in the construction, reconstruction and repair of several mosques of Multan. Mosque of Shah Rukn-e-Alam, Shahi Eid Gah mosque, mosque of Wali Muhammad, Khuddaka mosque and Tarkhana Wali *masjid* are the best examples.

The mosque of Shah Rukn-e-Alam, along with many other buildings within the fort, suffered severe damage during the siege that preceded the British's eventual capture of the city (Qurashi, 2014). In 1849 after the establishment of British rule, this mosque has been restored. Wali Muhammad mosque during the Hindu-Muslim war of 1880 suffered severe damage. In 1883 A.D, it was repaired by a local Seth named Allah Bakhsh (also known as Khuda Bakhsh) during Colonial period (Directorate General of Archaeology Tourism, Punjab). Another Eid Gah mosque in Multan was similarly devastated during the British East India Company and Sikh Empire war in 1848–1849 (Directorate General of Archaeology Tourism, Punjab). However, it was restored in 1891 by Kiksun, D.C. Multan, and Muhammad Hayat Khan, Divisional Judge, Multan (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). Khuddaka mosque and Tarkhana Wali *Masjid* were constructed during colonial time period in Multan.

Khuddaka Mosque

This mosque was built in 1873 during the British colonial period, as confirmed by a senior conservator from the Punjab Directorate of Archaeology. However, not much is known about its history, and only little information has been preserved. According to the historical records of the Punjab Directorate of Archaeology, the mosque is connected to the histories of the Khuddaka and Saddozai families, which share several connections (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). One of their shared ancestors was Asadullah, also known as Saddo (1558-1626), a minor Afghan ruler who served under the Safavid Shah Tahmasp (Directorate General of Archaeology Tourism, Punjab). After his death, his family divided into two groups: one led by Khudadad and the other by Khawaja Khizr (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). Khudadad is also referred to as Sultan Khudakei, which is why the later group identifies themselves as Khuddakas. Sultan Khudakei was overthrown and replaced by Sher Khan. Due to his strained relations with the Safavid, Sher Khan was forced bend to Shah Jahan in 1638. Sher Khan's son, Sultan Hayat

Khan, also experienced strained relations with his Persian lord over certain marital issues before deciding to leave Qandahar in 1682 to join the imperial army (Directorate General of Archaeology Tourism, Punjab). After serving in military service, he returned to Multan, where Aurangzeb granted him a permanent monthly allowance of \$10,000 as madad-i-ma'ash (Directorate General of Archaeology Tourism, Punjab). Sultan Hayat Khan passed away in 1728. Later, in 1748, Nawab Zakriya Khan, the Mughal ruler of Lahore and Multan, appointed Abdul Aziz Khan, Hayat Khan's son, to manage affairs in Multan on behalf of Kaura Mal, the governor of Multan (Directorate General of Archaeology Tourism, Punjab; Qurashi, 2014). It is difficult to differentiate between the issues of the Khuddakas and Sedonas of Multan after that. Except for the fact that their political power gradually declined and they started focusing on the area surrounding the present mosque (Directorate General of Archaeology Tourism, Punjab). A big wooden gate adjacent to the mosque still protects the entrance to this area.

This mosque has been preserved under the special premises laws enacted by the Punjab government's Directorate of Archaeology in 1985. Transformations/ changes that were carried out before the year 2000 are not documented (Qurashi, 2014). Historical record of directorate of Archaeology states, this mosque consists of the original historic building and a southern addition. In a recent renovation in 2000, a hall was constructed next to the south wall of the prayer chamber. Additionally, a basement has been constructed in the northeast corner of the courtyard and is currently being used as a storage area. New toilets and an ablution facility have been constructed on the opposite side. Recently, the floor and the northern and eastern border walls were added. The restoration work has carefully distinguished between the ancient portion and the modern additions. The original structure is elaborately decorated, while the newer components are designed to be simple.

Tarkhana Wali Masjid

The history and evolution of the two mosques that comprise Tarkhana Wali Masjid are not documented in any written form. One mosque was recently demolished and is currently being rebuilt; it is located across from the shrine of Pir Inayat Willayat. The other mosque is situated inside Haram Gate. Fauzia Hussain Qurashi (2014) states, Wasti (1992) claims that this particular mosque, located inside the Haram Gate, is about a century old and that Dars-i-Quran was first held there in 1936. It is reported that Ahmad Saeed Qazmi was one of the distinguished scholars who lectured at this madrassa.

Jamia Masjid Labar

Labar Masjid is situated in Basti Labar, approximately 2 kilometers from Multan Shujabad Road, on the eastern side of the Labar Mor Bus Stop. This ancient mosque is known for its historical significance; residents believe that Hazrat Bahauddin Zakariya rested here during his travels. The area surrounding Basti Labar consists mainly of agricultural land, and there are

currently several burnt brick kilns operating nearby. The Labar caste constituted the majority of the local population, which was predominantly Muslim before partition.

The community's nobles constructed a stunning mosque featuring three domes. The construction date of the masjid is noted as 1872 A.D. on the glazed tile. The present condition of this mosque is good but domes of this mosque are not well-preserved. The doors are not original; they are too tight for the space allotted for the door leaves in the original structure. These doors need to be replaced with doors that match the original dimensions. The facade of the masjid was originally adorned with decorative sections made of burnt bricks. The main entrance to the chamber features a panel of kashi tiles. This panel includes the names of those who contributed to the masjid's construction, along with the year it was built. Notably, the names of Ghulam Qadir and Muhammad Taaj are also included.

On February 17, 2020, the Youth Affairs, Sports, Archaeology, and Tourism Department of the Government of Punjab issued a statement confirming that the mosque complies with the Special Premises (Preservation) Ordinance of 1985. For the maintenance of the mosque during the 2021-2022 an estimate of Rs. 2,653,000 was prepared and submitted on June 9, 2021, for its conservation (Directorate General of Archaeology Tourism, Punjab).

Conclusion

Each era has left its mark on the city's architectural and spiritual landscape, from the early introduction of Islam by the Umayyad to British colonial control. The foundations of mosque architecture were laid during the Umayyad era, following the arrival of Muhammad bin Qasim. The Ghaznavid, Ghurid, and Sultanate periods saw the rise and fall of numerous empires and sufi saints whose played an important role in the establishment of khanqahs, madrasas, and mosques in this historic city. Although mosques built during these periods were lost, and most of the mosques were reconstructed during Mughal era and is considered the golden age of mosque architecture in Multan. On the other hand, during the Sikh era, Multan's mosques declined. Mosques were frequently closed, abandoned or damaged. In contrast, the British administration adopted a different stance. Unlike the Sikhs, who were more aggressive towards Muslims, the British were less hostile, allowing Muslims to repair the mosques that had been harmed during the Sikh conflicts. Notable examples of this restoration include the Wali Muhammad Mosque, the Shahi Eid Gah Mosque, and the Shah Rukn-e-Alam Mosque, all of which experienced significant damage due to war or intercommunal violence.

Directions for further study

This research provides a detailed overview of the mosques in the historic city of Multan, covering the period from the Umayyad era to the British colonial period. However, due to the extensive nature of the topic and the limited historical data available, several areas remain

unexplored, presenting valuable opportunities for future research. Certain historically significant mosques, such as the one attributed to Muhammad Bin Qasim (constructed during the Mughal period), the Sunehri Mosque, the Jamia Mosque Khair Pur Ghutta, and the Mosque of Shah Shams Tabriz, as well as several others adjacent to the tombs of saints, have not examined in this study. The current study does not examine these mosques due to a lack of available historical documentation. Future studies should strive to document, analyze, and preserve these lesser-studied mosques by integrating oral histories, archival records, and architectural surveys. Such efforts would not only address existing gaps in scholarship but also contribute to broader initiatives in heritage conservation.

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