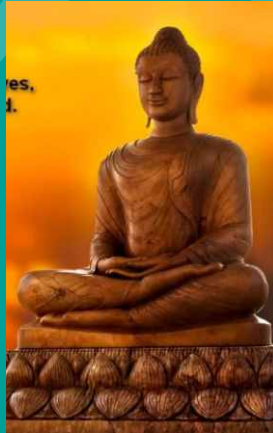


PAKISTAN

Journey into Light



an instant guide to devotional tours

An Initiative of the Government of Pakistan
Pakistan Tourism Development Corporation


TM pakistan

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Journey into Light

an instant guide to devotional tours



Pakistan Tourism Development Corporation

Kohsar Block (Ground Floor), Pak Secretariat,
Islamabad.

T: +9251 9212850 F: +9251 9212853

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Text and research:
Ubaidullah Baig
A. A. K. Brohi

Every effort has been made to include authentic material in this monograph.
However, omissions, if any, may please be excused.

Cover Pictures: Devotees at mausoleum of Lal Shahbaz Qalandar, Lord Buddha
and a Sikh reading 'Granth Sahib'

Introduction

Human being is made up of two entities, namely body and soul. Of these, the soul is more important. Islam has underlined the need to develop the soul by prayers and meditation. Those who train their souls in this manner are called 'Sufi'. The word sufi has its origin in 'Safa' which means purity. Sufi, therefore, is the one whose heart and soul are not polluted by the worldly pursuits. Sufism thus becomes a branch of knowledge which combines "Sharia" and "Taree-qat" (Spiritualism).

Imam Qashiri says that the word 'Sufi' was first heard of around 815 A.H. and according to Maulana Jami, Abdul Hashim Koofi (who died in 886 A.H.) was the first to be called a sufi. The first book on Tassawuf was written by Abu Talib Makki in 994 A.H. entitled "Quwwat-ul-Qulub". Following this many schools of thought came into existence, each one of them being named after its founder.

The main contribution of the sufi orders is their missionary activity. Sufism has helped to shape large parts of Muslim society. The missionary activities of the Sufis have enlarged the fold of the faithful. The importance of sufism for spiritual education, and inclusion in the faithful of the virtues of trust in God, Piety, faith in God's love, and veneration of the Prophet (Peace be upon him) cannot be over-rated.

Imam Abu Hamid Ghizali, whom even the western scholars regard as one of the most outstanding intellectual personalities of his own or any other era, has this to say about the sufis of Islam:

"I have discovered with absolute certainty that the sufis alone are the great traversers of the path of God. Their character is the best character, their path the straightest path, and their moral attributes the most correct and refined. The wisdom of the wise, the sagacity of the sages and the knowledge of scholars of Sharia, all combined could not present anything nobler than their characters and morals. All their overt and inner actions are derived from Prophethood, and there is no light or source of light on the earth's surface greater than the light of Prophethood".

Sindh, the Bab-ul-Islam, attracted all the important Sufi schools of thought which multiplied and penetrated in the whole of the Sub-continent, namely:

1. Habibiyan from Khawaja Habib Ajmi.
2. Taifariyan from Bayazid Bastami.
3. Karkhiyan from Sheikh Maruf Karkhi.
4. Junaidiyan from Junaid Baghdadi.
5. Saqtiyan from Sirisaqti.
6. Gazruniyan from Abdullah Haqiqi (Hanifi Gazruni)
7. Tartusiyan from Abu-i-Farra Tartusi.
8. Suhrawardiyan from Sheikh Ziauddin

Suhrawardi

9. Firdausiyan from Najmuddin Kurba Firdausi
10. Zaidiyan from Abul-Waheed Bin Zaid
11. Ayaziyan from Fuzail Bin Ayaz
12. Adhamiyan from Ibrahim Adham Balkhi.
13. Hubairiyan from Ainuddin Hubairatul-Basri.
14. Chishtiyan from Sheikh Abulshaq Chishti.
15. Qadiriyan or Jilaniyan from Shaikh Abdul Qadir Mani.
16. Faridiyan from Shaikh Fariduddin Shakarganj.
17. Nizamian also from Sheikh Ziauddin Suhrawardi.
18. Bukhariyan from Syed Jalaluddin Hussain Bukhari.
19. Chishtian also from Khawaja Moeenuddin Chishti Ajmeri.
20. Naqshbandiyan from Khawaja Bahauddin Naqshbandi.

Islam was spread in the South Asian subcontinent by Muslim Sufi (Mystic) preachers. Some of them arrived in the subcontinent even before the first Muslim conqueror set foot on the soil of South Asia.

These Sufi Saints were virtual embodiments of all the finest moral teachings of Islam. Their lives were devoted to the cause of Love, Peace, Progress, Perfection and the uplift of the down-trodden. They naturally came, first to these parts, now constituting Pakistan. Some of them went beyond its present frontiers but most of them lived here to preach and fulfil the mission of their lives. A number of them rest in eternal peace on the soil of Pakistan. But much before these Sufi Saints, the land of Pakistan had been the abode of many holy people belonging to other ancient religions. There are many Hindu Tiraths in Pakistan dating back to as many as 3000 B.C. Buddhist religion and culture also flourished in Sindh, Punjab and Frontier provinces. As a matter of fact Gandhara was the finest of all Buddhist cultural centres. Sikhism also flourished here. Pakistan can rightly claim to be a Land of Light, where even today devotees come from far and near to seek peace and enlightenment.

Muslim shrines and tombs of Sufi Saints represent Muslim culture, traditions and its benevolence in totality. These Sufi Saints still rule over the hearts of Pakistanis and Muslims of other countries. With the passage of time the number of devotees has increased. The visit to shrines by millions of people every year is an abiding testimony of their absolute and undisputed sway over their followers and of their divine blessings emanating

from their hallowed graves. Most of the conversion to Islam in the Indian Subcontinent was due to the spiritual influence of Sufi Saints and not through any military or political coercion.

Muslim shrines are everywhere in Pakistan. Old or new, all of them remind you of those who have lived for the noble cause of uplift and progress of human kind. Most of the old shrines are specimens of the best of Muslim architecture, calligraphy, decorative floral art and designing. Some of them are highly fascinating and astonishingly beautiful. One can see all the Muslim architectural styles in these shrines: Turkish, Iranian, original Arab and even Muslim Egyptian-Sudanese. Some of these are built in the peculiar Indo-Muslim style which is an amalgam of both local and foreign styles. These shrines are looked after by the Government and the devotees alike.

At the time of annual Urs or the death anniversaries of the Sufi Saints, their tombs and shrines become places of great religious, cultural and social interest. People from all over the country and from all walks of life gather there to pay homage to the Saint. They come there in their colourful costumes. Fairs and other folk-orientated events are held. Musicians and folk singers from all over the country gather to sing mystic songs or play ancient musical instruments. Dervishes and mendicants also

sing and dance in a state of religious ecstasy. Bazaars, trade fairs and competitions of sports are also held.

Ancient martial arts like wrestling, swordsmanship, riding, tent-pegging and dagger fighting are demonstrated by the folk experts. To sum up, one can see almost the whole gamut of Pakistani traditions put together in any of the Urs fairs. One can also have a glimpse of new Pakistan, as most of the government departments, especially those of education, health, agriculture and industries demonstrate their wares and provide latest information and guidance in their respective fields.

Such Urs fairs are held round the year in one or the other part of the country. Not only Muslims, but Hindus, Christians, Jews, Sikhs and followers of other religions also regularly visit these Muslim shrines. No questions are ever asked about their religion or faith, cast or creed. Reverence is the only condition at all the holy places in Pakistan by taking off your shoes, being properly dressed with your head covered.

So, let us take you on a Journey into Light, on a devotional tour of our ancient land, to witness an edifying panorama of our rich spiritual, cultural and traditional heritage. The journey starts from Sindh, which has, for more than five thousand years, been the land of Rishis and Saints, with a profound mystic appeal of its own:

LIST OF MAIN SHRINES

Some of the cities and areas in Pakistan are known as shrine complexes. Famous amongst these are Thatta in Sindh, Uch Sharif, Multan and Lahore in Punjab. Besides, the places like Pak Pattan and Dera Ghazi Khan in Punjab and Sehwan Sharif and Sukkur in Sindh also claim to be having lot of shrines and tombs of Sufis and Scholars. For other important shrines one has to travel far and wide through-out Pakistan.

SINDH

KARACHI DISTRICT

Abdullah Shah Ghazi, Clifton, Karachi

THATTA DISTRICT

Haji Turabi, Gujjo Village, National Highway
Mai Makli, Makli
Abdullah Shah Sahabi, Makli,
Pir Patho Debal, Pir Patho Village,
Shah Jorail Datar Girnari, Pir Patho Village
Shah Inayat, Miranpur near Pir Patho Village
Shah Murad Shah Sherazi, Makli, Thatta
Makhdoom Mohammad Hashim Thatvi, Makli
Hazrat Magar Been, Village Jati,
Shah Aqeeq, Taluka Shah Bunder

HYDERABAD DISTRICT

Makhdoom Fatehuddin Shah Jehanian.
Shah Abdul Latif Bhittai, Village Bhit Shah
Makhdoom Nuh, Halo Town,
Syed Abdul Wahab Shah Jilani,
Hazrat Muhammad Shah Malcki
Shah Karim, Bulri Township.
Khawaja Abdul Rehman, Wasih
Malukshah

LARKANA DISTRICT

Syed Qaim Shah Bokhari

DADU DISTRICT

Mohammad, Usman Marwandi
(Lal Shahbaz qalander) Sehwan Sharif.

Makhdoom Bilawal Shaheed

Shah Sadar Lakaryi

Sikander Shah Bodlo, Sehwan Sharif

Naeeng Sharif,

Abdullah shah Godrio, Maher Taluka.

SUKKUR DISTRICT

Shah Khairuddin Jilani.
Syed Rashid Shah Pir Pagaro, Pirjo Goth
Fazil Shah, Village Ghosarji
Nahro Shah, Ghotki
Mubarak Shah, Village Adalpur, Ghotki
Taluka

HINDU SHRINES

Kalan-Kalan, Rohri, Sukkur
Sadh Bela, Sukkur

NAWABSHAH DISTRICT

Asghar Ali Shah Jam Dattar,

KHAIRPUR DISTRICT

Abdul Wahab Faruqi (Sachal Sarmast),
Daraza
Sultan Ibrahim Bin Adam

BADIN DISTRICT

Khawaja Mohammad Zaman,. Luari
Sharif.
Syed Sam. Sarkar, Panjrio Town.

SANGHAR DISTRICT

Makhdoom Shaheed Abdul Rahim
Girhri,
Girhri Sharif,
Mai Sohni and Mehiwal. Shadadpur

SHIKARPUR DISTRICT

Makhdoom Abdul Ghafoor Humayuni

THARPARKAR DISTRICT

Syed Razi Shah Lakaryi, Nawankot Town.

JAIN SHRINES

Temple of Gori, Virawah Town,
Tharparkar
Bhodesar Temple, Nagarparkar Town,
Tharparkar

PUNJAB

MULTAN DISTRICT

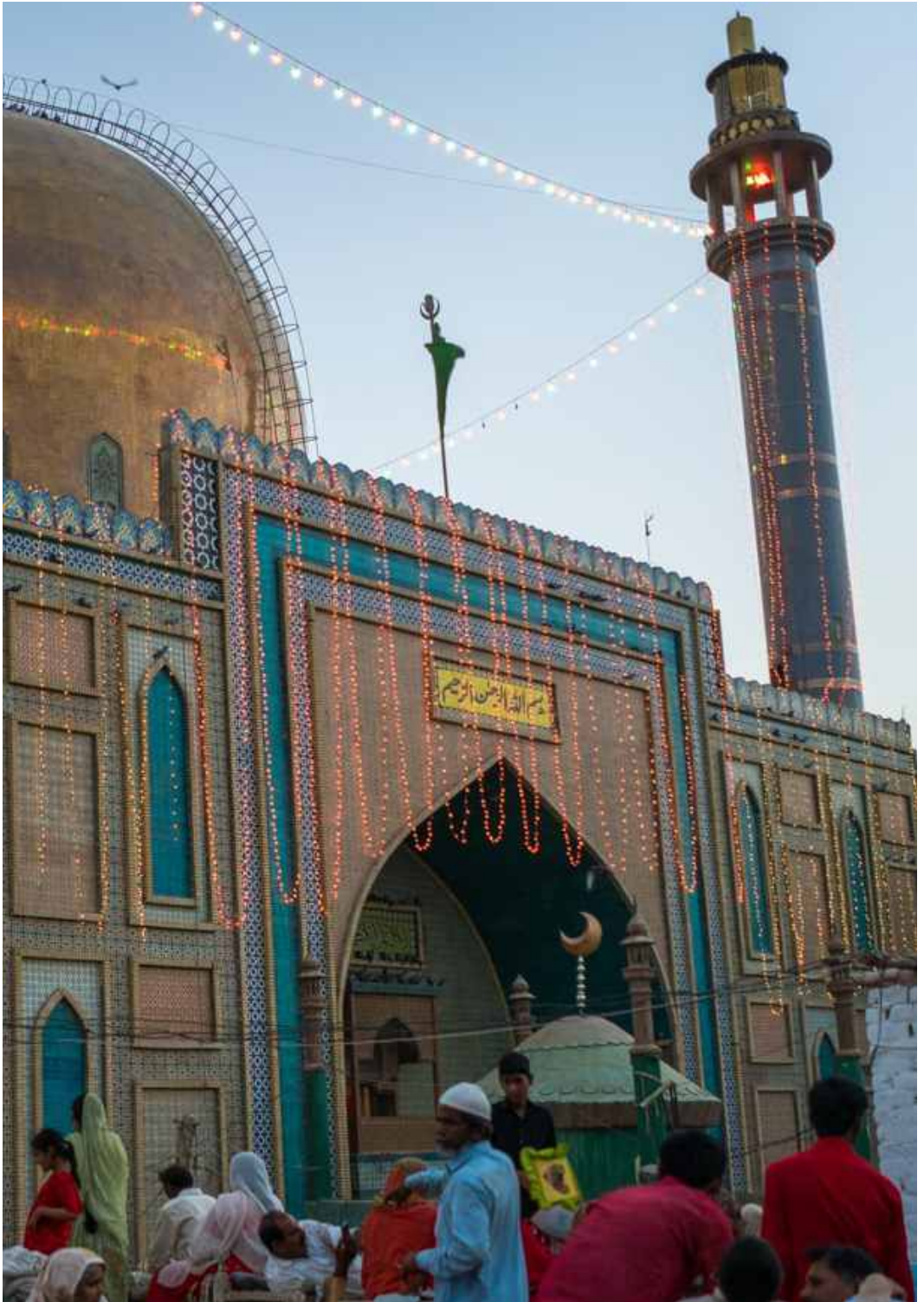
Hazrat Bahauddin Zakaria
Hazrat Abul Fateh Ruknuddin (Shah
Rukn-e-Alam)
Shamsuddin Sabzwari (Shams Tabrez)
Mohammad Yusuf Gardezi
Shaikh Abdul Hassab (Musapalc
Shaheed),
Shrine of Totla Mai
Shah Ali Akbar

BAHAWALPUR DISTRICT

Muluk Shah
Channar Pir, Cholistan
Khawaja Noor Mohammad
Mohkam Din, Khanqah Sharif

UCH SHARIF

Syed Jalaluddin Munir Shah Surkh
Bukhari
Iiazrat Jalaluddin Bukhari (Makhdoom
Jahani Jahangasht)



Mausoleum of Lal Shahbaz Qalandar, Sehwan Sharif, Sindh

SINDH

KARACHI DISTRICT

Abdullah Shah Ghazi

In between Old and New Clifton at Karachi, the Capital of Sindh, there is an ancient hillock on the old waterline coast. On this hillock can be seen a green and white striped dome decorated with buntings and flags. As a matter of fact this dome has been a landmark for naval ships arriving in Karachi harbour for more than a thousand years. The great dome also marks the eternal resting place of one of the most ancient Muslim Saints : Hazrat Baba Abdullah Shah Ghazi, the Patron Saint of Karachi. Most controversial and almost a legendary figure, Baba Sahib's life and period is a subject of scholarly controversies among the historians, religious writers and ordinary believers.

Whatever the case, Baba Abdullah's shrine is one of the most popular spots in Karachi. Everyday thousands of devotees visit his tomb to offer Fateha (prayers) and seek spiritual peace. Annual Urs is held regularly and is attended by scholars, mendicants, Qawwals and musicians besides thousands of devotees.

There is an underground water stream on the hillock right under the grave of the Saint and is considered as one of the miracles of the holyman.



Mausoleum of Abdullah Shah Ghazi, Clifton, Karachi

THATTA DISTRICT

Hamid Bin Hafs Haji Turabi

On the way to Makli and Thatta, via the old National Highway, 52 miles from Karachi, you can see a small white domed tomb, some two furlongs from the road to your right. It is the tomb of Haji Turabi, one of the most ancient tombs in Pakistan belonging to a well-known Saint from Arabia. His name was Hamid Bin Hafs. He died the year Caliph Haroon Al Rasheed ascended the throne at Baghdad. He was a TABA TABBAI, that is a person who has seen and learned from the disciples of the Ashab (companions) of the Holy Prophet (Peace be upon him). He was the first Muslim Mystic to come to the sub-continent. Popularly known as Haji Turabi, he was also the army commander of the Abbasi army, in charge of the district which today is known as Mirpur Sakro, near Karachi. He lived for more than hundred years.

When you have offered Fateha (prayer) at the tomb of Haji Turabi, ask for the site of the Rock Ship named after the Saint. It is situated about 2 miles due south to the tomb. It is said that Haji Turabi cursed the river pirates who used to plunder the villages on the bank of the river Indus. As a result of his curse, the pirates, while sailing through the old course of Indus, turned into stone, ship and all. A few figures around the Rock Ship can still be seen. These figures, stony in appearance, look like people in agony and facing death.



A singing devotee



Entrance to the mausoleum of Abdullah Shah Sahabi, Makli, Thatta



A folk singer

Buried up to their necks, these figures are looking up to sky in the act of crying, their mouths open and horror of unexpected death written large on their faces. But you have to watch them from certain angles to get the desired effect. Local people will advise you about the angles.

Makli Necropolis

Now when you have paid respects to the oldest known Saint on the soil of South Asia, and have visited the famous Rock Ship, proceed to Makli, 12 miles further up on the old National Highway to revel in the past glory of Muslim Sindh. Makli is perhaps the largest necropolis in the world. Those lying buried in their graves have left their style and splendour behind even after their death –the style and splendour they were accustomed to in their life-time. Most of the graves in this large necropolis date from the time of Mohammad Bin Qasim.

Abdullah Shah Sahabi

Abdullah Shah, a noted saint, is said to have migrated from Gujrat to Sindh, during the rule of Arghun Ruler "Shah-beg" in 928 A.H. (1522 A.D.). Nothing much is known about his life and works. Even his grave at Makli in Thatta had been located later on by two disciples of Shah Hafizullah Gujrati who had been sent to Sindh to trace the whereabouts of Abdullah Shah Sahabi. "Sahab*" was a title of honour conferred on the companions of Prophet of Islam. Abdullah Shah was born much later. It appears that he had been probably addressed as such because of his good fortune of having had the glimpse of the Holy Prophet through his mystical insight and experience.

The construction of his present tomb took place in 11th Hijri (1633 A.D.) There is a mosque on the western side of the shrine which contains an inscription showing '1093' Hijri as year of its construction. The shrine is visited by thousands of people, mostly from Thatta and Karachi district.

The annual fair is held here in the lunar month of Shaaban on the night of Shab-e-Barat i.e., 14th and 15th of Shaaban (5th and 6th May).

Pir Patho Deballi

Pir Patho Deballi belongs to the rank and file of those Saints of Sindh who are universally revered by Hindus as well as Muslims as being one of the "mentors of mankind".

The saint is said to be contemporary of Sheikh Saadi, the famous Persian poet of Iran. His name was Hassan bin Rajpar bin Lakho. He is also known as Hassan Deballi. Debal was an ancient port of Sindh. The saint belonged to the tribe of Aplan.

Hindus worshipped this saint as Raja Gopichand. In fact Gopichand as per historical records had existed a century prior to the birth of Pir Patho. Pir Patho's death is recorded to have taken place in 646 Hijra i.e., 1248 A.D. He is buried in the village which bears his name i.e., Pir Patho. This village is located at the foot of the hill alongside the ancient bed of Indus river, locally known as "Puran", Thatta District.

In the south west corner of the shrine is a mosque whose Mihrab bears the date of its construction as 547 Hijra i.e., 1152 A.D. There is an ancient bell preserved besides the relics of saint, such as his headgear and a walking stick. Annual Urs

of the saint is held on 11th Rabi-ul-Awwal (24th November).

Shah Jamil Datar Girnari

The tomb of Shah Jamil Datar Girnari is also near the shrine of Pir Patho at Thatta Distt. The saint is said to be a descendant of Imam Moosa Kazim. It is said that Shah Jamil was an ironsmith. He originally belonged to Soratha in Gujrat and had migrated to Sindh on the invitation of Pir Patho. He had married the daughter of Sultan Mahmood Ghaznavi, known by the name of Bibi Amnat.

Shah Inayat

Shah Inayatullah was a Sufi and is venerated throughout Sindh. Named Sartaj Sufyan (Crowned Head of mystics) and Sardar-i-Ashkan (Leader of all lovers), he was born at village Miranpur, a mile away from Jhok in Thatta district, in 1660 A.D. He is said to have been an under study of Khawaja Abdul Malik, great-grandson of Pir Dastgir of Baghdad at Burhanpur in Bengal for a term of five years, at the end of which period he was awarded a sword, a cap and red apparel and granted the title of Sufi and permitted to instruct disciples. He made many disciples both among Hindus and Muslims. The Saiyeds of Bulri grew jealous of him and managed complaints against him to the Emperor at Delhi which resulted in Nur Mohammad Kalhora, the then Ruler of Sindh, being commissioned to destroy him. The latter accordingly besieged "Jhok" with a large force, but Shah Inayat's fakirs were too strong for him: so he made peace and achieved his end afterwards by getting him assassinated in 1717 A.D.

The saint's head was cut off and forwarded, according to the local tradition, to Delhi.

Annual fair is held at the shrine on the 17th day of Safar (2nd month of Muslim Calendar) – 1st November – and lasts for three days.

Shah Murad Shah Sherazi

His tomb is at Makli necropolis near Thatta. It is said that he was a born Hafiz-e-Quran. Members of Jokhio tribe living around Karachi and Thatta are his followers. Shah Murad Sugar Mills in Thatta district is named after the saint. On every 14th night of moon people throng the tomb in big numbers to celebrate the full moon.

Mai Makli

The famous necropolis in Thatta is named after Mai Makli. Her shrine is in a neglected condition. However, people still visit her tomb and offer Fateha.

Makhdoom Muhammad Hashim Thathvi

His shrine is located at Makli behind the Collectorate near Thatta city. The saint belongs to 11th Century Hijra. Near his Shrine is a mosque and

within its courtyard are shrines of well known saints such as Mukhdoom Abul Qasim and Mukhdoom Moeen. Shah Abdul Latif Bhitai also attended the funeral ceremonies of Mukhdoom Moeen who was his contemporary. Sheikh Abdul Majeed Sindhi, a well known freedom fighter of the Sub-Continent is also buried here.

It is believed that once three saints with the same name visited the Holy Shrine of Prophet Mohammad (Peace be upon him) and offered Salam to him. The Prophet, it is said, reciprocated by saying "Walaikum Assalam Muhammad Hashim Thathvi" and accordingly the saint is known as Muhammad Hashim Thathvi (Jawabi). He was a great scholar and Mufti-e-Azam of his time. Books written by him on religion are still prescribed by Islamic University at Cairo, Egypt.



Mausoleum of Shah Abdul Latif

Hazrat Magar Been

The shrine of this saint is located at Jati, District Thatta. No one is allowed to enter the shrine. However, people offer Fateha outside the shrine. Hazrat Magar Been was the disciple of Hazrat Abdul Qadir Jilani. Near his shrine is the place where Hazrat Abdul Qadir Jilani of Baghdad, Iraq, offered prayers.

Shah Aqeeq

The shrine of Shah Aqeeq is near Ladioun Township, Taluka Shah Bunder, District Thatta. On every Thursday night a Mela is held near his tomb.

HYDERABAD DISTRICT

Makhdoom Fatehuddin Jehanian

Makhdoom Fatehuddin Shah Jehanian was the direct descendant of the celebrated saint Syed Jalaluddin Jehanian Jahangasht whose descendants were many and their shrines are spread all over Indo-Pak Sub-continent. The first Jehanian saint who settled in Sindh in 932 Hijra (1514 A.D.) was Syed Harrrd Shah in village Bago. Later on his grandson Vedhal Shah settled at Shahpur Jehanian in Taluka Moro, Nawabshah District. Fatehuddin Shah, his son, settled in the outskirts of Hyderabad, the spot which is now known as Tando Jehanian. He embraced Naqshbandi order of dervishes, though all of his forefathers belonged to Suharwardi sect. He was also a talented poet of Persian language which was then the court language of Sindh. He was a saintly person and had many disciples. He died at the ripe age of 102. His tomb lies in the graveyard of martyrs. The annual fair is held at his shrine on 26th of Muharram, the first month of Muslim calendar (11th October).

After him, his son Outub Ali Shah Jehanian succeeded to 'Gadi'. He, too, was a mystic of highest order beside being a poet. He had to go through an ordeal for forty years before he finally settled at Tando Jehanian and started giving religious instructions to his disciples. He died on 16th of Zilhaj in 1328 Hijri (22nd December 1910). His annual Urs is held on 15th, 16th and 17th of Zilhaj (1st, 2nd and 3rd September).

Tando Jehanian, where all the shrines of Jehanian saints are located lies in the western direction of Hyderabad town near Giddu.

Shah Abdul Latif

The great Sufi poet of Sindh, Shah Abdul Latif, chose to live on the sand-dunes, called 'nits' in Sindhi language, at a place in between Hyderabad and Hala. It was a lonely and desolate surrounding in those days. All silver sand and a few green and yellow shrubs scattered here and there were the only colours to be seen around. But it was a calm and quiet place which attracted the poet of love and peace and he pitched his small tent on the dune on which stands today his splendid tomb. A visit to Bhitshah is an experience in the riches of love and poetic softness – an experience unique in its everlasting impressions, which one gets when listening to the poetry of Shah Latif, which tells you about the unity of all the creations of God Almighty and universal love for Mankind, the basic theme of Shah's inimitable, beautiful, intricate yet simple poetry. Bhitshah, as it stands today, is a small but prosperous town, proud of its unique legacy as the centre of the whole gamut of cultural and literary activities of Sindh. The annual Urs of the sufi poet, which falls on 2nd Feb, is not the only occasion when thousands upon thousands of



Devotees throng the mausoleum of Shah Abdul Latif

devotees gather here to pay homage to the Poet of Love and to listen to his poetry by the master singers of Sindh. The courtyard of the tomb is hardly ever empty. Folksingers are always there reciting his Kafis on ancient instruments of Sindh, the Alghoza or the two-stringed 'Dotara'. Dervishes when overwhelmed by the loving and heart-touching verses of the beloved Shah, stand up and dance in ecstasy. Simple and honest peasants weep and cry aloud as the beat of drums, steps of dancing dervishes and the alghoza and strings of the dotara all mingle and the melody transcends the physical bounds into ethereal subtleness of spiritual ecstasy. After each recital, devotees go to the mirrored mosque to pray, especially on Thursday evenings. Muslims, Hindus and people of other religions and faith, men, women, old and young gather to sit or lie on the ground of the courtyards of the beautiful shrine and an ambiance of collective love for the poet permeates the atmosphere.

There is plenty to see in Bhitshah – the newly built Cultural Centre and the Bhitshah Museum situated at the bank of a beautiful lake.



Illuminations on the occasion of Urs at the mausoleum of Shah Abdul Latif



Folk musicians of Sindh

Makhdoom Nuh

Drive a few miles more and you reach Hala, abode of yet another Sufi Saint of Sindh, Hazrat Makhdoom Nuh.

Hala is 217.25 km from Karachi. Old Hala is situated on the bank of the Indus about 3 km from new Hala, a municipal town. Mukhdoom Nuh is said to have died at the age of 87, about the year 1592 A.D. His remains were twice removed from one place to another due to the change of the course by the river. This fact explains the late date of the present tomb, A.H. 1205 or A.D. 1790. A long inscription says that the builder of it was Pir Mohammad Zaman, the saviour and deliverer of his followers. The construction of the tomb was completed by Mir Fateh Ali Khan Talpur. The second tomb dated 5 years later is that of Mir Mukhdoom, the saint who is credited with the founding of new Hala. The mosque adjoining the tomb was built 12 years after it in A.H. 1222 (1807 A.D.) by Mir Karam Ali Khan Talpur.

A fair is held here annually on the 27th Ziqad (14 August).

Qadam Gah of Maula Ali and the Shrine of Syed Abdul Wahab Shah Jilani

In the heart of the city of Hyderabad there is Qadam Gah of Maula Ali where one can see the hand and foot prints of Hazrat Ali, the 4th Caliph of Islam, on a stone slab. People throng the place to offer Fateha. Nearby is the shrine of Hazrat Abdul Wahab Jilani, a direct descendant of Hazrat Abdul Qadir Jilani.

Hazrat Muhammad Shah Makki

Hazrat Muhammad Shah Makki spent most of his time in Makka and therefore is known as Makki. He was a disciple of Hazrat Abu Bakar Siddique. His shrine is in Kacha Qila in Hyderabad. His wife was the daughter of a Hindu ruler of Sindh at that time. She became Muslim and married him. It is said that both died at the same time and are buried at the same place.

Shah Karim

The shrine of Shah Karim of Bulri is in Bulri Township, 50 miles south of Hyderabad city. He was grandfather of Shah Abdul Latif Bhitai. His mystic poems are popular in the area.

Khawaja Abdul Rahman

The saint was a descendant of Hazrat Mujjaddad Alf Sani of Sarhind. His shrine is in Wasih Maluk Shah City, 13 miles from Hyderabad and is popularly known as Makan Sharif.

LARKANA DISTRICT

Syed Qaim Shah Bukhari

His shrine is located in Larkana. He belongs to Qalandria order of Mysticism.

DADU DISTRICT

Mohammad Usman Marwandvi (Lal Qalandar)

About 210 miles (386 kms) from Karachi, on the Indus Highway, near the ageless Mancher Lake, is the ancient town of Sehwan, human habitat since time immemorial, made famous in the ancient world by Alexander the Great, who, while retreating from South Asia, paused here for a much needed rest after the great conquest of five empires. The place attracted him. He ordered repairs to the old fort and named it after himself as Alexandria. He left after sometime, leaving behind a sizeable garrison at the new fort.

Few people know about Alexandria of old times and visit of the world's greatest conqueror to Sehwan, but another celebrity, this time a Dervish, gave immortal fame and sanctity to this ancient town by choosing it as his eternal abode. He was born in 573 A.H. (1177 A.D.) His name was Muhammad Usman Marwandvi. He came from Marwand, a small town near Tabrez, Azarbaijan. Usman Marwandvi, popularly known as Shahbaz Qalandar (Lal Shahbaz, in mystical terms, means king of Hawk or the Red Falcon), was a great scholar, notable grammarian and religious leader. He belonged to the Order of Qalandria, an elite group of Muslim Sufis, who gave

up everything worldly to devote themselves to the propagation of Islam. (A Qalandar is a Saint whose actions are directly commanded by God and are based on love and devotion to God). He was an elite in the sense that there were only three real Qalandars, recognised by the scholars throughout the history of Islam. They were Qalandar Shahbaz of Sehwan, Hazrat Bu Ali Shah Qalandar and Hazrat Rabic Basri of Basra. He died in 673 A.H. (1274 A.D.).

Today the old and ancient city of Sehwan is the city of Qalandar Shahbaz and attracts millions of devotees from all over the world every year. Blessings of the Holy Saint are the main reason for the extraordinary number of pilgrims to flock to Sehwan round the year. One can hear of many stories of wishes granted by the Qalandar to his devotees. The Qalandar is equally popular among the non-Muslims and one can see large numbers of Hindus seeking blessings of the Saint.

Close to the tomb of Hazrat Lal Shahbaz Qalandar are countless sites of utmost historical importance. A mosque built by the first Muslim ruler of India, Sultan Qutubuddin Aybek, the temporary tomb of great Mohammad Tughlaq, innumerable graves of princes and princesses who chose to be buried near the grave of a Dervish rather than near the tombs of kings and sultans. The ancient fort of Sehwan, a witness to great wars and revolutions, itself is one of the important historical sites in South Asia. Parts of the fortification wall and some of the battlements are still intact.



Entrance to the mausoleum of Lal Shahbaz Qalandar, Sehwan Sharif, Sindh



Inner Chamber of Lal Shahbaz Qalandar's mausoleum

Mancher, the ancient lake only 12 miles away, is the abode of the Sindhi fishermen called Mohanas, a people older than the Indus Valley Civilisation. On the bank of Mancher lake is situated another ancient city by the name of Bubak, a name which reminds those who care of the city of Baalbek in ancient Syria.

Nearby, on the road to Dadu, the old Sindh capital, Khudabad lies in ruins. Once a prosperous city of Kalhora rulers, Khudabad still takes pride in its Jam-e-Mosque, a fine example of Moghal architecture.

Journey to Sehwan is an encounter with the past and a spiritual world which leaves deep impressions on your mind and heart.

Makhdoom Bilawal Shaheed

The shrine of Makhdoom Bilawal Shaheed is in Baghban, seven miles to the north of Dadu, adjacent to Indus Highway. Near the shrine is a Jamia Masjid and a water pond. In the vicinity of the shrine there are also 127 graves of very famous saints such as Makhdoom Danyal, who was a spiritual teacher of Makhdoom Bilawal Shaheed. His well known followers were Makhdoom Sahar, Sheikh Bharkio and Haider Shah Sinai. The then Governor of Sindh

nominated by the Mughal rulers on the instigation of Syed Miran Shah awarded death sentence to the saint. He was put alive in the oil expeller made of steel.

Shah Sadar

Shah Sadar is popularly known as Lakyari Syed. His tomb is adjacent to Railway Line near Laki on way to Sehwan Sharif. The saint was great-grandfather of Lakyari Sadaat and hence all the Lakyari Sadaat are his descendants. Some of the famous descendants are Syed Mohammad Rashid Shah whose grand children are Pir Pagaro and the Sadaat of Jhanda Sharif.

When Qalandar Shahbaz came to Sehwan Sharif he had a meeting with Shah Sadar. Approximately 2 miles to the west of shrine on the hill top there is a place where the saint had a chilla for 40 days. At the same place one can see the footprints of Hazrat Ali, the fourth Caliph of Islam. Nearby there are four water springs where people come and have a bath for the treatment of skin diseases. Upwards on the western side of Bhaggo Thoro hill range is the shrine of Makhdoom Haroon. Adjacent to this shrine one can see the 'chilla gah' of Khawaja Moinuddin Chishti of Ajmer Sharif.

Sikandar Shah Bodlo

The saint was a disciple of Qalandar Lal Shahbaz and his shrine is located in Sehwan Sharif. It is popularly known that during the period there was a butcher known as Hanud. He used to butcher human beings and sell their meat. Once he butchered Syed Sikandar Bodlo and sold his meat. When Hazrat Qalandar Lal Shahbaz came to know about this, he asked for the saint and ordered the butcher to trace out and present Bodlo before him. The saint suddenly appeared before him. Hazrat Qalandar Lal Shahbaz cursed the butcher and even today the descendants of that butcher have the signs of leprosy on their bodies. Bodlo was so much devoted to Hazrat Qalandar Lal Shahbaz that he used to clean with his beard the area where the great saint used to sit in Sehwan.

Naeeng Sharif

It is a famous place and according to a legend the mystics must visit this place and pay homage. There is a platform, a garden and a water spring in the name of Hazrat Ali. Water coming from the spring is in abundance and irrigates about 3000 to 4000 acres of land.

The custodian of this place is the Chairman of District Council, Dadu. It is 35 miles from Dadu. After the Annual Urs of Hazrat Lal Shahbaz Qalandar, devotees usually go to Naeeng Sharif. They rest at this place which is scenic. On way to it one can also visit the picturesque Mancher Lake.

Abdullah Shah Godrio

The saint belongs to Bokhari family of Sadaats. The shrine is located in Taluka Maher, District Dadu. It is about 23 miles from Maher city.

SUKKUR DISTRICT

Shah Khairuddin Jilani

Shah Khairuddin, son of Ahmed Shah Jilani is said to be the direct descendant of Sheikh Abdul Qadir Jilani. He was born in Baghdad in Hijra 911 (1493 A.D.) He acquired religious education at the holy city of Madina and performed pilgrimage fourteen times. He journeyed through Arabia, Persia and India. After 33 years of random wandering he ultimately came to Sukkur and settled in a mountain cave. The cave is known till today as mountain of "Shah". He became the founder of a spiritual dynasty. He breathed his last at the ripe age of 116, on 27th Ramazan of Hijra 1027 (1609 A.D.).

The tomb of Shah Khairuddin is the most outstanding and conspicuous building in old Sukkur

to the east of the new town of Sukkur. The Mausoleum is crowned with a bright blue enamelled dome surmounted by a lantern. The Mausoleum was built in 1760 A.D.

The city of Sukkur is situated on the right bank of the river Indus about 544 km (338 miles) north east of Karachi and has many other cultural and historical buildings.

Syed Rashid Shah (Pir Pagaro)

Pir Pagaro is the hereditary Chief of Hur brotherhood which is most unique and an outstanding institution in Sindh. Literally it means a holy person wearing the turban or crown. Hur is the title given to the followers of Pir Pagaro and it signifies total fidelity and loyalty as depicted by "Hur" in Karbala warfare wherein Imam Hussain was martyred.

Syed Rashid Shah, Pir Pagaro, was the first one who established centres of religious learning and instruction at the village Rahimdin Kalhora in Sukkur District. Syed Rashid acquired religious and spiritual training from Haji Faqirullah Alavi at Shikarpur. Hizbullah Shah, Pir Pagaro III shifted the shrine from the old site to the present site at Pirjo Goth in Khairpur district in view of the approaching danger of floods.

The annual festival is held at Pirjo Goth on 27th of "Rajab" (18th April) and continues for three days, during which all the Hurs assemble here from far and near. To some this amounts to a pilgrimage.

Fazil Shah

The saint belongs to Jilani Sadaats. His shrine is located near Ghosarji, District Sukkur having a large area. People bring mentally sick persons to the shrine for spiritual treatment.

Nahro Shah

The saint belongs to Jilani Sadaats. His shrine is located in Ghotki, District Sukkur. In the past, Ghotki was known as Nahro Shah's Haveli.

Mubarak Shah

Syed Mubarak Shah also belongs to Jilani Sadaats and his shrine is located in Adalpur at a distance of about four miles to the east of Taluka Ghotki, District Sukkur.

HINDU SHRINE

Kalkan – Kalan

Popularly known as the temple of Kali Devi, it is an old place of pilgrimage for Hindus. It is located in the fortress of Aror, Taluka Rohri, Sukkur District.

Sadhbella

The Sadhbella is a Hindu monastery situated on a river island at Sukkur. It is the only shrine of its kind in Sindh.

There are a number of religious paintings seen on the outer walls of the monastery. These paintings depict pictorial representations which are conjured up by Hindu priests and depict scenes of Hindu mythology.



Mausoleum of Sachal Sarmast

KHAIRPUR DISTRICT

Abul Wahab Faruqi (Sachal Sarmast)

Hazrat Abdul Wahab Faruqi, popularly known as "Sachal Sarmast", a mystic and a saint poet of Sindh, was born in 1152 Hijri (1739 A.D.) at Daraza in Khairpur district. He was a raw youth when "Shah Bhitai", the saint poet of Sindh came to Daraza and predicted (about Sachal) that "this young man would unlid the treasure trove stocked by us". He was hardly six when his father died. He received his education from Hafiz Abdulla Qureshi and religious instructions from his uncle Mian Abdul Haq who was himself a saintly person and happened to be his father-in-law as well. He had no children. His wife died after two years of married life. Apart from being a mystic, he was a poet of Persian, Urdu, Sindhi and Siraiiki. He was well versed in many languages. As a poet Sachal was par excellence and is considered next to Shah Bhitai. The number of his poems is calculated to be 9,36,036 which are compiled in 16 volumes. He had many well known disciples, such as Nanik Yousaf, Janu Faqir, Syed Pir Shah, Faqir Mohammad Siddiq and Hyder Shah.

He died on 14th of Ramazan 1242 Hijri (1829 A.D.) His annual Urs is held at Daraza on 12, 14 and 15 of lunar month of Ramazan.

The shrine is located at village Daraza 51.5 kms (32 miles) from Khairpur Mirs. Khairpur Mirs is linked by road and rail with all parts of the country.

Sultan Ibrahim Bin Adam

Sultan Ibrahim Bin Adam was the ruler of Balkh and Bokhara. He left the kingship and his kingdom to become a Sufi Saint. His shrine is located on a hilltop, about 18 miles from Khairpur.

Ibn-e-Shah

The shrine of this saint is located at the hilltop about six miles east of Sorah Road near Kot Diji.

NAWABSHAH DISTRICT

Asghar Ali Shah (Jam Dattar)

His actual name is Asghar Ali Shah but his title is Jam Dattar Shaheed. His shrine is in Taluka Nawabshah.

BADIN DISTRICT

Khawaja Mohammad Zarnan of Luari Sharif

The saint belongs to 11th century Hijra. He was an eminent scholar and spiritual leader of his time and Sahib-e-Toreeqat. His shrine is located at Luari Sharif about 8 miles to the east of Badin city on Khadan Road.

Syed Saman Sarkar

The saint belonged to Qalandaria Sufi Order. Many miracles are attributed to him. He spent all his life in absolute mystic condition. His shrine is located at a distance of 3 miles to the north of Pangrio city, District Badin.

SANGHAR DISTRICT

Makhdoom Shaheed Abdul Rahim Girhori

The saint belongs to eleventh century Hijra. He was a great scholar of his time and well known for his knowledge of Sharia and also famous for his Taqwa' and piety. People embraced Islam in the Thar region due to his efforts. He was also a good poet of Sindhi language and his poems are still popular. His shrine is located at Girhor Sharif, Taluka Khipro, District Sanghar.

Mai Sohni and Mehiwal

Theirs is one of the famous love stories of the sub-continent and almost every poet has written about them. The shrine of Sohni is near Shandadpur, District Sanghar whereas the shrine of Mehiwal is in the centre of the Shandadpur city. Shah Abdul Latif Bhitai immortalised their love through his poetry particularly in the context of passion and affection.

SHIKARPUR DISTRICT

Makhdoom Abdul Ghafoor Humayuni

The saint belongs to early fourteenth Hijra. He was an eminent scholar, linguist, religious leader and Mufti of his time. In the mystic order, he is known as Ghous and a prominent Sufi of his time. His shrine is located at Humayun Sharif, District Shikarpur on Jacobabad-Shikarpur High-way. He was also an eminent poet and his Kafis are very popular throughout Sindh.

THARPARKAR DISTRICT

Syed Razi Shah Lakyari

Syed Razi Shah Lakyari was a descendant of Shah Sadar Laki. The saint belonged to Qalandaria Order of Sufism. He was a renowned scholar of his time but lived a life of luxury. He had a stable of at least one hundred horses at a time. He was also a poet. He is known as Mystic King of Thar. His shrine is located on Mithi Road, 21/2 miles to the east of Nawankot city, District Tharparkar.

Pir Pithoro

Pir Pithoro is a saint of Menghwars in Tharparkar district. From the legends of Pir Pithoro and his

miracles it is difficult to extract anything historical, but the Pir has a considerable following among Hindus and Muslims. The annual fair is held at the shrine (which is one mile from Pithoro Railway station), on the first of "bado" (about the beginning of September) and lasts for four days. Pithoro railway station is on the Jodhpur-Bikanir Railway Section which is closed since partition of India.

JAIN SHRINES

Temple of Gori

Gori is an old Jain Temple, 14 miles north west from Virawah in Tharparkar district. There used to be an image in this temple which disappeared. It had a diamond of inestimable value between the eyebrows and two on the breasts. After some centuries it was removed to Virawah, the chief of which place kept it buried and exhibited it at intervals in different places collecting big money from the crowds who came to see it. It was last exhibited in 1824 at Virawah. In 1832 the chief died suddenly without revealing where he had buried it, and it was lost. The temple, though much defaced, is very fine. It has now been declared a protected monument under the Ancient Monuments Preservation Act. It is visited annually by the Jains of the District.

Bhodesar Temple

Jain temple of Bhodesar is situated at a distance of four miles north west of Nagar Parkar town. The temple is in a very neglected state. Its interior as well as exterior are very beautifully carved. Close to it is a water tank 200 feet by 400 feet. It is said to have been guilt by Bhoda Parmar, son of Prince Jeso Parmar, who is reported to have sacrificed his son to please the goddess of the town.



Bhodesar Temple (Tank)

PUNJAB

BAHAWALPUR DISTRICT

Uch Sharif

Uch Sharif has played a significant role in the making of our history, though now a small town situated on the south bank of the Sutlej river opposite its confluence with the Chenab, 38 miles south east of Bahawalpur. For some time it served as a provincial metropolis of the well known Rai Hindu dynasty and then the capital of Nasir-uddin Qabacha. However, it remained a favourite place of religious excellence and piety throughout the period of its existence. The city once possessed several sun temples.

With the advent of Islam sprang up various institutions of formal and informal education. It was divided into three socio-administrative sectors:-

- a. Uch Jilani
- b. Uch Bukhari
- c. Uch Moghla,

Uch Jilani was founded by Syed Safi-uddin Ghazrooni while Uch Bukhari by Syed Jalal-uddin Surkh Bukhari.

The saintly personages living in the city imparted mystic training and guidance to the thousands who approached. The Suhrawardia Silsila was established over here by Jalal-uddin Surkh Bukhari. The place got name and fame due to Jalal-uddin Makhdoom Jahanian Jahangasht. Similarly, Syed Mohammad Ghous Jilani Hallabi established the Qadiriya Silsila. It was Uch from where this order spread to entire sub-continent and was carried to Indonesia and Malaysia.

The famous tombs existing at Uch include those of Makhdoom Hazrat Bahawal Haleem, Makhdoom Jahanian Jahangasht, Bibi Javindi, the tomb of the



Tomb of Mai Javindi, Uch Sharif

wife of Jahanian Jahangasht, who was the daughter of Sultan Lange Khan, the Governor of Multan after whose name there is a garden in Multan.

The oldest shrine at Uch is that of Sheilch Saif-uddin Ghazrooni, who was the first Muslim saint to settle down at Uch. Most probably, Ghazrooni's is the oldest Muslim tomb in the whole of sub-continent.

Makhdoom Shams-uddin and Makhdoom Nau Bohar are the Sajjada Nasheens of Jilani and Bukhari Syeds' Shrines respectively – the former having Sunni faith and the latter Shia faith. Thousands of devotees from far flung areas come to Uch Sharif at the time of "Urs" which is held every year in April.

These Sajjada Nasheens have in their possession rare Islamic relics of older days, which have been preserved with great care. The Sajjada Nasheen of Uch Bokhari has the following relics:-

(1) A turban of the Holy Prophet, (2) a robe and mantle of the Holy Prophet, (3) "Samsam" (sword) of Hazrat Imam Hassan, (4) a cap of Hazrat Shaikh Abdul Qadir Jilani of Baghdad, (5) the turban and mantle of Hazrat Salman Farsi.

The Sajjada Nasheen of Uch Jilani is the custodian of:-

(1) Holy Prophet's footprints, (2) a few chapters of the Holy Quran written by Hazrat Imam Hussain and (3) a tooth of Hazrat Awaiz Qarni.

Syed Jalaluddin Munir Shah (Surkh Bukhari)

Every Thursday disciples come to the shrine of Hazrat Syed Jalal-uddin Munir Shah Mir Surkh Bukhari at Uch Sharif near Bahawalpur. He is also known by a variety of names such as Sher Shah, Mir Surkh, Sharifullah, Abul Barkat, Mir Buzurg, Makhdoom Azam, Jalal Akbar and Azimullah. But his eminence in sufi order can be guessed from the fact that Hazrat Surkh Bukhari is the grandfather of Makhdoom Jahanian. He was also the disciple of



Inner Chamber of the mausoleum of Syed Jalaluddin Surkh Bukhari

Hazrat Shaikh Bahauddin Zakaria and established the Suharwardiya Silsila at Uch Sharif.

The saint was born in 595 AH (1177 A.D.). After completing his education, he travelled to Najaf, Hijaz, Jerusalem and settled for some time at Madina where he devoted himself to prayers and meditation. On return to Indo-Pakis-tan Sub-continent, he founded the city Jhang Sial and built a monastery. A legend says that one day he went out after locking his room but students in the monastery heard voices calling the various names of God from his room. It was discovered that the container from which he drank water was reciting the Quranic verses.

Hazrat Jalal-uddin Bukhari (Jahonian Jahangasht)

The shrine of Hazrat Jalal-uddin Bukhari, nicknamed Mukhdoom Jahonian Jahangasht (traveller of the world) is at Uch Sharif, Bahawalpur. He was the grandson of Syed Munir Shah Jalal-uddin Mir Surkh Bukhari. He was born in 706 A.H. (1303 A.D.) and belongs to the Suharwardiya school of sufi thought. He settled down at Uch after travels to Mecca, Madina, Syria, Iraq, Egypt, Khurasan. He also spent some-time in the service of Hazrat Nazeer-uddin Dehlvi of the Chishtia order. His Urs or death anniversary is celebrated on the tenth of Zilhaj, the last month of the Muslim calendar. He died in 1383 A.D.

Shrine of Muluk Shah

The shrine of Muluk Shah is located in the Bahawalpur City. He was a great Saint of his time and

had a great follow-ing in the area. People come to offer Fateha at his tomb on Thursdays, Eid and Ashura days. A small fair is also held on the mazar every year.

Musafir Khana

About 30 kms from Bahawalpur lies Musafir Khana. There are seven tombs known as Ali Ashab. The village is also known as Ali Ashab. A small fair is held in the month of 'Jeth' (May) and people also visit this place on three Fridays in 'Hach' (June).

Other Shrines

The Shrine of Khawaja Noor Mohammad known as Qibla-e-Alam is at Chishtian. The shrine of Hazrat Mohkam Din known as Sahib-us-Sair (great traveller) is at Khanqah Sharif about 20 kms from Bahawalpur. Another saint also known as Khawaja Noor Mohammad is buried at Chachran.

Bhutta Wahan

Bhutta Wahan is known as the birth place of Abul Fazal and Faizi, the sons of Mullah Mubarak. It is also said to be the birthplace of 'Sassi', one of the famous lovers - 'Sassi and Punno'. The legend has that there is a place in the village where if a woman delivers a child, the child is sure to attain the fame of a statesman like Abul Fazal, a scholar like Faizi or a lover like Sassi. Unfortunately, nobody now knows the precise place said to be so sacred.



Makhdoom Jahonian Jahangasht's mausoleum, Uch Sharif

CHOLISTAN

Channar Pir

The famous Cholistan desert known as "Rohi" to the locals is about 30 kms from Bahawalpur which has its own culture. Cholistan is derived from "Cholna" means moving. Therefore, the people of Cholistan lead a semi-nomadic life usually moving from one place to another in search of water and fodder for their animals.

In the middle of this desert, there is a shrine of Pir Chan-nar who was a disciple of Makhdoom Jahanian Jahangasht. The Pir was brought up in a state of destitution. It is believed that the Ziarat to his tomb protects the children. The Pir never married but had seven brothers whose descendants are called the Channars.

The approach to the shrine is very difficult. But the annual urs at the beginning of March is held at his tomb in a colourful manner which is known as the Mela Channar Pir. A large crowd gathers on the night of full moon to offer Fateha. People of the area start for the fair sufficiently in advance through camel caravans marching day and night to the tune of little bells or trinkets around the neck of the camels.

D. G. KHAN DISTRICT

Syed Ahmed Sultan (Sakhi Sarwar)

Hazrat Syed Ahmed Sultan popularly known as Sakhi Sarwar (the Generous King) is buried in the town which sprang up around his tomb near Dera Ghazi Khan which lies 94 km South West of Multan. His parents migrated from Arabia to Multan. He was another Sufi Saint of Ghaznavid period, who enjoys great fame even today throughout the Punjab and still has the followers both among the Hindus and Muslims. He died at Shah Kot near Multan in (1181 A.D.). His tomb is situated near a hill stream at the foot of Sulaiman hills, tehsil D.G. Khan. It is a beautiful building and is always thronged by devotees. According to tradition, devotees from Sialkot come on foot and in a procession to attend the Urs. It takes quite a few weeks to reach Sakhi Sarwar from Sialkot. A great fair is held with Horse and Cattle Show. His Urs is celebrated on August 29.

There are two ancient large cooking pots in the courtyard. They are a real metallurgical mystery. The pots are made of small pieces of different metals welded together much like the outer part of the space Shuttle of today. The pots get heated quickly with minimum of fire.

Khwoja Farid

Khwoja Farid of Mithan Kot actually belonged to Matta. The poet saint migrated to Chachran Sharif, District Rahim Yar Khan, situated on the left bank of river Indus. After some time he again migrated to the right bank of river Indus and settled at Mithan Kot.

The saint belongs to Chish-tiya Order of Sufism. His poetry in Saraiki and Sindhi is very popular particularly in Cholistan and other parts of Punjab and Sindh.



Mausoleum of Channar Pir



Devotees on way to Mela Channar Pir, Cholistan

MULTAN DISTRICT

The Muslims first came to Sindh and then moved on to the Punjab. Multan is thus the earliest Islamic town in the Punjab. It is also the city with the largest number of saints, mystics and divines situated on the Grand Trunk Road 950 km from Karachi.

Religious festivals in Multan are a peculiar mixture of devotion and merriment. Multan is famous for its innumerable Khanqahs (Shrines). Annual Urs is held on every Khanqah. Very well known are Urs of Rukn-e-Alam, Bahauddin Zakaria, Shah Shams Sabzwari, Shah Jamal, Sher Shah and Mela Luddan Peer. The object of an urs or religious mela is to pay homage to the departed saint, and to pray for one's own salvation.

The Urs lasts for about three days. The first day is usually devoted to Nazrana, Marine (wishes) and exhibition of physical prowess. The second and the third days are reserved mainly for merry-making.

Hazrat Bahauddin Zakaria

Hazrat Bahauddin Zakaria of Multan came from the holy city of Mecca. His ancestors first settled down in Sindh in the second century Hijri and later at Sukkur. They came to Multan in 5th century A.H. and Hazrat Bahauddin was born at Kot Aror near Multan.



Mausoleum of Hazrat Bahauddin Zakaria, Multan

His father died when he was only 12. During his infancy he had learnt the holy Quran by heart. For improving his religious education he travelled to Khurasan, Balkh, Bukhara, Baghdad and Madina. After performing Haj, he went to Jerusalem where he met important scholars and religious leaders. He became Khalifa of Hazrat Shahabuddin Umar Suhrawardy who asked him to go to Multan and preach there. So he founded a University (Khanqah) at Multan which became famous throughout India, Iraq, Syria and Arabia. He was the founder of Suhrawardiya sufi order in India.

He was a great friend of Sheikh Fariduddin Shaker Gunj and lived with him for a long time. Bahauddin was for many years the great saint of Multan and has still a great following in other places also.

He died in 666 A.H. (1263 A.D.). A legend says that he was busy at prayers in his room when someone gave a closed envelope to his eldest son with a message that it should be delivered only to the Sufi. When Hazrat Bahauddin opened it he managed only to utter the word God and passed away.

Besides his descendants Shaikh Sadruddin, Abul Fatah Ruknuddin, his famous disciples were Syed Jalaluddin Surkh Posh and renowned poet Fakhruddin Iraqi whose poetry is very much commended and his thoughts were popularised by famous poet Jami also.

His mausoleum, said to have been built by the saint himself, is well decorated with blue tiles, and the walls are interlaced with frescoes and calligraphy.

The annual festival of Hazrat Bahauddin Zakaria is celebrated on 27th Safar, the second month of Islamic Calendar.

Ruknuddin Abul Fatah (Shah Rukn-i-Alam)

Ruknuddin Abul Fatah known as Shah Rukn-i-Alam was the second son of Hazrat Bahauddin Zakaria. He was an eminent scholar and was a man of great political and religious influence in the days of Tughlaqs in India. He was in Multan when the city was visited by great Ibn-e-Batuta in 1334 A.D.

The Tomb: It is said that Ghayasuddin Tughlaq had built the tomb for himself but afterwards given up by his son Mohammad Tughlaq for the last resting place of Hazrat Ruknuddin. This fine building is 51 feet 9 inches in diameter from inside and is in octagonal shape. It is built entirely of red brick. The exterior is elaborately ornamented with glazed tile panels and battlements. The total height of the tomb



Mausoleum of Shah Rukn-e-Alam



Mausoleum of Shah Rukn-e-Alam as seen from the Bob-e-Qasim of Multan fort

is over **100** feet. It is one of the finest examples of structure of this kind in the world. Recently this building was given the Agha Khan award for Muslim architecture. The shrines of Ilazrat Rukn-e-Alam and Bahauddin Zakaria which are located in the Multan fort are enlivened at times by the visits of bands of pilgrims from all over Pakistan, particularly from Sindh and the Punjab.

Shamsuddin Sabzwari (Shams Tabrez)

There is another well known shrine in Multan, of Shams-uddin Sabzwari, a descendant of Imam Jafer Sadiq popularly known as Shams Tabrez. He was born in **1165** A.D. His chief contemporary at that time was Hazrat Bahau Haq. He died in **1276** A.D. It is believed that Hazrat Shamsuddin of Sabzwari was called Shams Tabrez by mistake, the real cognomen being 'Tap-ref meaning heat giving. There are several legends about Shams Tabrez but they all agree in attributing the great heat of Multan to the direct influence of the Saint in causing the sun to approach nearer to Multan. According to a story, during a visit to Baghdad he wished into life the dead son of the king. This displeased the religious scholars who started a campaign for skinning him alive. When he learnt of this he sent his entire skin to them. Thereafter he departed for Indo-Pakistan sub-Continent.

His Mausoleum was designed in white marble in **677** Hijra (**1330** A.D.) and later on rebuilt in **1194** Hijra

(**1778** A.D.). His 'Urs' is held on April **15** and is attended by thou-sands of devotees.

Mohammad Yusuf Gardezi

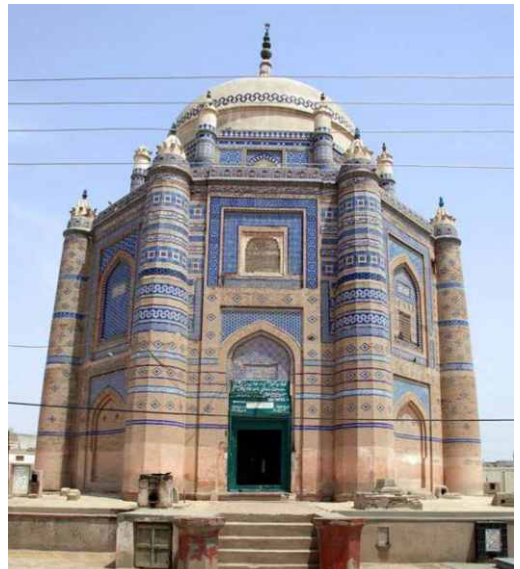
The Shrine of Muhammad Yusuf Gardezi is located near the Bohar Gate, Multan. It is a rectangular domeless building decorated with glazed tiles and is very beautiful. Mohammad Ytisuf was a descendant of Imam Hussain, a grandson of Prophet Mohammad (peace be upon him) and was born in Gardez near Ghazni, Afghanistan. He came to Multan about **1088** A.D. and settled here. He is reputed to be a God gifted man who could ride tigers and handle snakes.

Shaikh Abdul Hassib (Musa Pak Shaheed)

The mausoleum of Moosa Pak Shaheed is inside the Pak Gate, Multan. Sheikh Abdul Hassib Musa Pak Shaheed was a descendant of Abdul Qadir Jilani and was born in Uch. Among his descendants were Hamid Ganj Bakhsh buried near Musa Pak Shaheed, Yahya Nawab buried near the Haram Gate, Inayat Wilayat buried near the Haram Gate in a conspicuous tomb and Jan Muhammad buried in Delhi. The shrine of Musa Pak Shaheed is frequented by a large number of Pathans. Another shrine is that of Shandana Shaheed near the Delhi Gate.

OTHER SHRINES

The Shrine of Totla Mai is near the Haram Gate inside the Multan city. The Shrine of Shah Ali Akbar is in Sura Miani to the north of Multan. The saint was a descendant of Shah Shams-uddin.



Beautiful Shrine of Shah Ali Akbar, Multan.



Mausoleum of Data Ganj Bakhsh

LAHORE DISTRICT

Shaikh All Bin Usman Al-Hajveri (Data Ganj Bakhsh)

Shaikh All Bin Usman al-Hajveri, popularly known as Data Ganj Bakhsh, was a great Sufi Saint-scholar, who came down to Lahore from Ghazni, Afghanistan, during the time of Sultan Mahmood of Ghazni. Lahore is capital of the Punjab Province and lies 1298 kms from Karachi on the Grand Trunk Road. Made immortal by his excellent work on the basis of Tassawwuf (mysticism), Data Sahib spent his life in Lahore, preaching Islam and expounding theories of Islamic Sciences. A disciple of Shaikh Abul Fazal bin Hasan Khutbi, Data Sahib served the down-trodden and the poor. He was a generous person and earned the title of 'Data', the one who gives away treasures. He was an eminent scholar and author of many books on theology. One of his famous books is "Kashful Mahjub". He can be described as the founder of the Sufi Cult in the Punjab; he had profoundly influenced the moral and religious outlook of Muslim masses. He died in 1072- A.D. His tomb in Lahore is always thronged by devo-tees, day and night. Lahore is called 'Data ki Nagri' because of him. He is considered the Patron Saint of Lahore. Many miracles are attributed to him. It is generally believed that nobody has ever returned empty-handed from his tomb. His ancient tomb built by the Ghazni Sultans and



Chadar ceremony



Devotees from far flung areas



Qawwali at a mazar



A procession to an Urs



Dancing in ecstasy



A shop outside the Data Darbar

extended by later rulers and devotees is a beautiful specimen of pure and simple Muslim architecture. Recently, many public welfare buildings have been added to the tomb. Hospital, dispensary, an institute for poor women and a public kitchen are salient features of the new additions. Free food, drinks, sweets and clothing for the needy are distributed everyday while devotees also bring cooked food to the doors of Data Sahib to be distributed to the poor round the clock.

His annual Urs is almost an event of national importance. Thousands of devotees attend the celebrations from all over the world. One can listen to the most accomplished and famous Qawwals at his Urs.

The greatness of Data Sahib was also recognised by Khawaja Moinuddin Chishti Ajmeri who recited the follow-ing verse while visiting the tomb of 'Data Sahib', out of respect for the saint.

"Ganjbakshe Faiz-e-Alam Mazhar-e-Noor-e-Khuda Naqisan ra Peer-e-Kamil, kamilan ra Rahnooma"

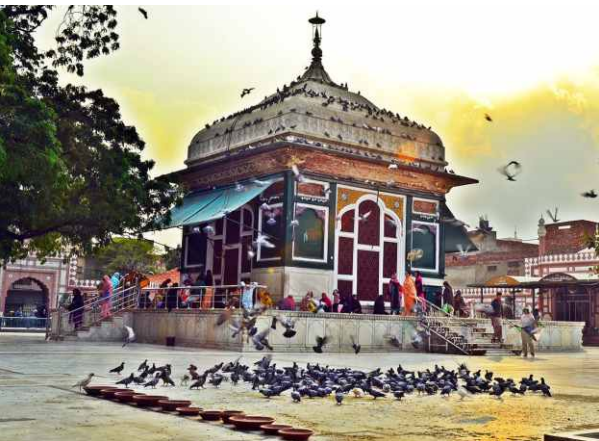
(He is a perfect teacher for those who are imperfect and the leader of those who are perfect. An accomplished spiritual guide for the learned and a guide for the ignorant.)

Mir Mohammad (Mian Mir)

Mian Mir (Mir Mohammad was his real name) enjoyed the distinction of having three royal personages as his devotees. The first was Emperor Jahangir, followed by Shah Jahan, Dara Shikoh and Aurangzeb. Hazrat Mian Mir was born in Sistan (Sehwan) in 1635 A.D. His shrine is about three miles from Lahore Railway Station in Dharampura. His mausoleum was built by Dara Shikoh and Emperor Aurangzeb.

The sufi traces his ancestry to Hazrat Umar, the third caliph of Islam. He received training in religious doctrines at an early age and later became the disciple of Shaikh Khizar Sistani. He spent most of his time in meditation and prayers and became a legend because of his learning and good deeds. History books written during the Mughal reign invariably mention him and accounts of his good work.

His death anniversary, celebrated on 7th of Rabiul Awwal (3rd month of Muslim Calendar), draws people from surround-ing villages and other towns. There is lot of illumination, dancing, music and feasting. A second festival is held during the rainy season.



Mausoleum of Mian Mir, Lahore

Shah Hussain

Lahore is a city of delightful gardens built during the Mughal era. One of the more well known among them is Shalimar, where stand three tiers of orchards and many fountains. 'Meta chiraghan' or the festival of lights (lamps), the most important festival of Lahore, is celebrated every year on the last Sunday of March on a huge esplanade near the Shalimar. In fact the celebration is in honour of Shah Hussain and Madho whose mausoleum is fabulously illuminated on his death anniversary. Here gather peasants and farmers from all over the Punjab and many mendicants and fakirs, too. March heralds the advent of spring—mirth, dance, gimmickry, sports and magic. The overall impression is one of great joy and rejoicing. Shah Hussain, in addition to being a mystic, was also a folk poet. His friend Madho, who is buried with him, was a Hindu by faith and later on became Muslim. Akbar, the great Mughal Emperor, Jahangir and Raja Ranjit Singh were his devotees. The mausoleum is located in a village near Shalimar Gardens. The saint died in 1008 A.H. (1599 A.D.).



Mela Chiraghan at the mazar of Shah Hussain

Bibi Pak Daman

Bibi Pak Daman is the mausoleum of Ruqayyah bint Ali located in Lahore, Punjab. Legend has it that it holds the graves of six ladies from Muhammad's household (Ahl Al-Bayt). Ruqayyah bint Ali ibn Abu Talib was the daughter of Muhammad's cousin and son-in-law Ali ibn Abu Talib and the sister of Al-Abbas ibn Ali. It is said that these ladies came here after the event of the battle of Karbala. Bibi Pak Daman, which means the "chaste lady", is the collective name of the six ladies believed to come at this mausoleum. They were among the women who brought Islam to South Asia, preaching and engaging in missionary activity in the environs of Lahore.

Some scholars consider Ruqayah to have been the daughter of Sayid Ahmed Tokhta (12th century). Bibi Paak Daaman is located between Garhi Shahu and Railway Station area.



Mausoleum of Bibi Pak Daman, Lahore

OTHER SHRINES IN LAHORE

1. **Hazrat Shah Ismail**, Hall Road, 11th century Preacher and Scholar (Ghaznavi period)
2. **Hazrat Hussain Zanjani**, Chah Miran. Pir Bhai of Data Ganj Bakhsh. 11th century preacher and scholar (Ghaznavi period).
3. **Mausoleum of Bibi Pak Daman**, Durand Road. 12th century. Pious lady believed to be the descendent of Imam Hussain.
4. **Pir Makki**, Ravi Road. Azizuddin was his real name who came from Mekka and therefore known as Makki. He was a preacher and scholar during Ghaznavi period.
5. **Syed Sardar Diwan Zanjani**, off Hospital Road in a side lane on the back of Sarai Ratan Chand. He was a preacher and scholar who came to Lahore in 1140 A.D. and died in 1208 A.D. during Qutubuddin Aibak's period. It is said that Khawaja Moinuddin Chishti of Ajmer Sharif visited the Khanqah of Diwan Zanjani.
6. **Zaki Pir**, inside Yaki Gate originally called as Zaki gate. Preacher and scholar of 13th century. Died fighting against the Mongols. Legend has it that the head of the saint was cut off but his body continued fighting for some time. The head and body of the saint lie buried at two separate places near the Yaki Gate.

7. **Said Matha**, inside the walled city. His real name was Syed Moeenuddin but was called Said Mitha because of sweetness of his disposition and manners. He was a preacher and scholar, originally belonged to Khwar-zam and died in 1263 A.D.
8. **Pir Hadi Rahnuma**, Lawrence Road. He was a descendant of Hazrat Shams Tabrez of Multan. He was a preacher and scholar and died in 1282 A.D.
9. **Shah Kaku Chishti**, McLeod Road. His real name was Sh. Abdul Jalil and was the 'Qutab' of the day. He was a descendant of Hakam Hamiduddin of Moayy Mubarak. He was preacher and scholar and was called "Chuhar Bandgi". He was married to the daughter of Bahlol Lodhi, Sultan of Delhi. He died in 1504 A.D.
10. **Hazrat Musa Ahangar**, McLeod Road near Kila Gujar Singh. He was a disciple of Abdul Jalil "Chuhar Bandgi". He was a preacher and scholar. He died in 1519 A.D. and his Mausoleum was built by Daulat Khan Lodhi, the then Governor of Punjab.
11. **Abdul Razzaq Makki**, Anarkali Bazaar crossing. Nila Gumbad is the tomb of this saint who came from Ghazni in the Mughal period. He was a disciple of Hazrat Mauj Darya Bokhari whose shrine is on Edward Road. He was a preacher and scholar.
12. **Shah Abu Ishaq Qadri**, Temple Road in Mozang. He came from Bokhara with Mughal emperor Humayun. He was a preacher and scholar and died in 1577 A.D.
13. **Hazrat Hassu**, Abbott Road. He was in Lahore during Emperor Akbar's period and had a great following amongst the oildealers. Waris Shah has said about Hazrat Hassu:

**"Hassu is the Pir of oilmen,
The rod is the preceptor of those who stray".**

He was a contemporary of Shah Hussain and died in 1593 A.D.

14. **Shah Abul Ma'ali** is on the road named after him as Abul Ma'ali Road. His original name was Shah Khair Din. He was a disciple of Shah Daud Qadri Shergarh. He was a preacher and scholar. He was in Lahore during Emperor Jahangir's period and died in 1616 A.D. Large number of pigeons have made his mausoleum their home.
15. **Hazrat Eishan**, Old Shalimar road and to the west of Begumpura. He lived in Kashmir during Emperor Akbar's period, at Agra during Emperor Jahangir's reign and shifted to Lahore during Emperor Shah-jahan's rule. He was a great physician, preacher and scholar and a contemporary of Hazrat Mian Mir. Abdul Samad Khan and Zakaria Khan, the Nazims of the Punjab in the 18th century were his descendants.
16. **Hazrat Mauj Darya Bokhari**, Edward Road. He was in Lahore during Emperor Akbar's period. Akbar held him in great esteem because due to

his blessings Akbar was able to win Chittaur. His mausoleum was built by Akbar in 1591 but the saint died 13 years later and was buried there in 1604 A.D.

17. **Hazrat Ghore Shah**, Old Shalimar Road. His real name was Burhanuddin. Because of his passion for horses, he was called Ghore Shah. Legend has it that he was so fond of horses that even if somebody gave him a toy horse his wishes were fulfilled. He died in 1594. He was upbraided by his father for the extravagant display of spiritual powers. Pilgrims still offer gifts of toy horses at his shrine. A mosque is also attached to the shrine.
18. **Shah Bilawal**, Ghore Shah Road. The saint was in Lahore during the reign of Emperor Jahangir and Shahjahan. He was a contemporary of Hazrat Mian Mir who used to compare Shah Bilawal to a river in which every thing is purified. The saint died in 1636 A.D. His shrine was very close to the Ravi river and washed away by the flood. The shrine disintegrated but when the coffin was opened the body was intact and buried in a box again at the present site.
19. **Miskin Shah Amri**, south of the road leading from Mian Mir Railway station to Cantonment. His real name was Inayat Ullah. He was a disciple of Mian Mir. He was called Amri because none knew how he supported him-self. He was a preacher and scholar. He died in 1647 A.D. and his shrine was built by prince Dara Shikoh.
20. **Shah Jamal Ichhra**. The shrine is located on a mound which is known as Damdama Shah Jamal. He was a preacher and scholar. He was in Lahore during Emperor Shahjahan's period and died in 1650 A.D.
21. **Mullah Shah**, village Mian Mir. His real name was Shah Mohammad. He came from Badakhshan. He was Khalifa of Mian Mir and Pir of Prince Dara Shikoh who built the mausoleum in the lifetime of the saint who died and was buried there in 1661 A.D.
22. **Mian Wadda**, south of the Shalimar garden. His real name was Hafiz Mohammad Ismail. He was a great preacher and scholar that is why he came to be known as Mian Wadda. He established a Madarsa-i-Dars Mian Wadda. He lived during the reign of Emperors Akbar, Jahangir and Shahjahan. He died at the age of about one hundred years in 1683 A.D. A mosque is attached to his shrine.
23. **Jan Mohammad Huzuri**, Garhi Shahu, Allama Iqbal Road. The saint was a preacher and scholar. He was surnamed as Huzuri. The saint died in 1708 A.D.
24. **Shah Mohammad Ghaus**, outside Delhi Gate. The saint was a lineal descendant of Sheikh Abdul Qadir Jilani. He was a great preacher and scholar. He wrote "Risala-i-Ghausia" based on the accounts of Mian Mir and other saints. The saint died in 1739 A.D.

SHEIKHUPURA DISTRICT

Hazrat Sher Mohammad of Sharqpur

Sharqpur is a small village in Sheikhpura district, 20 miles away from Lahore. Here lies buried Hazrat Mian Sher Mohammad Sufi Naqshbandi. His family came from Kabul and first settled down in Kasur but later shifted to Hujra Shah Muqeem. He had thorough knowledge of Arabic and Persian and was a calligraphist of repute. He became a disciple of Baba Ameeruddin and became famous for his good deeds and spiritual strength. He has a following in the area. Hazrat Sher Mohammad died in 1888 A.D.

KASUR DISTRICT

Baba Bulhey Shah

One of the greatest Punjabi Sufis, Baba Bulhey Shah lived in Kasur, a famous town some 50 km from Lahore. Kasur is a historical city and still retains some of its ancient features. But it was the great Sufi poet who made it immortal. Baba Bulhey Shah, a disciple of yet another Sufi poet, Shah Inayet, is considered as a great religious scholar, preacher and a poet of extreme excellence. As a matter of fact his poetry is based mostly on the teachings of Holy Quran and Hadith. He also derives his thoughts from other Sufi poets of the Muslim world. He was a follower of 'One-ness' (of what-ever is here in this universe) school of thought. This belief made him a lover of all beings, good or bad, ugly or beautiful. In Sufi terms, he believed in 'Wandatul Wajood' philosophy and as such his poetry is full of love and affection and his message is that of universal love.



Mausoleum of Baba Bulhey Shah

Like other Sufi poets, Baba Bulhey Shah is immensely popular among masses as well as the elite. His 'Kafis' are sung by singers who take great pride in reciting his poetry. He is acclaimed as the most quoted poet of the Punjab.

His Urs, which is annually held at his tomb in Kasur, attracts thousands of devotees and is attended by hundreds of singers from all over Pakistan.

When one visits Kasur, one will visit not only historical city but also experience a unique spiritual enlightenment, a proof of the blessings of the great Sufi poet.



A devotee praying at Bulhey Shah's tomb

SAHIWAL DISTRICT

Sheikh Fariduddin Masud Shakar Gunj (Baba Farid Shakar Gunj)



Baheshti Darwaza of the mausoleum of
Baba Farid Shakar Gunj

Shaikh Fariduddin Masud Shakar Gunj was born in 1175 A.D. at Khutwal near Multan. Baba Farid's first teacher whose influence was most lasting on him was his mother "Kulsum Bibi". He was a disciple of Qutubuddin Bakhtiyar Kaki and on his instructions moved to the then Ajodhan situated in Punjab on the bank of river Sutlaj. His home has been known ever since as Pak Pattan (the ferry of the pure). Ghiasuddin Balban had great faith in Baba Farid. The Shailch always tried to impress by precept and example that the supreme aim of a mystic's life should be to mate love and affection in the hearts of the people. He died in 1265 A.D. His outstanding disciple was Hazrat Nizamuddin Auliya of Delhi.

The tomb of Baba Farid has given everlasting fame to the town of Pak Pattan. The tomb was built during the Muslim rule in the subcontinent (Sultanate period) and renovated recently. It is a simple and small building but the adjoining buildings and the mosque are truly representative of ancient Muslim architecture. There is "Baheshti Darwaza" or "Passage to Paradise" in the adjacent hall for congregation and blessings of the Saint. The Urs of Baba Farid, held on 25th of Zilhaj, the last month of Muslim lunar calendar, is attended by thousands of devotees.

Sakhi Ghulam Qadir

His mausoleum attracts a large number of fakirs or "malangs", as they are called in the subcontinent. They burden themselves with many kilograms of iron chains and also bind their feet. Many fakirs cover their entire body with iron chains and call themselves prisoners of the saint. In fact the malangs say that iron chains are the flowers of the divine. Sakhi Ghulam Qadir was a Sufi with a new doctrine.

His mausoleum is about five kilometers from Pak Pattan and his death anniversary is celebrated on the tenth of Chait (Punjabi calendar). The festival held here is called Mela Chan (festival of the moon) with mystic songs and dances.

GUJRAT DISTRICT

Hazrat Shah Doula

The shrine of Hazrat Shah Doilla, a possessed saint during the reign of Emperor Aurangzeb, is in Gujrat, a city about 100 km from Lahore. Thousands of worshippers, specially barren women who supplicate for children, come to the saint invoking his blessings for the fulfilment of their wishes. The first born, usually with a very small head, is called the "mouse of Shah Doula" and is offered to work as a servant at the shrine. Subsequent births produce normal children.

Sassi and Punnu, two legendary lovers, are also said to have lived in Gujrat.

SIALKOT DISTRICT

Syed Imam Ali Lahaq

Next to the fortress of Sialkot is the mausoleum of Syed Imam Ali Lahaq. He is said to have brought about the end of Hindu rule in Sialkot during the times of the Tughlaqs. The mausoleum is called Imam Sahib. People say that a light burns there from the time the mausoleum was built.

Imam Lahaq came to the sub-continent from Turkistan and settled down at Lahore. The Hindu ruler of this area was advised by a Brahmin that if he could sprinkle the blood of a Muslim on the walls of his castle, his kingdom would forever be safe from the

Muslim invasion. To fulfil this wish the ruler had an old Muslim woman slaughtered. Firoz Shah Tughlaq, who was emperor of India at the time, sent troops under the command of the Imam to punish the Hindu ruler for this act. The Hindu king was defeated at Jagatpur but Imam Lahaq was killed while taking possession of the fort. He is buried at the spot he fell. The grave of the slaughtered old woman is also in the fort.

The Urs of the Sufi is celebrated every year on August 31.

RAWALPINDI DISTRICT

Shah Chan Chiragh

Shah Chan Chiragh Darbar is located at Rawalpindi, his real name was Shah Zaman, a descendant of Muhammad through Imam Musa Kazim. Shah Chan Charagh traces his lineage through Ishaq Al Mawafiq to the Imam, who was one of his nineteen sons, an Imamzadeh decreed. He is a Kazmi, Mushahdi/ Mosavi. Shah Chan Charigh was a source of spiritual guidance to general public. He preached the message of peace and tolerance. He is the propagator of Islam in that region along with Bari



Shrine of Shah Chan Chiragh, Rawalpindi.

ISLAMABAD DISTRICT

Shah Abdul Latif Kazmi (Bari Imam)



Shrine of Bari Imam, Islamabad

Shah Abdul Latif Kazmi, popularly known as Barri Shah Latif, is considered as the patron saint of Islamabad, the capital of Pakistan. It is said that he had predicted that a new city will be built near his tomb to be named after Islam. He is also believed to have predicted that this new city will greatly serve the cause of Islam.



Urs ceremony at the Shrine of Barri Shah Latif, Islamabad

His tomb, built under the orders of the Moghal Emperor Aurangzeb, is situated in the village of Nurpur in the foothills of Margalla. His Urs is usually held in the first week of May and attracts devotees from all over Pakistan.

During the Urs offerings to the tomb are brought by devotees on foot in large and small processions from the Frontier and the Punjab. Great festivities are held around the tomb, and one can see the glimpses of the Potohar Culture of this area at its best.

Syed Meher Ali Shah of Goira Shareef

Syed Meher Ali Shah was born on 1st Ramazan, 1275 A.H. (1859 A.D.). He was a religious scholar and teacher of his time.

Besides imparting religious and spiritual knowledge to the people, his epic fight against Qadiani movement in the sub-continent was his crowning achievement. He wrote beautiful prose and poetry in Persian, Arabic and Punjabi languages, mostly Naat'. His popular Punjabi couplet in adoration of the Holy, Prophet (peace be upon him) says:

"Kithey Meher Ali Kithey Teri Sonan
gustakh Ankhan Kithey Ja Iarian"

He died on 29th Safar, 1356 A.H. (11th May, 1937), and lies buried in a beautiful mausoleum at Goira Shareef.

JHANG DISTRICT

Sultan Bahu

The shrine of Sultan Bahu is located in Garh Maharaj on Muzaffargarh – Khushab Road, District Jhang. The parents of Sultan Bahu were also saintly persons and their Mazars are located at Shorkot. His remains were removed thrice from one place to another due to the change of course by the Chenab river. He belongs to Qadiriya order of Sufism and was a great poet of Punjabi language. He devoted his life to the cause of love, peace and down-trodden masses. He is also a celebrated saint. He believed in 'Wandatul Wajood'. He is, therefore, popularly known as Haq Bahu. His remarkable poetry has the word "Hu" at the end of each couplet.



Beautiful Shrine of Sultan Bahu, Jhang



The tomb of Heer-Ranjha

Heer Ranjha

Heer Ranjha's is one of the folk love tales dear to the hearts of the people of the Punjab. It is believed that Ranjha was the crown prince of Takht Hazara (Hizro) and Heer belonged to a poor family of Jhang. She was forced to marry one Khera. Afterwards she got divorce from him and married Ranjha.

Their graves are located near Jhang Railway Station.

CHAKWAL DISTRICT

Sheikh Abdul Qadir Jilani

The Hindu Shahis fell to the first of the Muslim invaders from Afghanistan, Mahmud of Ghazni, in the eleventh century. The powerful local Janjua tribe of Salt Range was converted to Islam, and ruled the area freely right through the era of the Moghals.

Breaking through the first rocky barrier, in the Salt Range, one comes upon a lake nestling beneath the green hills ... a lake so beautiful that the Moghal emperor Babur, crossing the Salt Range in 1519, was bewitched and ordered a garden to be laid out, but trees and orchards on the southwest corner still indicate the area where the graceful Moghal landscaping must have been. A stone pedestal known as Takht-e-Babri by the lake marks the place where emperor Babur had reposed.



Shrine of
Shaikh Abdul Qadir Jilani
and the peacocks in the
courtyard, Kallar Kahar,
Chakwal Distt.

In the woods above the Kallar Kahar lake in the Chakwal District, gorgeous blue peacocks strut, making their way up the hillside to the tomb of Sheikh Abdul Qadir Jilani, the Muslim saint who came from Turkistan and who was martyr-ed here some 700 years ago. Just beneath the projecting rock platform upon which the tomb is built can be seen the cave to which the holy man would retire to fast and meditate.

Legend has it that this man of God came from the south country accompanied by a deer, and lived on this hill. Cattle, grazing here after the death of the saint and his deer, was afflicted by a fatal disease and the hill came to be known as "finnan di Dheri", the mound of Jin. Makhdum Jahanian Jahangasht, a later saint, who was commissioned by the locals to purge the hill of its evil influence, revealed the events and directed erection of the lovely octagonal shrine.

At the foot of the rock a sprawling orchard extends to the shore of the lake and the "old man's peacocks" roam about freely. Folklore pledges blindness to those who shall hunt or trap the birds.

Shrine of Saidan Shah

Watered by sweet springs that legend attributes to the piety of the saint Saidan Shah, the town of Choa has large orchards where not too shy peacocks strut. The tree shaded shrine of Saidan Shah possesses a mystic aura. Attendants narrate how the ascetic struck the earth with his staff and brought forth a spring bubbling with the waters of the Ganges River and the jewellery of his Hindu devotee that had been lost during pilgrimage to that river. The foreseeable end of the fable is the inevitable conversion of the family to Islam. Even today the spring is known as "Ganga Khui".



Shrine of Saidan Shah



A peacock in scenic surroundings

The annual April fair held at the shrine of Saidan Shah in the town known after his name as Choa Saidan Shah, Chakwal District in the Salt Range is a grand affair that is eagerly looked forward to.

HINDU TEMPLES

There are some Hindu temples of repute in the Salt Range area located in Chakwal District.

Alexander the Great passed through Nandana in the Salt Range in 326 B.C. The area also formed part of the Buddhist Empire of Ashoka in the 3rd Century B.C. The remains of the Stupa at Katas have been ascribed to him. However, most of the forts and temples in and around Salt Range date from Hindu period 8th-10th centuries.



The Katas Temple Complex, Chakwal

There are three roads linking the G.T. Road, and all converging on Chakwal, a drive of 2 hours from Islamabad. One has to stay at the Rest Houses at Khewra or Choa Saidan Shah after booking through Deputy Commissioner Chakwal, for visiting the Hindu temples at Katas and Malot and the temples of Siv Ganga etc.

Temples at Katas

Unlike Malot and Siv Ganga the Hindu temples of Katas are easily accessible. The ruins lie on either side of the main road from Kann Kahar to Choa Saidan Shah. Before Independence Katas temple complex was an important centre of pilgrimage for Hindus and still boasts of an impressive collection of buildings. Hindu pilgrims flock to Katas every April to bathe in a pool sacred to the Hindu God Shiva. The legend has it that Shiva wept on the death of his wife. The tears from one eye formed the pool at Katas, those from the other a pool near Ajmer in Rajasthan, India. Katas, Kitas, or Katasksha means raining eyes in Sanskrit. The pool was reputed to be bottomless.



Pool at the Katas Temple complex

A temple complex sprang up around the sacred pool, complete with shrines, a fort, temples, guest houses and a little colony of Brahmins who lived on the offerings of the pilgrims.

The oldest temples probably date from the 8th to 10th centuries, but they have been plastered over and rebuilt. It is possible to climb up through the fort to the topmost temple and then on to its roof, up some exceedingly narrow stairs, where a few carvings and wall decorations remain. From here there is a good view of the whole complex. To the east of the site, by the side of the pool, are the ruins of a Buddhist stupa ascribed to Ashoka.

Some authorities believe that the temples were built on an earlier Buddhist and Jain site. This was described by Chinese Buddhist pilgrims between the 5th and 7th centuries and known as Singhapura or Sinhapura. Others believe that the city of Singhapura lay in the Gandhara valley running southwest from the town of Choa Saidan Shah, where excavations at the site of Murti have uncovered a large number of Buddhist and Jain carvings, now in the Lahore museum.

Temple at Malot

To reach there, you have to drive from Kallar Kahar past Dokh Khuri water works, Chhoi village and small coal mines and it is noteworthy for the large numbers of beautiful birds and flowers, especially in spring. One has to park the vehicle below the old defensive walls and gate of the present day village of Malot and climb the hill to the temple.

Siv Ganga Temple

Siv Ganga, a Kashmiri style temple, is located to the east of Malot. It stands on a little oasis of greenery and running water. It is a charming place with 8th-10th century temple surrounded by trees and overhung by a giant banyan tree.



Sikh Shrine at Panja Sahib, Hasanabdal



SIKH SHRINES

A Gurdwara is a place of worship for the Sikh community and Pakistan boasts of some important Sikh Shrines located in the Punjab. These are Panja Sahib at Hasanabdal, about 48 km (30 miles) on the G.T. Road between Rawalpindi and Peshawar, Gurdwara Nankana Sahib, some 29 km (18 miles) south west of Sheikhpura and Gurdwara Rohri Sahib, 40 km from Lahore. Samadhi (Tomb) of Maharaja Ranjit Singh, a famous Sikh ruler of Punjab and Guru Arjun Singh are located at Lahore. These and other Gurdwaras and Samadhis are visited by thousands of Sikh devotees from all over the world.

Gurdwaras at Nankana Sahib

Gurdwaras at Nankana Sahib are associated with the founder of Sikh religion, Guru Nanak. It is an important place of pilgrimage. There are two temples known as Bal Lila where the Guru spent his childhood and Janomasthan where he was believed to have been born. The temples house some sacred relics belonging to the Guru.

Rohri Saheb

Founded by the Mughals, Imanabad is only forty miles away from Lahore. Here is a Gurdwara which is a fine piece of architecture. The annual festival of Baisakhi is celebrated on April 13 every year on the ground adjacent to the Gurdwara of Rohri Saheb. The devotees sing, dance and take part in game's for eight days. A great spectacle, indeed!

Panja Sahib

The famous Sikh Shrine of Panja Sahib is 48 km. (30 miles) from Rawalpindi.

Legend has it that a Muslim saint Pir Wali Baba had a Chilla on a rock at Hasanabdal. Guru Nanak, who was his contemporary, came and rested under that hill beside a stream. Ph Wali Baba did not like it and rolled a huge boulder on Guru Nanak through his mystic power. The boulder was stopped by the Guru with his hand which bears his hand print and now forms part of Gurdwara.

Sikhs from all over the world come here to pay homage to the Guru and the holy rites last for a week.

BALUCHISTAN

LASBELA DISTRICT

Lahoot Sharif

It is the Citadel of all Sufi Saints belonging to various schools of thought. It is also believed that Hazrat Nooh tied his boat at this place after the great storm. Hazrat Adam also lived here for some time. There are 'Chillagahs' of almost every prominent Sufi saint such as Hazrat Qalandar Lal Shahbaz, Khawaja Moeenuddin Chishti Ajmeri, Shah Abdul Latif Bhittai, etc. According to Sufi belief, it is the living place of Panjatan Pak. It is also known as Lahoot Lamakan.

One can go to Lahoot Sharif from Karachi via Hub Chowki. The distance is about 98 miles. The road is jeepable.

Shah Bilal Noorani (Jeay Shah)

In Lasbela district there is also the shrine of Shah Bilal Noorani, popularly known as 'Jeay Shah', near Lahoot Lamakan. Baluch from Makran coast and those settled in Karachi visit this shrine every year.

KHUZDAR DISTRICT

Khalifa Muli Muali

Khalifa Muli Muali was a disciple of Hazrat Sultan Bahu and responsible for spreading his teachings in Baluchistan. His shrine is in Kodak, among the people of Mari tribes. Hundreds of thousands of devotees visit his shrine throughout the year.

PISHIN DISTRICT

Masum Baba

The shrine of -Masum Baba (the 'disappeared' Sufi) is in Pishin. He is also remembered as the 'Saint of Nails'. People suffering from tooth-aches visit his shrine and strike a nail at its door. The pain disappears thereafter. One has to pierce the nail on the left side if one wants to earn friendship. The shrine is visited by a large number of devotees.

Pir Lakha

A tradition is ascribed to the birth of this Sufi. It is said that his father, a Hindu, was without children. He requested the great Sufi Lal Shahbaz Qalandar to pray for a son. He was blessed and Ph Lakha (or Red Saint) was born with red lips.

Lal Shahbaz Qalandar later visited Baluchistan and the youth was presented to him. 'Lakha' then became a Muslim. It is said that tree leaves turned into loaves of bread in his hand. He gifted barren lands with water by striking his feet in deserts. He is

buried at the spot where he first embraced the saint of Sehwan Sharif.

The festival organised at his shrine during May-June attracts a large number of people from Sindh and Baluchistan.

CHAGAI DISTRICT

Pir Sultan Qaiser

There is a mystery about the life of Hazrat Pir Sultan Qaiser whose shrine is in Chagai, Baluchistan. Snakes are all around the shrine but they do not harm any one. In his youth the Sufi was a robber. One night he was coming home after stealing cattle when he met a destitute woman who said to him that her children were starving and she was waiting for her husband. The Sufi immediately slaughtered the cattle and fed her. The old woman prayed for God's mercy on the robber. He then became a changed man and devoted his entire life to prayers and meditation.

LORALAI DISTRICT

Mian Abdul Hakim

Mian Abdul Hakim was born in village Khanuzai in 1679 A.D. His mother died during his infancy and his father married a second time. He was schooled in Kandhar and learned jurisprudence, logic, discourse, tradition and became a disciple of Mian Syed Lal. Once when he was going towards Khanuzai the plantations of the Kodak mountains began to walk with him.

The Sufi is also known as Nana Sahib. He is buried in Dakki, District Loralai. He was an accomplished Persian poet and used poetry as a base for his mystic thoughts. The mausoleum of Nana Sahib is one of the few specimens of fine architecture in Loralai.



A Baluch folk singer

SIBI DISTRICT

Baba Kharwari

A member of Sarang Zai, his name was Tahir. He became a disciple of Nana Sahib and a number of miracles are ascribed to him. He is buried in a valley about four miles from Ziarat. A large number of people visit his shrine and offer sacrifices in his memory. During Eid, traditional festival of the Muslims, the tribe gathers around the shrine and holds wrestling and marksmanship competitions.

HINDU SHRINES

The Temple of Hinglaj

The temple of Hinglaj is situated on the right bank of Hingol river in Balochistan and is said to be of great antiquity. It is a low mud edifice, built at the extremity of a natural cave of small dimension, and only contains a tomb shaped stone, which is called the Mata or Maha Maya (Goddess).

It is held in great veneration by both Hindus and Muslims. It is dedicated to Hinglaj Devi, the Goddess of Fate. Muslims call it Bibi Nani or simply Nani.

In "Nani" there is a survival of ancient Goddess "Nanaia", whose Semitic name is "Anhita". Hinglaj Devi along with another Devi called "Kurukulh" was once upon a time, universally worshipped. Hingula means "cinnabar", largely used as materia medica in ancient India. Since "Hingula" cures snake bites and eliminates all types of poisoning, it came to be identified with healing of all sorts of diseases.

Hinglaj is situated about a day's journey from the sea coast, at the extremity of the range of mountains dividing Lasbella from Mekran. There is a large circular tank near it, which is said to be of great depth. They relate that one of the priests employed himself for a whole year in twisting a rope for the purpose, but it was not long enough. Those who can swim jump into the tank from an overhanging rock, and proceed through a subterranean passage to another part of the mountain, which is believed to purify them from their sins. There is also a species of divination practised by throwing a coconut forcefully into the water, and as the bubbles arise in a large or small quantity, the individual accordingly will be happy or miserable.

Location

Hinglaj shrine lies at the extremity of mountains which divide Lasbella from Mekran. Its distance from the sea coast is about 18 miles, whereas from Karachi, 160 miles via Hub Chowki, Sonmiani, Liary and Kandiwar.

Pilgrimage

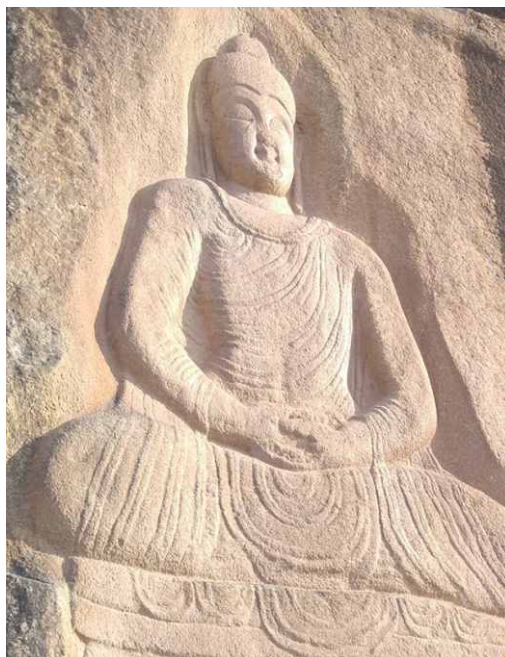
Since the entire route to Hinglaj passes through treeless and waterless desert, the pilgrims always proceed to Hinglaj in caravans. Each caravan is invariably led by a master of ceremonies, called "Agvo", a leader or a chief. Agvo derives his authority from a Wand which is made from tree branches. This green Wand resembles the "staff" carried by Parsi Mobeds as a symbol of divine authority.

At Liary which is the first halt for caravans, all the pilgrims change their clothings and wear the yellow coloured robes. The next stop is at Chunder Coops where prayers are recited and coconuts thrown in the mud volcanoes. At the head of a gorge in the vicinity of Hinglaj shrine, the pilgrims are asked to sacrifice goats which are locally made available. It's here that widower pilgrims get their heads shaved.

Chunder Coops

These are mud volcanoes or moon volcanoes as their original name "Chander gups" given to these singular productions of nature signifies. Such volcanoes are said to be eighteen in number, seven in this neighbourhood, and eleven between Kutch and Gwadar in Mekran.

The Hindus worship these mud volcanoes as the habitation of a deity "Babhaknath". These 'chander gups' appear to be affected by sea tides. The sea is not more than a mile away from these hills.



Rock cut Buddha at Jehanabad, Swat

KHAYBER PAKHTUNKHWA

PESHAWAR DISTRICT

Rahman Baba

Rahman Baba, born in 1642 A.D., is the Patron Saint and folk poet of the Frontier Province. This great Sufi poet died in 1706 A.D. The shrine at Peshawar attracts a large number of admirers on his death anniversary.



Shrine of Rehman Baba, Peshawar

SWAT DISTRICT

Pir Baba

Hazrat Pir Baba's mausoleum is located at Buner, Swat. Syed Ali, the mystic's real name, came from Tirmiz. His mother was the daughter of the Moghal Emperor Babar. He lived during the times of the Moghal Emperor Humayun. His death anniversary attracts a large number of devotees.

BUDDHIST SHRINES OF GANDHARA

Gandhara lies on the threshold of the Indian Sub-Continent. For cultural influences, trade and invasions its geographical position has been fundamental. It lay on the principal road between Central Asia and the plains of the Indian Sub-Continent and connected them with a trade route called the Silk Route, which linked China with the Mediterranean across Central Asia. Gandhara is, therefore, the ancient name for part of the North-West Frontier Province of Pakistan, Buddhism, a

proselytising faith, reached Gandhara in the third century B.C.

The nucleus of Gandhara was the Peshawar valley which comprises some 2200 square miles, lying about 100 feet above sea level, enclosed by mountains on all sides except the east where the Indus served as a frontier. Peshawar was known as Pushkalavati which is now represented by the explored sites near Charsadda. To the north, Swat which forms another fertile but narrower valley, was called Udyana. East of Peshawar valley the old high road crossed the Indus at Kund (Udabhandu) a later capital of Gandhara and led to the city of Taxila in the Punjab, which is one of the most important Gandhara sites consisting of three cities and many surrounding monasteries and shrines. Buddhist traditions made Taxila the Gandharan capital during the height of the Buddhist era.

Great quantities of Buddhist images and reliefs in blue and green schist and lime plaster were found in ruined Buddhist complexes—shrines and monasteries nearly always grouped together—situated on the valley floor and the hills and mountain slopes.



Stucco head of Buddha (Gandhara sculpture)

Gandharan artists, following Greek examples, took the revolutionary steps of representing Buddha in human form instead of by symbols only, as in the earlier Buddhist art of Central India. The Buddha images seem to have been an integral part of Gandharan sculpture from the outset. Gandharan art served the Buddhist religion, drawing on well established religious and artistic traditions from the Subcontinent.

Gandharan Buddhist antiquities can be divided into structural remains like stupa and monasteries i.e., religious sites and the sculptures recovered from the ruins. The principal museums at Karachi, Lahore, Taxila, Peshawar, Swat and Dir have a large collection of sculptures and other relics of the Buddhist period.

The principal Buddhist shrine is a Stupa which has four categories. Stupas were erected over the remains of Buddha, his disciples and other saints; they held objects traditionally associated with Buddha.

One of the few stupas of circular plan are found in Gandhara such as the great stupa at Butkara (renamed Gulkada) in Swat valley. Another great stupa known as Dharmarajika stupa is at Taxila. Smaller votive stupas have also survived at Taxila and around Hadda. In the hills around Taxila both main and subsidiary stupas have survived. Image chapels have been mentioned amongst the range of smaller structures around the Dharmarajika stupa at Taxila. One of the few other wholly circular stupas of Gandhara is at Jamal-garhi which had stucco images.

The complex of Takht-i-Bahi is impressively situated on a rocky spur some 300 feet above the Peshawar plain. The main stupa court at Takht-i-Bahi contained subsidiary stupas but was lined on three sides with larger and smaller image chapels with significant parts of their superstructure still intact.

The rock carved Buddhist reliefs are of exceptional interest which were found scattered in Gilgit and Baltistan, such as a Buddha on a twenty feet high boulder overlooks the capital city of Skardu and it is flanked by standing figures of Maitreya, the future Buddha who is scheduled to appear on this earth 5000 years after Gautama Buddha's Nirvana. Deeply cut holes at the outer edge of both figures suggest that wooden way-side shrines once enclosed each figure. Both are dated late, in the 9th century A.D., and they both bear closer affinities to art styles developed further east and south. They are not in the tradition of Gandhara. Rock-carved figures were a speciality of these mountain peoples, which they disseminated all along the rugged trails from Swat to Tibet. Stupa drawings, and animal figures, specially mountain goats, are found on boulders at Chilas on the Karakoram Highway and other places in this area.

The collection in museum galleries as well as the sites of stupas, monasteries and shrines at various places in the north of Pakistan and Punjab have great attraction and sanctity for the followers of Buddha. The entire area is well connected with modern means of communication and offers enough accommodation. Pakistan Tourism Development Corporation Information Centres, hotels and motels are located at all important places.

Following sites and museums are recommended for Buddhist pilgrims:

I. TAXILA

1. Taxila Museum

2. Jaulian stupa and monastery
3. Dharmarajika stupa and monastery.
4. Chai Monastery
5. Kunala stupa
6. Apsidal temples
7. Shrine of double headed eagle
8. Jandial temple
9. (Pipplan stupa and monastery.
10. Mohra Moradu stupa and monastery
11. Sirkap, Sirsukh, and Bhii mound

II. Peshawar

1. Khyber Pass Stupa 'Sphola'
2. Shah-ji-ki-dheri
3. Peshawar museum

III. Charsadda

1. Shahbazgarhi
2. Takht-i-Bahi Buddhist Complex
3. Hund

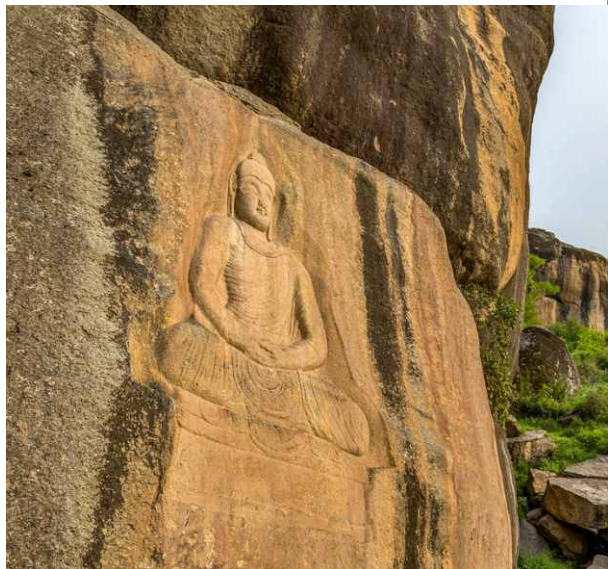
IV. Swat

1. Shingardhar Stupa, Swat.
2. Gulkada (formerly known as Butakara)
3. Udegram & Nimogram
4. Dir Museum at Chakdara
5. Swat Museum, Saidu Sharif.
6. Rock cut Buddha, Jahanabad.

V. Gilgit, Hunza and Skardu

1. Rock Carvings on boulders near Chilas.
2. Buddhist carving on Hunza Rock
3. Rock cut Buddha near Gilgit.
4. Rock cut Buddha and rock carvings in Baltistan.

VI. Museums at Lahore and Karachi



Rock cut figures of Buddha near Skardu, Baltistan

AZAD JAMMU AND KASHMIR

Mian Muhammad Bakhsh

Mian Muhammad Bakhsh was a Punjabi Muslim Sufi and poet. He is especially renowned as the author of a book of poetry called Sayful Muluk as well as the romance tragedy Mirza Sahiban. He was born in a village called Khari Sharif, situated near Mirpur.

Mian Muhammad Bakhsh belonged to a Punjabi Gujjar family with roots in Gujrat, Punjab which was the home of Punjabi Muslim Gujjars since at least the 16th century.



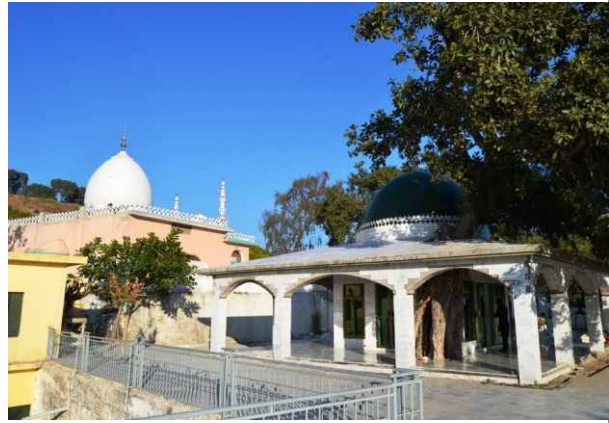
Shrine of Mian Muhammad Bakhsh

Baba Shadi Shaheed

Baba Shadi Shaheed (Former Name Maharaja Dharam Chand Chib and Raja Shadab Khan) was a Sufi saint. His tribe, the Chib Rajputs of Kashmir and Punjab, come to his shrine in Jandi Chontra in Bhimber to pay their respects and ritualistically celebrate the births of their children. In the last few decades, the popularity of the shrine has grown among non-tribe members due to the belief that visiting the shrine will help childless couples to bear children.

Sadip Chand, adopted the Muhammadan faith in the Court of the Emperor Babur, and was confirmed by that monarch in his possessions, taking the name of Shadab Khan.

His tomb is near the town of Bhimber, and is a place of pilgrimage to which both Hindus and Muslims go to. The shrine is called Sur Sadi Shahid. At his shrine every Chib child must be presented on attaining a certain age, so that the lock of hair, specially retained for the purpose, may be cut off with much ceremony; without this he cannot become a



Shrine of Shadi Shaheed

Sain Sakhi Saheli Sarkar

The shrine of Hazrat Sain Sakhi Saheli Sarkar is located at the District Headquarter office complex (Old Civil Secretariat) in Capital city of Muzaffarabad. The shrine has been a centre of religious activities and Spiritual inspiration for a long time. Hazrat belonged to the Syed family of Multan. His forefathers shifted to Gujrat afterwards. He used to get deeply immersed in meditation and prayers and used to call his male devotees "Ario" and termed the female followers as "Saheli". Therefore, he was also known as Sayin Saheli and Sayin Aria. He was more inclined towards mysticism and had been observing meditation in the regions of Hassan Abdaal, Haripur, Havelian, Mansehra and Muzaffarabad. The miracles attributed to the saint reflect the Spiritual strength of his character. The annual URS (gathering/ congregation) of the saint is observed every year from January 13 to 21. The saint is said to have passed away in the year 1900.



Shrine of Sain Sakhi Saheli Sarkar

Pir Chinasi

Pir Chinasi is a shrine and a tourist destination located about 30 kilometers east of Muzaffarabad, the capital city of Azad Kashmir. It is located on the top of hills at the height of 2,900 metres (9,500 ft). The mountain peak has gained large fame for its ziyarat of a famous saint, Sayed Hussain Shah Bukhari.

This place is also visited by tourists, for the view of Muzaffarabad and rural areas around the hidden city. The tomb is situated at the top of Muzaffarabad, the capital city of Azad Jammu and Kashmir. The place is super phenomenal as the spirituality surrounds you from all sides.

According to beliefs, around 400 years ago Syed Shah Hussain Bukhari came here and every year, on 10, 11 and 12 of October his URS is held here and



Shrine of Pir Chinasi

GILGIT BALTISTAN

Baba Ghundi

Shrine of Baba Ghundi (Baba Ghundi Ziarat) in the Chuparsan Valley is the shrine of the famous Pir of Ghund who is celebrated in legend as the Sufi saint who brought Islam to the valley. The saint is not actually buried here. The former Mir of Hunza kept his herds of sheep and goats for grazing around here and used to visit the shrine every year. A large number of people from Afghanistan's Wakhan region near the border and different parts of GB attend the annual festival to pay homage to the Sufi saint Baba



Baba Ghundi Festival held in Chipursan Valley, Gojal



Shrine of Baba Ghundi (Baba Ghundi Ziarat)



1. Mela at Bhit Shah
2. A malang



3. A craftsman making Tughras of mirror-work
4. Devotees lighting candles on a mazar

From page 4

Shaikh Saifuddin Ghazrooni
Syed Mohammad Ghous Ilani Hallabi
Makhdoom Hazrat Bahawal Haleem
Bibi Javindi

DERA GHAZI KHAN DISTRICT

Syed .Ahmad Sultan (Sakhi Sarwar Sultan)
Khawaja Farid, Mithankot

LAHORE DISTRICT

Shaikh Ali Bin Usman Al-Hajveri (Dota Ganj
Bakhsh)
Mir Mohammad (Mian Mir)
Shah Hussain (and Madha Lal),
Bibi Pak Daman

SHEIKHPURA DISTRICT

Sher Mohammad, Village Sharqpur

KASUR DISTRICT

Baba Bulhey Shah.

SAHIWAL DISTRICT

Sheikh Fariduddin Masud Ganj-e-Shakar
(Baba Farid Shah
Ganj), Pak Pattan.
Sakhi Ghulam Qadir, Pak Pattan

SIALKOT DISTRICT

Syed Imam Ali Lahqa,

GUJRAT DISTRICT

Hazrat Shandoula

ISLAMABAD

Shah Abdul Latif Kazmi (Bari Imam)
Pir Mehar Ali Shah, Golra Sharif

RAWALPINDI DISTRICT

Shah Chan Chiragh

JHANG DISTRICT

Sultan Bahu, Garh Maharaj
Heer & Ranja

CHAKWAL DISTRICT

Sheikh Abdul Qadir Jilani, Kallar Kahar
Saidan Shah, Village Choa,

HINDU TEMPLES

Temple at Katas, Chakwal
Temple at Malot, Chakwal
Siv Ganga Temple, Malot, Chakwal

SIKH SHRINES IN PUNJAB

Nankana Sahib, Sheikhpura District
Panja Sahib, Hasanabdal, Attock District
Rohri Sahib, Lahore District
Gurdwara Arjun Singh, Lahore
Samadhi of Maharaja Ranjit Singh, Lahore

BALUCHISTAN

LASBELA DISTRICT

Lahoot Sharif (Lahoot-i-Lamakan)
Shah Bilal Noorani (Jeay Shah)

KHUZDAR DISTRICT

Khalifa Mulli Muali, Kodak

PISHIN DISTRICT

Masoom Baba
Pir Lakha

CHAGAI. DISTRICT

Pir Sultan Qaiser

LORALAI DISTRICT

Mian Abdul Hakim (Nano Sahib), Dakki

SIBI DISTRICT

Baba Kharwari, Ziarat.

HINDU SHRINES

Temple of Hinglaj, Lasbela
Chander Coops, Lasbela

KHAYBER PAKHTUNKHAWA

Rehman Baba, Peshawar
Pir Baba, Buner, Swat

BUDDHIST SHRINES OF GANDHARA

Taxila
Peshawar
Chorsadda
Swat
Gilgit-Hunza & Skardu

AZAD JAMMU AND KASHMIR

Mian Muhammad Bakhsh
Baba Shadi Shaheed
Sain Sakhi Saheli Sarkar
Pir Chinasi

GILGIT BALTISTAN

Baba Ghundi

OTHER SHRINES

Effort has been made to include, as far as possible, all the important shrines in this small monograph. However, though observing detailed mention, some of them have just been listed due to restricted space. These are:

Sindh

Haji Ashabi, Model Colony, Karachi.
Pir Mangho, Manghopir Road, Karachi.
Sada-i-Ali Shirazi, Thatta.
Makhdoom Abdul Qasim Thatvi, Thatta.
Mai Noori
Shaikh Birkio
Katyar Fakir of Makan Shareef
Sufi Tahir
Miskeen Shah
Dad Shaheed
Ghazi Shah
Qazi Burhan
Shah Panjo Sultan
Makhdoom Sain Moosani

Loung Fakir

Shadi Shaheed
Saleh Shah
Syed Hakim Shah
Mian Mohammad Siddiq
Shah Mahmood Shakarganj.

Punjab

Meeran Shah
Parents of Sultan Bahu, Shorkot.
Baba Lal Shah Qalandria
Morah Shareef, Murree
Deval Shareef, Rawalpindi.
Khawaja Sulaiman of Taunsa Sharif,
D.G. Khan.

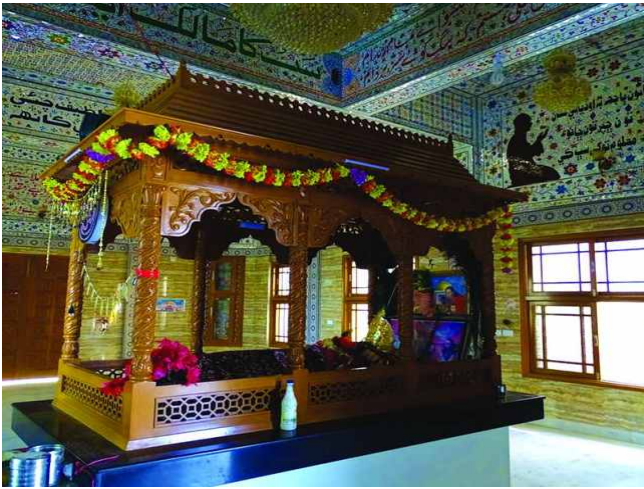
North West Frontier Province

Isa Shaheed of Bilot Sharif, D.I. Khan
Pir Bokhari, Peshawar
Syed Sabir Ali Shah, Taunk Sharif
Kaka Sahib, Nowshera.
Haji Bahadar Ali Abdullah Shah
Divana Baba, Swat
Saidu Baba, Swat
Pira Bai

Balochistan

Kamal Shah Jilani
Rakhail Shah.

Inside back cover pictures: (1) Inner chamber of the tomb of Lal Shahbaz Qalandar (2) Story of Buddha carved in stone, (3) Arjun Singh Gurdwara, Lahore, (4) Folk singers of Sindh, (5) A malang singing in ecstasy and (6) Siv Ganga Temple, Chakwal.





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Pakistan Tourism Development Corporation
Koshar Block, (Ground Floor), Pak Secretariat
Islamabad, Pakistan
Tel: (+92) 51 9212850 Fax: (+92) 51 9212853
www.tourism.gov.pk

