

Historical analysis of the Socio-Cultural Significance of the Saraiki Region Multan during Sultanate of Delhi Period

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Abstract

Multan is considered one of the important historical cities of the Saraiki region through ages. The city is alive from thousands of years from and a major part of Indus civilization. The socio-cultural position of Multan recognized the most prominent during the Sultanate period of Delhi. Although it has seen many ups and downs and faced various governments. It also remained as a cradle of civilizations which had been grown in this area and Multan remained as the center of all these civilizations. It remained an important trade center between Harappa and Mohenjo-Daro in the past. The mighty Indus civilization had been also great linkage with Multan. Multan remained important area from initial era to till Muslim invasion in Sindh. During the 1st Muslim Turkish rule in northern India Multan was occupied by Mehmmod of Ghazna and later it was an important part of Sultanate of Delhi. Several major dynasties and families govern at Multan. With political role Multan also has important socio-cultural importance during through ages. During ancient time it was also called as BAIT-UL-ZAHAB the house of gold due wealthy city. This research paper highlights the socio-cultural and political significance of Saraiki region Multan during the Sultanate period 1206-1526.

Keywords: Multan, Saraiki, Sultanate, Delhi, Socio-Cultural, Position, etc.

Introduction

Multan is considered to be one of the ancient cities in the entire world and it has a great place among other contemporary civilizations in ancient times. In this research article, it is tried to explore the socio-political status of Multan during Sultanate period. The history of Multan is about four and a half thousand years. It has had many ups and downs. Multan got fame with different names. The first of these names became Moyan, Kashabpur, Barhaladpura, Bahanspur, Bhagpur, Mul-Asthanpura which later became Multan. The first Dravidian and Sumerian civilizations flourished in Multan. Later, with the arrival of Aryans, changes took place in the vast areas of Sindh and Multan in which social and religious changes were more prevalent. From the study of the Dharma Shastras of Rig Vaid and Manusmrti, Atiq Fikri concluded that class division began and Brahmins gained a prominent place in society.¹

Research Methodology

Due to qualitative based research data historic method of research has been used to compile this research. For this documentary sources have been used i.e. both the primary and secondary sources including books, articles, essays and newspapers.

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Review of Literature

For this research topic the most relevant literature has been concerned i.e. Multan Zeshan, *Naqsh Multan*, *Aina-e-Multan*, *Tareekh-e- Multan*, History of Punjab, History of India, Multan ky Namwer Governor, Multan Langah Dor Mein, Kitab-ul-Hind are most remarkable.

Discussion

When Alexander the Great conquered Multan, at that time the nation was settled here. He tried to defend himself but was defeated. It is said that this campaign of Alexander did not bring any change in Multan. The Greek civilization did not make much of an impact here. The reason is that no administrative structure could be formed after Alexander. The religious tendencies of the people of Multan were so strong that they easily overthrew the Greek rulers. Finished. Chandragupta defeated the Greek forces and formed a government. His grandson Ashoka Chandra expanded the kingdom after converting to Buddhism. Multan was an important state of his time with the status of a province. The government of local families was established in Sindh during the decline of the Huns. He ruled over Sindh and Punjab. During his reign, Multan was subjugated to a Thakur (Rajput chief).² During the reign of Raja Dahir, the ruler of Multan was Korsia bin Chandrat, who was the cousin of Rai Dahir. Muhammad bin Qasim defeated him and established a government over Multan. According to Len Hole, a victory was inconclusive. The state of Multan was liberated from Mansura in about 300 AH (912 AD) or maybe a little earlier. The family of Salah bin Luwi, who was from Quraysh, formed the government here. Multan was a lush green area. There was a temple in Multan. There was an idol in it. People used to come from far and wide to worship it. They used to offer very precious gifts. Pearls, gold, silver, incense and other fragrant things. Qurayshi used to earn a lot of money. Whenever a Hindu Raja intended to invade, the ruler of Multan would threaten him that I would destroy your temple. The Hindu Raja was frightened and retreated. Thus the Quraysh rulers of Multan continued to rule the state of Multan. Its border was spread far and wide and its area was slightly less than Mansura. Later, the Fatimid Caliph Obaidullah Al-Mahdi sent preachers to Sindh.³ The locals were inspired by his preaching and converted to Ismailiism. Ijaz-ul-Haq Qudusi thinks that the Ismaili government was established in Multan between 977 and 985. The first well-known Ismaili ruler of Multan was Jalam bin Shaiban. Who captured Multan in 983 and issued a coin in the name of the Fatimid Caliph. He closed the mosque built by Muhammad bin Qasim in his time. He demolished the largest temple in the city. He built another mosque in place of the temple. After Jhelum, another ruler of Multan (Ismaili ruler) was Sheikh Hameed. He was a contemporary of Subkatgin. Islam came to India with all its major schools of thought. Both Shia and Sunni sects flourished and developed. Thus a multicultural society was born in which the concepts of equality, human dignity and justice were the philosophy of government. Sheikh Mohammad Ikram says that some Orientalists believe that Sufism in Islam also started due to Indian influences. Mahmud Ghaznavi's contemporary Multan was ruled by Abu al-Fatah Dawood ibn Nasr ibn Sheikh Hameed. Mahmud reopened and repaired the mosque of Muhammad bin Qasim. According to Prof. Habib, Mahmud therefore defeated the Ismailis of Al-Yuba and Multan. Because the caliph needed the support of the time. The right was justified with the approval of the caliph's government. And it was a sign of danger to building empires in Muslim areas.⁴ This was defeated by Mahmud Ismaili forces and sought to reduce Ismaili and Shia influence.

But even after that, Shiite influence persisted, which Muhammad Ghauri later tried to eliminate. He captured Uch, Thatta and Multan and appointed Ali Karmani as the governor of Multan and Uch. Thus, he came under the rule of a staunch Sunni ruler changed. After that Amir Dad Hassan became the governor of Multan. He practiced justice and order in Multan. During his 18 years of rule, he chewed the Qaramatian or the Ismailis and they obeyed him. Muhammad Ghauri is said to have been killed by an Ismaili preacher in 1206. He had no male offspring. Sultan Nasiruddin Qabacha, who was divided between the trusted slaves of the Was Empire, Tajuddin Yildiz, Qutbuddin Aibak and Nasiruddin Qabacha, was a Turkish slave bought by Sultan Muhammad Ghauri. According to Maulana Minhaj Siraj, his foresight, wisdom, ingenuity and wisdom had reached perfection. According to the angel, he was an example of wisdom, understanding and bravery. Tajuddin Yildiz wanted to establish his rule over India. And he himself accepted the supremacy of the throne of Lahore under Aibak. After Aibak's death, the Qabacha captured the forts of Sindh which were directly under Aibak.⁵ According to the Nasiri classes, Nasruddin Qabacha passed away after the death of Qutbuddin. And the capture of Multan. Sindh and Deol also came under his control up to the sea shore. He captured the cities and forts of the kingdom of Sindh. And he extended his power to Kahram and Sir Sati. Lahore was occupied many times. Many political and collective changes took place during the reign of Nasruddin Qabacha. Due to the geographical location of Multan, the Mongols invaded. The people of Multan put up strong resistance to the occupation. At last, after forty days, the siege ended. Then there was another threat to Qabacha from Shamshuddin al-Tamish. It was difficult for the Sultan of Delhi to tolerate a strong and independent government. He ordered the governor of Lahore to reach Multan and at the same time attack Uchh. Multan was conquered and Uch was besieged. Qabacha fled to Bhakkar (Sindh). Nizam-ul-Mulk chased him and he drowned in the river in 1228. After the death of Qabacha, Multan lost its sovereignty and came under the rule of Delhi. Multan made great progress during the occupation. And it became a center of social, political and literary activity. Many people from other countries used to come here to get religious education in the madrassa of Hazrat Bahauddin Zakaria. Due to the Mongol invasion, many Ulema-e-Mashaykhs and Emirs from the Middle East settled in the Multan area. Thus Multan became a center of learning. Mystics like Khawaja Qutbuddin, Bakhtiar Kaki and Sheikh Jalaluddin Tabrizi met Hazrat Bahauddin Zakaria and he helped a lot in the spiritual development of the scholars and played an important role in the development of the Muslim society. When Qazi Minhaj Siraj came to the court of Qabacha, Qabacha made him the superintendent of Ferozia Madrassa in Uch. Multan became a major center of social, political, educational and religious activities during the short occupation period. In which the services of Hazrat Burhanuddin Zakaria are unforgettable. Commenting on the politics of occupation, it is clear that he kept in view the regional issues. Commenting on the politics of Qabacha, the following issues appear in three prominent aspects of the politics of Qabacha, 1. He resisted foreign attacks on the Indus Valley for 22 years. The invaders were Mongols, Khwandam Shah and Tamash. His struggle for personal power was a symbol of the autonomy of the Indus Valley.⁶ He took steps for the benefit of the farmers and landlords of Multan and the Indus Valley. And scholars from these areas kept coming to it and it became a great Islamic literary center. Ali ibn Muhammad Kofi translated the Chach Nama into Arabic during the Qabacha period. Islamic and Turkish Arabic and Iranian colors dominated the culture here. After the fall of

Qabacha, in 1228, Al-Tamish appointed his minister Nizam-ul-Mulk as the ruler of Multan. He visited the whole of Sindh and Multan and held political talks with the people and made them his allies. After Nizam-ul-Mulk, Izz al-Din Kabir Khan Ayaz was made the Governor of Multan. Multan was important because of its geographical location. Was the site of the Mongol invasion. Therefore, the Sultan of Delhi was very keen to save this border province. Multan had a large army under a reliable and brave general. So that he can govern the province with confidence. He remained the ruler of Multan even after the death of Tamash. During the reign of Sultan Rukn-ud-Din Feroz Shah, where numerous revolts took place, Malik Kabir Khani (Izz-ud-Din Kabir Khani), the ruler of Multan, revolted in unison with Malik Saif-ud-Din Koji, the governor of Lahore. In 1239, Razia Sultana transferred Kabir Khan to Lahore. Izz al-Din Kabir Khan later started opposing Razia Sultana. Razia Sultana marched against him. In the history of Mubarak Shahi, Malik Izz al-Din Kabir Khan (Kanjani) was defeated in this massacre and later peace was achieved.⁷

Malik sent Ikhtiaruddin Qaratash as the governor of Multan. The angel wrote that when Malik Gharaldin confessed his obedience to Razia Sultana, Razia was happy and handed over the government of Multan to Gharaldin Kabir Khan again. During this time Hassan Qarlugh, the ruler of Ghazni, who had been defeated by the Mongols, came to India. He reached Multan and tried to conquer Multan but Kabir Khan thwarted his attack and he had to drink. According to Qazi Minhaj Siraj, after the death of Sultan Al-Tamish, about 10 governors ruled Multan till 1270. Some of them got this position by force. Of these, Kabir Khan ruled freely in the Hattani era and provided the basis for the hereditary ruler of his family. After Kabir Khan's death in 1241, his son Tajuddin Abu Bakraz became the ruler of Multan and Uch. - During his reign, Hassan Qarlugh attacked Multan. But defeated. His promise was short-lived. And he died in his youth. Hassan Qarlugh took advantage of this opportunity and captured Multan. Sultan of Delhi Aladdin Masood Shah reached Ochh and drove out the Mongols. Hassan Qarlugh was forced to leave Multan. The Sultan appointed Izz al-Din Kashlu Khan to rule the affairs of Multan. Uch also remained under his supervision. During the reign of Sultan Nasiruddin, Izz al-Din took the lead. But later he obeyed.- During the reign of Nasruddin, the Mongol invasions increased. He sent an army led by Balban to stop the Mongol invasion. According to Sir Hindi, the army of the accursed came from Khurasan and reached the outskirts of Multan. The army of the Sultan was successful. Ghas-ud-Din Balban and Shah Delhi appointed Malik Sher Khan, Balban's cousin, as ruler of Multan and the border areas. Which repulsed the invasion of Nasir-ud-Din Muhammad Qarlugh Turk in 1249 and Hazrat-ud-Din Uch-Nagur in 1250.⁸

According to Agha Hussain Hamdani, Balban's cousin Sher Khan Sankar was given the areas of Multan, Kahram, Swalak and Sir Hind. When the supporters of Qarlugh captured Multan. Sher Khan came to Multan on a coach from Tabarhinda (today's Bhanda) and after conquering Multan handed over to his deputy Ikhtiar-ud-Din Kriz. Sher Khan ruled the border area of Multan and Lahore as long as Balban remained viceroy. After the restoration of the viceroyalty of Balban, Sher Khan was given the frontier of Multan. Balban summoned Sher Khan several times after he became Sultan. He wanted to maintain the sovereignty of Multan and Sindh. Balban is said to have killed Sher Khan four years after his accession to the throne and replaced him with his son (Crown Prince) Prince Muhammad. Balban outlined a permanent policy to avoid Mongol invasion. Deployed permanent troops in Multan and other

border areas and made excellent arrangements for their training and organization. Prince Muhammad took up permanent residence in Multan. According to Sir Hindi, he had a manor from Malam to Janati which was included in the province of Multan. Prince Muhammad bravely fought the Mongols. He was martyred in a battle with the Mongols. He is also called Khan Shaheed. Amir Hassan Sanjari wrote an obituary which describes the condition of how Khan Buzurg was martyred.⁹

Multan saw peace and prosperity during his reign. Poets and scholars like Amir Khosrow and Hassan Sanjari used to be present at his court. After Khan Shaheed, his son Kesgro was made the ruler of Multan but he did not live long. After Balban's death, Kiqbad became Sultan. Balbin's successors were not administrators and inventors like Balbin. Malik Nizam-ul-Mulk, Feroz bin Malik Baghrash Khilji all used them together. Malik Chahjo, who was Balban's nephew, and another Gharalbari Turk, Khilji Turk Shaista Khan continued to serve as the Viceroy. He was an experienced man. According to Sir Hindi, Malik Aethar Surkha and the Ottoman servants went to get Sultan Shamsuddin Kikaos out of the possession of Shaista Khan. But the failed conspiracy of the Ottoman emperors put Shaista Khan on the throne in 1290. Jalaluddin Feroz Shah Khilji (Shaista Khan) ascends the throne of Delhi. The Sultan made Arkali Khan the governor of Multan and Uchh. And later he also subjugated Lahore. He made Sindh and Punjab a unitary government. Arkali Khan visited Sindh twice and tamed the commentators and made the arrangements in the best possible way. But the rise of Aladdin Khilji in 1296 changed the situation. He sent troops to Multan against Arkali under his chiefs Zafar Khan and Ulug Khan. Arkali Khan was besieged. The people of Multan arrested him and produced him before Ulug Khan. Arkali Khan and Sultan Ruknuddin were arrested. Aladdin killed or blinded Jalaluddin's sons and supporters. Malik made deer Marco the ruler of Multan, then called Delhi and arrested him. Later Multan was given to Alp Khan. After that, Aladdin visited the Indus Valley.¹⁰ Multan sided with Bahram but was defeated. The Sultan had folded it. That he will flow rivers of blood of Multanis. Shaykh-ul-Salam, Qutb-ul-Alam, Shaykh Rukn-ul-Haq and Al-Shari'ah parents interceded for the people and for the sake of Shaykh, the lives of Multanis were saved. He established the Aqwam-ul-Mulk (Malik Maqbool) in the Multan area. Then after some time he was sent to Suhrad. When Shahu Lodhi killed Hunrad, the Sultan came to Dehalpur to behead him. Shahu ran away. Later assigned to Emad-ul-Malik (Malik Sir Qiz). According to Ashiq Mohammad Durrani, the details of all these are not available, but historical material proves that Ain-ul-Mulk Multani was made the governor of Multan and Uchh in 1351. When Feroz Shah Tughlaq ascended the throne of Delhi. Ain-ul-Mulk Multani remained the governor of Multan till his death. He was a high level administrator. And he was working on different machines in many places. During the reign of Muhammad Tughlaq in 1341, Shahu and the Ghakhars were subdued by the Delhi forces in the same year. According to Sirhindi, Feroze Tughlaq appointed Nasirul Mulk as the Governor of Multan and Uchh with the title of Malik al-Sharq Mardan Daulat. He did this to stop the Mongol invasion after Ain-ul-Mulk's death. Sultan of Delhi renamed it Khidr Khan in 1389 after several military services. After the death of Feroz Tughlaq in 1380, the empire began to disintegrate. Zafar Khan Lodhi and his sons Sarang Khan and Iqbal Khan became very powerful in the Delhi court. He played a key role in the disintegration of the Tughlaq government.¹¹

In 1394, Sarang Khan got the governorship of Dayalpur. Khidr Khan became angry with him.

Meanwhile, Shakhakhar, a powerful mountain chief, invaded and conquered Lahore. Sarang Khan defeated Shakhha and gained control of Lahore. With the rise of Sarang Khan's power, he captured Multan and Uchh of Khidr Khan. Khidr Khan fled to Central Asia. Emir incited Timur to invade India. Amir Teymour sent his grandson Pir Muhammad to India in 1397 and came in 1398. Sarang Khan, who was defeated by the Multan forces, was killed. Amir Timur appointed Khidr Khan as the ruler of Dayalpur and Multan along with Lahore. He invaded Delhi in 1414, defeated Malik Iqbal Khan and declared himself Sultan of Delhi. He thus founded Muhammad Khan who ruled till 1451. Sheikh Ikram-ul-Haq writes that Khidr Khan chose his son Muizuddin Mubarak Shah as the ruler of Multan. But according to Sir Hindi, Malik Sulaiman's son Malik Abdul Rahim was appointed as the ruler of Multan, Fatehpur area with the title of Ala-ul-Mulk. Although the history of Mubarak Shahi is a great source of material. But Sirhindi never spoke about his administration. During the reign of Sultan Mubarak Shah, a large army led by Sheikh Ali attacked from Kabul. 12 Sultan Mubarak Shah appointed Malik Mahmud al-Hassan as the governor of Multan, Bhakkar and Sivastan. Sheikh Ali attacked again but failed and was later transferred to Hisar Feroz. Instead, Rajab Nadira was appointed governor of Multan. After the death of Amir Multan Malik Rajab Nadira, Mahmudul Hassan was made the ruler of Multan by giving the title of Emad-ul-Malik. According to Sir Hindi, Emad-ul-Mulk protected Multan from the attacks of Ali Sheikh. And successfully defended it. But his ouster later led to riots in Multan. He was later re-appointed and re-created Bahlol Lodhi, the ruler of the Delhi Empire in Multan. Who became the governor of Multan in 1438. Shortly afterwards, he was fired. And as a result, unrest spread in Multan. Unrest and lack of security have been the hallmarks of malicious governments. In view of this, the people of Multan made Sheikh Yusuf their king in 1443. Sheikh was a man of knowledge, wisdom and high character. For the prosperity and peace of Multan, a sermon in his name was recited in Multan and some towns and he too became involved in the administration of the government. But later, under a conspiracy, the government was taken away from him and his power came to an end. Due to the weakness of the Lodhi Empire, the process of forming and dissolving new and independent governments became a joke. In 1469, Multan came under the control of the Lingas and Sultan Hussain Lingah established his independent rule over Multan. Established the government in Saitpur while the Mirani government of Dera Ghazi Khan in the west also came into existence in the same period.¹³ During the reign of Delhi, a large number of Muslim Sufis, scholars and jurists visited India. After migrating to India, these intellectuals opened madrassas here and became more involved in the education and training of the people. These scholars spread Islam, which led to many cultural changes. Society has begun a new era. The rulers of Multan encouraged healthy activities, which led Sofia from Central Asia to stay permanently in Multan. Among them was Syed Abul Fazl Jamaluddin Muhammad Shah Yusuf Gardez. Tazkira al-Multan is a Persian manuscript. Which was written by Makhdoom Syed Roshan Shah Gardez in 1861. 14 The non-Muslim population embraced Islam, inspired by his pure character and nobility. Sheikh Hussamuddin Tirmidhi is mentioned. His daughter Fatima was married to the father of Hazrat Wajihuddin Bahauddin Zakaria. Hazrat Bahauddin Zakaria was the caliph of Sheikh Shahabuddin Suhrawardy. He established the Suhrawardiya Monastery in Multan. In Hazrat's Madrasa, along with Islamic jurisprudence, business instincts and spirituality were taught mainly in connection with the success of honesty, good deeds, gentleness, high morals and

discipline in worship. Your son Sadruddin Arif and your grandson Hazrat Ruknuddin continued your work. In his time, his cousin Makhdoom Abdul Rashid Haqqani, the great Arif, was the founder of the Qadri dynasty in the area. Syed Shah Shamsuddin, a contemporary of Ah, was an Ismaili preacher. Since Multan was the center of religious scholarly activities, Sufi scholars used to come here. Syed Pir Darbar Ali, Syed Jalaluddin Surkh Bukhari, his grandson Jalaluddin Makhdoom Jahanian Jahan Gasht, Syed Arjun Sher Bukhari, Syed Shah Ali Muhammad bin Hussain Shah, Mir Muhammad Ghaus. Gilani, etc. played a role in the scientific and cultural evolution in Multan. The free religious policy of Muslim rulers encouraged non-Muslims to listen to the teachings of Muslim believers. His monastery attracted literary people and he succeeded in bringing about a social and cultural revolution. This was based on equality and humanitarianism. They changed the character of the people. And he insisted on living a simple life. Sufis used local languages to promote their teachings. According to Sheikh Ikram, Saraiki and Urdu languages began to flourish in Multan. History bears witness to the fact that eminent Sufi scholars migrated to Multan and Sindh.¹⁵ They played a significant role in the literary and religious activities here. Multan's famous historical shrines, mosques, temples and gardens:

Historic shrines

1: Shrine of Hazrat Shah Yusuf Gardez

Inside, Bohr Darwaza is located near Lang. The river used to flow here. And next to it was the establishment of Sahib Mazar. This oldest and most famous shrine of Multan was built 14 years after his death when the land came out of the river bank.

2: Shrine of Hazrat Bahauddin Zakaria:

This shrine was built by Hazrat Zakaria during his lifetime. To strengthen this 53-square-foot square mausoleum, brass beams were erected at its four corners. This shrine can be said to be representative of the specific architecture of Multan.

3: Shrine of Hazrat Shah Rakn Alam

The building was constructed between 1320 and 1324 by the order of Sultan Ghias-ud-Din Tughlaq, the ruler of Delhi. The Sultan built it as his last resting place. His son Sultan Muhammad ibn Tughlaq later dedicated it to the body of Hazrat Rakn Alam for offering devotional offerings. 4:

Shrine of Hazrat Shah Shams Sabzwari:

His shrine was first built in 1300 and rebuilt in 1780. The shrine is located two furlongs north of Aam and Khas Bagh. This beautiful 35 square foot mausoleum was built by your grandson Sadruddin in 1329 near your residence. The dome made of green oiled bricks on the square building is also a masterpiece of Multan architects.

Shrine of Musa Pak Shaheed:

This shrine is located on the west side of the bazaar inside the Holy Gate. Beneath the green dome of the shrine is a 22-square-foot building.

6: Mazar Syed Ahmad Saeed Kazmi:

The road outside the outer gate of the Royal Eid Gah in Multan is now the tomb of Syed Ahmed Saeed Kazmi. Construction began in 1987. The magnificent tomb, 27 feet high on an octagonal level on a chair six feet above the ground, is almost complete.¹⁶

Historic and famous mosques

1: Jami Ibn Qasim:

After the conquest of Multan, Muhammad bin Qasim was the first to build a magnificent mosque on the old fort. This served as Darul Maktab and Darul Kitab and important Islamic issues were discussed in this mosque.

Masjid Phulan

The mosque is located on the east corner of Cup Bazaar, west of Chowk Bazaar. In 1716, a Multani man prayed to King Farrukh Sir, who had no children, after which, by the grace of God, he had children. In this joy, the Queen sent a valuable gift of eighty thousand coins in the service of this supplicant. This man of God built this house of God with this God-given wealth. As there were florist shops on both sides of the mosque, the mosque became famous for its fruit.¹⁷

Masjid Ali Mohammad Khan

At one time this place was occupied by a branch of the river Ravi. Shortly after his departure, the place remained uninhabited. Desolate and desolate, the king of the jungle, a bloodthirsty lion, made it his capital. When there was a population around, this animal also started walking here out of fear of man. In the time of Jahangir II, Muhammad Khan Khakwani had placed it on the other side of Kothwani in 1775. To support it, shops have been built below and a mosque is above them.

4: Totlan wali

The mosque is located in the cemetery of Mai Pak Daman. Built on a platform about 8 feet above the ground, this mosque is ancient and vast. A high standard was set for its northern side.

5: Masjid Dars Wali:

Located in the garden Mirza Jan Daulat Gate, this mosque is said to be the oldest mosque in Multan. It is believed that this mosque was built in 93 AH. It is said that saints like Hazrat Bahauddin Zakaria Multani, Hazrat Masooduddin Farid Ganj Shukar, Qutab-ul-Qutab, Shah Rakn Alam, Hazrat Hafiz Jamal Chishti and Hazrat Khawaja Khuda Bakhsh Khairpuri have been teaching here.¹⁸

6: Masjid Baghban Wali

Located in Nawanshahr, this mosque is said to have been built for more than a hundred years. This mosque was expanded and modernized in 1369 AH around 1850.

Ancient monuments and Hindu relics

1: Berhalad:

This temple was built on the Fort Qasim (Qila Kohna) and it was built by Perhalad Bhagat himself. Among them is the oldest monument of the Hindu era. The monastery in front of Hazrat Bahauddin Zakariya. There are wide underground lights under the temple. Inside the temple is a conical pillar. Next to it was a statue of Narsingh Aowtar. In the month of Jeth, there used to be a big festival of Narsingh Chaudas which was a Hindu festival. Now only the ruins of temple exist.

2: Surajkand Temple:

This sacred Ashnan pond of the Hindus is located at a distance of three miles from the city. It is 32 feet in diameter and 10 feet deep. Its four walls were built by Diwan Sawan Mill of Sikh era.

3: Temple Tutlan Mai:

The third archeological site of the Hindus is the temple of Tatlan Mai inside the Haram Darwaza, which is named after the goddess Tatal. Aurangzeb threw her idol into a well. The priest of this temple was also an expert sage. He cured Aurangzeb's son during his illness. Who recovered And in return he asked for the same idol which was returned to the temple.¹⁹

4: Nogzi graves:

In Madinat-ul-Awliya, one can find the shrines and places of religious saints step by step. But in some places unusually large long tombs are seen which are called Nogzi graves. Among the Islamic monuments of Multan, these tombs are a priority. Some graves are following.

1. Twelve yards long tomb of Pir Gohar Sultan outside the gates of Delhi
2. Nine yard long tomb of Sheikh Musa in Pak Darwaza Mohalla and Jal Verha
3. Eleven yards long grave of Para Dham in Mohalla Darkhan Naam inside Bohar Darwaza
4. 18 yards long tomb of Baba Burhanuddin in the west main bazaar outside Bohar Darwaza
5. 7 yard long grave of Pir Ramzan Ghazi in a neighborhood of Hussain Agahi.
6. 9 yards long grave of Sheikh Musa Dada Pir in Mohalla Hammam.
7. There is a 13 yard long tomb in the middle of Gostan of Mai Pak Daman but unfortunately no one could name the owner of the tomb in this silent city.

1. Bagh Lange Khan:

The garden begins at Chowk Fawara, near Kadri Afghan. It was founded about two hundred years ago by Lange Khan Khakwani. Zahid Khan, the governor of Multan, bought the garden for Rs 12,000 and set it aside as a public resort. Its glitter was a visible and bright spring. The garden was spread over an area of twenty-eight and a half acres.²⁰

2. Bagh Aam-o-Khas

This garden is located near Daulat Gate. This famous garden was planted by Mughal Prince Murad Bakhsh during his stay in Multan. During the reign of Mughals and Sultans, when a prince came to Multan as a feudal lord or governor, he used to plant kachiri in the same

garden.²¹

3. Hazoori Bagh

Nawab Muzaffar Khan is responsible for the establishment of Hazari Bagh. The Walians of Multan lived in it. That is why it became known as the Presence Garden.

4. Shesh Mahal

Sheesh Mahal is also a famous garden of Multan. It was founded by Nawab Shuja Khan. And your successor Nawab Muzaffar Khan brought it to fruition.

5. Baigi Bagh:

This garden was built in the name of Begum Muhammad Maghrauddin Moazzam Shah. Later it was repaired by Nawab Sir Faraz Khan. This garden was located near the railway station of Multan city. This area is known as Bagh Begi.²³

Conclusion

A study of Multan's civilization and culture makes it clear that Multan is a historically and culturally important region. And there are a lot of Saraiki speakers here. This has been the local language since ancient times with various names. Multan is a treasure trove of deep cultural heritage. This can be gauged from the scientific and literary development in Multan, ancient buildings, architecture, civilization and culture, architecture, customs and traditions. Through this research paper, an attempt has been made to introduce the Multan civilization to the general readers, which will be especially helpful for students and researchers.

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