

RETROSPECTIVE NARRATION OF MAJOR ARCHAEOLOGICAL SITES IN MUZAFFARABAD CITY

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ABSTRACT

Muzaffarabad, the Capital of Azad Jammu and Kashmir State, is 130 Kilometers away from Islamabad and situated on the riverbanks of Jhelum and Neelum Rivers while the city of Muzaffarabad is clay lamp shaped comprised upon over 0.3 million inhabitants and surrounded by mountains from all around. This land is an oasis of the ancient affluent, versatile and multidimensional significance in prospects of customs, traditions, underlying the theme of unity and fertile cultural heritage. The remaining of the archaeological site in Muzaffarabad declared its glory and vital corridor throughout the realm. In the glimpses of the pages of past this land remained under the rule of multireligious kingships and multiethnic rulers of Hinduism, Buddhism, Sikhism, Muslims etc. while the location of this from all around passages attracts as this part of heavenly and promised land remained the central point of past civilization. Forts, gardens, temples, Gurdwaras, Mandars and Mosques were constructed in this region time to time but with the passage of time this precious and golden past remembrance was shattered and preservation measure never remained in local and governmental top priorities. Red Fort, Saray Alamgir, Jalalabad Garden, Buddhas Caves, Mandars, Shamshan Ghat, Domel old Bridge, Shaukat Lines Gurdwara, old bazars in Hattian Dupatta, Main Bazar Muzaffarabad along with Khawaja Chowk Bazar and Khawaja Mohalla are the indication and sign of the ancient and past glory of this region when it was not only used as trade corridor between the State of Kashmir with other neighbouring States but also the center of religious and cultural activities. This is an attempt to highlight the archaeological sites in Muzaffarabad to present bright past and insisting the preservation and conservation of these sites which will work in projection of beauty of Kashmir, promotion of tourism, infrastructural development, upgradation in socio-economic status as well as a new trend to explore the splendid past of Muzaffarabad.

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AN OVERVIEW OF MUZAFFARABAD CITY

The City of Muzaffarabad is the capital of the Azad State of Jammu and Kashmir expanded on an area of about 62 square kilometers with estimated 0.2 million populations. It is one of the most congested area in Azad Kashmir touches 4150 persons per square km. It is also one of the ten districts of the semi-autonomous state named as Azad Kashmir or Azad Jammu and Kashmir or AJK or AK. This territory is a spherical in shape and covered from all around by high mountains made it an ancient clay lamp. Topographically, it is mainly hilly and somehow slope terrain towards the East but most interestingly it looks stair stepping down from the East and stepping up towards the West while the southern and the northern ends are a bit vertical. Serikot to Kamsar outcrops located on its north, Shaheed Gali top to Lohar Gali sloperly ridges on its west while Ambor, Hassan Gali and flat areas of Airport, Langarpura Satellite including Khilla region located on its south and the famous religious monument and tourist point Peerchanasi hill is located its east.

The main beauty of this city is the confluence of two rivers; Neelum (the Kishanganga River) and Jhelum (the Vitasta River) at the point of Domel (named as union of two rivers) while these two rivers made this city into a valley shape as well. Besides of this beauty, the city of Muzaffarabad is comprised upon the wealth of ancient cultural

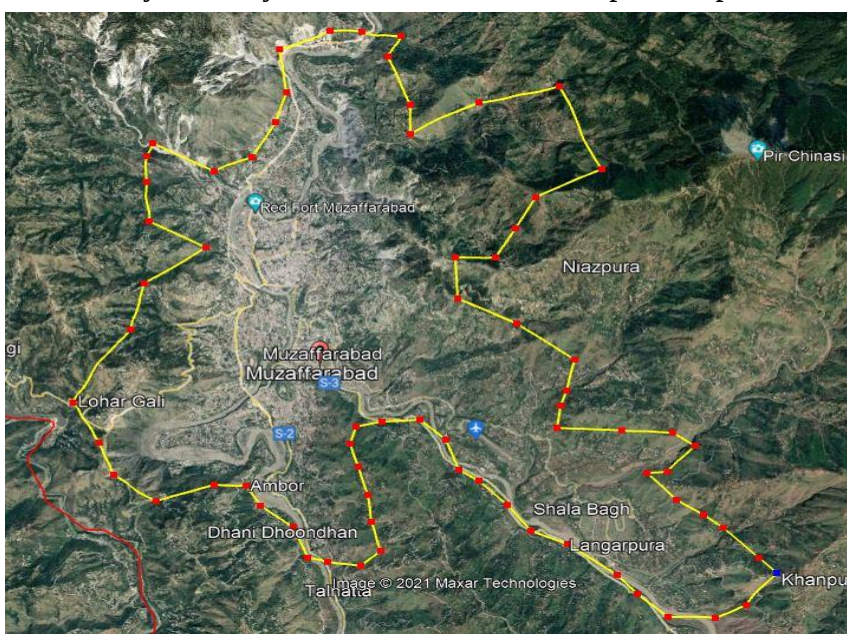


Figure 1 The Aerial View of Muzaffarabad City Taken by Google Earth

heritage in the form of archaeological sites in which mostly are religious monuments of Sikhs and Hindus including couple of forts on both sides of the river. Near the confluence of both Hindutva holy rivers, a temple was constructed on both sides of Vitasta River and linked by the bridge which not only shows the historic

civilization in this city, but it also indicates its centralization in this particular territory after Attock and Srinagar. The Mandars, Gurdwaras and other historical archaeological sites are still present, most of them are remaining of Mughal's advent in Kashmir as Sarai Alamagiri and Jalalabad Garden. As like the State of Azad Jammu and Kashmir which is familiar in possession of many historical monuments as remaining of Sharda University also known as Sharda Fort, the Chak Fort, Barnaad Fort, Baradari of Ranbir Singh, Thoarchi Fort, Aion

Fort, few remaining of Hindu Temples, Baradaris, wells, rockcut sanctuaries, Gurdwara at Ali baig and some rock builders.

FAMOUS ARCHAEOLOGICAL SITES IN MUZAFFARABAD

The lack of government supervision and administrative carelessness, the historical assets are rapidly vanishing after the damages of October 1947 to January 1949 war era, natural disasters and especially most destructive earthquake of 8th October 2005 which nearly demolished half of the city of Muzaffarabad, the archaeological sites which are the remembrance of splendid past of this region, a few are still having their remaining and many of them were swept from surface and narrated only in folk tales.

A RED FORT, A KASHMIRI CHRONICLE

The red fort is enlisted in the archaeological and cultural gallery of Archaeology department of the government of Azad Jammu & Kashmir which reported in booklet under serial number AJK-18 “Red Fort, Muzaffarabad Azad Kashmir” located at 34°22’ N 73°27’ E in Muzaffarabad City at Chella Bridge. This Fort is also named as Red Fort or Muzaffarabad Fort or Ratta Qillah, or Surkh Qillah etc. while the name “red, surkh and ratta” is given on the name its brick red colour. This fort is peephole in Muzaffarabad splendid past and it is claimed by AJK Archaeology and Tourism departments that this fort was constructed by the Chak rulers of Kashmir as it was initiated in 1559. This fort is constructed for the reinforcement of the forces and creating 2nd layer of defense against any external attack on the region by the Mughals on this empire as they attacked nine times on Kashmir.

This fort is very unique in its architect design, as looked on three steps while the base of each floor pushing the top floor towards the North. A flat terrace which leading the stairs towards rivers was built on the northern side but in floods and Kishan Ganga River⁴ demolished the stairs. According to the Gazetteer of Kashmir and Ladakh, this fort is described in a magnificent manner that in Muzaffarabad northern side of fort the land rises at that level which hide the fort. The fort is located at the northern west side at the edge of city at that particular place where Kishan Ganga River bends and it occupies beautiful grassy plains towards its west. Furthermore, this fort also invisible from a small another ridge (Sathra) which covered by tress, half mile away towards the east. The Gazetteer also mentioned a garden on the foothill of this ridge and a graveyard as well. Sathra ridge views this fort as the plain sinks down towards the glorious fort like reserving the glacis. On its northern side, the boundary wall of this fort was overhanging upon the Kinshan Ganga bank, possessing an oblong masonry architect from the north towards the east with

⁴ Kishan Ganga was ancient name of River Neelum which was changed after the partition of the State whereas the Vitasta is now recognized as Jhelum Valley. The addressed contents are direly linked with the chronological historical exploration of these cultural assets, so, in whole document Kishan Ganga refers to Neelum and Vitasta should be use in place of Jhelum River.

considerable dimensions nearly between 300 to 400 yards in the length by about 150 yard in breadth. The main aspect of the fort is to have bastions at a regular interval along its walls while its main entrance is so much safe as located at southern east corner a narrow mouth towards the man city of Muzaffarabad (Plate area).

The narration of Gazetteer about the condition of this fort during 1830-1900 that it was well-repaired and author was reported that this fort had well ammunition supply as well as artillery stores and other necessary provisions by consisting a garrison of about 100 men. Towards western part of the fort, there is a slope with a superior elevation and under southern walls a cantonment was established which carries about two regiments. On that side a plateau is located across the the Kishan Ganga on less or more than half mile while on the right bank a large clump of trees shaded the Pir Haibut Shrine. At the bend of river, a grassy plateau also in use of the armed men and access to this is not permitted. While its dimensions and ranges which are narrated would be merely a rough approximation.

It was really very significant position which was chosen to construct a fort for defense as a second layer which was surrounded by Kishan Ganga River in “U-Shape” covers it from nearly all three sides except eastern side. Its construction was started in 1559 to protect the front-line defense to Fateh Garh Fort located at Dub Gali Pass just nearly 2-3 miles away from it located at the western top hills of Muzaffarabad.

In areal view, there would be three levels of the fort; first level can be seen at its eastern side where main gate is located, can be determined as upper level. The second level is lower portion comprised upon the stairs descending towards river in couple of stages



Figure2: The Northern View of Red Fort Muzaffarabad, used as second defense line against Mughals

while the third level is the middle portion which was destroyed only comprised on remaining. Its vitality soon became on lower profile when Mughals annexed Kashmir in 1586, should be visited by Akbar and Jahangir during their visits of Muzaffarabad but in 1646, Sultan Muzaffar Khan, again used it for military prospects and made renovation and completed its construction from all aspects and completed it as a masterpiece. Lastly, it was extended and repaired in Dogra rule and used for military purposes until 1926 when the new soldier's cantonment was constructed. This is really a wonderful asset for the State but also neglected from all the schools of thought, government and private sector as well. The awesome structure and three-time stepwise constructions, modifications, extensions and repairments have also many narrations while the material which was used like round stone, bricks, clay, lime, masonry, carpenter and steel work is really indescribable. The architecture is so durable that it had afforded multiple jolts of massive earthquakes, heavy floods and destructive storms in Kishan Ganga River but still reminding its glory and bright past of the State.

THE BLACK FORT OF GOJRA

Basically, it was a Sarai constructed on the plains of the western side of the confluence of Vitasta and Kishan Ganga Rivers in the mid of current Shaukat Lines and Gojra which was one of the most magnificent architects during Mughal era but after their downfall this Sarai was damaged and breakdown until it was not inhabited during Dogra rule which clearly manifested that it was badly damaged by Afghan and Sikhs. This Sarai now most familiar with the name of "Black Fort" in Muzaffarabad City, as there were no inhabitants and attached army cantonment. This is located at 34°21' N 73°28' E and common access is not permitted now as it is considered as a part of army cantonment and publicly it is still restricted from last four-five decades. So, it is still an imaginary land for the neighbouring as well. The old scripts and ancient descriptions only alluded that this Sarai was masterpiece of construction which led by the hundreds of stairs towards Kishan Ganga River.

Indeed, Mughal Emperors left many memorials in Kashmir especially in Srinagar, some of them in Muzaffarabad because in those days normally they used Namak Road (now Grand Trunk Road 'GT Road' Lahore to Dina" and then entered in Mirpur or Bhimber, by crossing Pir Panjal they reached Srinagar but a garden in Muzaffarabad near Prime Minister House was constructed in the name of Jalaluddin Muhammad Akbar as "Jalalabad Garden" which is an indication that Akbar also visited Muzaffarabad. Nazeer Ahmed Tashna claims that "during Akbar era two forts were constructed on each side of the river and an inn or Sarai was constructed in the rule of Shahjahan". This is also alluded by the Jahangir in his autobiography, "My Father (late) had ordered to construct a concreted inn on the eastern ridge of the river by the stones and limestone". Molvi argued that the courtyard of that inn was still present during Sikh rule and that Inn was very famous with the name of "Sarai Alamgiri"

When Akbar desired to visit Kashmir in 1589, he sent three thousand stone cutters, mountain miners and splitters of rocks, and two thousand beldars (diggers) under the command of Mirza Qasim Khan for making the Bhimber- Hirpur route clear and level. The same work of widening and levelling was done on Pakhli route which the emperor adopted on his return from Kashmir. Besides, number of bridges and sarais were built on both the routes. According to Abul Fazl, within distance of four and half kos on Nari Barari range there were forty-four bridges. At eleven stages sarais were built for the royal family. This is bright face of Mughal rule that they were facilitating the movement of people and goods by constructing roads, bridges and sarais on the two important routes connecting Kashmir with the Punjab.

The Gazetteer of Kashmir also exploring this place too, as this sarai was constructed by the Ali Mardan Khan on the order of Mughal emperor Shah Jahan, located about half mile away from town towards its southern west side on the bank of the River Kishan Ganga as well as 500 yards away from the river Jhelum bank looks rather than more distance due to confluence of Kishan Ganga and Jhelum. The entrance of Sarai was on the west faces and internal portion is large in as square form walled enclosure decorated with a bastion tower on each corner and similar structure also built to the Pir Panjal Route. It was uninhabited in last decades of 19th century, only few portions was utilized were under used because of lying some distance from the present high road, but it seems to occupy a better defensive position than the fort, being not so immediately commanded.” According to the ‘Tareekh-e-Hassan’ Jahangir has celebrated Jashan-e- Nouroz on the banks of the river Kishan Ganga when he was returning back towards Lahore through Pakhli during 1609. Afaqi showed his analysis that the ‘Nouroz Jashan’ should be celebrated on the stage located at the bank of River Neelum (Kishan Ganga) near old Civil Secretariat (currently District Headquarter was constructed after the Earthquake of 8th October 2005). The stage was probably established on the place of “Army Guest House, Muzaffarabad”. When the royal family, travellers, tourists and traders etc stayed during their visit or travel and they



Figure 3: Main Entrance of Sarai Alamgiri, Gojra Muzaffarabad

The Sarai was constructed under the supervision of Ali Mardan Khan, the governor of Kashmir and linked with Kishan Ganga River through the stairs. This Sarai comprised on the almost entire area of current Shaukat Lines and half of Gojra near about five acres. The historic Sarai once possessed 6-8 towers and constructed with limestone, red bricks, tiles and stones. Two high towers were placed on the both sides of the gate and a name-stone was installed in the yard of Sarai which carved with a statement as like

This Gurdwara is traditionally narrated that it was constructed during the reign of sixth Sikh Padishahi (Padishahi is interlinked with ten Sikh pioneer Guru's era respectively) which commemorates of 6th Guru who visited and stayed in Kashmir accompanied with Mughal Emperor Jahangir during 17th century. According to some historians that Guru Sahib made a visit of Kashmir, entered in Valley of Kashmir through Namak Road Bhimber by Pir Punjal Hills. In few interpretations it is likely assumed he was accompanied with Mughal Emperor Jahangir which explicitly seems through the commemoration of Gurdwaras construction under the government supervision. Basically, his journey was a tour for Sikh religious missionary which established many Gurdwaras and Sikh worship points in Kashmir which was attributed with him in accordance with Chatti Padishahi. On returning to Punjab, he passed through the right bank of Jhelum River from Baramulla, Uri, Kathai, Dopatta and Muzaffarabad and reached Punjab through Murree Hills. An opposed view is still alive that he returned to Hassan Abdaal by Mansehra

and Hazara route but there is not any evidence of presence of any Gurdwara in this region shows that passed through Murree Hill to Pindi and then Hassan Abdaal.

The joint travel of Guru Har Gobind along with Jahangir can be determined by Jasbir Singh as he mentioned camps of Jahangir at Nishat Bagh and Guru Sahib's at Shalimar, the meeting of Begum Noor Jahan with Guru to pay her obeisance. Jahangir and Har Gobind Sahib both reached Muzaffarabad via the bank of Jhelum River during March 1620 AD which provides irrefutable evidence.

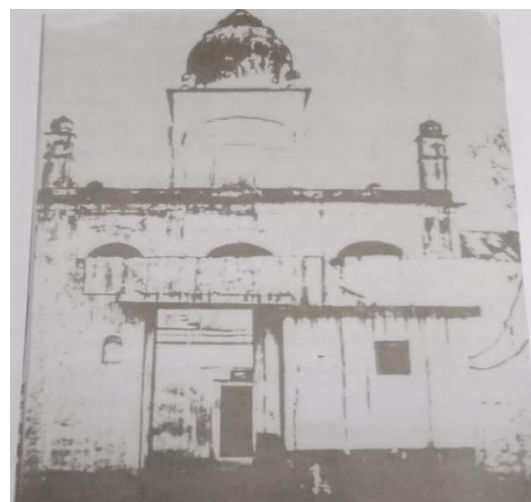


Figure 4: The President of Central Committee of All Jammu and Kashmir Refugees (1947) claimed that a six-member delegation visited Muzaffarabad (AJK) from 9-23 October 2008 was the first Sikh Jatha who visited Gurdwara Guru Har Gobind Sahib, Azad Kashmir while on the right side an ancient view of the Gurdwara shows the main gate of this historical monument

Gurdwara Guru Har Gobind Sahib Built in 1831 AD in Muzaffarabad, currently capital of Azad Jammu and Kashmir during Sikh rule in Kashmir. Kartar Singh, a member of Sikh delegation who visited this Gurdwara after the October 1947 partition during 9th to 23rd October 2008 claimed, “my great-grandfather Suba Singh was mahant of this gurdwara in 1831 and Kanwar Sher Singh: the governor has visited the Gurdwara and devoted 100 bighas of land in the name of this Gurdwara. He further claimed that in pre partition era there were 70,000 Sikh population in Azad Kashmir”. This Gurdwara is still neither enlisted as the historical, archaeological and cultural asset nor tourist point but it was handed over to the Police department after renovation of roof and wall damages in massive earthquake destruction of 8th October 2005 to make maintenance and repairment along with protection of national asset.

RANBIR SINGH BARADARI (1885)

The Ranbir Singh Baradari was constructed during 1885 near the confluence of two legendary rivers Kishanganga and Vitasta at Domel on both banks of Vitasta (Jhelum) River about 200 meters away from its confluence with Kishanganga (Neelum) River which interlinks by the iron metallic bridge. Baradari, which literally means a building having twelve doors i.e. bara- twelve and dar-door, but it, was not necessary to have twelve doors in all Baradaris. The concept of Baradari was introduced by the Mughals along with several other innovations in the sub-continent. The Baradaris built by these Mughal rulers include Kamran ki Baradari located in Lahore, Wazir Khan Baradari, Lahore and Behram ki Baradari, Attock.

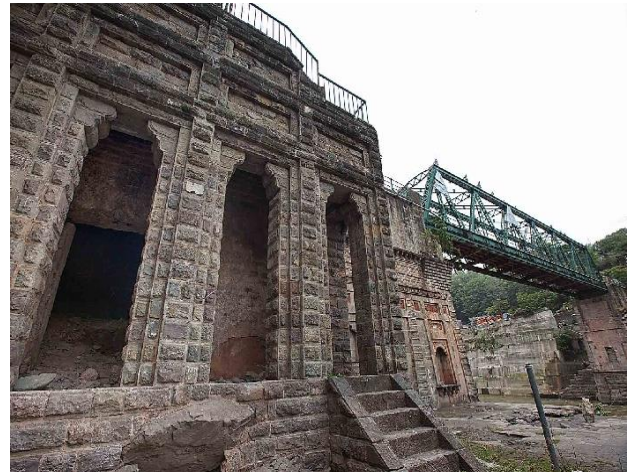
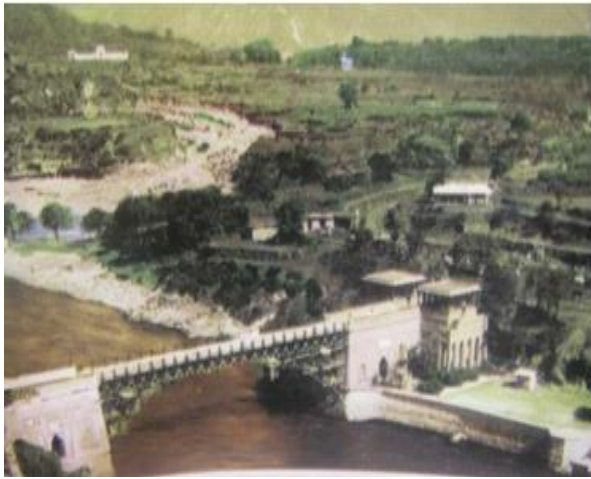


Figure 5: Views of the Ranbir Singh Baradari: left side view was about 120 years old in which Sarai is obvious and right-side snapshot is recently taken.

The construction of this Baradari was comprised upon two floors and in natural disasters top floor was damaged and at last vanished and now there is only single floor

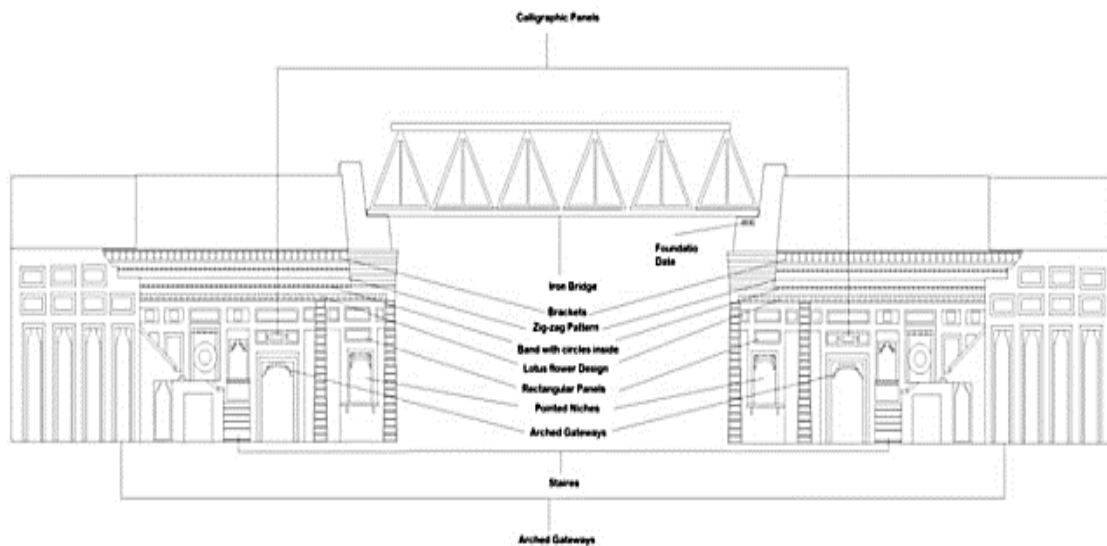


Figure 6: The Archaeological Structure of the Ranbir Singh Baradari Domel, Muzaffarabad

structure left on both banks of rivers having two rooms. The cityside building is in good condition while the Srinagar roadside construction was damaged again and again but still in average condition due to limestone masonry work but neither preserved nor in the preferences of administration and nor preservation under any non-governmental agency. There were 35 stairs from the courtyard to the riverbank towards new constructed Quaid-e-Azam Bridge. A wall was also constructed to protect the stairs from the river storms with additional support of seven symmetrical pillars. There are well decorated small chambers between the supporting pillars.

Ranbir Singh Baradari and its splendor have kept the name of its builder alive even after centuries which remained a key reason the royals built such marvelous monuments. Contrary to the splendor and beauty, Ranbir Singh Baradari has never been reported in archeological literature before. Hence, to preserve the aesthetics of the Baradari, it was documented in detail for the first time. Although, Baradaris were already built by the Mughals in the Sub-Continent, but Ranbir Singh Baradari is entirely unique in style and construction. A huge variety of its floral designs, geometric patterns and the masonry work is highly captivating. The Baradaris were constructed by the chieftains, rulers or statesmen as their meeting places where dances and musical performances were organized to get relaxation and amusement which is visible through the location, high quality work and style of the Ranbir Singh Baradari.

Entire Baradari was furnished with fascination arcade and a tunnel which followed the Mughal construction style. At the lintel of the faced, “Ranbir Singh Baradari” was painted in Black on the white marble slab in Persian script in a floral pattern. According to the local myth this Baradari is used as Shimshon Ghat by Hindus in later periods because of its ideal location on the river. The government of Azad Jammu and Kashmir is enlisted this site under AJK-29 “Ranbir Singh Baradari, historical site Domel Bridge, Muzaffarabad” and reconditioned in 2004 but in earthquake, it was a bit damaged but yet not re-established its beauty and glorification.

TEMPLES IN MUZAFFARABAD CITY

There are multiple temples in Muzaffarabad which are under the research as they are Hindu Mandir or Sikh Sat Gura. Mostly the nameplate carved on marble stones mostly

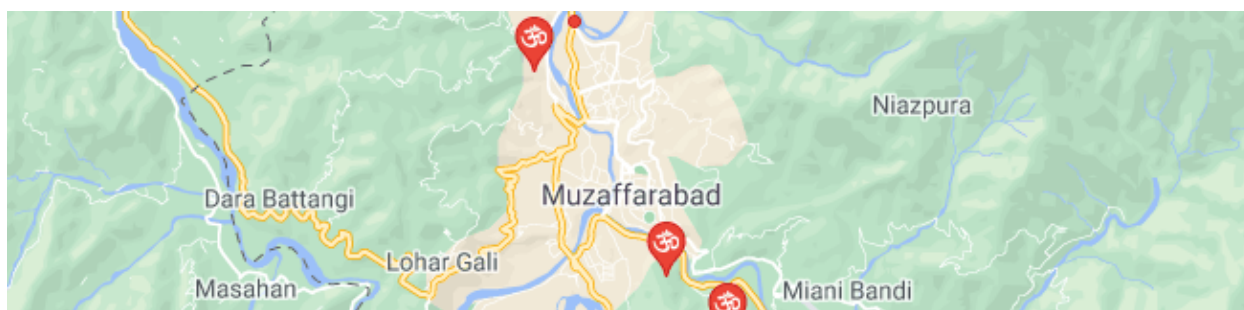


Figure 7: Google Maps indicating three ancient Hindu temples online but on ground there is any remaining.

named them as Seeta Ram Mandir and Sheva temple, in fact, there is probability for both because the Chatti Padishahi Gurdwara already present in Gojra and Ranbir Singh Baradari at Domel, so both opinions could not be neglected until any archaeologist who embroidered with Hindu and Sikh religions can better distinguish or that person whose forefathers migrated from Muzaffarabad during October 1947 can tell the truth. The author of Gazetteer of Kashmir wrote in the introduction of Muzaffarabad, “there are three Hindu Temples, which are supported by government”. The search from the google maps shows three Hindu temples in Muzaffarabad as shown in Figure 6 which is also have many evidence from the local residents of over half ages also argued that the series of Hindu Mandirs in Muzaffarabad was almost same as mentioned in Google Map i.e. Chehlla Bandi, Manak Piayan Mahajar Camp and Miani Bandi.

As we are looking towards the government of Azad Jammu and Kashmir responsibilities, the records of Municipal corporation Muzaffarabad, Department of Land and Revenue and Department of Tourism and Archaeology describe them Mandirs as they erected the board of Mandirs in such a destructive condition but their structure shows us that they were not Mandirs but they were indeed, Sutgura of Sikh Chatti Padishahi because the inside of these temples having seven small arches, carved the name of Sat Guru with one entrance door used by small Sikh communities these Satguras for their limited religious purposes.

One Satgura of this series is located now in the courtyard of Army Guest House opposite to the Shrine of Sain Sahaili Sarkar and District Headquarter Complex almost 100 meters away from the River Kishan Ganga. Now this temple was decorated with a boarder on its entrance gate as “Mandir” and supervision body name also written on the board as “Municipal Corporation Muzaffarabad”. This temple is still alive with damage walls and cracked roof, manifests the archaeological art and magnificent glory of the past of Muzaffarabad. This temple is in limited public approach and yet not documented or historically researched.

Second temple of this series was still present in half structure in the yard of a local resident adjacent to Tanga Stand Mosque. This historic structure is still alive and even in horrifying earthquake of 8th October 2005 could not demolish it. This temple is restricted to common people visit because it is in the mid of veranda of a resident. The third and much safe temple is situated in old Bus Stand Muzaffarabad opposite a commercial Bank building which was dumped all around by the garbage and waste and its condition is much better as compared to other temples. It is located in the center and locally it is stated that it is located near the Bhagat Singh Mansion which was nearly 100 meter away from this temple. According to the local myths, the hilly slope above the Bhagat Singh Mansion has many Caves which were locally named as “Gupha” and road was also constructed which is still named as “Guph Road” and interpreted that these caves were used by monks, Sikhs and Pandit to solitude and religious activities. The fourth temple of same architectural style

is also present in the main market of Muzaffarabad city in Medina Market. This temple is also badly damaged in earthquake and as neglected as others. This temple was named as Seeta Ram Mandir by the Kashmiri community and the structure vary their claim. The structure of this temple also alluded to Satgura not a Hindu temple as it possesses all the symbols of Satgura.

During the search from internet, some more sites are highlighted with presence of temples in Rasheed Abad which was known as Kanta in Past where a toll plaza building also constructed at same place with an ancient mosque also. Another temple also indicated in google maps, located in Miani Bandi near Muzaffarabad Airport is also logical as the Sikh Jatha who visited Muzaffarabad in 2008 deliberately discussed that the land of Kardila and its surroundings are their heritage which they lost during their displacement from Muzaffarabad. The presence of Sikhs in Naluchi, Hassan Abad, Achril, both sides of Domel, Gojra, Shoukat Lines, Bela Noor Shah, Chella, Bandi, Muzaffarabad City, Khilla, Mahajar Camp, Narual, Rasheed Abad and both sides of Bihat (Jhelum) River and there are strong evidences of the presence of Hindu family as well.

There is another unique similarity among all the temples that they were constructed on the banks of springs and chashmas where the water was directly linked with these temples or by a mini canal water was transmitted to the temple. The Madina Market temple had lost water channel but as compared to the other temples it was most probable that this temple was also constructed near the water channel or chashma. The second evidence is that according to the local mythology, these temples were surrounded by Sikhs community. Another issue in Muzaffarabad commonly in whole Azad Kashmir, the people usually used word Kafir or Sikh for all the non-Muslims especially for the Sikhs and Hindus till today, but the Sikh is most common words for both in local narration in Azad Kashmir due to their brutal rule over this region during 1819 to 1947.

SHRINE OF SAIN MIRA SAHIB, SHAH ANAYAT AND PEER SULTAN

The Shrine of Hazrat Sain Mira is located on the plateau of Shahnara near water tank in Muzaffarabad city. Hazarat Sain Mira belonged to Qureshi Hashmi tribe and Khalifa of the Shrine. The word Ziarat is used in Gazetteer of Kashmir and Ladakh with this narration, “Muzaffarabad contains the ziarats of Saiad Mira Sahib and Pir Sultan and five masjids.” The word of ziarat is still alive in Muzaffarabad for the shrine of Sain Mira Sahib but more interestingly the word Saiad is used with prefix of Sain Mira is due to respect not due to his caste because he is son of Hazrat Sain Kaka and his grandfather was Mian Mardan Ali also known as Mian Fateh Ali are descendants of Hazrat Bahauddin Zakria Multani, who migrated from Central Asia to Multan then Multan to northern Punjab, Hazara and lasted till Muzaffarabad, Azad Kashmir. Hazrat Sain Mira Sahib was caliph of Mian Sardar Muhammad, both were relatives and forefathers migrated from Labarkot, Hazara.

The ziarat or shrines were the place of teaching and preaching of Islam and respected with good faith. These shrines also decided for mahfil of zikar and manqabat placed in the lawn of ziarat which ends with the preaching of peace, love and interreligious harmony. In the results of the efforts of Sufi saints following the pattern of subcontinent, the Muzaffarabad city grew with Muslim community upto 58% of the total population owned 700 houses out of total 1200 during the last decade of 19th century, like as “among the Muhammadan section about 250 Kashmiri families, shopkeepers and weavers, 200 Gujars and 40 Saiads, who are Turks of Bukhara; the remainder are of various traders and occupations.” The ziarat also had a mini library on the subject of the Quran, Hadith, history and Fiqah. Hence, these ziarats were much respected by the non-Muslim in pre portioned era as they avoid mosques but love ziarats.

The ziarat of Sultan is referred to Darbar Shah Sultan named as Mazar Shah Sultan which is located on the eastern bank of river Kishan Ganga in Tanga Stand which yet not documented about the construction of ziarat of Shah Sultan, currently this mazar is under the supervision of Auqaaf Department of Azad State of Jammu and Kashmir. According to Sabir Afaaqi there is no transcriptive evidence about the personality of Peer Shah Sultan, but it is proposed that Peer Shah Sultan came to Muzaffarabad almost three hundred years ago in the last decade of 17th century. This tomb came under the heavy flood of River Kishan Ganga in 1970s, 1993 and 2008 but not damaged which shows the archaeological strength of this toms besides of spirituality of this Holy shrine.

The Gazetteer of Kashmir and Ladakh remained silent about the tomb of Shah Anayat when during the description of Muzaffarabad whose Mazar is located in Muzaffarabad nearly 200 years ago when there was no proper inhabitation in Muzaffarabad city who remained busy in the preaching of Islam, located near Eidgah but the Gazetteer could not elaborate the actual location of this ziarat. This Shrine is located in the mid of current Muzaffarabad city and about 150 meters away from Hammam Wali Masjid which is also considered historical but its building was reconstructed and redesigned again and again and after earthquake this was again modified and redesigned as compared to Sultani Masjid which is also reconstructed. The Sultani Masjid is famous as ancient memorial of Sultan Muzaffar Khan who was founder of modern city of Muzaffarabad in 1620, located on the northern side of city while Hamam Wali Masjid on the southern part of this city and Ziarat of Sain Mira on its east and Ziarat of Peer Shah Sultan on its west surrounded entire city of Muzaffarabad in past days.

In today’s continuous rise in population of the world, where tradition, culture, religion is either dying or their original form is distorted; this study is a small contribution to preserve the glory of this monument for future generations. The study also suggests the dire need of protection, preservation and conservation of this important historic monument of Dogra Period before it gets disappear from the face of this world. The splendid glory of Muzaffarabad direly rooted with these archaeological sites located in Muzaffarabad and

their preservation and conservation of these archaeological site will be significant factor in the boost of tourism in Muzaffarabad City which will be directly and indirectly consequence in the upgradation of socioeconomic development in entire region. The 5143 square miles area of Azad Jammu and Kashmir is comprised upon nearly more than 100 ancient forts, tombs, mazars, shrines and ancient buildings and their preservation and conservation will be prolonged the glory and historical contribution of this land in far future.

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Kishan Ganga was ancient name of River Neelum which was changed after the partition of the State whereas the Vitasta is now recognized as Jhelum Valley. The addressed contents are directly linked with the chronological historical exploration of these cultural assets, so, in whole document Kishan Ganga refers to Neelum and Vitasta should be use in place of Jhelum River.

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