

Civilization and Culture of Bahawalpur State; A Research Review

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Abstract

The historical background of the State of Bahawalpur has been discussed to find the reasons, which became the root cause of its cultural values. In this regard, the socio-cultural position of the Bahawalpur State needs to be highlighted so that the readers would be able to know the actual living pattern of the people of this area. The socio - cultural aspect of the State is also important to trace the reasons of social evils in this area. The socio-cultural and geo-economic conditions of Bahawalpur State are one of the leading factors, which played a vital role in the promotion of civilization of this area. The administrative structure of the State also needs to be discussed to sort out the reasons of their poverty. By highlighting the socio-cultural values of this area, it is also necessary to analyze the good and bad habits, which led the society toward crime. It is also necessary to find out where the socio - cultural and political conditions of specific area can be the major factor for establishing a welfare State. The historical background of the State clearly explains that the caste system, feudalism and un-employment issues are due to low literacy rate. On the other side the non-implementation of law and order in any society can lead towards disastrous by involving people in various minor and major social evils. It is also the need of the time to provide basic needs to the masses like food, shelter, security and education with basic health facilities. The people of this area should be provided awareness by basic education so that it may be helpful to control the bad habits. For this, purpose it needs to flourish the industrial and other business activities to stabilize their economic conditions, which will be helpful to promote a healthy society. Sectarian exploitation on religious grounds can be eliminated just by education and by enforcing law and order. Hence, I have tried to conclude this research paper that awareness through education and socio

- cultural teachings can be the leading source to establish a better society.

Keywords: Bahawalpur State history, Cultural values of Bahawalpur, Socio-cultural aspects, Social evils in Bahawalpur, Geo-economic conditions, Administrative structure.

Introduction

About 284 years ago in 1729, first Nawab of Abbasi family, Ameer Muhammad Sadiq Khan, got some territory from the ruler of Multan and settled there. He named that settlement "Allah Abad" on the name of Allah Almighty". Its distance was about 100 Km. from Bahawalpur. After his death, his son Ameer Bahawal Khan Abbasi got the throne. He felt the need of some central city to be declared as capital. In 1745, Nawab Bahawal Khan I named it Darusaroor Bahawalpur and selected it as capital, its old name was "Bahmanabad". The foundation stone of Bahawalpur City was laid in 1762, surrounded by fort walls, and later declared it the capital of "Bahawalpur State".¹

Bahawalpur is in the middle of Pakistan, and consists of southern areas of Punjab. Cotemporary Bahawalpur was the Headquarter of Bahawalpur State and its other famous cities were Rahim Yar Khan, and Bahawal Nagar. Bahawal Nagar, Chistian Sharif, Fortabbas, Haroon Abad and Minchan Abad. The old name of Bahawal Nagar was "Rojhanwali", and it was named Bahawal Nagar on the name of Nawab Bahawal Khan V. Before the establishment of Bahawalpur it was famously named "Jhookranjha".² The old name of Rahim Yar Khan was "Noshehra". Rahim Yar Khan was named on the request of Railway Department in the year 1881, because there was Noshehra Railway Station already existed in District Peshawar. Nawab Sadiq Khan IV named it "Rahim Yar Khan" on the name of his elder brother Rahim Yar Khan. The total areas of Bahawalpur State were 45588 sq. km. Its length in north south is wider, which extends up to one hundred seventy five kilometers. Its figure on the map⁴ looks equal to the area of Israel, Kuwait, Lebanon, and Denmark.³ The present day Bahawalpur is ranked as the largest administrative division as per area criteria in Punjab province. In the north its border is one hundred and eighty miles along the River

¹ Muhammad Anwar Nabi Qureshi, *Brief history of Bahawalpur*, 1972, p.113

² *Distict Census Report of Bahawal Nagar 1981*, Islamabad, 1984, p.

³ Muhammad Aziz-ur-Rehman Aziz, *Brief Geography of State of Bahawalpur*, 1941, p.9

Sutlej, forty miles along Chenab, and seventy miles along River Indus. The agreement of these borders of Bahawalpur State was made between Nawab of Bahawalpur and Ranjeet Singh with the help of British crown. According to that accord the Rivers Sutlej, Chenab and Indus were declared as northern border of the state. Before this agreement "Pak Pattan" was the border between Sikh's State and Bahawalpur State. It is situated 500 feet high from the sea level and declines towards sea. Its length from north to south is 110 miles, and east to west its width is nearly 87 miles.⁴

Bahawalpur is surrounded from the four directions by land area. The area of "Cholistan" is situated in south and south east of the present province of Punjab. It touches the States of Bekaneer and Jaiselmeer of India and the borders of the province Sindh. In its north, there is land area of Punjab Province. River Sutlej separates it from Districts of Vehari, Lodhran, Muzaffargarh and Multan. "Osha" is an ancient name of the city of Uch Sharif, the area of Tehsil Ahmadpur East. In the west of Uch Sharif, the River Sutlej and Chenab flows as the boundary between Muzaffargarh and Bahawalpur Districts. At the merging point of Sutlej and Chenab, there is head works named as "Punjnad". The city of Bahawalpur was not constructed with planning. In simple words, this city was just like other unplanned cities of Indo-Pak Sub-continent.⁵ The city was divided into four different parts by two main roads. One road was constructed from east to west and second from north to south. It was a walled city having different gates, used to enter into the premises, named as "Darawari Gate", "Ahmadpuri Gate", "Shekarpuri Gate", "Bohar Gate", "Multani Gate" and "Friad Gate".⁶ When Pakistan came into being on August 14, 1947, and then Nawab Sir Sadiq Muhammad Khan Abbasi was the ruler of Bahawalpur State. The Government institutions were remained effective, the State resources were developing, and the institutions of welfare were advancing on the way of progress.

The period of Nawab Muhammad Sadiq Khan Abbasi V is also exclusive because he started to rule with absolute authoritarian style but eventually democratic institutions developed in the State. In 1943, District Municipal Board was organized by elections, and it was an Electoral College for the election of the members of the State Assembly.

⁴ Sheikh Salah-ud-din, *Bahawalpur Speaks*, Lahore, 1970, p.3

⁵ Syed Ashraf Ali, *The Geographical Importance of Bahawalpur*, *Al-Zabair, Bahawalpur*, p.11

⁶ Shahamet Ali, *History of Bahawalpur*, London, 1884, p.52

Moreover, five members cabinet was formulated to run the State affairs from 1949 to 1952. This process of democracy was on its climax when in 1952, the State Assembly of 49 members was formulated on the principle of “Universal Adult Franchise”. In whole above-mentioned electoral process, Muslim League got mandatory majority and Makhdoonzada Syed Hassan Mehmood became the Chief Minister of first elected democratic Government of Bahawalpur State. His two years and three months period of rule is an important chapter in the progress and development of Bahawalpur State. It was too short span of democratic functioning because due to some inevitable reasons the State Assembly and the ministry were dissolved. Ameer of Bahawalpur controlled the State affairs on behalf of his Chief Advisor, Abdul Rasheed Khan, as per interim constitution of Bahawalpur State 1952. Nawab Sir Muhammad Sadiq Khan Abbasi had the title of the ruler of first big State, which had affiliated with Pakistan on October 15, 1947. The affiliated agreement was signed by Quaid-e-Azam Muhammad Ali Jinnah and Nawab Muhammad Sadiq Khan, and in this way, Bahawalpur was called the “Heart of Pakistan”. In this regard, a memorable “Postal Ticket” was published with the pictures of Quaid-e-Azam and Ameer of Bahawalpur. Finally, the state was merged in Pakistan with the establishment of one unit of West Pakistan on October 3, 1955. With the passage of time, the historical evolution of Bahawalpur continued, and with the rural areas, the Towns and villages were linked with the Bahawalpur city. A road was constructed from Bahawalpur to Koat Sabzal during the period of Nawab Fateh Muhammad Khan Abbasi (1853-1857). It is the same KLP road, which connects Bahawalpur with Ahmedpur East.

The Land of Bahawalpur State

Physically, the land of Bahawalpur State has been divided into two types:

Fertile land includes northern areas adjacent to River Sutlej. These agricultural areas are called by two names, Bait and Hithar.

Fertile Land Area of Cholistan

Bait is the vast area which irrigated by the heavy flow of the river’s water. The river sand and

Soil is the reason of its fertility, which comes by the flow of the water. Land soil remains moist after the river’s heavy flow. The pea, corn and watermelon crops are easily grown without irrigation. In local language of this area is known as “Bait”. The area of Hithar stretches from fertile land of Sutlej to flow with the line of land clay soil.

Abundant water supply makes good yield of crops in this area. This makes the people of Hithar more prosperous than that of Bait. Sandy area of Bahawalpur State, which stretches in South, is called "Cholistan". In local language Saraiki its is called as "Rohi". "Cholistan" is the sandy land or area without trees and water. This word came here with South- Eastern Iranian Invaders. Few thinkers guess that it is derived from "Saraiki" word because the tiny sand dunes break and spread here and there. These dynamic dunes move half mile in 65-years according to an estimate.⁷ In Saraiki language "Cholistan" is called Rohi, which means small mountains, barren land and uninhabitant areas. It is the extreme southren part of Bahawalpur, which adjacent with Rajasthan desert of India. According to the geological research, the river Hakara had merged into its nearby river Jamna according to the principle of River Erosion.⁸ Other researchers have the opinion that seven rivers flow though this area. These rivers by the natural law of erosion changed their path from this land (Rohi), and extricated forever. According to these theories, we come to know that "Cholistan" was green land and a prosperous area, but with the change of their flow, this area turned into desert. This vast sandy area touches Eastern and Western borders of Pakistan and India. Its length is nearly 450 kilometers and its Width is 32- kilometers to 192 Kilometer. These dunes have the height from 100-150 meters.⁹ Total area of Cholistan is twenty thousand and two hundred square kilometers, which is 10 per cent of total area of Punjab Province. Average rainfall per year is 3 millimeters to 5 millimeters. Under ground water reservoir is at 80 feet to 120 feet and water is not drinkable. As per climate of Bahawalpur, the year is divided into three seasons such as "summer, winter& Rainy Season". As Bahawalpur is located, adjacent to "Desert of Rajpatana" that is why its climate has its natural impact. In winter, the weather is very cold and in summer season very hot. The rainy season, in this area, is very rare. In summer very hot and high-speed windstorms blow. There is not a single mountain in whole of the District Bahawalpur. Its southern part is sandy.

This area has more summer time, which extends from March to October. The month of June, July and August are extremely hot with high temperature, which is unbearable for

⁷ Dil Shad Kalanqhwi, *The History And Culture of Bahawalpur* ,1988,p.112

⁸ Sir Auriel Stein, *Asurvey of Ancient Sites AlongThe "Lost Sarasvti River"* *The Geographical Journal* ,1942, p.179

⁹ Muhammad Aziz-ur-Rehman Aziz, *Brief geography of state of Bahawalpur*,1941,p.11

humans, animals and birds, however, the people of this area have the habit of extreme summer. In June and July some times its temperature raises up to 48 centigrade and it is equal to the temperature of “Jacobabad”.¹⁰ It is very hard to go out of homes. Normally, in summer, maximum temperature is 41 centigrade and minimum is 27 centigrade. Evening is comparatively better and pleasant here. Especially, in Rohi the evenings are pleasant and nights are comparatively cold or moderate because the sand as compared to land is easily hot at day and cool at night. In summer, air blows from North-East to South-West and causes heavy windstorms and dust remains in the day. Local people have a good experience to get cognizance of air storm and adopt precautionary measures in due time before it come, windows and doors of homes are closed in time and they collect clothes which are put in sun light for drying purpose. In contemporary age, with better irrigation system and having, heavy area under cultivation there is a decrease in the frequency, strength of winter in Bahawalpur is cold, and pleasant which is from November to February. In these months, maximum temperature is 27 centigrade and minimum is 7centigrade.¹¹ Sometime at night in winter, temperature falls below the freezing point. This extreme cold causes damage to crops. In winter, the day is sunny and some time the cold air blows. In Bahawalpur, July and August are rainy season. In summer, the Monson air of North Punjab and in winter, Monson from Asian Gulf causes rain in this area. There are some pockets of area in Cholistan, which have no rain for years in these windstorms. Rohi is the best blessing of Allah for land and people because water is unavailable there. People of Rohi cannot dig wells due to the shortage of money, and if they succeed, the water is bitter and not fit for drinking and irrigation use. It felt clearly that their economy is based on rainwater. If it rains, the grass, tiny desert plants and mushrooms grow. The People of Rohi construct water reservoirs known as “Tobhas”, they store water in these reservoirs for the whole year. They also fill up their pitchers and water pots with it to use it in dry season. Being a low rain area, there is no mosquitoes. Therefore, no malaria and dengue and comparatively the Rohilays are more healthy and strong physically.

Area of Bahawalpur State and Crops

Total geographic area of Bahawalpur State is one crore twelve lac sixty thousand and

¹⁰ *District census Report of Bahawalpur* ,1981, p.1

¹¹ *Brief geography of state of Bahawalpur*,1941, p.14

two hundreds thirty-two acres. Out of it only forty-six lac acres of land is under cultivation. In this way, the total 40 percent area of Bahawalpur State is under cultivation. As per climate of Bahawalpur, in a year two crops are cultivated, first Rabi Crops is cultivated in winter and it ripens up before the start of summer. Rabi crop in local language is called "Hadi". The Rabi crops specially includes wheat, oil seeds, corn and winter vegetables. The second crop is Kharif, which in local language is called "Saoni". The Kharif crops are cultivated in the beginning of summer, and except sugarcane, all rips up before the start of winter. Kharif crops include cotton, rice and several types of cereals. If we trace the trend of gardening from the period of Bahawalpur State, the mango orchards of Tehsil Ahmed Pur and Bahawalpur are very famous. The People inclined to set up fruit gardens after agriculture reforms in Pakistan. Because of these reforms, the transplantation system has caused the production of many types and stay of Arab armies or battle groups introduced "date tree" in this area and at present producing the quality dates. Self-growing herbs and shrubs are frequently of mango, malta (orange) of Bahawalpur, and the guava of Bahawal Nagar is famous like the guava of Larkana and Khair Pur (Sindh). The conquest of the Islamic period present in this region. In this area, there are no mountainous plants or trees. The "Jal" is a shady tree in Cholistan, which is the best alternative of mango and date. Its fruit changes its colour green, yellow, blue and pink till it rips, and it is abundantly available free of cost. The Dhar area land surface is very hard, which does not absorb moist in few centimeters and due to this reason, this area is barren and unpopulated. At few places Dhar area land is rich in salts, despite this soil is sandy and fertile. There grows some sort of plants, herbs including Phoog, Lana, Khap, Khae, Lani etc. The fruits and flowers of these trees are eaten as food by local people. Khae and Khap are precious plants, which have economic importance, used for the washing of clothes. Now a day, this powder "Khar" has been replaced by different type of soaps and detergents. The Rohi people make baskets and ropes of Khap and use it just like "jute".¹² Industries are the backbone for the economic development of any country. Which country has industries as per its sources, supposed to have sound economic condition? The industrial development gives birth to a prosperous society. It is true that neither Without Industries any country or region can be economically stable

¹² *The History And Culture of Bahawalpur*, 1988, p.113

nor prosperous society be established on solid footings. Before 1947, no industry was set up in State Bahawalpur. Lack of industrial development has deep impact on its economy. There is a need of advancement in this sector, so that employment opportunities would be available to local people and the people of surrounding areas, to make the economy strong and to get foreign reserves. Natural resources have the prime importance for any of the country. Natural resources make the economy of the people stable and strong and provide huge opportunities of employment. Region or country gets development by the use of natural resources. Unfortunately, Bahawalpur State is scarce in natural resources. Trading centers are also important for development and prosperity of any area. The more number of trading centers make the business easier and fast. Trade increases with the increase of trading centers. Ahmedpur East, Yazman Mandi and Hasilpur Mandi are the important trade centers to mention here. Now a day, Khairpur Tamewali Mandi is also considered valuable and important where crops and other goods are sold and purchased.¹³

Crimes Relations with Social Economics Conditions

There is no denial of the arguments that climate and seasonal change has deep relationship with crimes. In summer nights, when frequently people sleep at open spaces out of home the thefts, the bulgur and dacoits are at high rate with crimes of severe nature especially in river areas. Animals stealing increase too much and in winter, season animal stealing decreases. In winter nights, motor cycles, cars, tractors theft increases because the people park these vehicles in porches, courtyards or in verandas and sleep in the rooms of the houses.¹⁴ This is very important point that Cholistan is low rain area and it has its impact on the economy of people, due to this harsh economy people move to city areas and when find no jobs they commit crimes to fulfill their needs. In cities patrolling of police and in rural areas self-security system help to prevent these crimes.

It is an undeniable fact that unsuitable and poor condition of economy has deep impact on general nature of the crimes. If the crimes are analyzed in the current economic situation of the country, it will clearly reveal that a big section of society is in economic plight. Unemployment, poverty, poor opportunities of jobs, mind conflict in educated

¹³ Mirza Latif Ali ,*Taskara-e-gulshan –e- Hind* ,1801, p119

¹⁴ *The Administration Report of Bahawalpur state*,1870-71, p.1

or uneducated young men, uneven distribution of wealth, population explosion, increase in eatable commodities, profiteering and hoarding passion to be rich over a night and low wages rate are the factors which are behind every type of crime. In this way, the continuity of crime is prevailing with the passage of time. Not only crimes increase but the number of criminals also increase, who later try to attempt serious criminal activities to get their unlawful objectives. Contrary to this, better economic situation produces peace and serenity in the society.¹⁵ If Bahawalpur State is analyzed in this perspective, we come to know that not only in agriculture but also in industry; Bahawalpur is even today backward. Due to the Islamic law the agricultural land and has been divided into small pieces and new land is not coming under cultivation. The agricultural land is being divided generation after generation and the production is becoming low. For an ordinary land owner with small piece of land is becoming so difficult to feed and sponsor ones family members. It is due to this fact that the common people have become burglar and dacoit, which is harmful for the society.¹⁶ It is a hurdle in the way of socio-cultural development and causing to create problems in the formulation of good society.

Bahawalpur State Civilization and Culture

The word culture is also used instead of civilization, which has broader meanings like elements of training by virtue of cultivation and development of the traditions. According to Edward Taylor, civilization has close relationship with human beings behavior and habits. In Urdu, Arabic and Persian literature the word civilization is used instead of culture. Infact, "Tehzeeb" in Urdu is decency and well manner ship when someone speaks good words, to pose good style, to give decent presentation and respects the views of others, we call him a civilized person. The word "Tehzeeb" found first time in Urdu writing in "Tazkrah Gulshan Hind" which is full of democracy, ethics and civilization.¹⁷ T.S. Eliot wrote, "Culture is the life style of those people who live together in any country or land, culture reflects in their sciences and art, customs, habits and religion. Sir Syed Ahmed Khan is the first scholar among the Indian Muslims who presented a comprehensive definition of civilization. He described the purpose and

¹⁵ *The Police Administration Report district Bahawalpur*, 1992, p.4

¹⁶ Muhammad Tahir, *History of Bahawalpur, its origin and source*, *Al-Zabair No1994*, p.360

¹⁷ Mirza Latif Ali, *Taskara-e-gulshan-e-Hind*, 1801, p 119

objectives of his magazine, “Tehzeeb-ul-Akhlaq”, in his first publication in 1870. He wrote that the objectives of “Tehzeeb-ul-Akhlaq” are to make the Muslims of India well aware of about their civilization and make them to be fully civilized. It was extremely needed that the reason of hate looking of other nation’s be eliminated and Muslims be called as civilized nation in the world, and the heritage of civilization be transferred from one generation to other generation.¹⁸ The civilization of Harapa and Mohenjodaro in Indian sub-continent are the world most ancient and most developed civilizations. This civilization remained alive with honor and respect form thousands of years (2500-1500 B.C.).

Before the Pakistan came into being Bahawalpur State had 81.93 per cent Muslim population and 13.07 per cent Hindu population, beside these Sikh, Jain, and Christians were also in small proportion. After partition the total Hindu community migrated to India, Muslims from India migrated here to replace the Hindus. However, Cholistani Hindus did not make migrate to India. In this way, the Hindus are also present today in Bahawalpur area. According to official sources the Hindu population was three thousand but unofficial resources say that they are about forty Thousand .¹⁹

People of Bahawalpur have good habits; warm welcoming and mannerism are their features. They are highly active, dynamic and energetic in spite of hard climate. The Inhabitants of this area are at miles distance from cold behavior. Being the citizens of Muslim State their Islamic features are prominent in actions. While entering in a meeting they say Assalam-o-Alikum. The respect for elders and affection for Younger sis considered as a social and ethical value. In common, conversation people use good names and surnames. Age fellows are being called “*bhera*”, “*dala*”, “*ada*”. Girls are called “*behn*”, “*adi*”, “*bibi*” while younger boy as “*kaka*” on the other side younger girl is called as “*kaki*”, or “*beti*”. when an old person comes to visit the family, all stand up and vacate a seating place for him, embrace and talk to him repeatedly by using the words: “how are you *Ge*”, “*sain*”, “*Aba sain*”, “*Khan G*”, and “*Bandaparwar*”.²⁰

In the cultural life of Bahawalpur, guests are the symbol of peace and prosperity, and

¹⁸ Hamid Hassan Qadri, *Manqol-o-Dastan-e-Tarikh urdu*, Karachi 1966, p.344

¹⁹ *The Police Administration Report district Bahawalpur*, 1992, p.13

²⁰ Muhammad Amir Qureshi, *The influence / effect of source of communication on : culture and tradition of cholistan*, Bahawalpur 1995, p.51

being awaited .Local people think it the cause of expected guests if meal bite falls down from hand during meal and crow caws on the side border of roof.²⁷ People of Bahawalpur like to eat meat. In meat, they like goat meat, cow meat, Buffalo meat, fish and chicken. Except these partridges, and meat of deer is also liked .People like grilled meat “*Tikky*”, “*kadhahi*,” “*sijji*”, and like these meat dishes, except this meat is cooked with vegetables too. Cereals are not favorite of the local people .Rice is also cooked with meat .Local people are fond of eating “*rabadi*”, “*Balaifalooda*”, and milk vermicelli’s .In winter, dry fruits i.e. almond ,pistachio, chilghozay , and peanuts are favorite. In food crops, wheat, “*jawar*”, “*Bajra*” bread of corn flour and maize flour, “*lassi*”, “*Gur*”, brown sugar, mango, dates and “*sag*” are eaten usually.²¹

In Bahawalpur, veiled and beautiful dresses are liked which are usually simple, neat and dignified. Dress is the important element of culture and civilization of any region. In Bahawalpur culture for gents simple “*kurta*”, embroidered “*kusa*”, “*Giddi*” (local waist coat), “*sadri*”, “*chugha*”, “*Tehmand*”, “*lungi*”, “*chadar*”, “*patka*”, “*tpweredpagdi*”, “*kullah*”, “*safa*”, “*woolcap*” are included. Once, trousers were made of forty four yards (meters) but now that is out of fashion. Different types of shoes are worn in other areas in cities and villages of Bahawalpur.

This is known as “*khusa*” here people wear it with pride. But now a days “*shalwar*”, “*Kameez*”, cap, waist coat, boot and “*chappal*” etc. are in fashion. Ladies wear “*Kurta*”, “*shalwar*”, “*Dopatta*”, “*Burqa*” for veil ,”*khussa*” in feet are used. Beside these modern clothes, “*sadhee*”, “*chodidar pajama*” is worn.²² The customs of weddings are a big event in the social life of local people. Marriage is an event in which whole culture is found together in relation, elders gathers at a place and pray for welfare of family. Women’s of groom family visit the home of bride and present a “*dopatta*” to her which is called custom of “*Bochan Sattan*” in local language. Inter-family marriages or especially in rural areas, Nikah has been done earlier and “*Rukhsati*” after few days or months later .Now -a-days, this is going to be out of fashion. A week before marriage, “*menhdi*” ceremony is arranged, after this bride isolated in a room and it called “*mayoon*”. The bride is not allowed to go out of home un-necessarily before “*nikkah*”. After well-being prayers, engagement ceremony is

²¹ *Manqol-o-Dastan-e-Tarikh urdu*, Karachi 1966, p.344

²² Nazeer Ail, *The history of Bahawalpur*, p.37

held, in which the bride and the groom present and wear a finger gold ring to each other in the presence of both families and relatives. After marriage, bride departure is done late at night. "Chooary" is distributed after "nikkah", this is an old Muslim tradition and bride's family serve a feast to the groom's family and the friends who come with marriage party. "Walima" is served by groom on the 2nd day of marriage, in which member of kinship, friends and community members are invited. Polygamy is usually common in tradition in the culture of Bahawalpur. People who do not have affordability of polygamy have this desire at least. Despite these are few other factors or reason which foster polygamy: family laws, family and social reasons, in which "Shariah" permits man for polygamy. The death of first wife, or permanent disability of wife, physical or reproductive deficiency, birth of girls, family division of hereditary property and tradition of "wattasatta" are the reasons of polygamy. In Bahawalpur, infants are grown up in a special way. In the beginning days, honey is fed to infant, oil massage is done with butter and natural ghee or "desi ghee"; to make the head round shape infant has to lie daunt straight. After few dates circumcision is done which is called in local language "tabor". Baby is sent to masjid for learning of the Quran at the age of four or five years. In the period of Bahawalpur state, it was a custom to learn how to read a head side of the dying person. "Hufaaaz" recite loudly the "Surah Yaseen", fire is not lit up for cooking purposes in the death home for three days. Meal is served to the demised family by the relatives of the demised person, which in local language is called "soiem" or "Qulkhawnni". The customs of "Chehlum" and seven Thursdays are also in routine.²³

Superstitions are also part of Bahawalpur culture and civilization. Despite Islamic society, many superstitions and ignorance got assimilated in social norms and values because of socio-cultural and religious intermarriage of over a long period. Infants first feeding "Ghutee" as adopted from things in this regard people and beautiful things are protected from malignant eyes putting black spot on fore head of a cute baby and round the neck of the healthy cattle; black "handi" on the brink of roof of a beautiful and new home. Black "handi" is also flagged up in beautiful green crop-fields. Majority of the people are "peer-loving" and believe in superstitions and loves visiting shrines and fixing desire is a tradition, but gradually is withering. Since long ago tradition of village

²³ Meer Nasir Ali, *Geography of State of Bahawalpur*, p.22

festivals is present here. Festivals are usually held at shrines of “Sadaat Bukhari” and “Sadaat Gillani” in Uch Sharif. “Khawaja Khuda Bux” in Khairpur, “Chanan Peer” in Yazman and “Khawaja Muhkumuddin” in Khangah Sharif. Different stalls are established and decorated at these festivals and swings for children; fights and dances of camels; wrestling of wrestlers; men and women’s folk dance are enjoyable and interesting. Beautiful and good-looking embroidery of gold fiber on “khusas” (local shoes Brand), pasteurization, flowers on bronze kitchen pots, engross on wood and clay pots are main industries to describe. Colour ful bread pots “chengeer”, hats, fans, pray mats and carpets are proof of expertise of local people.²⁴ Poetry is the second name of feelings and emotions of human .Poetry is the effective mean to share beauty and affectionate conditions. People of Bahawalpur have deep love for poetry. Either solitude or meeting verses or “dohday”, “kafiyani” folk songs, poems or phrases and lulls are famous types of poetry, which cannot be separated from public life sailor in river and grazer in desert. They get spirit from poems and songs of “Saifal nama”.Famous author Maulvi Latif Ali is the founder father of “Saraiki poetry” after him “Khawaja Ghnlam Farid”, his highness appeared in the intellectual scene. The poet of pantheism of the state beside him; Khurram BahawalPuri Hakeem Shouq JanbazJatoi, DilShouq Abdul Hakeem Uchviand present day poets Shakir Shaja Abadi are big names in Saraiki poetry .

Dohda is derived from Saraiki word “Hud”. Dohda is usually composed of two verses or four lines which are rhymed and few poets wrote five, six, seven and nine lines “dohday”, but usually “dohda” is composed of four lines. “Dohda” has its unique linguistic style, which is alive after romantic love stories, and pantheism topics were included in Dohda, but with the passage of time, its scope got broader and wider, now social and political topics are also included in it. In famous Dohda writing poets “Baba Farid Garj Shakar”, “Hazrat Bahawddin Zikria Multani”, “Sheikh Hameedudin Hakir”, “Peer Sadar-ud-din Shah and Hassan Kabeer are included. “Kafi” is derived from Arabic word “Kafi”, if two sides of a measurement tool gets equilibrium in balance then in Arabic that is called “Kafi”. Two lines of a verse are equal in “kafi”, that’s why this is called “kafi” which becomes gradually “kafi”, this is specially related with Bahawalpur language and region. This also has an essence of folk song and taste of

²⁴ Muhammad Aziz-ur-Rehman,*Subah-e-Sadiq,1939*, p.123

spirituality. Music was important in Bahawalpur State, and the poets of Bahawalpur also composed music during writing of “kafies”. Rulers and royals promoted the music. Nawab Sadiq Muhammad Khan v was expert in guitar playing. “Hayat Bai” woman singer of Bahawalpur State was titled as “Bulbule-Sindh” by the musicians of Bombay. Saint poets promoted the singing events, which helped in promotion of music. Relationship of colour and brush is centuries old. The pieces of painted pots collected from the archive places of Bahawalpur tells about the taste of painting of ancient Bahawalpur people, the paintings of few modern painters are also remained the part of beauty of beautiful palaces of Bahawalpur.²⁵

Contrary to “Gandhara Art”, Bahawalpur is enlisted in the influence of “Mithra school of Art”, there is no denial that the State was remained under the Arab sovereigns and religious rulers. Miniature could not get a good condition to promote in this region. Despite this the region at different places has good collections of miniatures. For example, on the door of the museum at “Sadiq Garh Palace”, two heads of white miniatures are fixed on right side and left side of the door, which is beautiful in structure and appearance.²⁶

Persian was the official language of Bahawalpur State before 1866 with the issuance of Urdu weekly “Sadiq –ul- Akhbar” in 1866, the period of Urdu journalism started. After the demise of Mughal Rule in India, Urdu writers and poets came in Bahawalpur in search of jobs; this enhanced the trend of verse-saying and Urdu language in this region flourished. Abdul Quddos Qudsi, Meer Afzal Dehlvi, Meer Nasir Ali Nasir, Mirza Muhammad Ashraf, Waheed –ud-Din SaleemPani Patti are important personalities. A wave of Urdu in this period also affected the local poets in which “Khawaja Ghulam Farid” is himself included. Except poetry, authorship and writings in Urdu was also given special attention. In these local scholars “Molvi Aziz-ur- Rehman”, “Abdul Malik”, “Sadqi Anwar Ferooz”, “Hafeez-ur-Rehman” and “Brigadier Nazir Ali Shah” are included which greatly contributed and spread beautiful colours on the topic of history and culture of Bahawalpur. Calligraphy reached to its climax being an Islamic art. The promotion of calligraphy by the Muslims was surprising for the world and there was no similarity with Muslims in calligraphy. The Muslims took keen interest in

²⁵ Molvi Muhammad Azam, *Jawahe-re –Abbassia*, p.47

²⁶ Pervaiz Sadiq, A journal about its land of Bahawalpur, *Bang-e-Sehar*, p.263

calligraphy as painting and sculpturing were prohibited they invented new font style in calligraphy and made new experiments. Some Muslim rulers themselves got expertise in calligraphy. “Aurangzeb, “Zahir-ud-din Baber”, “Nasir-ud-din Mehmood” and “Bahader Shah Zafar” were prominent figures in this art. The models of calligraphy of Mughal period are the embellishment of the Art Museum. Bahawalpur State has the honor to host the first exhibition of the calligraphy.²⁷ The society of Bahawalpur has uniqueness due to its glorious past and the sublime “tardyons art”. The “séances hut style buildings”, hearth in the middle of the room and custom of gathering of the family members round it. The arches of the Masajid, encarved parts of the doors, even special –style of railway buildings, clay pots, tents, curtains made by animal skin. They have the skill to find out the footprints of the thieves, and ability to find the direction with the help of stars. Treatment of different diseases by natural medicines is the prominent feature of the Bahawalpur State, which was the result of blend of Iraqi, Arabic and local civilization. Socio- cultural changes are going on in Bahawalpur civilization. The public itself is being changed due to massive education and demands of the modern age.

Conclusion

It is concluded that the majority of State population was living in rural areas, which were mostly cotton producing areas. The Bahawalpur State was situated in the middle of Indus Valley and Harapan civilization. Before the Pakistan came into being, Bahawalpur State was famous as an Islamic State because the people of Bahawalpur were the followers of Islamic teachings. This part of land on the brink of “River Sutlej” was rich in each and every color of civilization. It was famous for Poetry, calligraphy, painting, wood works architect, pottery making, tailoring, embroidery, and in different games. When we study the civilization and culture of Bahawalpur, we see an Islamic colour, which dominant in ever field of life. We see Sindhi and Punjabi colours on other side, which assimilated in Bahawalpur culture because of its sweet and polite customs. These chromate graphs of the culture of Bahawalpur State makes it more rapture, rich and life heart catching ring fitted with glaring demands. Bahawalpur culture is famous for its fragrance of politeness with loving and caring hospitality for everyone. There is no one dynamic and vibrant nation, which does not like to be called

²⁷ The Government of India ,*The imperial Gazetteer of India* ,1909, p.100

civilized, these are the civilization features, which distinguish one nation from the other nations of the world. It needed to understand that what is meant by civilization and what are its components. One can conclude that language, social values, habits, customs, art, and belief of the members of any society are the major components of the civilization.