

PalArch's Journal of Archaeology of Egypt / Egyptology

FORGOTTEN REAL STORIES OF ABANDONED RIVERS OF HAKRA & SATLUJ

Badar Masood Khan¹, Dr. Shaista Hameed Khan², Dr. Wasif Latif³, Dr Ayaz Ahmad Rind⁴

¹Assistant Professor, Department of Siraiki, The Islamia University of Bahawalpur.

²Associate Professor, Department of Urdu, GC University, Lahore.

³Assistant Professor, Department of Punjabi, GC University, Lahore.

⁴Visiting Lecturer Department of saraiki Ghazi University Dera Ghazi Khan

Email: ¹baddarmasoodkhan786@gmail.com, ²dr.shaistahameed@gcu.edu.pk

³l.wasiflatif@gmail.com, ⁴ayazahmadayaz00@gmail.com

Badar Masood Khan, Dr. Shaista Hameed Khan, Dr. Wasif Latif, Dr Ayaz Ahmad Rind. Forgotten Real Stories Of Abandoned Rivers Of Hakra & Satluj -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(1), 1089-1097. ISSN 1567-214x

Key Word: Cholistan, Desert, Hakra, Mohenjo Daro, Harrapa Siraiki, Punjabi, Udu. Indus, Reminiscent, Marot, Pattan Munara.

ABSTRACT

The Region of Cholistan Desert in general and Ex-Bahawalpur state in particular has great historical significance. Region also possesses a great Civilization along the banks of Hakra and satluj. Most probably it is said to be the contemporary of indus civilization, which has its reminiscent in preserved Mohenjo Daro and Harrapa inviting the Archaeologists to explore the signs of human existence since thousands of years from Fort Marot in Cholistan to Pattan Munara in Rahim Yar Khan district. Most of the Archaeologist from west to east made their research to hunt up the mystery of the area, its population, livings along the bank of Hakra and Satluj. Siraiki as well as Punjabi, were the languages of Hakra and Harrapa Valleys and were used for pure expressions of the people who were engaged in classical songs like Dhora, Maheya and Dhola. Natives of the land were amused by these songs. Today, the national language of Pakistan, Urdu, which is closely related to Punjabi and Saraiki, has abundant mention of these civilizations in fiction and poetry.

In the beginning of the civilization the human settlements used to be on the banks of the rivers. Hence we observe that from beginning till the end the nature has provided the livelihood to human being on the banks of the rivers in abundance without any discrimination and unbounded resources to embark for the conquest of earth and skies. The history is witness the fact that the human

being in the valleys of rivers completed the journey of the development of knowledge, wisdom and civilization from the peaks of the mountains to the depth of the oceans.

The Holy Quran says: (translation)

“However now you possess this advantage that you can’t remain hungry or uncovered, and neither thirsty nor you have to face very hot sun shine.”

In these holy verses it has been verified that the initial abode of the human being was on the top of the mountain under shady and fruit laden tress or in the vast high crops of wheat and cereals on the banks of the gracefully flowing rivers. On the beaches of the oceans from one valley to another the entry and exit ways were provided for the persons searching their livelihood. The history of the human being search for earning remained confined to rivers and soil. Hence it is proved that the initial settlements of the human beings used to be on the banks of the rivers.

The Cholistan Desert in general and Bahawalpur region in particular has great historical significance and possesses a civilization along the banks of the abandoned Hakra River about three to five thousand years old. Most probably it is said to be the contemporary of Indus civilization, which has its reminiscent in Moenjodaro and Harappa; and have been preserved inviting the archeologists to explore further such places in the Indus Valley, which extends to four hundred in numbers from Fort Marot to Pattan Munara.

About four hundred places in all have been identified through which the Hakra River would flow, most of these dwellings are either buried now or are in the shape of reminiscent. The series of the dwellings on the banks of the abandoned Hakra River extends from Fort Marot to Pattan Minara. If the history of the antiquity of the area is compiled then a number of books would be required for its compilation.

Ganveri wala, in the vicinity of Fort Derawar, which seems to be in the middle of Moenjodaro and Harappa, has termed the ruins of Hakra period as even more ancient than the Harappa age.

Mr. Henry Field conducted a thorough survey of India and Pakistan in 1955 and his conclusions were as follows:

“Through the study tour of Bahawalpur, some evidences have been found which show the cultural harmony in the region, as through the observation of pottery, excavated from the ancient dwellings, these can be called as the representatives of Harappan cultural heritage.” (1)

According to Sir Mortimore Wheeler:

“There must have been centers of civilization in the region of Bahawalpur for having situated in the middle of two significant cities of Indus Valley civilization, Harappa and Moenjodaro and these have been functioning as link

between the two cities.” (2)

He has also mentioned that there are eleven such places, where these dimensions can be explored through excavation.

Keeping the above mentioned statement in view the Italian researcher Dr. Tussatori initiated a research project from Bekaneer State, and when it was nearing completion, he died and left the project in wilderness in 1919 A.D. According to Dr Tussator

“The pieces of art excavated from ancient ruins of Ghagra/Hakra River seem to be inspired by the Greek and Buddhist school of Gandhara art.” (3)

It is revealed from the above mentioned opinion that this region was the contemporary of Harappa and Moenjodaro. Forgotten lives and livings can be seen with the help of these signs of past. Where Siraiki songs were sung by shepherd, Punjabi Maheyay and dholey also still whirling in the atmosphere of this land. These melodious songs were reshaped in the national language urdu in the Later period. How the people of this land were inter connected one another. Siraiki and Punjabi speaking people also share their joys and sorrows. A role Model Society was established in this Forgotten land of Hakra and Satluj. The monument of Sui tribesmen of this area in Sui Vehar is a witness to the conclusion of Dr. Tussatori, which is situated at a distance of 25 kilometers from Ahmed Pur East and 28 kilometers from Bahawalpur. There is the reminiscent of a Buddhist temple of the period of Raja Kanashka built in 135 A.D., still exists as a monument of Kishna dynasty.

According to Punjab Guazzatier: “Kishna branch of Yuchi tribe abolished the rule of Indo-Persia and established their rule, but it could not be extended farther than Kashmir, Punjab and Bahawalpur. At a distance of 14 miles from Uch Sharif in the east as similar to Ahmed Pur Sharqia, the inscriptions found in Sui Wahar describe that this temple was built in the period of Kishna dynasty after eleven years of the coronation ceremony in the reign of Raja Kanashka in 136 A.D. About eight miles from the present city of Uch Sharif on the eastern side, there is an abandoned rising ground, near Kotla Musa Khan. It is known as the hill of Dhamrao, the reminiscent of ancient city, where a temple similar to Sui Wahar exists.” (4)

In this temple, still concealed from the sight of the archaeologists between the minarets of unbaked bricks, there is a similar hole like the one found in Sui Wahar, on the basic level of which was made the inscription with copper. According to a local narrative the ancient city of Uch Sharif is at a distance of eight miles from Dhamrao in the west and then at a distance of further 16 miles in the west is town of Seet Pur from Uch Sharif. There is a high and aloft walled fort five miles away from Dhamrao dune in the south and five miles far from Ahmed Pur Sharqia in the north, known as Mehmood Shaheed. There is a long grave on the top of it covered with the ancient stones of Buddhist period.

About two miles away there is a deserted place in the east, which is filled with the solid bricks and is known as Kalkro Wahar. The Gharkha tribe lives around this temple. It is also assumed that the Kalkro Wahar might have been actually the Kharhak Wahar. In the south of this temple there is another desolate place about five miles far from here and four miles from Ahmed Pur Sharqia in the east, and another temple, the dune of Apapura, meaning the sand drift on the bank of the river or the deserted portion of the city on the banks of the river.
In Punjab Guazzatier

“The Sanskrit word of ‘Apa’ is synonym of the Arabic word “Haifa”, which means the bank or side, while ‘Pura’ means the river, and its synonym in Arabic is ‘Fara’a’, which means wound or game. Similarly right in front of Sui Wahar in north is the city of Apapura, at a distance of five miles. Hence it is assumed that both the cities would have been inhabited on the banks of the rivers.”(5)
There are also similar temples in the region of Ahmed Pur East and Bahawalpur tehsils.

It is, therefore, suggested that these archaeological sites may be preserved after exploration and determining the antiquity of the region. It is revealed from the above-mentioned opinion that this region was the contemporary of Harappa and Moenjodaro. Mian Nur-uz-zaman Ahmed Aoj has also mentioned in his book “Cholistan: land and people”

“ the reminiscent found in the Hakra valley are about 3500 years old.”(6)

The Deputy Director, Archaeological Department , handed over the report of Dr Tussatori to Dr R L Stein, who re- launched the research project. The summary of his reports entitled, “Indian Archaeological Survey Report” was published in 1917-18. The summary of the impressions of Dr R L Stein is as under:

“The reminiscent of abandoned river of Bahawalpur Division, known as Hakra, is the contemporary of Indus valley civilization. It was converted into ruins and desert some five thousand years ago due to the drying up of Hakra River. On the same track the Hakra branch of Sadiqia canal has been flowing.” (7)

These buried dwellings of near and distant past still tantalize around me as living and breathing with joy and merriment.

The word ruins created a commotion in my mind and it inspired me to search out the antiquity of this area, but the mentioning of Muhammad Aziz-ur-Rehman in his book, “Subh-e-Sadiq”, “The entire area from Allah abad to Khairpur Tamewali captured by Amir Sadiq Muhammad was barren and uninhabited”, came in my way. I was quite busy in the unsuccessful attempt of knitting the antiquity of the region and the situation was also uncertain. I had been deeply drowned in contemplation, when my motherland consoled me not to get depressed, I narrate my history and you keep on writing and saving it as my fading memoirs.

“I am the sister of Koro brothers Rani Dahia and a part of the kingdom of Raja Anand and Kanand. I am the native of Jajia rulers. I’m the sand dunes of Apapur,

the skeleton of Bahadur Kalyar and Kudwala, reminiscent of Bhayaa, Murad and Khokhar, ruins of Mamoon Shaheed and Kakkar har, the sand dune of Sayorasi, Ratika and Dham Rai, the magnificent past of Kafroon, Kandra, Mehar Garh and Mauj Garh and the deserted place of Sui / Sabohi tribe and the round table conference of Alexander the great. I'm the trustworthy of the traditions of the region prevailing from Asoka, the great to Nawab Sadiq Muhammad Khan V, the native of the ruined abode of Phuir, Wanjhrot, Jaj/a and Mattoo on the banks of Saraswati and Hakra rivers, the exemplary warning of the reminiscent of the glorious past of Derawar, Marot, Jam Garh and Bhagla, Aab-e-Chol, Walhar, Bheem war, Lodhra, Lyara and Tarhara.

"I am afraid that my narration might not get prolonged, so I advise you to consult Siddiq. Tahir's "Wadi-e-Hakra aur uss kay Aasar", Shahab Dehalvi "Syed Noor All Zainin Husseini's "Muarif-e-Saraiki", reports of the tours of Col Todd's "History of Rajasthan", Col Minchin, Maj Oldham and the uncrowned King of archaeology, Sir R L Stein along with the study of Punjab State Gazetteer 1904 of Bahawalpur state, then the antiquity and magnificence will be illuminated to you like a shining day. Among the four religious books of the Hinduism, Rag Ved, has been praising my antiquity."(8)

The Hakra river, which was also known as Ghagra or Ghara used to spring out from the hills of Shimla and after passing through the middle of Patiala and Ambala and over Karnal, Hisar and Surat Garh would fall into Indus river around Krishan Garh in the Bahawalpur State after traveling through most of the part of the state. The stream of this dried river still exists and is known as Hakra valley.

Director, Archaeological Department, Government of India, Mr. A.K. Ghosh conducted a survey of the upper part of Hakra valley in 1951. Similarly Henry Field conducted a thorough survey of India and Pakistan in 1955. The conclusion of his research is as under:

"Through the study tour of Bahawalpur, some evidences have been found which show the cultural harmony in the region, as through the observation of the pieces of pottery found from the ancient dwellings, these can be called as the representative of Harrapan cultural heritage." (9)

In the south of Jalalpur Pirwala the reminiscent of an abandoned river have been found which is called "vehari". According to some old traditions, this abandoned river is the old stream of Sutlej River." (10)

There are five famous archaeological sites in the outskirts of Jalalpur Pirwala, which clearly indicate that this area would have remained a great seat of human population and very significant forts and big towns were inhabited here.

In the south east of Jalalpur Pirwala at about 15 kilometers' distance a very big debris of an ancient structure still exist in village Motha and a part of this ruin comprises of a graveyard. In the southern direction on the off road of Lodhran-Jalalpur Pirwala Road, a metalled road leading to village (hhannoo Wala passes by the side of this ruin. The old coins, pitchers, the sculptors of oxen, clay

pottery and women's jewellery is found here on the occasion of rainfall. A drinking vessel engraved with wood of specific Hindu style has also been found from this ruin, which is preserved in the Darul Hadees Library, Jalalpur Pirwala. Many ruins have been scattered over a large area at a distance of 4 kilometers from Jalalpur Pirwala. Now a sand dune has remained and according to a tradition attributed to this sand dune that the ancient settlement of Jalapur Pirwala was situated here.

There is also a ruin found near the village of "Bumb" at a distance of 15 kilometers on Gelewal Road. It is a traditional story that this is the reminiscent of the abandoned "Fort Babia or Banbia"

Noor Ahmed Faridi mentions in Tareekh-e-Multan:

"There has been reminiscent of ancient fort on the banks of the Biyas River, which has been attributed as Banbia, which was ruled by the cousin of Raja Dahir, Kaska." (11)

In That Ghalwan, about 10 kilometers away from Jalapur Pirwala, the ruins exist there in the shape of a graveyard. The bricks found from this ruin are similar in size and shape to the bricks of Fort Babia debris.

About 12 miles from Jalapur Pirwala on the Permit Road, there are reminiscent of an abandoned settlement near Kotla Mor, which has been mentioned as Kotla Bhatia by the historians.

Ijaz-ul-Haq Quddusi mentions as under:

"There was a strong fort adjacent to the boundary of Multan at the place of Bhatia. Although the fort was under the control of Lahore Fort, but the local ruler. Bajay Rao never cared about the orders of Lahore's Raja." (12)

Noor Ahmed Faridi mentions in his composition, "Tareekh-e-Multan" as under: "The Arab and Afghan historians have attributed the town of Kot Bhatia as Al-Behatia, is located on the famous highway between Jalapur Pirwala and Lodhran." (13).

In Gazetteer of Multan District is as under.

"In 327 B.C., Alexander, the great, invaded Multan with a strong army of 1,00,000 soldiers and conquered the city of Multan and onwards advanced to the east of Multan." (14)

Munshi Abdul Rehman narrates as under.

"Alexander was the son of the ruler of Macedonia, a state of Greece and was named Phailbos He was a brave, bold and courageous since his childhood. When he acceded to the throne, he was only twenty years of age. He first marched towards Iran and then towards India. At that time, there was no centralized government in India. In the outskirts of Multan, the Malohi tribe was

the ruler. When Alexander moved towards Multan, at that time this area was commonly known as Mali Asthan.” (15)

Syed Aulad Ali Gillani expresses as under.

“The army of Alexander took a break from their conquests and stayed at a location on Shujaat Road at about three kilometers away from Jalalpur Pirwala, which is known as Iskandria.” (16)

Ikram Ali Malik writes.

“Alexander then reached the place, where Chenab River merges with the Indus River.” (17)

Syed Aulad Ali Gillani expresses as under.

“After that Alexander advanced towards the Biyas River, but when he reached there, his army refused to go further, so he decided to return to his native soil. (18)

The river which used to flow in the period of Alexander’s invasion of India has deviated from its original route. On the banks this river, the foreign invaders and other tribes built forts for their residences. Therefore, the population kept on increasing in this way gradually.

Noor Ahmad Fareedi expresses as:

“In 531 A.D., this area remained under the control of Raja Chahch Brahman. On the banks of Biyas River, there was a strong fort Bhatia 12 kilometers away from Jalalpur Pirwala on the Gelewal Road.

When Raja Chach came to conquer the fort, a bloody war was fought between the local Raja and Raja Chach, who ultimately conquered the fort.” (19)

Noor Ahmad Fareedi expresses as:

“Similarly the Brahman dynasty ruled over Sindh for 81 years, which included the territories of Lodhran and Jalapur Pirwala.” (20)

In 712 A.D., the famous Muslim Arab general, Muhammad bin Qasim entered Sindh and captured the area by crushing the last ruler of Chach dynasty, Raja Dahir. After conquering Sindh and hoisting the flag of Islam in that area, Muhammad bin Qasim, advanced towards Multan. He had to conquer a number of forts before reaching Multan, which included Fort Bhatia, situated on the historical Jalapur Pirwala- Lodhran Road.

Muhammad bin Qasim conquered Fort Babia after the conquest of Fort Bhatia. Then he besieged the Fort Iskalanda and became victorious. Later on he also beleaguered the “Sikka” and after seventeen days’ battle and succeeded in taking the possession of the fort. The forts of Iskalanda, Sakka and Bhatia are situated on the Jalalpur

Noor Ahmad Fareedi expresses as:

“Pirwala-Multan route. Hence the ruins of “Bumb”, Iskalanda, Fort Bhatia and Thath Ghalwan ruins are situated along an ancient road from Jalalpur Pirwala to Gelewal. These villages are located in the vicinity along this route.” (21)

It is revealed through this detail that there were settlements of Babia, Iskalanda, Iskandria and Sikka and forts existing in this area, They were located between Uch and Multan and it was not possible for any invader to raid Multan without conquering these towns and forts.

Muhammad Rafiq Ansari states as:

“The ancient domain of Sindh comprised of four provinces. The third province was Iskalanda, where the date-palm trees are in abundance. Actually this area was located on the passage of the caravan of Muhammad bin Qasim, because where ever this caravan went they used date-palm very much due to being their favorite fruit, and they would throw the seeds of the fruit and the date-palm trees were produced in great number thereafter.” (22)

Masood Hassan Shahab expresses:

“The tenure of Nasiruddin Qabacha spanned from 1206 to 1228 A.D. In his total rule Uch remained his capital.” (23)

He laid foundation of an exclusive Sultanate comprising of the Sindh, Multan, Uch and Marwar totally separate from the Kingdom of Delhi.

Masood Hassan Shahab expresses:

“Nasiruddin Qabacha was a very even minded, farsighted and knowledge friendly ruler. He was also a good administrator and possessed many other qualities. (Sultan Nasiruddin Qabacha invaded the areas of Multan, Kahrore Pucca, Bhatia and other surrounding areas and ultimately conquered them to include these areas in his domain. Some coins of silver pertaining to the period of Sultan Nasiruddin Qabacha from Fort Bhatia.” (24)

The research has revealed this fact to a great extent that Hakra valley in Siraiiki Wasaib has its originality from thousands of years ago. The changes has been occurred with the passage of time to de shape the originality of this fairy land. The Hoor of Hakra has been buried in the folds of sands. It is direly required to hunt up the hidden treasures of human history and Culture in the area of Ex-Bahawalpur State.

REFERENCE

Reconnaissance, Jalpur, 29th December, 1951, p: 212.

Supplement to Cambridge History of India, Siddiq Tahir, Wadi-e-Hakra aur us kay Aasar”, Urdu Academy, Bahawalpur, 1982, p: 37.

Indian Archaeological Survey, Annual Report, 1917-18.

- Punjab States Gazetteer, Vol: xxxvi-Bahawalpur State 1904., Lahore. 1980. p: 36
- ibid
- Mian Nur-uz-zaman Ahmed Auj, Cholistan: land and people, Caravan Book Centre, 1990, P:74.
- R.L.Stein, “A Survey Ancient States along the Lost River of Saraswati” The Geographical Journal, 1942. p: 179
- Muhammad Aziz-ur-Rehman“Mukhtasir Jughtafiya-e-Bahawalpur” 1941, p: 10
- Punjab States Gazetteer, Op/c it, p: 275
- Muhammad Taqi Shamim, Tareekh-e-Lodhran, Part: I Oxford Junior Model School, Lodhran, 1993 p:40
- Noor Ahmed Faridi, Tareekh-e-Multan, 1977-78, Qasar-ul Adab, Writers Colony Multan, p:81
- Ej az-ul-Haq Quddusi, Tareekh-e-Sindh, Part-I!, Urdu Science Board, Lahore, 2004, p:348
- Noor Ahmed Faridi, Op. Cit p:lll
- Gazetteer of Multaii District, (1923-24), Sang-e-Meel Publishers, Lahore, Pakistan, p:19
- Munshi Abdul Rehman, Aiena-e-Multan, December 2004 Aalimi Idara-e- Isha ‘at-e-Uloom-e-Islamia, Chehalyek .Multan p :54
- Syed Muhammad Aulad Au Gillani, Muraqqa-e-Multan, 1995 Qasar-ul Adab, Writers Colony Multan, p:92
- Ikram Ali Malik, A Book of Reading on the History of Punjab, Research society of Pakistan, 1970
- Syed Muhammad Aulad All Gillani, Op. Cit, p:92
- Noor Ahmed Faridi, Op.Cit p: 89
- Muhammad Taqi Shanaim,, Op. Cit, p: 129
- Noor Ahmed Faridi, Op.Cit, p:lll
- Muhammad Rafiq Ansari, Tareekh-e-Jalapur, Idara-e-Nashr-o-Taleef, Jalalpur Pirwala, 1998, p:154
- Masood Hassan Shahab ,Khita-e-Pak Uch, Urdu Academy, Bahawalpur, 1993, p:125
- ibid, pp:126-127