

TOURISM DESTINATIONS IN PAKISTAN

Management through Stakeholders and Narratives



Abdus Sattar Abbasi



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Contents in Brief

Chapter 1	Adventure Tourism	1
Chapter 2	Leisure Tourism	29
Chapter 3	Sufi Tourism	53
Chapter 4	Dawah Tourism	73
Chapter 5	Sikh Religious Tourism	95
Chapter 6	Buddhist Religious Tourism	115
Chapter 7	Hindu Religious Tourism	129
Chapter 8	Christian Religious Tourism	143
Chapter 9	Famous Mosques	159
Chapter 10	Islamic Architectural Heritage	183
Chapter 11	Archaeological Tourism	205
Index		219
Views about the Book		223

Contents in Detail

Contents in Brief.i

Contents in Detail.ii

Preface. viii

About Author.x

Acknowledgements.xi

Dedication. xiii

① Adventure Tourism

Introduction.1

Convergence of Halal Tourism and Adventure Tourism.1

Adventure Tourism in Pakistan.4

Rafting.4

Types of Rafting.5

Canoeing and Kayaking.6

Aquatic Resources of Pakistan.8

River Kunhar. 9

Trekking.10

Mountain Trekking.11

Desert Trekking.12

Skiing.15

Naltar.16

Malam Jabba.17

Mountaineering.18

Mountaineering Rules and

Regulations.19

Caving.21

Shah Allah Ditta.21

Gondrani caves.22

Khewra Mines.22

Diving.23

Charna Island.24

Khanpur Lake.24

Summary.24

Discussion Question.25

References.26

② Leisure Tourism

Introduction.29

Islamic vs. Conventional Approach to

Leisure.29

Objectives of Leisure in Islam.30

Balance.31

Morality.31

Physical Strength.31

Social Networking.31

Intellectual and Aesthetic

Grooming.32

Touristic Leisure.32

Travel.33

Travel Facilitators.33

Travel Motivators.34

Travel Barriers.34

Pakistan a Melting pot of Leisure and Halal Tourism.35

Levels of Permissibility.36

Eid Play and Leisure.37

Leisure Destinations.38

Amazing Lakes.38

Lake Saif-ul-Maluk.38

Dudipatsar Lake.38

62

Satpara Lake.39

Shangrila Lake.39

Lulusar Lake.40

Beaches of Pakistan.41

Kund Malir Beach.41

Daram Beach Jiwani.42

Ormara Beach.42

Gwadar Beach.43

Sonmiani Beach.44

Valleys in Pakistan.45

Leepa Valley.45

Samahni Valley.46

Kalash Valley.46

Soon Sakesar Valley.47

Urak Valley.48

Murree, Galyat and Thandiani.49

Summary.51

Discussion Questions.51

References.52

③ Sufi Tourism.

Introduction.53

Rituals and practices of Sufism.53

Tawba (Repentance).53

Mujahidah (The Purification of th

Nafs).53

Zikr (Dhikr).54

Tawakkal (Reliance on Allah

(SWT).52

Issues and Challenges for Sufism.54

Big five orders of Sufism.57

Naqshbandi Order.57

Qadri Order.59

Chishti Order.60

Suhrawardi Order.62
 Mevlevi (Mawlawiya) Order.63
 Four Operative (‘*amali*) Aspects of
 Mevlevi Order.64
 Sufi Shrines in Pakistan.65
 Hazrat Baha-ud-Din Zakariya.65
 Hazrat Pir Mehr Ali Shah.66
 Hazrat Ali Hujwiry.66
 Hazrat Abdullah Shah Ghazi.67
 Hazrat Shah Rukn-e-Alam.67
 Hazrat Sachal Sarmast.68
 Hazrat Bibi Jawindi.68
 Hazrat Khawaja Ghulam Farid.68
 Summary.69
 Discussion Questions.70
 References.71

④ Dawah Tourism.

Introduction.73
 Islamic Tourism.74
 Dawah Journeys.75
 Five Tasks (Panch A’maal).76
 The Six Point Program of Tablighi Jamaat.77
 Hybrid Organizational Structure of Tablighi
 Jamaat.78
 Mass Mobilization during Tablighi
 Ijtima’at.79.
 Mechanism of Performance Evaluation and
 Feedback in Tablighi Jamaat.81
 Training and Development of Devotees.81
 Social and Psychological Implications of
 Tablighi Jamaat.82
 Dawat-e-Islami.84
 Jamaat-e-Islami.84
 Dars-e-Qurān and Dars-e-Hadees.85
 Study Circles and Qiyam-ul-Lail.85
 Terbiyet Gah.85
 Roz-o-Shab.87
 Rabt (A Dawah Contact).87
 Islamic Tourism and Tablighi Jamaat.88
 Tablighi Jamaat and Economic Impact.89
 Irada to Nusrat.89
 Summary.89
 Discussion Questions.91
 References.92

⑤ Sikh Religious Tourism.

Introduction.95
 Sikhism.95
 Religious Tourism.97
 Khalsa.98

Who and What is a Khalsa?98
 Prohibitions.99
 Spiritual Evolution.99
 Stage 1 Manmukh.99
 Stage 3 Khalsa.99
 Stage 4 Gurmukh.99
 The Physical Articles of Faith.99
 Kesh.99
 Dastar.100
 Kangha (Comb).100
 Kara.100
 Kachha.100
 Kirpan.100
 Gurdwara.100
 Akhand Panth.101
 The Religious Emblem.101
 Khanda.101
 Nishan Sahib.101
 IkOnkar.101
 Festivals.102
 Birthday of Guru Nanak.102
 Sangat.103
 Guru Granth Sahib.103
 Historical Sikh Shrines in Pakistan.103
 Gurdwara Janam Asthan – Nankana
 Sahib.103
 Gurdwara Bal Lila – Nankana
 Sahib.104
 Gurdwara Patti Sahib – Nankana
 Sahib.105
 Gurdwara Sacha Sauda –
 Farooqabad.106
 Gurdwara Dera Sahib – Lahore.106
 Gurdwara Darbar Sahib – Kartarpur,
 Narowal.106
 Gurdwara Rori Sahib – Eimenabad.106
 Gurdwara Chaki Sahib –
 Eimenabad.107
 Gurdwara Panja Sahib – Hassan
 Abdal.107
 The Pakistan Sikh Gurdwara Prabandhak
 Committee (PSGPC).107
 Functions of PSGPC.107
 Coexistence.108
 Summary.111
 Discussion Questions.112
 References.113

⑥ Buddhist Religious Tourism.

Introduction.115
 History of Buddhist Religion.116

Teachings of Buddhism.117
Religious Scripture.117
Ancient Buddhist Centre the Gandhara.117
China Pakistan Economic Corridor
(CPEC).118
Religious Considerations.118
Branding Pakistan to Develop Buddhist
Tourism.119
Positioning.120
Buddhist Religious Sites in Pakistan.120
 Taxila.120
 Mohra Muradu.122
 Jandial.122
 Mankiala.123
 Takht-i-Bahi.123
 Nimogram Buddhist Complex.124
 Stupa of Gharasa (Dangram).
Summary.125
Discussion Questions.126
References.127

7 Hindu Religious Tourism.

Introduction.129
Hinduism.130
Caste System in Hinduism.131
 Brahmans.131
 Kshatriyas.131
 Vaishyas.132
 Shudras.132
 Untouchables.132
Purusharthas – Four Aims of Life.133
 Righteousness (dharma).133
 Wealth (artha).133
 Desires (kama).133
 Liberation/emancipation/
 enlightenment (moksha).134
Hindu Festivals.134
 Vratas and Utsavas.134
 Chaitra.135
 Divali.135
 Holi.135
Hindu Religious Tourism in Pakistan.136
Temple.136
 Katas Raj Temples.136
 Hinglaj Temple.137
 Umarkot Shiv Mandir.138
 Shri Ramdev Pir Temple.139
 Panchmukhi Hanuman Mandir.139
 Kalka Devi Cave.139
Summary.140
Discussion Questions.140

References.141

8 Christian Religious Tourism.

Introduction.143
Church, Chapel, Cathedral, and Basilica.144
 Church.145
 Chapel.145
 Cathedral.145
 Basilica.145
Apostle, Bishop, Priest, and Pastor.145
 Apostle.145
 Bishop.146
 Priest.146
 Pastor.146
Role of Church in Christianity.147
Key Differences between Protestant and
Catholic Doctrines.148
 The Magisterium.148
 Tradition.148
 Salvation and Grace.149
 The Eucharist.149
 Justification.150
 Priesthood of All Believers.150
 Veneration of the Saints and the
 Virgin Mary.150
Hazrat Umar's (ra) Assurance.151
Historical Churches in Pakistan.153
 Holy Trinity Cathedral Karachi.153
 St. Patrick's Cathedral, Karachi.154
 Christ Church Rawalpindi.154
 Heart Cathedral, Lahore.154

Summary.155
Discussion Questions.156
References.157

9 Famous Mosques.

Introduction.159
The Mihrab.160
Types of Mihrab.162
 Mihrab in Fatimids' Mosques.162
 Mihrab in Umayyads' Mosques.162
 Qibla Direction.162
 Mihrab in Abbasids' Mosques.163
 Mihrab in Tulunids' Mosques.164
 Mihrab in Almoravids'
 Mosques.165
 Mihrab in Ottomans' Mosques.165
 Mihrab in Safavids' Mosques.166
 Mihrab in Mughals' Mosques.197
 Mihrab of Great Mosque of
 Xi'an.197

Minbar, Maqsurah and Minaret.	168
Minbar.	168
Maqsurah.	168
Minaret.	168
Types of Mosque Architecture.	168
The Hypostyle Mosque.	168
The Four Iwan Mosque.	169
The Centrally Planned Mosque.	169
Triple-domed Mosque with Large Courtyard.	170
Detached Pavilions Mosque with Walled Garden.	170
Famous Mosques in Pakistan.	170
Faisal Mosque.	170
Badshahi Mosque.	172
Wazir Khan Mosque.	173
Bhong Mosque.	174
Shah Jahan Mosque.	177
Summary.	179
Discussion Questions.	180
References.	181

10 Islamic Architectural Heritage.

Introduction.	183
Islamic Architecture.	184
Muslim Military Architecture.	185
Objectives of Housing in Islam.	185
Features of Islamic Residential Architecture.	186
Muslim Architecture in the Subcontinent.	186
Symbols of Islamic Art and Architecture.	187
Lustre Pottery.	187
Calligraphy.	189
Taj Mahal.	190
The principles of Shahjahani Architecture.	192
Islamic Architectural Masterpieces in Pakistan.	192
Lahore Fort.	192
Shalimar Bagh (Shalamar Gardens).	194
Hiran Minar.	197
Chauburji.	199
Noor Mahal.	200
Rohtas Fort.	201
Summary.	202
Discussion Questions.	203
References.	204

11 Archaeological Tourism.

Introduction.	205
Significance of Archaeology.	206
Issues for Archaeology.	207
Preservation.	207
Information Modification.	207
Looting.	207
Islamic Archaeology.	207
Archaeological Research in Pakistan.	209
Archaeological Sites in Pakistan.	211
Mohenjo-Daro.	211
Harappa.	212
Mehrgarh.	212
Kot Diji.	213
Taxila.	214
Rehman Dheri.	214
Ban Faqiran.	215
Summary.	216
Discussion Questions.	216
References.	217
Index.	219
Views about the book.	223



Preface

Pakistan is blessed with innumerable opportunities to host variety of tourism activities from absolute adventure to fascinating leisure, from historic mysteries of archaeology to mystic experiences of Sufism & sacred sites, from depth of architectural excellence to the secrets of historic monuments. We as a nation need to recognize these opportunities and develop our capacity as individuals and collectively as institutions to take full benefit of countless blessings of Allah (SWT).

There is a need among masses and professionals to understand the fundamentals of Islamic teachings about tourism activities. The book specifically addresses this need; reasonable amount of discussions to comprehend our religious positions about tourism activities has been accommodated in the book. There are several stakeholders of tourism industry from the tourists to the communities surrounding tourism destinations. Capacity building of these stakeholders is indeed a key to the success of the industry. The narrative that persists among these stakeholders is of prime importance for every segment of tourism industry. This book facilitates all stakeholders to strengthen their operations through appropriate narratives and destination management. We need to focus on both formal and informal sectors involved in the tourism industry to enhance their capabilities to contribute to the growth of the industry.

In the formal sector our most important stakeholder is the university graduate who is pursuing his/her degree in the discipline of hospitality and tourism. This book has been developed with special emphasis to address the needs of university students. They need to develop their understanding to effectively and professionally manage stakeholders and tourism destinations in Pakistan. This book will enable them to handle every tourist who is interested to visit Pakistan.

Information about the destinations and pertinent religions/sects/factions given in the book will enable all relevant offices to extend required services to facilitate the most important stakeholder of the tourism industry i.e. the tourist. Our colleagues in public sector organizations need support from academia to develop books, modules and brochures with relevant historic and current information to develop an appropriate narrative for the convenience of diverse audience of the tourism industry. This manuscript fulfils the needs of public sector involved in the promotion and facilitation of tourism in Pakistan.

Private sector has to develop their markets and creates demand for their businesses. The book will facilitate the private operators of tourism to identify potential markets around the globe. They will be able to develop different segments according to their expertise and convenience to concentrate on particular group/religion/faction to attract them to their preferred destinations. Guides are important component in tourism they can leave lasting impression of the destination on tourists. The book in your hands will facilitate tourism promoters to build capacity of their staff and acquire appropriate knowledge about dynamics of tourism in Pakistan.

This book is aligned with the guidelines of National Curriculum Revision Committee (NCRC) of Higher Education Commission of Pakistan (HEC) to provide enough support to courses, given in NCRC's layout for tourism and hospitality programs, such as destination management, natural resources management, sacred/religious tourism, cultural heritage management, adventure tourism and destination branding. Therefore the book has exceptional potential to be included in recommended books of above mentioned modules.

I am looking forward to the valuable feedback of all booklovers to improve future editions of the book (In Sha Allah).

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About Author



Dr. Abdus Sattar Abbasi is a renowned academician, author and trainer. He is currently serving as Associate Professor Management Sciences in COMSATS University Islamabad, Lahore Campus, Pakistan. He has a vast experience of both the corporate sector and the academia. He remained posted in four countries, other than the homeland – including Kazakhstan, Tajikistan, Uzbekistan and Azerbaijan – during this journey of almost three decades. He travelled extensively in the depth and breadth of the Country especially during his stay in the industry for 19 years. He has special interest in the development of new markets and novel segments. His interest in the tourism and market development motivated him to write this book with the objective of providing a comprehensive manuscript for the benefit of all stakeholders of tourism industry.

He is also serving as Head Center of Islamic Finance (CIF), COMSATS University Islamabad, Lahore Campus, Pakistan. He is the founding editor of COMSATS Journal of Islamic Finance (CJIF). He also founded Global Forum on Islamic Finance (GFIF) and Islamic Finance Excellence Awards (IFEA). He travelled to several countries to attend conferences and training courses including China, England, Turkey, Thailand, Sri Lanka, Malaysia, Singapore and Dubai; besides he also visited Saudi Arabia, Afghanistan and Iran to quench his thirst to travel.

Dr. Abdus Sattar Abbasi has two more books on his credit with following titles:

1. Principles of Islamic Ethics for Contemporary Workplaces (2020) by IGI Global USA.
2. A Textbook of Islamic Finance (2018) by CIIT Lahore Campus.



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I embarked on this journey in late 2018 when Dr. Mumtaz Salik from ISLAH Institute invited for a focus group discussion on Pakistan's economy hosted by Dr. Ishtiaq Gondal from University of Punjab, which ended with an assignment for me to give presentation on tourism industry of Pakistan in next meeting at Ghazali Foundation. After that presentation Dr. Godal invited me for a keynote address on religious tourism in University of Punjab, where I realised absence of comprehensive book on tourism destinations of Pakistan. I instantly started working on the project and I think it still continues. Dr. Tahir Raza Bukhari, Director General Auqaf and Religious Affairs Government of Punjab, Dr. Muhammad Hameed, Head Department of Archaeology University of Punjab, Dr. Samia Raheel Qazi ex-MNA and Mr. Ali Raza CEO Rehla International also talked about promotion of tourism in the symposium. I am grateful to all these colleagues for their support and insightful discussions which paved the way to write this book.

I am grateful to heads of tourism and hospitality departments of different universities in Pakistan for their invaluable feedback about the book which is available at the end of the manuscript. Dr. Muhammad Imran Rasheed from the Islamic University Bahawalpur, Mr. Ayaz Z. Noorani from University of Gujrat, Mr. Rehmat Karim, PhD from Karakoram International University Karimabad Hunza, Dr. Shiraz Khan from University of Haripur, Dr. Noor Ul Hadi from Foundation University Islamabad, Mr. Mohammad Hanif Khan from University of Malakand, Mr. Mohammad Alam and Dr. Abdul Hameed from Hazara University extended their appreciations on writing this book and categorically acknowledged the benefits of the book for academicians, practitioners, public sector officials, students and researchers across Pakistan.

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Dedication

To

Amna, my wife, for her companionship during this journey

and

Arham, my son, for his sheer excitement in completion of this book

Chapter 1

Adventure Tourism

Introduction

Nowadays Pakistan is making headlines in tourism industry. Interest of leading organizations in Pakistan's unique potential for adventure tourism opportunities is evident from statements such as, "The British Backpackers Society (BBS) after counting the votes from its membership of adventure travel experts from around the world, is delighted to announce that Pakistan has been awarded the third place in the ranking for adventure tourism and intrepid hikers".

Samuel Joynson of the BBS said, "Pakistan is a travel gem and is one of the world's most exciting travel destinations right now. Your first trip to Pakistan will be a trip that you will never forget. Top adventure travel experience: Wedged in the north-eastern corner of Pakistan lies a geographical superlative like no other. Pakistan has more peaks taller than 22,965ft than China and Nepal combined, making it an almost magnetic spot for adventure travellers".

Attractive tourism destinations are now quite beyond evening entertainment and many popular destinations offer variety of attractions for tourists to keep their interest for future visits. Adventure activities, sometimes designed for armatures, are one of the most popular aspects of tourism in modern times. Destinations which were earlier known for soft entertainments have now designed adventure through water sports and other manmade activities. A Country with the abundance of natural adventure opportunities can certainly attract huge attention of adventure travellers from around the world.

Popular tourism destinations on the globe have diversified visitors experience with the addition of several new activities to capture interest of people with diverse needs. This chapter will focus particularly adventure tourism in Pakistan while following chapters will reflect several unique opportunities for travellers from leisure to spiritual and aesthetic satisfaction of holidaymakers.

Convergence of Halal Tourism and Adventure Tourism

According to United Nations World Tourism Organization (UNWTO), "Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes." According to Battour (2018) tourism means "the temporary movement of people to destinations outside their normal places of work and

residence, the activities undertaken during their stay in those destinations, and the facilities created to cater to their needs”.

Tourist is “someone who travels at least 80 km from his or her home for at least 24 hours, for business or leisure or other reasons” (Westcott, 2015). A tourist can be;

1. Domestic (residents of a given country travelling only within that country)
2. Inbound (non-residents travelling in a given country)
3. Outbound (residents of one country travelling in another country)

Adventure Travel Trade Association (ATTA) defines adventure tourism as a trip that contains at least two of the following three elements (Adventure Tourism, 2015):

1. Physical activity,
2. Natural environment, and
3. Cultural immersion

Adventure tourism is usually associated with natural environments (Rogerson, 2004) exhibiting three core characteristics:

1. An element of risk,
2. A certain amount of skill by the participant, and
3. Often high levels of physical exertion.

Typical adventure tourism activities, therefore, would encompass white-water rafting, skydiving, wilderness hiking, sea kayaking, mountain climbing, diving, caving and orienteering (Rogerson, 2004).

Halal tourism means travelling to other destinations for less than a year to engage in permissible activities according to the Shariah (Islamic law) while utilizing permissible facilities for entertainment. Battour (2018) suggests that travel can only be considered halal tourism if following components are permissible according to Islamic teachings:

- | | |
|----------------|---------------|
| 1. Activities | 2. Facilities |
| 3. Actions and | 4. Objectives |

Objective of adventure tourism remains challenging physical activities, enjoying natural environment and cultural engagements for learning and appreciating human diversity. This is the meeting point of adventure and halal tourism because these core aspects of adventure tourism are permissible in Islamic law.

Pakistan is blessed with the double advantage of being a unique adventure and halal destination. Pakistan is a home of loftier peaks more than China and Nepal combined, network of magnificent rivers, huge deserts, isolated islands, skiing resorts and deep-water beaches with abundance of opportunities for adventure tourism. Tourism infrastructure of Pakistan including hotels, food, supplies, travelling facilities and so on all comply with halal requirements thus making the Country an attractive destination for halal tourism. Adventure travellers are keen to satisfy their adrenaline while seekers of halal destinations are keen to satisfy their religious needs. Adventure as an activity is much closer to halal concept because it is usually focused on physical strength, exploring nature and learning human cultures and cuisines, while the concept of halal lifestyle intends to keep the human being strong while exploring and appreciating the nature, utilising healthy foods and physical activities.

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.” (al-Qurān 2:164)

“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (al-Qurān 2:168)

Adventure is about skills, about accepting challenges, defeating fears and handling dangers competently under appropriate supervision and facilities; while halal lifestyle is about strength, power, success and overpowering difficulties.

Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: “A believer who is strong (and healthy) is better and dearer to Allah than the weak believer.” (Bulugh al-Maram, Book 16, Hadith 1569)

Hazrat Aisha (RA) narrated, “While I was on a journey along with the Messenger of Allah (ﷺ): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping.” (Sunan Abi Dawud 2578)

It was narrated that Khalid bin Yazid Al-Juhani said: "Uqbah bin 'Amir used to pass by me and say: 'O Khalid, let us go out and shoot arrows.' One day I came late and he said: 'O Khalid, come and I will tell you what the Messenger of Allah said.' So I went

to him and he said: 'The Messenger of Allah said: Allah will admit three people to Paradise because of one arrow: The one who makes it seeking good thereby, the one who shoots it and the one who hands it to him. So shoot and ride, and if you shoot that is dearer to me than if you ride. And play is only in three things: A man training his horse, and playing with his wife, and shooting with his bow and arrow. Whoever gives up shooting after learning it because he is no longer interested in it, that is a blessing for which he is ungrateful -or that he has rejected.'" (Sunan an-Nasa'i 3578)

Ebrahim bin Muhammad says: "When 'Ali Radiyallahu 'Anhu described Rasulullah Sallallahu 'Alayhi Wasallam, he used to say: Rasulullah Sallallahu 'Alayhi Wasallam walked, he lifted his leg with vigour. He did not drag his feet on the ground. When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place" (Shama'il Muhammadiyah, Book 18, Hadith 117)

Hazrat Abu Hurairah (RA) said, "I did not see anyone more handsome as Rasoolullah sallallahu 'alaihe wasallam. It was as if the brightness of the sun had shone from his auspicious face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace." (Shama'il Muhammadiyah, Book 18, Hadith 116)

Above mentioned aayaat and ahadith clearly suggest convergence of halal tourism and adventure tourism. There is open invitation to people to think about alteration of the night and the day, life of earth after lifelessness and dispersed moving creature all these are invitations for adventure tourism to visit natural environment to explore and learn about incredible creations of Allah (SWT). Appreciating strong and healthy believer, learning archery, training horses, racing and vigour are all peculiarities of adventure tourism which are part of halal lifestyle thus are very much desired to be incorporated in halal tourism initiatives.

Adventure Tourism in Pakistan

Pakistan offers exciting opportunities to engage in natural adventure tourism, although artificial adventure such as bungee jumping and parasailing are equally exciting, but these can be made available to any destinations. Undertaking adventure in natural environment carries unique satisfaction and enjoyment. Terrain in Pakistan is blessed with uncountable natural resources to facilitate popular adventure tourism activities such as rafting, canoeing and kayaking, trekking, skiing, mountaineering, caving and diving.

Rafting

Raft is a floating structure traditionally made of pieces of wood tied together and used for transportation over water. Wooden planks, logs and barrels have been transformed into modern-day rubberised inflated chamber for professionals as a sport, and recreational, for immature rafting at tourism destinations. Rafters use inflatable raft

and single blades to paddle the boat on white water or rough water of varying degree for adventure, racing competition or recreation.

Initially people used rafts to transport things, in 1842, Lieutenant John Fremont of the U.S. Army first introduced rafting expedition on the Platte River (Rafting, 2020). During 1960s white water rafting emerged as a sport and secured wide recognition which resulted into the establishment of several rafting organizations. White water rafting achieved a major milestone during 1970s when it was included in the Olympic Games which led to global interest and formation of several clubs and companies.

In 1992 rafting was included in the Barcelona Games, Atlanta Games in 1996, and the white water events of the Summer Olympic Games hosted by Ocoee River in Tennessee Valley. The International Federation of Rafting (IRF) was established in 1997. In 1999, the first Official International Championship was held (Rafting, 2020).

Types of Rafting

Types of rafting depend on International Scale of River Difficulty. There are six grades of difficulty in white water rafting which varies from simple to dangerous as given in following table (Rafting, 2020).

Table 1.1 **Types of Rafting**

	Type of Rafting	White Water's Grade of Difficulty
1	Type 1	This type of water is having very small rough areas. The rafters can require either no or little manoeuvring.
2	Type 2	This water is little rougher in comparison to Type 1. It may contain rocks and very small waves and require manoeuvring.
3	Type 3	This type of water is called white water having medium waves. The waves are not dangerous, but manoeuvring is required.
4	Type 4	This type of water is called white water having large waves. In addition to that rocks maybe present along with long rapids. Sharp manoeuvring may be needed in this case.
5	Type 5	In this type of white water there are large waves with high volume. It has the possibility of having large rocks and hazards along with large drops that's why it requires precise manoeuvring.
6	Type 6	In this type of white water, non-passable rapids are there which can lead to serious injury or drowning.

Source: Rafting tutorialspoint, Retrieved on April 08, 2020 from:

https://www.tutorialspoint.com/rafting/rafting_tutorial.pdf

Canoeing and Kayaking

According to Yauk and Gigar (2004), “paddling has played a role in human history for at least 6,000 - 8,000 years. Early canoes and kayaks were used for transportation, survival (hunting and fishing), and trade. The earliest canoes were likely dugouts. They were made through an extensive process of carving and burning trees into a hollow craft. Dugouts were used by people throughout the world, from the West Indies, Africa, and the Middle East to North and South America.” They further argued;

“Historically birchbark canoes were made by obtaining bark from white birch trees to develop the structure of the canoe. Roots from white pines were used to sew the birch together. The seams were sealed with pine resin. Wood from white cedars was used for the internal frame. Kayaks were created by Eskimos to hunt and fish. They were made by attaching seal skins over frames of wood and/or bone until they were almost completely covered. This made the kayak light and streamlined. There are many reasons for the popularity of these sports. Many people live hectic lives and want to get away for passive recreation. Paddling allows participants to see wildlife/nature from a different perspective than hiking, biking, or motorboating. Canoeing and kayaking are family sports that can be done on a lake for an hour or on a river camping at various sites along the way. The relatively low cost and ease of care for equipment are other reasons people enjoy paddling.”

It is important to familiarise the readers with basic paddling terms used in canoeing and kayaking given in the following table.

Table 1.2 **Basic Paddling Terms**

	The Term	The Definition
1	Aft	Back part of craft
2	Astern	Back part of craft
3	Amidship	Centre of craft
4	Ballast	Weight that lowers centre of gravity and adds stability
5	Forward	Ahead; toward the front of the craft
6	Leeward	Away from the wind
7	Offside	Direction of a manoeuvre in which the craft moves away from the bow; designated paddling side
8	Onside	Direction of a manoeuvre in which the craft moves toward the bow; designated paddling side

9	Port	Left side of craft when facing the bow
10	Powerface	Side of paddle blade pressed against the water during a forward stroke
11	Starboard	Right side of craft when facing the bow
12	Stern	Back part of craft
13	Trim	Balanced from end to end and side to side; centre of gravity over keels, below gunwales, and as near bottom as possible
14	Windward	Toward the wind

Source: Yauk, T. and Gigar, B. (2004), An Introduction to Canoeing/Kayaking A Teaching Module.

Here it seems necessary to briefly describe the difference among rafting, canoeing and kayaking for better comprehension of these sports. The following table gives details to distinguish these activities.

Table 1.3 Difference between Rafting, Canoeing and Kayaking

	Difference between Rafting and Canoeing	Difference between Rafting and Kayaking
1	In rafting, inflatable rafts are used while in canoeing, boats are used which are pointed at both ends.	In kayaking, the boat is covered with deck while the boat used in rafting is open boat.
2	In canoeing, a leader decides in which direction the boat has to go while there is no such thing in rafting.	Kayak is moved by double-bladed paddles while a raft is moved by single-bladed paddle.
3	In canoeing, the leader tells the player at the back to turn the gear to a desired direction while in rafting all the team members are responsible to change the direction and balance the boat.	Kayak is made up of plastic while a raft is made up of any material that is buoyant. The material mostly used is PVC.

Source: Rafting tutorialspoint, Retrieved on April 08, 2020 from:

https://www.tutorialspoint.com/rafting/rafting_tutorial.pdf

As a professional it is always appreciated if the person involved in any activities speaks relevant language. Therefore those who aspire to capitalise on available potential of Pakistan for aquatic adventure sports, they need to know different parts of canoe and kayak as given in table 1.4.

Table 1.4 **Parts of Canoe and Kayak**

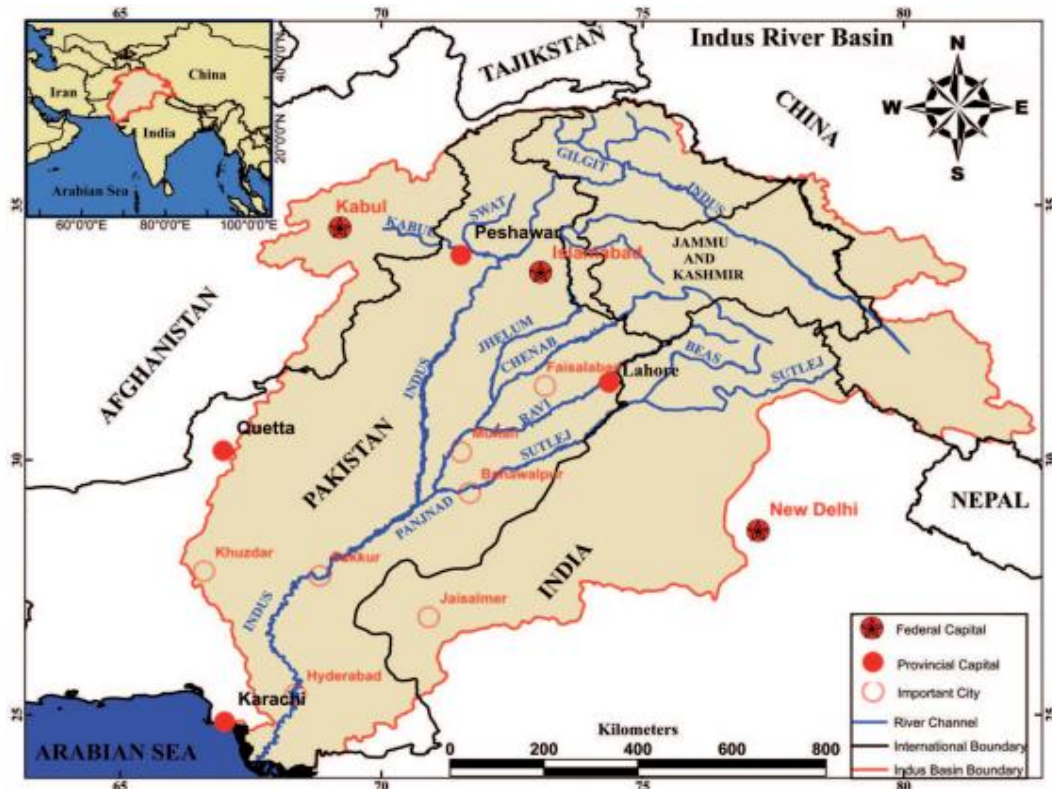
Parts of Canoe		Parts of Kayak	
Deck	Panels at the front and back of the canoe	Braces/support walls	Made of waterproof foam; keeps deck from collapsing onto legs from pressure
Freeboard	Distance between surface of water and gunwale at the middle of the canoe	Floatation bag	Buoyant material that prevents kayak from filling with water
Gunwale	Pronounced “gunnel” - top edge/outside rim	Foam knee pads	Protect your knees and keep them from sliding around
Keel	Reinforcing fin that runs along the centreline of the bottom; may be inside or outside	Foot peg	Used to place feet; may be adjusted to brace knees under side of deck.
Thwarts	Pronounced “thorts” - braces that reach across top		

Source: Yauk, T. and Gigar, B. (2004), *An Introduction to Canoeing/Kayaking A Teaching Module*.

Aquatic Resources of Pakistan

Pakistan is blessed with enormous resources including glaciers, lakes, rivers and blue water beaches. In this section we will refer to rivers only, as potential sites for paddling. Lakes and beaches will be covered in the chapter on ‘leisure tourism’.

Pakistan is facing several challenges to have equitable access to all its aquatic resources due to geopolitical reasons. Pakistan is currently unable to harness ecological needs and particularly food and water needs of its population on eastern rivers including river Ravi and Sutlej. There are numerous exciting destinations for paddling on western rivers including Indus, Jhelum and Chenab.



Source: (Irfan, et al., 2019), Vulnerability of Environmental Resources in Indus Basin after the Development of Irrigation System.

Tributaries of Indus such as river Swat, Kabul and Hunza are considered attractive destinations for the sport particularly river Kunhar, a tributary of river Jhelum, is an exceptional destination for the lovers of paddling. Kunhar offers exciting opportunities for both amateurs and professionals to satisfy their appetite for all six types according to their skills and abilities.

River Kunhar

Now when I travel to Naran I do miss extensive turnings of Batrasi forest. New route with the addition of Hazara motorway having beautiful tunnels made it much convenient and enjoyable to access Naran from Rawalpindi and Islamabad. Whenever we travel through Balakot we do recall all those who lost their lives during 2005 earthquake and pray for their *maghfirah*, our prayers always remain for the safety of the area from all such tragedies. Although current day Naran is quite congested but do reminds me the beauty of the area in late nineties with one road going through the town having shops on the both sides and a pedestrian track to

approach Saif-ul-Maluk lake. Staying in Naran is still a lifetime experience with number of good staying facilities, an outcome of expansions and developments.

Once, in late 90s, we had a bonfire in PTDC Hotel in Naran and it was incidentally a full moon with relaxing sounds of river Kunhar which created a mesmerising surrounding with long-lasting memories. I usually recommend my friends to visit Naran and Thandiani, a hill station near Abbottabad approximately 9020 feet above sea level, only during full moon to observe the majestic beauty of these two destinations.

River Kunhar offers exciting opportunities for every scale of rafting on two locations on northern side from Naran to Kaghan and down the stream from Balakot to Ghari Habibullah. Following are other famous routs of rafting:

1. River Indus (Jaglot to Thakot)
2. River Swat (Bahrain to Saidu Sharif)
3. River Panjkora (Dir to Batkhela)
4. River Hunza (Aliabad to Gilgit)

Trekking

Trekking is now very much part of modern adventure tourism. Trekking reflects the desire to accomplish, attain, and overcome difficult tasks and destinations. The beauty of trekking lies in spectacular and amazing natural and geological environment during its execution. Trekking attracts tourists by giving them opportunity to cherish geodiversity, captivating sceneries, varying climate conditions and spiritual elevation. Trekking is usually linked only with mountains, however there are following eight types of trekking which trekking lovers can choose according to their profile and desire to explore depth of natural beauties and mysteries.

1. Mountain
2. Desert
3. Tropical
4. Glacial
5. Polar
6. River
7. Swamps and
8. Volcanic

Trekking requires specialized equipment, clothing and food, depending on level of risk, danger, and wilderness of the expedition. It is often practiced in the untouched and unknown areas. Even the remotest Himalayan and Polar regions attract growing numbers of tourists performing various forms of trekking (Rozycki, 2014).

Mountain Trekking

Rozycki (2014) maintains that the most common form of trekking is mountain trekking which is also known as a classic trekking. He further upholds:

“Pakistan is the paradise for classical or mountain trekking lover, most of today's trekking expeditions are organized mainly in the Himalayas. Mountain trekking is an intermediate form between the tour mountain and climbing which requires specialized equipment. Trekking trips decide not only land, a place of exploration, but also the condition, experience and state of health of the participant or participants of the expedition. During trekking expedition in high mountains, the most important aspect is the acclimatization of participants. Above 5300 meter of sea level the human body could tolerate without too much trouble growing lack of oxygen. At an altitude of 5500 meter above sea level in the air there is only 50% of oxygen which typically is present at sea level; while at an altitude of 8500 meter above sea level up in the air there is approximately one third of oxygen, which is in the air at sea level. Trekking in the Himalayan destinations with higher altitude requires a real strength to breathe without breathing equipment. In northern Pakistan there are two interesting peaks Nanga Parbat 8125 m, which is the most westward point peak of the Himalayas and the K-2 8611 m - the highest peak in the Karakorum, which lies on the border of China and Pakistan. From Rawalpindi in Pakistan to Kashgar in China there runs the famous alpine road Karakorum Highway, which runs through the pass of Kunjirab at an altitude of 4750 m. On its 1266 km route there is very interesting Hunza Principality.”

Table 1.5 Peaks for Mountain Trekking in Pakistan

Name of Peak	Altitude	Region	Glacier	Mountain Range	Peak Grade	Zone
Drifika Peak	6647 M	Hushe Valley	Charasuka Glacier	Karakoram	Moderate	Permit Required
Sonia Peak	6340M	Shimshal Valley	Chafchingol Glacier	Karakoram	Moderate	Permit Required
Pastore Peak	6200M	Shigir Valley	Khal Khal Glacier	Karakoram	Moderate	Permit Required
Condogoro Peak	5650M	Hushe Valley	Gondogoro Glacier	Karakoram	Easy	Permit Required
Minglik Peak	6050M	Shimshal Valley	Suijerab Glacier	Karakoram	Easy	Open
Rupal Peak	5970M	Rupal Valley	Bezin Glacier	Himalaya	Moderate	Open
Hispar Peak	5967M	Hispar Valley	Hispar Glacier	Karakoram	Moderate	Open
Workman Peak	5885M	Shigir Valley	Biafo Glacier	Karakoram	Moderate	Open
Sumayar Peak	5598M	Nagar Valley	Chikiang Glacier	Karakoram	Moderate	Open
Buldar Peak	5602M	Raikot Valley	Raikot Glacier	Himalaya	Easy	Open
Jilipur Peak	5200M	Raikot Valley	Raikot Glacier	Himalaya	Easy	Open
Rush Peak	5098M	Nagar Valley	Barpu Glacier	Karakoram	Easy	Open

Source: Trekking Peaks, Retrieved on April 19, 2020 from: <http://atp.valliholding.com/>

Desert Trekking

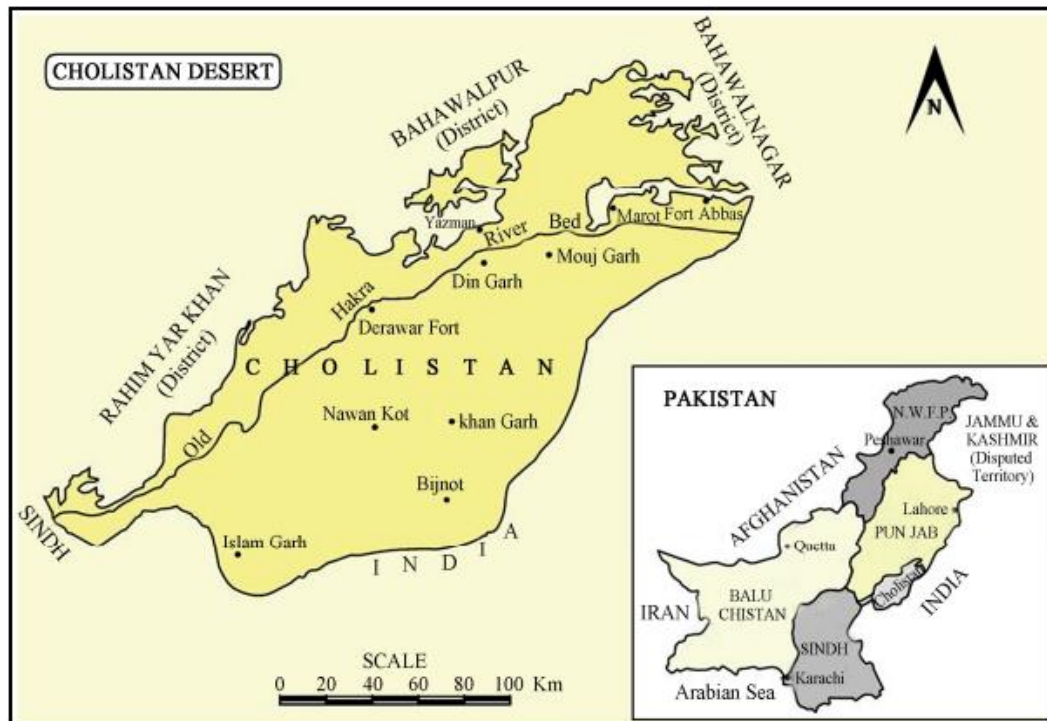
Rozycki (2014) explains, “trekking expeditions are of various kinds, there are desert ones which are the most fascinating and yet the most difficult. The uniqueness of desert exploration is caused on the one hand via unusual living conditions for the

human functioning, on the other via great extreme experiences, which are the result of extremely harsh environmental conditions. The spell of desert is affected by the lack of water, surrounding sand, sometimes dry rocky hamadas, unpredictable terrain, desert storms and searing heat. Those who have tasted such exploration, despite the harsh conditions, they miss this difficult and another world, where one can not only find themselves but also find the meaning in life. The desert can be traversed on foot, on skis or a car with four-wheel drive, but the tried and traditional way is to hike on a camel, which is called a desert ship.” Travelling with local nomads in camel caravans and living among them blends an individual into the desert life. The best area for desert trekkers in Pakistan is Cholistan.

According to Wariss et al. (2013), “The Cholistan desert covering an area of 26,000 km², lies within South of Bahawalpur in the Punjab extending through the Nara and Thar deserts of Sindh between 27°42’N and 29°45’N latitude and 69°52’E and 75°24’E longitude at an altitude of about 112 m above sea level. Historically, the Cholistan desert was a cradle of Hakra River Civilization which flowed through the area during 1200 BC regularly and became irregular about 600 BC. Cholistan received heavy monsoon downpours along with the Indus valley civilization including Mohenjo Daro and Harappa of world’s oldest civilizations about 5000 years ago. Cholistan desert was created during Pleistocene and recent periods by thick mantle deposition of sands. A gradual change in monsoon winds along with other causes increases the aridity and ultimately converts the area into a desert. The climate of the Cholistan desert is sub-tropical, arid and semi-arid, scorching harsh, with monsoon rainfall influenced by periodic long droughts. The relative humidity is very low with high rate of evaporation. The mean annual rainfall varies between 100 mm to 250 mm. The mean summer temperature is 34°C - 38°C, and the winter temperature is 15°C - 20°C with highest temperature reaching over 51.6°C.”

According to Cholistan Camel Safari (2020), “winter is the best season to explore Cholistan. During summer it is indeed very hot. This trip is an excellent combination of adventure and culture enabling to visit not only some of the most important historical cities of Pakistan but also the remote villages and nomad camps of Cholistan desert on Camel back. This Desert covers an area of over 26,000 square kilometres extending into the Thar Desert in India. One can explore the colourful bazaars of Bahawalpur and visit its interesting Museum before heading for the desert driving through Lal Suhanra Park, a lovely nature reserve developed in 1972. Then travellers arrive at Channan Pir village situated in the Cholistan desert from where exciting Camel trekking begins. This village is named after a holy man known as Channan Pir and is famous for the annual Urs (death anniversary) during springtime when thousands flock for pilgrimage to the holy man’s grave at this place. Meet your Camels and the Camel men. For the next three days you will experience the life of the nomads as you travel on Camel back from camp to camp, visiting numerous villages and nomad camps to familiarize yourself with the interesting lifestyle of the

Cholistani people. Nights will be spent in tents under open desert skies ideal for star sighting and dinners will be accompanied by local music and dances. The highlight of this adventure is the imposing Derawar fort built in the 9th century, where you camp for your last night in the desert after saying farewell to your Camels. Visit the over 100 years old Derawar mosque and the Royal graveyard with its beautifully decorated tombs. From Derawar drive out of the desert to the historic city of Uch through interesting villages enjoying the local lifestyles and rural landscape. Arrive at Uch that contains some of the most beautiful tombs with blue glazed tile work reflecting a distinct influence of Central Asian architecture. During the 13th century, it was the centre of Islamic learning and many famous scholars and saints lie buried in this small town. Visit the spectacular tomb of Bibi Jawindi with its beautiful glazed tile decorations, the tomb of Jalal-uddin Surkh Posh and explore the colourful covered bazaars before proceeding to Multan, the city of saints. Spend a full day exploring the city of Multan which has a very ancient history and every invader who entered the Indian subcontinent from Alexander through to the Mauryan, Huns, Kushans, Arabs, Ghaznavids, Mughals and even the British struggled for its control.”



Source: (Wariss et al., 2013), Floristic Composition of the Plants of the Cholistan Desert, Pakistan, *American Journal of Plant Sciences*, 4, pp. 58-65

Skiing

Steiger et al. (2019) maintained, “Ski tourism is a multi-billion dollar international market attracting between 300 and 350 million annual skier visits. With its strong reliance on specific climatic conditions, the ski industry is regarded as the tourism market most directly and immediately affected by climate change.” The roots of adventure ski tourism began in early twentieth century, with fewer cross-country skiing as the precursor to downhill (alpine) ski tourism. They argued that “as international mass tourism emerged in the 1960s and 1970s, the foundations of the contemporary ski tourism industry were established as many new ski areas were built and smaller ski areas expanded. Entry barriers into this market were comparably low, as ski lifts were technologically simple and cheap, and because government actively supported improved transportation access and ski tourism development as a labour-intensive economic strategy in disadvantaged mountainous regions. Demand grew quickly in this era of significant economic growth and increased leisure time. This favourable market situation together with several snow abundant winters in major markets of Western Europe and North America fostered the development of new ski areas in – from today’s point of view – climatically suboptimal locations”.

In the 1980s and 1990s, according to Steiger et al., 2019, “growth in the number of ski areas and skier visits slowed and the markets matured. Intensifying competition and higher customer expectations forced ski areas to invest in comfort (e.g. high-speed lifts, chair lifts, or gondolas instead of surface lifts) and to improve the reliability, quality, and season length of the snow product (e.g. slope grooming, snowmaking). These large capital investments and increased operating costs altered the market and forced many small ski areas to close. For example, the number of ski areas in the US declined from 622 in 1987–1988 to 481 in 2007–2008. Snow-deficient winters in the 1980s and 1990s furthered the diffusion of snowmaking and many ski areas began to diversify into four-season destinations to increase revenues and support expanded accommodations and vacation real estate. Today, ski tourism in historically leading markets has matured, with stabile (e.g. US, Canada, France) or declining demand (e.g. Switzerland, Japan) in many countries”. In contrast, profound changes in the economic situation in emerging Asian and Eastern Europe countries have led to new markets with high growth potential for ski tourism.

Acknowledgement that additional future climate change is unavoidable (Steiger et al., 2019) and that, “current emission reduction pledges are insufficient to avoid dangerous climate change which has enhanced emphasis on understanding climate risk and accelerating adaptation among individual businesses, communities, and economic sectors, including tourism. Skiing, as a snow-dependent industry, has gathered considerable attention for its vulnerability to climate change. In future, climate change will have far-reaching consequences for many ski tourism-dependent communities”.

Snow-Making Equipment



Source: Manaugh, G. (2015), Joyful Rendezvous Upon Pure Ice and Snow, Retrieved on April 18, 2020 from: <http://www.bldgblog.com/tag/artificial-snow/>

Pakistan offers unprecedented opportunities for ski tourism with several natural high-altitude destinations exhibiting stunning scenic landscapes. Following are the important ski destinations in Pakistan.

Naltar

Naltar ski resort is situated in the Karakoram range of Gilgit-Baltistan province of Pakistan with the elevation of 9680 feet above the sea-level. Naltar is one of the oldest skiing resorts in Pakistan. It is almost forty kilometres from Gilgit on a jeep track. Public Transport is available from Gilgit to Naltar during a specific time, after that one must make own arrangements to access the destination. Naltar is a remote village with thick forests and is known for its wildlife and superb highland sceneries. Naltar also hosts the base camp of Pakistan Air Force (PAF). Ski Competitions in Naltar are held under the supervision of Pakistan Air Force base camp situated at the destination. However, the ski lifts belong to the 'Ski Federation of Pakistan'.

Naltar ski resort is relatively less known destination due to lack of infrastructure facilities to access the resort. However, Naltar is the oldest ski facility in the Country.

Nalter hosted Pakistan National Ski Championship 2015 and Karakoram Alpine Ski Cup 2016.

Malam Jabba

Malam Jabba is an infamous hill station in the Hindu Kush mountain range of the Khyber Pakhtunkhwa (KPK) province of Pakistan. Malam Jabba is almost forty kilometres from Saidu Sharif in Swat Valley. Malam Jabba is known as a major and the most beautiful skiing destination in Pakistan. It is three hundred and fourteen (314) kilometres from Islamabad and fifty-one (51) kilometres from Saidu Sharif Airport.

Malam Jabba is the only ski resort in Pakistan owned by the Pakistan Tourism Development Corporation (PTDC) with the ski slope of approximately eight hundred (800) meters.



Source: Dawn (2019), Tourists throng Malam Jabba to enjoy snow festival. Retrieved on April 19, 2020 from: <https://www.dawn.com/news/1472915>

The top of the slope is 9200 feet above the sea-level. The Government of Pakistan developed Malam Jabba as a ski resort in collaboration with Austrian government and equipped the destination with latest services including snow clearing equipment, chair lifts, roller/ice-skating rinks, skiing platforms etc.



Author visiting Malam Jabba in August 2016

Despite its peculiar skiing popularity, Malam Jabba has now evolved as an all season's destination. Army guest house on the opposite top of skiing slope is indeed a majestic destination at 8100 feet above the sea-level. Night views remain unforgettable memories of one's life.

Mountaineering

Mountaineering needs equipment, training, specialised skills and preparation. Pakistan is the heaven of mountaineering lovers with five eight thousand (8000) plus meter height peaks and eighteen seven thousand (7000) plus meter height peaks in the northern area of Pakistan.

Table 1.6 Mountains with Eight Thousand (8000) plus Meter Height in Pakistan

Name of the Mountain	International Ranking	Height (Meters)	Location	Rank in Pakistan
K 2	Second (2)	8611	Karakoram	1
Nanga Parbat	Ninth (9)	8126	Himalaya	2
Gasherbrum I (K 5)	Eleventh (11)	8080	Karakoram	3
Broad Peak	Twelfth (12)	8051	Karakoram	4
Gasherbrum II	Thirteenth (13)	8035	Karakoram	5

Mountaineering Rules and Regulations

There are detailed rules and regulations for smooth execution of mountaineering expeditions. The spirit of all given guidelines is to facilitate visiting teams and enable them to remain focused to their prime objective. Some important rules are given below with royalty and weight allowance for porters.

“A foreign mountaineering expedition desirous of climbing of peak in Pakistan shall apply on the application form with one extra copy in the nearest Embassy/Consulate of Pakistan. A copy with a photocopy of royalty receipt should be sent directly to the Tourism Division, Islamabad, Pakistan.”

“Application forms for allotment of peaks should be accepted by a Pakistani Embassy/Consulate during the period of 1st January to 31st December of a year proceeding the year in which an expedition is planned.”

“A party shall indicate in order of preference, at least 3-4 peaks so that available peaks could be allotted. A party shall be given permission for more than one 8000-meter peaks with the special permission by relevant authorities.”

“Government has the right to cancel the allotment of a peak at any time without assigning any reason. Amount of royalty deposited shall be refunded in such cases.”

“No party will leave for the mountains without formal briefing or leave the country without formal de-briefing.”

“A party shall include in the expedition, as its member at least one liaison officer (L.O.) to be detailed by the Government of Pakistan.”

“Insurance cover shall be provided through a Pakistani company and Government shall help a party in getting this facility in Pakistan if so requested.”

Following is the detail of royalty and maximum weight allowance for porters for scaling peaks of various heights in Pakistan.

Table 1.7 Royalty for Scaling Peaks in Pakistan

	Peaks with Heights	Royalty in USD	Each Additional Member Exceeding Five (5) Per Team in USD
1	K 2 (8611 meters)	12000	3000
2	8001 – 8500 meters	9500	3000
3	7501 – 8000 meters	4000	1000
4	7001 – 7500 meters	2500	500
5	6000 – 7000	1500	350

Table 1.8 Maximum Weight Porters Can Carry

	Height in Meters	Weight Allowed to Carry
	5001 – 6000	20 Kilograms
	6001 – 7000	17 Kilograms
	7001 – 8000	14Kilograms
	Beyond 8000	12 Kilograms

Caving

Caves have inherent natural beauty and mystery; they have been acknowledged as potential resources for tourism (Kim, et al., 2008). Motivation factors for cave tourism are as follows:

- 1. Escape Motivation**

Escape means escape from everyday stress to enjoy free time in calm and natural environment where one can feel and communicate with self and recharge oneself for busy daily life.

- 2. Knowledge Motivation**

Visit of caves or mines give new dimension to the knowledge about the surroundings and wonderful structures available beneath the surface of our planet. Cave and mines do give new perspective to the life on the surface and dynamics of earth and its treasures underneath.

- 3. Socialization Motivation**

These visits can indeed provide unique and memorable opportunity for socialization among friends. These tours can also provide exclusive occasions for unforgettable photography. These expeditions can build stronger ties among family and friends due to unusual environment for socialization.

- 4. Novelty Motivation**

Visiting caves and mines bring newness to the inventory of one's exposure. Therefore, travellers do prefer to visit caves and mines to satisfy their curiosity and adventure.

I am particularly interested in the promotion of visits of caves and mines in Pakistan to provide additional colours to the adventure tourism in Pakistan. Going thousand feet deep under the ground itself is an adventure that keeps you motivated for several years after the visit. Natural structures, mysteries, difficulties and astonishing observations all make these visits memorable.

According to Cigna (2016), "show caves are one of the most important attractions from the point of view of tourism and therefore they deserve much attention in their development. The fundamental criteria presently adopted are the protection of the cave environment, the safety of the visitors and a correct profit from the cave management. It is possible to maintain the aesthetic and scientific values of a cave when transforming it into a show cave; but to reach this goal it is important to follow strict rules before, during and after their tourist development".

Pakistan has the attraction of following caves and mines for adventure tourism:

Shah Allah Ditta

Islamabad is the home of famous caves of Shah Allah Ditta that are approximately 4000 years old. While some archaeologists believe that these caves date back to Stone Age, there are others who believe that these caves were formed in the Gandhara civilization. With paintings on the walls denoting Buddhism and Hinduism, the caves of Shah Allah Ditta are considered as an important archaeological site in Pakistan.

Gondrani caves

Gondrani caves are located near the Bela city in the province of Baluchistan. The exact history of Gondrani caves is not known, however, it is believed that Gondrani was a Buddhist monastery during 8th century. These caves are considered an important archaeological site. During early 20th century 1500 caves were reported, however, now around 500 caves do exist at Gondrani. The site is also known as Shehr-e-Roghan in local community.

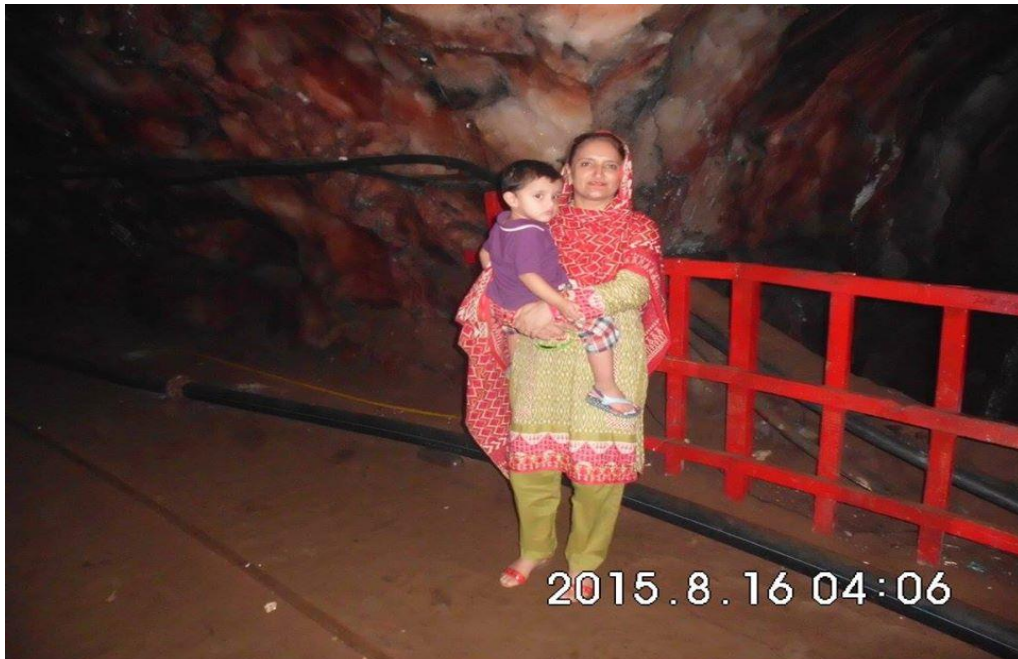
Khewra Mines

Khewra mines are situated in the foothills of the salt range to the north of Pind Dadan Khan in the district of Jehlum almost 160 kilometres from Islamabad. Salt caves in the mines extend lifetime experience to the visitors.

The estimated direct and other local income through ‘Show Khwera Mines’ is given in Table 1.9 per each visitor in PKR.

Table 1.9 **Estimated Income**

Source	PKR (2020)
Direct Income from ticket and train charges	330/person
Other local income:	
Souvenirs and snacks	800
Meals	500
Transportation	2000 from Islamabad and Lahore
Travel Agency	1000
Total	4630



Amna and Arham in the salt cave inside the Khewra Salt Mines

Several stories of Khewra mines have a lot of prospects for adventure activates inside the caves. However, designing and implementation of such activities should consider all environmental and sustainability aspects of salt caves.

Diving

Human desire to go under the water to explore beauty and mysteries of sub-aquatic life probably remained throughout the history of mankind on this planet. People leaped into the water to hunt for food, expose artefacts, repair or sink ships, observe aquatic life, as a sport or just for adventure. However, these dives remained short or panicky until mankind developed expertise and apparatus to breath underwater. According to Martin (1997) there are following four types of diving:

1. **Breath-hold diving (free diving, skin diving)**

This earliest form of diving is still practiced for both sport and commercial purposes.

2. **Diving in a heavy-walled vessel**

As explained by Martin (1997), “heavy-walled vessels can maintain their internal atmosphere at or near sea level pressure. Such vessels include: the bathysphere, an unpowered hollow steel ball lowered from the mother ship by steel cable. A modern extension of the one atmosphere vessel is the self-contained armoured diving suit, flexible yet able to withstand pressures at depth: in effect, the diver becomes almost like a small submarine. With these one-atmosphere suits a diver can work at a depth of several hundred meters for hours”.

3. **Diving with compressed air supplied from the surface**

According to Martin (1997), “The diver is separated from the supply of fresh air, which is kept on the surface. Air reaches the diver through a long umbilical, which in its simplest form ends in a regulator and mouthpiece carried by the diver”.

4. **Scuba Diving (Diving with compressed air or other gas mixture that is carried by the diver).**

Martin (1997) further elaborated, “there are two principle types of scuba: open and closed circuit. Open circuit vents all expired air into the water, and is the mode used in recreational diving. Closed circuit systems, in which exhaled air is re-breathed after carbon dioxide is absorbed and oxygen added, were widely used before open circuit became available, particularly by military divers who wished to avoid showing any air bubbles”.

The spirit of scuba diving is adventure, enjoyment and exploration. It provides lifetime experience to divers with the exposure to subaquatic life on this planet.

However, there are following three kinds of injuries which divers need to be aware due to the changes in aquatic pressure during diving.

1. Barotrauma
2. Decompression Sickness
3. Nitrogen Narcosis

Amateur divers must comply with the instructions of skippers to avoid complications.

Following are two popular destinations for scuba diving in Pakistan.

Charna Island

Charna is almost 1.2 kilometre-long and 0.5 kilometre-wide island located in the Arabian Sea near Kaimari in Karachi at the boundary between Baluchistan and Sindh. Charna is popular for scuba diving due to the variety of marine life and dozens of kinds of coral reef.

Khanpur Lake

Khanpur lake is situated on the Haro river in the district of Haripur in Khyber Pakhtunkhwa province of Pakistan. Primarily Khanpur lake is a water reservoir created due to Khanpur Dam which supplies water to Islamabad and Rawalpindi including irrigation of surrounding areas of the lake. Blue water of the lake attracts hundreds of tourists on weekends with the attraction of adventure activities such as scuba diving, cliff jumping and jet skiing etc.

Summary

Pakistan offers unmatched opportunities for adventure tourism in natural settings from Himalayas and Karakorum to the Arabian Sea. Massive desserts, splendid rivers, majestic mountains, mysterious caves and attractive islands welcome adventure lovers with open arms to extend their natural beauties to the loving creature the human being. People of Pakistan from Peshawar to Karachi are known for their hospitality to foreigners and domestic visitors. You will always find them smiling and eager to extend support to their guests.

Commercialisation has made it hard to enjoy adventure activities during visits of such destinations around the globe. Pakistan still offers access to these lifetime opportunities in a most economical manner. Accommodation, travel, food and auxiliary services are affordable to most of the visitors.

Safety of participants remains prime objective with unmatched expertise of all operators and supporting organizations. All relevant departments including the armed forces of Pakistan remain available to extend every support from initial facilitation to the completion of expeditions. There are several gallantry rescue operations by the law enforcement agencies on the record to save lives of those who suffered during any expedition.

Pakistan welcomes the World to have unparalleled experiences of adventure tourism in the naturally blessed terrains throughout the Country.

Discussion Questions

1. What are common characteristics between halal tourism and adventure tourism?
2. Why Pakistan is considered as a paradise for mountaineering and trekking?
3. How many peaks are taller than 8000 meters in Pakistan; what are their names and global rankings in terms of height?
4. How many rivers in Pakistan offer exciting opportunities for rafting?
5. How many types of diving are discussed in the chapter?

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Chapter 2

Leisure Tourism

Introduction

Pakistan is once again ready to say Assalamuálaikum to the world's travel community. From ancient Silk Road to present-day Belt and Road initiative Pakistan remained part of international travel dynamics due to unique geographic location. Pakistan is a land of lush green valleys, loftier peaks, magnificent rivers, huge deserts and blue water beaches of Gawadar besides historically rich Mughal ear architectural masterpieces, bustling markets and delectable cuisines of Karachi, Lahore and Peshawar. Besides odd stories, it is indeed mesmerising to explore hippie trail and the role of Pakistan in promoting tourism across Europe and Asia.

Leisure tourism has significant place in the sparkling industry with the requirements which are well available in Pakistan to attract innumerable tourists from around the globe. Pakistan can offer splendid countryside recreation with variety of sites and seasons. There are numerous sports and physical recreation opportunities in Pakistan to attract attention of millions of people around the world. Lifetime experience of architectural excellence can leave tourist breathless during their visit to Pakistan.

Moore et al. (1995) upholds, “the relationships between leisure and tourism acknowledge that a large amount of common ground can be found between two concepts. Overlaps between tourism and leisure exist at several levels. Some of the experts have claimed that tourism is a special form of leisure, having its own special characteristics while other researchers have proposed that particular types or kinds of tourism can be distinguished based on leisure features. Leisure and tourism are fuzzy and overlapping, therefore creating taxonomies that separate the two is not only a difficult task, but it may also obscure their similarities.”

Islamic vs. Conventional Approach to Leisure

According to Moore et al., 1995, conventional approach considers five following different concepts of leisure in the academic literature.

“The first involves a work/nonwork dichotomy with leisure being free, residual time during which people have discretion over what they do. The second is an Aristotelian view which sees leisure as a state of being and places value on contemplative pursuits. The third concept links reformist and

therapeutic themes and emphasises leisure as a chance to meet the needs of disadvantaged groups. The fourth includes views of leisure as a state of mind which is of value in itself and involves expressing the self to attain pleasure. Finally, the holistic approach which synthesizes the previous concepts that conceives of leisure as a multidimensional construct embracing a range of self-determined activities and experiences”.

All above ideas of leisure are focused on one end of the leisure i.e. pleasure, discretion and needs. These thoughts completely ignored the aspect of permissibility, suitability and morality.

Islamic approach to leisure accommodates all needs of leisure and recreation while considering balance, morality and sustainability.

Objectives of Leisure in Islam

Awamreh and Al-Khaldi (2014) argued, “all constructive, socially and religiously acceptable activities that are performed in one's free time according to his/her own inner motivations in order to acquire certain values, develop personality, and achieve pleasure and satisfaction are permissible in Islam. Human personality instinctively needs recreation for its growth, freshness and vitality. There are some texts in the Holy Qurān that show the human needs for pleasure but not on the expense of the hereafter.”

“But seek, through that which Allah has given you, the home of the hereafter; and (yet), do not forget your share of the world” (al-Qurān 28:77).

‘Abdullah bin ‘Amr (RA) narrated, Once Allah's Messenger (ﷺ) said to me, “I have been informed that you offer Salat (prayer) all the night and observe Saum (fast) during the day.” “I said, (yes) I do so.” He said, “If you do so, your eye sight will become weak and you will become weak. No doubt, your body has right on you, and your family has right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salat (for sometime) and then sleep.” (Sahih al-Bukhari 1153)

Islam considers physical, social and mental leisure needs of human beings with following objectives:

1. Balance

Leisure must not be on the expense of worshipping Allah (SWT) and remembering Him, or performing duties since anything that takes one away from remembering Allah (SWT) is forbidden.

“O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.” (al-Qurān 62:9)

“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.” (al-Qurān 62:10)

Leisure with balances between body, mind and soul, between knowledge and labour and between this life and hereafter can create a balance in recreational pursuits.

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.” (al-Qurān 2:143)

2. Morality

Islam believes 'whatever is built on religiously forbidden basis is forbidden'. Islam has forbidden any recreation that wastes time or spends time aimlessly, any recreation that causes harm to oneself or others, and recreation activities that squander money and thought. Neither does Islam allow recreation that belittles others, mixed recreation, and sports that show people's private body parts that are not supposed to be exposed to others (Awamreh and Al-Khaldi, 2014).

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (al-Qurān 2:256)

3. Physical Strength

Leisure activities according to Shariah guidelines strengthen people physically due to the mobility and engagements with demanding pursuits out of the routine life.

One of the women said, “O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.” (al-Qurān 28:26)

Abu Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said: “A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them. (Bulugh al-Maram, Book 16, Hadith 1569)

4. Social Networking

Leisure time can be effectively used for social networking to develop new contacts, to find new friends, to extend your personal and professional network which can eventually help the person to achieve personal and collective objectives to spread and promote good and righteous initiatives. Social network then will be utilised for cooperation and support according to the following verse of al-Qur’ān.

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (al-Qur’ān 5:2)

5. Intellectual and Aesthetic Grooming

Leisure engagements such as tourism provide excellent opportunities to people to groom intellectual and aesthetic faculties of their personalities. Travelling to explore magnificent world created by Allah (SWT) enlightens the individual and strengthens the belief in Islam.

Say, [O Muhammad], “Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent.” (al-Qurān 29:20)

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.” (al-Qurān 2:164)

“And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,” (al-Qurān 16:15)

Touristic Leisure

For many people tourism represents a valued category of leisure because of a combination of attributes that set it apart in important ways from other leisure activities and experiences (Moore et al., 1995). They further suggest that touristic leisure has following seven factors:

- “First, the nature of withdrawal and return, which in tourism involves a major physical withdrawal away from one's usual place of residence, allowing for a greater sense of freedom and multidimensional change than may be possible in other forms of leisure.”
- “Second, the duration of travel is often greater than in other forms of leisure, occurring as it does in relatively large blocks of time.”
- “Third, travel also tends to occur less frequently than with other leisure which often makes it more vividly anticipated, savoured and remembered.”
- “Fourth, tourism offers people a wider variety of opportunities for socializing than is available in other leisure.”
- “Fifth, travel costs more than other leisure, which both constrains demand and may add value to it for tourists.”

- “Sixth, travel is more exclusive than other forms of leisure since, at any one time, relatively few people out of a population will be away and in any one year few members of a community will have travelled to another country.”
- “Finally, tourism is seen as relatively discrete by most people in that trips will tend to stand out in a person's memory in a way that other leisure experiences do not.”

Travel

Travelling is relatively expensive leisure. There are several factors that can influence travel dynamics for tourism in each country. Demand for travel can be analysed considering facilitators and motivators for travel, and attributes of both the traveller and the destination.

Travel Facilitators

Moore et al. (1995) argued, “travel facilitators enable a person to travel, and travel motivators help explain why people who can travel choose to do so. Travel facilitators generally relate to the disciplines of economics and sociology and can be thought of as extrinsic or external factors indicative of the broad trends in the pattern of demand for travel at the macro level.” Travel facilitation includes all the services and facilities related to getting the potential visitor from their point of origin to the destination. This includes inter-alia, visa policies and fees, travel regulations and taxes, and the relevant immigration processes and services (Travel, 2014). To enhance travel experience of potential visitors following measures may be taken as travel facilitators.

1. There is need to improve the delivery of information on entry formalities, to include visa requirements and procedures. Information should be easily accessible on country information as well as Embassy/Consular sites and be accurate and updated.
2. Enhancing systems and processes to obtain visas should be prioritised. The application process, wait time, as well as the requirements linked to this process can be improved with the use of modern technology such as instituting eVisa programmes.
3. The use of differentiated treatment measures can be explored. This can include having different policies and procedures based on duration of stay and purpose of visit. It is also important to consider lessening restrictions for friendly countries for quick access to entry visas for tourism.
4. The government should pursue visa facilitation agreements with priority countries. Specific bilateral and multilateral arrangements with countries that have been identified as key source markets can facilitate travellers to choose Pakistan as their preferred destination for leisure tourism.

5. Destination marketing is probably the most effective facilitator. Countries who positioned their touristic destinations according to specific needs of target segments have attracted more tourists from around the globe.

Travel Motivators

Travel motivators tend to relate to the discipline of psychology and can be thought of as intrinsic or internal factors indicative of the individual's travel behaviour (Moore et al., 1995). Following are key motivators for travel:

1. Personal motivators which drive an individual out of personal curiosity and desire to expand knowledge and enhance self-esteem with new exposures and experiences. People also travel for recreation, to change the daily routine and to improve health with leisure activities.
2. Social motivators inspire an individual to travel to meet family and friends, to cultivate new relationships and to enhance social interactions.
3. Environmental motivators persuade people to travel to experience different landscapes, view wildlife, and enjoy outdoor recreation.
4. Cultural motivators encourage people to travel to explore art, history, religion, food and civic life of destination regions and countries.
5. Business and professional motivators initiate travel for bilateral agreements, to attend conference, training workshops and exhibitions and other exchanges and mobility.

Travel Barriers

Travel barriers do affect the choice of the destination. Following are some key travel barriers:

1. Cost is probably the most important factor to determine destinations for leisure tourism. Tourists decide to visit destinations which are within their budgets for travel, thus inhibits their desires for destinations which are relatively expensive.
2. Health is an important determinant for travelling even in the daily life let alone the touristic pursuit. Therefore, inadequate health may act as a barrier to travel.
3. Time is vital part of deciding travel plans. Workplace commitments, family engagements and social obligations do intervene in planning tours. Time constraints are major barriers for travel.
4. Family stage plays important role in selection of destinations for tours. Parents with children may restrict their travel choices to only convenient destinations.

5. Lack of interest in the destination or fear about safety or political instability or high crime rate at the destination are valid barriers and discourage travellers to opt such destinations.

Pakistan a Melting Pot of Leisure and Halal Tourism

According to Battour and Ismail (2016), “Halal means permissible with no restriction and the doing of which is allowed by the law –giver Allah (SWT). Halal tourism can be summarized by any object or action which is permissible to use or engage in tourism industry, according to Islamic teachings. Halal tourism can also be defined as a type of religious tourism that is in conformity with Islamic teachings regarding behaviours, dress, conduct and diet. Therefore, the success of developing and marketing Halal tourism destinations must be guided by the adoption of Islamic teachings and principles in all aspects of tourism activities.”

There are two main categories of rulings Halal and Haram to classify all human acts according to their ethical value in order to ascertain the degree of their goodness or badness in the light of Islamic norms. Halal is divided further into four categories based on the way in which they were made permissible (Faruki, 1966). He further argues:

“The classical five-fold division of acts which are ‘obligatory’ whose performance is rewarded and whose omission is punished; acts which are ‘recommended’ whose performance is rewarded but whose omission is not punished; acts which are ‘permitted’ or whose ethical content is ‘indifferent’, for which there is neither reward nor punishment for their performance or omission; acts which are ‘disliked’ whose omission is rewarded but whose commission is not punished; and, finally, acts which are ‘prohibited’, whose omission is rewarded and whose commission is punished; this value or hukm being the moral value attached by reference back to the Shariah of Islam”

Table 2.1 al-Ahkaam al-Khamsah (The Five Categories)

	Hukm (Category)	Reward	Punishment
1	Fard (Obligatory)	√ (if practiced)	√ (if not practiced)
2	Mustahab (Recommended)	√ (if practiced)	X (if not practiced)
3	Mubah (Permitted - Neutral)	√/? (if practiced)	X (if not practiced)
4	Makruh (Disliked)	X (if practiced)	?/ X (if not practiced)
5	Haram (Prohibited)	√ (if not practiced)	√ (if practiced)

According to Alserhan (2011), in general, all Muslim practices and acts are classified under the following categories.

1. Levels of Permissibility:

- a. “Wajib, or duty; obligatory acts. Failure to perform them is a sin. Duty can be described as the Core Halal, without which a firm can’t be Shariah-compliant. Implications: firms must perform Wajib. Examples include being honest and transparent”.
- b. “Mandoob, or likeable; preferable but not obligatory. Not performing Mandoob is not a sin. Likeable can be described as the supplementary Halal. Implications: do if possible. Examples include being helpful and going the extra mile”.
- c. “Makrooh, or despised; not preferable, discouraged by religion and usually seen as a last resort. Engaging in Makrooh doesn’t result in a sin unless it leads to one. The most obvious example of Makrooh in Islam is divorce! Although it is Shariah compliant, it represents the border between compliance and non-compliance. It is loathed by society. Implications: avoid if possible”.

2. Doubted Activities: “People and firms should refrain as much as they can from engaging in doubted activities for the fear of being perceived to be unscrupulous by Muslim consumers. Firms engaging in these activities risk a Fatwa being issued against them”.

3. Haram Activities: “Haram, or not permissible; all acts condemned explicitly or implicitly by the Islamic religion. Engaging in them or in activities leading to them is a sin”.

Alserhan (2011) further argued, “These categories have obvious implications on what companies planning to engage the Muslim marketplace should and shouldn’t do. It is of no relevance whether these companies are Muslim or not, what is of relevance is what they should do, i.e., value maximisation, and how they do it – by fair play and just dealing. To illustrate, the duty Wajib of a company in Islam is to maximise the good of the society, not only profit maximisation. Therefore, a company (its personnel) will be committing a sin if it doesn’t actively seek societal value maximisation. A company however is at ease in choosing the means to do that, if those means are not Haram (if they are permissible or not a sin).” In fact, Islam acknowledges that people will differ and that this difference is for a purpose:

‘It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy of your Lord is better than the (wealth of this world) which they amass.’ (al-Qurān 43:32).

The implications of these categories on the marketing aspect of tourism are very thorough and encompass the entire marketing mix for services extend by tourism companies. Pakistan provides an opportunity for Halal leisure tourism within the

scope of al-Ahkaam al-Khamsah during touristic leisure to any of the attractive destinations in the Country. Infrastructure for tourism facilitation in its very nature complies with al-Ahkaam al-Khamsah. If there is any violation, that certainly doesn't represent the whole system, that may be the result of individual violations (an unavoidable characteristic of human society). Travellers interested in Halal tourism require following facilities which are readily available in Pakistan:

1. Prayer mat and al-Qurān is available in the room in every hotel no matter small or big
2. Qibla direction in every hotel is available
3. None of the hotel or restaurant in Pakistan offers food with pork meat
4. Selling alcohol is not allowed in Pakistan except on licence to only non-Muslims on a few outlets in entire population of 212 million people
5. Hotel staff abides with Islamic dress code
6. Mixed recreational facilities for men and women are almost non-existent
7. Bed and toilet positions comply with Islamic guidelines
8. Bidet (Muslim shower) is available in every toilet in the Country
9. Dress code of tourists remains modest
10. Gambling in hotels is non-existent in Pakistan
11. Praying rooms or praying areas are available in every hotel with abundance of mosques conveniently accessible in the depth and breadth of the Country
12. Only Halal food is served in every hotel and restaurant in Pakistan
13. Pakistan International Airline does not serve alcohol

This natural Halal infrastructure in Pakistan with exceptionally attractive tourist destinations makes it an ideal country for travellers looking for Halal leisure tourism.

Eid, Play and Leisure

Pakistan can market leisure destinations through 'Eid, Paly and Leisure' packages to attract Muslim travellers from around the globe on both Eid-ul-Fitr and Eid-ul-Adha through effective Islamic marketing campaigns. Islamic marketing approach has attracted significant attention of researchers during current decade.

According to Alom and Hoq (2011) Islamic marketing can be defined as "the process and strategy (Hikmah) of fulfilling need through Halal (Tayyibat) products and services with the mutual consent and welfare (Falah) of both parties i.e. buyers and sellers for the purpose of achieving material and spiritual wellbeing in the world here and the hereafter".

According to Abuznaid (2012) Islamic marketing is "the wisdom of satisfying the needs of customers through the good conduct of delivering Halal, wholesome, pure and lawful

products and services with the mutual consent of both seller and buyer for the purpose of achieving material and spiritual wellbeing in the world here and hereafter and making consumers aware of it through the good conduct of marketers and Islamic ethical advertising”.

Relevant ministries and government organizations can educate and facilitate tour operators to promote Pakistan utilizing Islamic marketing practices as a destination of choice for Halal tourism.

Leisure Destinations

Pakistan has to offer several kinds of holiday destinations featuring astounding lakes, lush green valleys, charming beaches and rich cultural heritage inside cities of Lahore, Karachi, and Peshawar.

Amazing Lakes

Pakistan is blessed with numerous beautiful lakes which one should visit in the lifetime to appreciate the beauty bestowed by the Creator to this planet. Brief detail of a few of these incredible lakes is given below:

Lake Saif-ul-Maluk

Lake Saif-ul-Maluk is ranked among top five attractive lakes of Pakistan at an altitude of 10578 feet in the Kaghan Valley near Naran in the north east of Mansehra district of Khyber Pakhtunkhwa province of Pakistan. There is an inspiring love story of Egyptian prince Saif-ul-Maluk and fairy princess Badi-ul-Jamal associated with the lake. Mian Muhammad Bakhsh Punjabi and Hindko poet and a Sufi transformed the tale into a poem. According to the locals it is a place of fairies and demons, who through the extremity of weather display their anger (Zehra, 2016). She further argues that a storyteller narrated:

“I have not seen the fairy, but I’ve seen the glory of God. Every month, on the 14th night of the lunar month, the lake is like a mirror – cradling the mountains, the sky, the innumerable twinkling stars, the glowing orb of the moon – so still, so clear, you can scarcely tell the between reality and reflection. It is a sight to behold! Many a night I have also seen lights, floating lights, a thousand floating lights, here on the slope, where and watched them disappear under the rocks. I have not seen the fairy, Badi-ul-Jamal, but I have witnessed the glory of God.”

A trip to the lake Saif-ul-Maluk is a lifetime experience. One can only experience the beauty and breath-taking view by visiting the lake.

Dudipatsar Lake

Dudipatsar Lake is situated in the north end of the Kaghan valley, in the district of Mansehra, Khyber Pakhtunkhwa province at an altitude of 12,500 feet. In the local language i.e. Hindko the word “dudi” means white like a milk, “pat” means mountains and “sar” means lake or spring. This name has been given due to the white

colour of snow on surrounding peaks. In the surrounding of the lake some of the fauna include snow leopard, black bear, lynx, Himalayan snowcock and snow partridge.

Satpara Lake

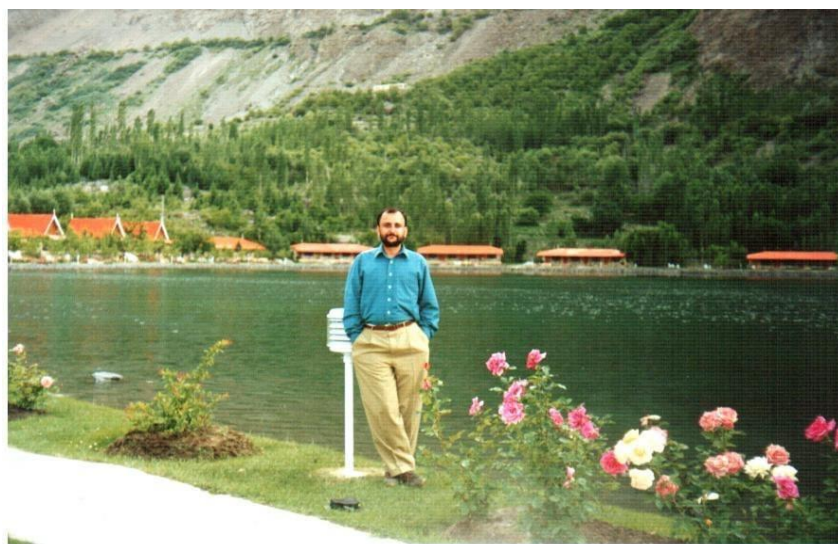
Satpara Lake is situated in the valley of Skardu. It is one of the largest freshwater lakes in Pakistan. It supplies water for the town of Skardu. The beautiful Satpara Lake is situated at an altitude of 8,650 feet above sea level with the spread of approximately two and a half square kilometres. The completion of Satpara Dam has certainly enlarged the size of Satpara Lake and engulfed a beautiful PTDC motel.

Shangrila Lake

The lake is primarily known as Lower Kachura Lake, now it is famous as Shangrila Lake after a resort built on its banks in 1983 and named after a book James Hilton titled “Lost Horizon”. Interestingly the book published in 1933 narrates a tale of an airplane crash which happened later in 1954. On October 13, 1954 Orient Airways aircraft had taken off from Skardu airport at 8:30 am and three minutes later made forced landing in river Indus bed due to the failure of an engine. All three crew members and eleven passengers survived the accident.

The written-off aircraft was purchased by Shangrila Resort Hotel for nominal charges. It took almost three months to move the aircraft on rollers from crash site to the Shangrila Resort Hotel with the help of men, bullocks and horses. Now the fuselage of the aircraft is a coffee shop at Shangrila Resort Hotel.

A visit to the lake is indeed a royal experience with surrounding beauty, boating facility and horse-riding opportunities provided by the Shangrila Resort Hotel.



Author at Shangrila Resort Hotel in 2000

Lulusar Lake

Lulusar Lake is the primary headwater of the river Kunhar. It is located at an elevation of almost 10,230 feet above the sea level. Its mirror like reflecting water presents majestic view of the surrounding snow-capped Lulusar mountains, creating a natural tourist attraction. List of some other important lakes is given below:

Table 2.2 **List of Important Lakes of Pakistan**

	Name of the Lake	Province	Elevation in feet
1	Paristan Lake	Skardu	15600
2	Rush Lake	GB (Nagar Valley)	15397
3	Karambar Lake	GB (Ishkoman Valley)	14016
4	Ansoo Lake	KPK (Kaghan Valley)	13537
5	Shausar Lake	GB (Deosai)	12426
6	Chitta Katha	AJK (Shonter Valley)	12999
7	Ratti Gali Lake	AJK (Neelam Valley)	12100
8	Mahodand Lake	KPK (Kalam Valley)	9500
9	Kundol Lake	KPK (Swat)	8999
10	Attabad Lake	GB (Hunza)	7677
11	Hanna Lake	Baluchistan	6227
12	Uchhali Lake	Punjab (Sakaser)	4993
13	Kallar Kahar	Punjab (Chakwal)	1371
14	Mancher Lake	Sindh (Jamshoro)	115
15	Khijhar Lake	Sindh (Thatta)	69

Beaches of Pakistan

Tourism in Pakistan remained synonymous to the northern areas of the country for decades because of majestic beauty of three mountainous ranges. Advent of China Pakistan Economic Corridor (CPEC) exposed unmatched beauty of beaches of Pakistan. Some exciting beaches are as follows:

Kund Malir Beach

According to FlightNetwork, “Kund Malir beach has been ranked 48th among top fifty beaches of Asia. The agency crafted The World’s Best Beaches for 2018 highlighting the best beaches on almost all continents, by conferring with over 1200 journalists, editors, bloggers, and agencies, who possess endless travel wisdom. The insights they received through the survey helped them create a list of beaches that will facilitate travellers access shores that will leave a magical and ineradicable imprint on their memories.” According to the agency Kund Malir beach scored 9/10 for sheer untouched beauty and sand & water quality with 191 days of sunshine during the year. The agency states:

“The golden Kund Malir beach is a must-see destination on your trip to Pakistan. Located at the bottom edge of Hingol National Park, this untouched shoreline rests between the desert, mountain and sea, making for some breath-taking views. Venture off the coastal highway to relax on the smooth sands by the Arabian Sea. Gaze at the mesmerizing waves as you escape from civilization on this remote stretch of paradise. Kund Malir is best reached by flying into Jinnah International Airport in Karachi, once there, you can reach Kund Malir by driving along the Makran Coastal Highway between the cities of Karachi and Gwadar or take a tour from one of many companies that offer rides. Make sure you have all the provisions you need for a day at the beach, as there is nothing near the beach pick up fuel or supplies.”



Daran Beach Jiwani

Town of Jiwani is almost seventy-three kilometres from Gawader and surrounded by sea on three sides. There are two rainwater storage pools built during colonial times for the consumption of local population. However, now there is a modern water treatment plant in the town to supply water to the surrounding population. Serine golden Daran beach is almost four kilometres from the town of Jiwani providing exclusive experience to the beach lovers with untouched and matchless combination of golden sand and blue waters.



Ormara Beach

Ormara is in the midway between Karachi and Gwadar on Makran Coastal Highway. Ormara is named after the death of, Ormoz, one of the generals of Alexander the Great who stayed with his army for a few days in the town in 400 BC. The port is also mentioned in ancient navigation and trading documents as Oraea. Ormara beach is unique in its beauty and aesthetic attraction.



Gwadar Beach

Gwadar is the talk of the business community today in Pakistan and China due to the China Pakistan Economic Corridor (CPEC). Gwadar means the ‘door of the wind’ in Balochi, ‘gwat’ means wind and ‘dar’ means door. Gwadar has always been a port city connecting the gulf, the subcontinent and rest of the world. Ships and naval journeys remained a tradition of Gwadar. Ship makers and ship making constitute the main feature of the city from decades.



Gwadar during the day

Handmade ships in Gwadar are excellent blend of craftsmanship and the local culture with the combinations of different colours and designs. However, in future Gwadar will see massive transformation as an international business hub. Gwadar beach is a home of striking winds, carved rock formation and clear blue waters thus offers unique attraction for tourists having passionate association with blue waters.



Gwadar in the evening

Sonmiani Beach

Sonmiani beach is in the Lasbela district of Baluchistan. Sonmiani is around two and a half hours drive from Karachi. Sonmiani beach is peaceful destination with huts operated by the Pakistan army, therefore, to have access to the beach one needs a reference of an army personnel. With abundance of crabs on Sonmiani beach and exceptional experience of sunset and sunrise make it a memorable experience to stay there overnight.



Selfie with Arham at Sonmiani Beach in 2017

Valleys in Pakistan

Pakistan is the land of innumerable lush green valleys from Baluchistan to the farthest part of KPK. Due to the limitation of space a few valleys are described as under with limited details. A lover of greeneries, waterfalls, thick forests, furious rivers and green mountains can find abundance of opportunities to soothe their souls with tranquillity of the stately valleys.

Leepa Valley

Tourism Policy (2019) published by the Government of Azad Jammu & Kashmir (AJ&K) states that entire region of AJK is blessed with abundant natural resources. “It has hilly & mountainous topography characterized by deep ravines, rugged and undulating terrain, thick forests, fast flowing rivers & winding streams, lakes, waterfalls, valleys, beautiful landscapes, biodiversity and other tourist attractions. The State of Azad Jammu and Kashmir is considered as one of the most beautiful places on earth and have full potential in attracting tourists. It falls within the Himalayan orogenic belt and lies between longitude 73°-75° & latitude 33°- 36°. It comprises of an area of 5134 square miles (13,297 square kilometres). The elevation varies from 360 meters in the south to 6325 meters in the north”



Report further explains that “It is the most fascinating & loveliest valley in Azad Kashmir. A metal road branches off for Leepa from Naili, 45 kilometres from Muzaffarabad, climbs over the Reshian Gali 3200 meters high and then descends to 1677 meters on the other side into the Leepa Valley. The valley remains open for domestic tourists only from May to November. Its rice fields and gushing streams display the sight of mini Srinagar. Chashma Veri Nag enters Jehlum River from

Leepa valley. Apple and walnut are famous products of the valley. Old Kashmiri architecture of 'Larri' can be seen in the valley with evolutionary transformation.”

Samahni Valley

Samahni Valley is located 17 km in the North of Bhimber City and 30 km in the North-East of Mirpur. Tourism Policy (2019) explains that “the valley is guarded by high mountains on all sides, offers breathtaking and mesmerizing natural scenes to its visitors, waterfalls come down mountain slopes as well as streams and nalas of crystal-clear waters. The mountains across the whole valley dressed in jungles of pine trees add an extra touch to the stunning view. The valley holds a peaceful and tranquil atmosphere with pollution free environment from one end to the other. Its mangoes are very famous all over Pakistan. Huge orchards of mangoes and mango parties during summer attract a lot of visitors. Peacocks in Bandala Smahni roaming freely in forests and many Mughal remains of dak banglas and saraees are its other attractions. The entire valley of Samahni is approximately 35 km long and 8 km wide, stretching from Chawlian to Behmlain the West”



The valley's inhabitants are simple, peace-loving and law abiding. The ideal time to visit the valley is in March & April and then in July, August and September. Since the vegetation and the scenery during these months are at its best.

Kalash Valley

Kalash valley is situated in the District of Chitral at the North most in Khyber Pakhtunkhwa province. Chitral shares a border with Gilgit-Baltistan to the east, with

Afghanistan to the north and west, and with the districts of Swat and Dir to the south. A narrow strip of Wakhan Corridor separates Chitral from Tajikistan in the north.

Kalash valley is famous for its natural beauty, the simplicity of its residents and its unique culture. It is the most fascinating and charming place in the Hindukush range. The landscape of Kalash valley is extremely mysterious, with its steep harsh mountains and lush green fields in the summer. The weather in Kalash valley is extremely harsh and cold in winter while the summer is quite pleasant and the best season to visit the area.

The Indigenous Kalash people live in three remote mountain valleys named Bamburet, Rumbur and Birir, which are situated in Ayun Union Council of the Chitral District of Khyber Pakhtunkhwa province in Pakistan. According to Indigenous Peoples Planning Framework (IPPF, 2019) published by the government of KPK, the total of 4100 Kalash population lives in 15 villages of Ayun UC. Report further suggests that, “Kalash people consider themselves indigenous because they have been living in the area for thousands of years. Furthermore, their distinct language, folklore, and polytheistic religion differentiate them from the other communities in the area who had migrated to Chitral later. The community still relies mainly on their indigenous sources of livelihood including livestock, small-scale cultivation and wage labour. However, the community does not have a unique source of livelihood as these traditional occupations are shared with other ethnicities and tribes in the region. The Kalash people have only recently begun to move towards a cash economy, triggered by the influx of tourists in the area. Some members of the community have opened small shops while others are constructing guest houses to cater the needs of the tourists”

Soon Sakesar Valley

Soon valley is one among the beautiful places of Punjab containing important lakes/wetlands and biodiversity. It is situated in the north-west of District Khushab of Punjab. District Khushab is centrally located in the Province of Punjab near the west bank of River Jhelum between Sargodha & Mianwali Districts. It has a distinctive position amongst the other Districts of the Punjab Province due to its terrain and topography. It has mountains, scenic valleys, lakes, fertile plains, desert and river. The Soon Valley starts from Padhrar village and ends in Sakesar which is the highest peak of Salt Range (5010 feet above the sea level), it is the only mountain in this part of the Punjab which receives snowfall in the winter. Soon valley has three important lakes including Uchali, Khabeki and Jhalar lake along with some beautiful places like Chitta, Kufri, Anga, Ugali, Mardwal, Dhadhar, Bagh Shams-ud-Din, Kanhati Garden, Sodhi Garden, Da'ep and Sakesar.

The Soan Valley is adjacent to the Salt Range and Potohar Plateau. Its largest settlement is the town of Naushera. Total population of the Valley including Moharr

is about 248,320. The valley is 35 miles (56 km) long and has an average width of 9 miles (14 km). It covers a 300-square-mile (780 km²) area. Soon Valley has a scenic beauty, with lakes, waterfalls, jungle, natural pools and ponds. Uchhali is a saltwater lake in Soan Sakaser Valley in the southern Salt Range area. This lake is formed due to the absence of drainage in the range.

Urak Valley

Urak valley is located at the foothills of the Zarghun Mountain, located at about 25 kilometres to the north-east of Quetta the capital city of Balochistan Province of Pakistan. Urak Valley is surrounded by mountains and located close to the Hana Lake. Peaches, plums, apricot and apples of many varieties are grown in this valley. In summer this place remains quite busy as this is the only nearest picnic place for the people of Quetta city. Urak valley is known as the “Hometown of Orchards”. The Urak Valley produces a variety of selected fruits, such as peaches, apple trees, pomegranates, and more. The waterfall at the other end of the valley gives you the most amazing scenery. The Urak Valley has a population of ten thousand (10,000) people, and almost all belong to Kakar family a subtribe of Pashtuns.



Table 2.3 **List of Important Valleys of Pakistan**

	Name of the Valley	Elevation (feet)	Location
1	Naltar Valley	10590	Gilgit-Baltistan
2	Phander Valley	10,000	Gilgit-Baltistan
3	Astor Valley	8500	Gilgit-Baltistan
4	Hunza Valley	7999	Northern Gilgit-Baltistan
5	Shigar Valley	6780	Skardu Gilgit-Baltistan
6	Kalam Valley	6003	Swat KPK
7	Bahrain Valley	4708	Swat KPK
8	Siran Valley	3682	Mansehra KPK
9	Bamburet Valley	3600	Chitral KPK
10	Kaghan Valley	2134	Mansehra KPK

Murree, Galyat and Thandiani

A terrain blessed with unmatched beauty and the climate starts from Murree and concludes at Thandiani. Starting from Pitriyata the visit to Murree usually concludes at Bhurban, a wonderful location with scenic beauty, cold weather and calm environment. Bhurban hosts a five-star hotel, a world class golf course and number of privately-owned hotels and guest houses. Murree is a mountain resort located in the Rawalpindi district at the start of Galyat region of the Pir Pnjal Range of inner Himalayan region. Murree is almost thirty kilometres northeast of Islamabad, the capital of the Country. Murree has an average altitude of 7516 feet above the sea level.

Galyat is a narrow strip of roughly 50–80 km north-east of Islamabad, extending on both sides of the border of Khyber Pakhtunkhwa and Punjab, between beautiful holiday towns of Abbottabad and Murree. The word itself is derived from the plural of the Urdu word gali, which means an alley between two mountains on both sides of which there are valleys and it is not the highest point in the range. Many of the towns in the area have the word gali as part of their names, and are popular tourist resorts such as Jhika Gali, Ghora Gali, Dunga Gali, and the most populate the Nathia Gali.

Travelling from Murree through Galyat the next popular destination after Bhurban is Ayubia. Ayubia is located at 76 km (around two-hour drive) from Pakistan's Capital, Islamabad. Located at approximately 2,800 meters above sea level. The chairlift in Ayubia is the most popular tourist attraction. The weather at the topmost end of the chairlift is uncertain which can suddenly turn to extreme cold even in July and August. Khanaspur Ayubia hosts summer campuses and guest houses of several leading universities of Pakistan including the University of Punjab, International Islamic University Islamabad, UET Peshawar. A guest house of the Higher Education Commission of Pakistan is also situated in the town of Khanaspur.

Ayubia National Park is a protected area of 3,312 hectares; it has been developed as a resort complex from a combination of four hill stations of Khaira Gali, Changla Gali, Khanaspur and Ghora Dhaka in Galyat area. An ideal place to have a quiet holiday away from the sweltering heat of summer plains. Ayubia National Park is one of the best representative areas of Himalayan Moist Temperate Forest, a sub-category of Montane Forests. Ayubia National Park is surrounded by seven major villages and four small towns of Thandiani, Nathiagali, Ayubia and Khanaspur. It provides superb scenery of huge subtropical pine forest covering the hills and providing shelter. It was declared a national park in 1984. Ayubia was named after the late Muhammad Ayub Khan (1958–1969), second President of Pakistan. It is managed by the Wildlife and Parks Department of Government of Khyber Pakhtunkhwa under the 1975 Khyber Pakhtunkhwa Wildlife Act. The Park Office is at Dunga Gali, which is situated at 34 km from Abbottabad and 30 km from Murree.

The Park limit starts from the behind of Ayubia chairlift. In the National Park there is walking track of 4 kilometres from Ayubia chairlift to Dunga Gali which is also known as pipeline track referred to the water pipeline laid in 1930 to supply water to Murree. It is amazing experience to walk the pipeline track which takes 40 to 50 minutes for one-way. There are many beautiful sceneries on the track with sitting places on the way. Track concludes with a small but beautiful recently built museum at Dunga Gali.

Thandiani 'a cold place' is a hill station located at almost 38 kilometres in the northeast of Abbottabad. Thandiani is about 9,020 feet above the sea level. Thandiani is characterized by excellent weather and lush greenery in the summer months, and snow-covered scenes in the winter. Many tourists from all over Pakistan visit Thandiani every year, especially in the summer season. Being at a high altitude, with attractive scenery and several hiking trails into the forests and other nearby locations, it is an attractive destination for travellers. Although Thandiani is conventional mountain but it has a lush green plain called Hulla almost three kilometres from the top towards Ladri.

Summary

Touristic leisure is an important part of human life, everyone according to the capacity ventures to the touristic leisure during the year to the destinations which fit to respective budgets. Islam also encourages touristic leisure for intellectual and aesthetic grooming, physical strength and learning opportunities. Pakistan having de facto Halal tourism infrastructure provides an excellent opportunity to the seekers of Halal tourism to visit numerous leisure destinations in the depth and breadth of Pakistan. Amazing lakes, attractive beaches, lush green valleys, conveniently accessible hill stations and abundance of Halal cuisine make Pakistan an ideal destination for leisure tourism.

Destinations such as Shangrila at high altitude, blue water beaches of Gwadar, lush green valleys of Kashmir and KPK and hill resorts of Murree, Bhurban and Galiyat all welcome peace lovers with open arms to spend their holidays at spectacular places to make their trips memorable for rest of their lives.

Discussion Questions

1. How the overlap between leisure and tourism makes it difficult to separate the two?
2. What are the objectives of leisure in Islam?
3. What are travel motivators and what are travel barriers?
4. How al-Ahkaam al-Khamsah determine the direction of tourism in Pakistan?
5. How a tale of Egyptian prince Saif-ul-Maluk and fairy princess Badi-ul-Jamal associated with the lake Saif-ul-Maluk can be utilised as a marketing tool to attract tourists to the destination?

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Chapter 3

Sufi Tourism

Introduction

The Sufism means devoting yourself to God Almighty by practicing Islamic beliefs in spiritual way, leaving outward appearances for purifying his internal soul and heart. The word Sufi began to be used after almost three hundred years of advent of Islam to identify Muslim mystics. Some believe the word is derived from the Arabic verb *safa* meaning purity; purity of soul and heart. Others think Sufi comes from *saf-e-awwal* meaning people of higher rank. Mystics are people from religious traditions who are on a serious and intimate quest for communication with Ultimate Reality.

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." (al-Qurān 6:162-63)

"O you who have believed, remember Allah with much remembrance. And exalt Him morning and afternoon." (al-Qurān 33:41-42)

One can find numerous instances of Divine commandments as mentioned in above two verses of al-Qurān to conveniently deduct from such instructions that the very purpose of human creation is to remain subservient to the Omnipotent for entire life.

Rituals and Practices of Sufism

Tawba (Repentance)

There are different rituals and practices in Sufism. The first step of the journey is *tawba*, the repentance, for awakening of the soul. *Tawba* means turning away from wrongdoings with the intention of remaining committed to the right path. Sufis give a high rank to those who forgive while in a position to react.

Mujahidah (The Purification of the Nafs)

According to Jaisi (2011), "There are five basic elements for the practice of self-purification including i) Mujahidat-un-Nafs (effort against the nafs) ii) Ilm (knowledge) iii) Zikr (remembrance of Allah Almighty) iv) Muzakarah (seeing one's sheikh with the objective of acquiring knowledge) v) Khalwah (the temporary loneliness at the end of the zikr). Mujahidah means the concentration of all your efforts to face the enemy. There are three types of mujahidah first, against the visible

enemy; second, against shaitan and third, against nafs. There are enough guidelines in al-Qurān and ahadith for mujahidah against nafs.”

Zikr (Dhikr)

Zikr is about cleaning the impurities of the heart by focusing on the beauty of Allah (SWT) or his last Prophet (SAW). Once the impurities have vanished from the heart, the words of the Qurān or God’s marvellous names are imprinted on the heart. “Any type of zikr that moves the heart and then it changes the behaviour of the Sufi so that he is now redirected toward Allah’s path, then that zikr is the best kind.” (Huda, 2002)

Tawakkal (Reliance on Allah (SWT))

According to Sufinama (2020), “Tawakkal means to have confidence in Allah (SWT) and entrust everything to Him. Tawakkal has four levels which include i) tawakkal of the pious and moderately religious people to depend on Allah (SWT) with the desire that Allah (SWT) may fulfil their needs, ii) tawakkal of the pious ones (mohsineen) to leave everything to Allah (SWT) and be content and happy on Allah’s Will, iii) tawakkal of the veracious ones (siddiqin) to detach from everything other than Allah (SWT), forgetting their own selves and remaining engrossed and absorbed in Allah (SWT) every moment, iv) tawakkal of the muhaqqiqin is that despite being united with Allah (SWT) they are restless to achieve higher and higher degrees of Union.”

Issues and Challenges for Sufism

According to Ernst and Lawrence (2002) “the first and major point to make about Sufi orders is simple but perplexing: We don’t understand them, or at least we haven’t figured out how to understand them as historical developments. Despite the abundance of texts about Sufi orders, their place in the emergence of Islamic civilization remains unclear. Many sources remain unstudied or undervalued, none more so than the biographical compendia known as *tazkiras*. Despite this gap between sources and certainty, some scholars have not hesitated to describe a historical pattern that applies to all Sufi orders. The most ambitious historiographical project comes from J. Spencer Trimingham, a specialist in the history of Islam in Africa. In his book *The Sufi Orders in Islam*, Trimingham enunciates a threefold theory of the development of Sufism that has more than a passing resemblance to the tripartite schemes that litter the landscape of Western historiography (ancient-medieval-modern). The valuable information collected in his compendium is marred by a theory of classicism and decline. Trimingham calls the first period of Sufism, from the ninth century on, a natural expression of personal religion ... over against institutionalized religion based on authority: During the next period, beginning around the twelfth century, *tariqa* ‘ways’ began to emerge. They brought together groups based on chains of masters and disciples. Then around the fifteenth century there began to appear *ta’ifas*, or organizations. They marked the full

institutionalization of Sufism. It is this third, and final, period of Sufism that persists to the present day. It is marked, above all, by decline, for once orders became linked to saints' tombs and the latter became state-sponsored centers of devotion, pure mysticism surrendered to popular, mass religiosity. Originality was forfeited, and sterile repetition prevails. The hereditary succession of authority is both product and cause of a 'deeper spiritual malaise', according to Trimingham, producing in Islam a discomfiting parallel to the Christian church and its clergy. Trimingham's observations contain a modern and strongly Protestant attitude. He champions 'personal religion' over 'institutionalized religion'. He sees decline as inevitable once mysticism ceases to be a personal and individual phenomenon. The notion of historical decline becomes a rhetorical strategy for projecting personal values and the norms that derive from them. History serves as the mirror reflecting what one considers to be of real value and what constitutes a departure from that. Trimingham is certainly not the first writer to use history as a proxy for moral advocacy. Most theories of the rise and fall of civilizations are also very selective in their comparative time frames, and they too advocate a link between moral status and political success that is anything but verifiable. Yet the 'classicism and decline' model has long exercised a fascination over students of Islamic culture. It is especially odd that the 'decline' of Islamic civilization has prevailed among groups that seem to have little else in common but their certainty that Islam has gone down instead of up in the world. Until recently most Orientalists, secular modernists, and fundamentalists have all found their own reasons for asserting the decline of Islam. How else to explain that much of the Muslim world has been colonized? How else to account for the loss of political power that Muslims have experienced? It must be that either history or God – or God acting through history – has made a moral judgment upon Islam and, whatever the agency, the judgment is the same: Islamic civilization has declined because it was inadequate, and Sufism was a major factor in its decay."

Isma'il R. al Faruqi sums up this position in following manner;

"The horses of mysticism lapsed into their wild nature and became indomitable. The umma suffered an eclipse from which it has been trying painfully to recover in the last two centuries. Instead of continuing to discipline man to obey God and observe the shari'a, to deepen his commitment to Islam and purify and lift his soul on the path of righteous action, tasawwuf became a disease causing or exacerbating [multiple] symptoms ... that ruined the health of Muslim society during half a millennium from the fall of Baghdad to the Tatars in 655/1257 to the rise of the Wahhabiyyah, the first anti-Sufi reform movement, in 1159/1757. Under the Sufi spell, the Muslim had become apolitical, asocial, amilitary, anethical, and hence nonproductive, unconcerned for the umma (the world brotherhood under the moral law), an individualist, and, in the last resort, an egotist whose prime objective was to be saved himself, to be absorbed into the consuming majesty of the divine being. He was shaken neither by the misery, poverty, disease, and subjection of his own society nor by the lot of mankind in history."

Ernst and Lawrence (2002) further argued, “during the colonial period the notion of the decline of Muslim nations was especially attractive to the self-image of Europeans: It provided a noble justification for conquest and empire; it supported the ‘civilizing mission’ of the West (also known as ‘the white man's burden’). But we reject all these agendas, and we therefore also question the basis for assuming that Islam in general and Sufism in particular rose, then fell – both marked by a period of classicism and greatness, followed by another period of stagnation and decline. While Trimingham has linked the decline in the orders to the failure of Muslims to become modern, another historian, Marshall Hodgson, has questioned the whole notion of decline. Hodgson argues that the notion of the rise of the West is itself suspect. The rise of the West, in his view, was not an unassisted triumph of one group over another, or one way of life over another, but rather a convergence of disparate historical circumstances. Hodgson’s notion of the ‘Great Western Transmutation’ takes as axiomatic that other civilizations in other periods and parts of the globe could also experience ‘greatness’. At the very least, the so-called decline of Islam is not due to internal moral failure or to a flawed systemic view of the universe but rather to the relative standard of collective power and social formation augured by the Great Western Transmutation. By the same token, when we look at a discrete Islamic institution, such as the Sufi order or brotherhood, we cannot see it only through its great ones, the creative masters in whose name each is etched as a distinct form of spiritual life. Instead, we need to enlarge the concept of Sufism to include wider social and institutional contexts. Unlike the individualistic notion of originality found in romantic modernism, Sufism is a vast cumulative tradition. It rests upon multiple contributions to a common resource both contested and deployed over generations.”

According to Ernst and Lawrence (2002), “One must be cautious, however, in attempting to generalize about the character of a Sufi order. The tendency of some recent scholarship is to treat membership in a Sufi order as something like an ideological commitment to a political party. It is often assumed in addition that membership in a Sufi order was exclusive. That is not in fact the case. Unlike the Christian monastic orders, which were divided by firm lines of authority and sacrament, Sufi orders frequently could overlap one another. Multiple initiations have been noted since the early fifteenth century, when a Chishti like Ashraf Jahangir Simnani claimed initiation in 14 different orders. We can assume that one of these initiations would take precedence, but that did not by any means prevent one from receiving these additional initiations as a kind of supplement to the main teaching. The nonexclusive character of Sufi initiation has important implications for the social extension of Sufism. Under this light, it is difficult to regard the constitution of Sufi orders and sainthood as a zero-sum competition, which a purely political analysis would suggest. It is in fact this wide collection of techniques that makes Sufism a cumulative tradition rather than a series of isolated and private experiences.”

There is another perception about Sufism which Gall (2003) mentioned in these words, “Sufism was viewed as part of a disappearing traditional order and even as one of the very causes of the corruption of Muslim societies.”

Big five orders of Sufism

Naqshbandi Order

Followers of Naqshbandi order recognize all other orders as legitimate movements and respect their elder mystics. However, there are following aspects which differentiate Naqshbandi order from others:

1. Heartfelt Remembrance:
2. Compliance to Sunnah:
3. Lineage to Hazrat Abu Bakr Siddique (RA):

According to Gall (2003), “Naqshbandi history has had a distinct role to play in the dissemination of nineteenth-century paradigms concerning Sufism, not the least because of the force with which the Mujaddidi branch since the eighteenth century and its Khalidi offshoot in the nineteenth replaced old initiatic lineages and captured the imagination of both outside observers and Naqshbandis themselves. Mujaddidi and Khalidi history became the prism through which the larger history of this tariqa would be read, while at the same time reinforcing more general ideas about Sufis, mystical journeying, Islamic orthodoxy, and political activism. What Naqshbandis most care about is securing the implementation of the shariah in society and in turn this concern has made them always prone to public involvement and political activism. Two features have been most critical in shaping the role and impact of this tariqa throughout its history: strict adherence to the shariah and the Prophet's (PBUH) sunnah, and a determined effort to influence the life and thought of the ruling classes and to bring the state closer to religion. There are various instances of Naqshbandi activism in defense of Muslim rule and the shariah based order – be it against non-Muslim rulers, foreign encroachment, or religious syncretism.” He further argued:

“Historically Naqshbandi devotional regimen was distinguished by shunning not only the expressly forbidden but also practices – common among other Sufis – that were permitted by way of special dispensation; and second, that it was devotional practice that marked this *tariqa* as that of the *'amal bi'l 'azima* and, by extension, that of rigorous fidelity to the *shariah*. In a related vein we learn from *tariqa* literature that what was really at the center of the Naqshbandi identity was a double claim and commitment – to rigorous shariah-abidance and excellence in the mystical quest. The two were more than consonant with each other; they were intertwined. Both had at their base the notion of superior shaykhs and methods of mystical guidance. And both were constructed around the same distinct devotional regimen, one that celebrated several sober, interiorized, and continuous spiritual methods over the emotive, ostentatious, or ‘inferior’ communal rituals of another tariqa. There were both

positive and negative facets to the Naqshbandi devotional regimen. The positive side centered on the silent *zīkr* along with two other highly celebrated spiritual methods: the *muraqaba* (itself a type of *zīkr*) and the *rabīta*, in which a disciple sought to fix the visual form of the shaykh in the imagination as a prelude to taking on his qualities and to making him the conduit for the flow of divine energy. Silent *zīkr* meant more than the shunning of loud singing, musical accompaniment, and dance. It entailed a technique of enunciating the *zīkr* formula ‘There is no god but God, Muhammad (PBUH) is the messenger of God’ (la ilah a illa Allah Muhammad rasull Allah) in the heart, so that the recitation would be inaudible and imperceptible even to a person standing next to the reciter. Moreover, rather than simply an inaudible recitation, this was meant to be an individual, interiorized, and continuous technique that one always performed while engaged in a myriad of activities. Ideally it was to become a ‘natural disposition’ (*malaka*), which even the reciter’s heart would cease to sense, so as to become oblivious of anything that was not God, including the very act of remembrance. In a well-known formulation of Taj al-Din al-’Uthmani, it was this ‘continuity’ (*dawam*) of ‘servitude’ and ‘presence with God’ that was the epitome of the Naqshbandi creed. That the *rabīta*, too, was at the center of the devotional practice of early Ottoman Naqshbandis is little appreciated. Scholars have suggested that this method became prized only among nineteenth century Khalidis; until then it had been viewed with suspicion, presumably because its casting of the shaykh as so utterly indispensable to the mystical quest created a potential for abuse. But early Ottoman Naqshbandis clearly celebrated the *rabīta* as a pillar of their devotional regimen, and some went as far as to call it the most superior or ‘closest’ of all spiritual techniques. In several ways it represented the epitome or apex of two staples of the Naqshbandi claim to superiority, the *suhba*, ‘intimate companionship’ between shaykh and disciple, and the *irshad* or close guidance through which the shaykh led his disciples on a transformative process of advancing toward mystical union. It is in this context that some Naqshbandis described the *rabīta* as enabling shaykhs to lead their disciples to ‘witnessing’ in the shortest time. One specific benefit of the *rabīta* was said to be that it enabled practitioners to dispense with the common but inferior ascetic exercises known generically as *mujahidat* (fasting, night vigils, ritual seclusion, etc.). More generally it was described as sharing the sober, interiorized, and continuous character of the silent *zīkr* (and the *muraqaba*). All three techniques were meant to become ‘natural dispositions’ and thus allow adepts to ‘seek God’ continuously, in an inconspicuous manner, and in the thick of society, without a need for the ascetic withdrawal from the world or the exteriorized and inferior rituals on which other Sufis depended. Indeed, on the negative side Naqshbandis may be said to have defined themselves in opposition to other Sufis and their common devotional practices, which they cast as unduly emotive, inferior, ostentatious, or incompatible with rigorous observance of the shariah. Long periods of fasting, the *sama’* and *raqs* music and dance recitals attending communal *zīkr* rituals, and the practice of *khalwa* or ritual meditative seclusion in a cell all fell under this rubric. This did not mean that

Naqshbandis prohibited such practices among their own ranks or sought to eliminate them altogether. Instead they might shun them or assume a disdainful or condescending attitude - and this too not always explicitly.”

Qadri Order

Hanieh (2011) maintained, “The Qadri Order traces its origins back to the doctrine of Sheikh ‘Abd al-Qadir al-Gilani (d. 561 AH/1166 AD); and, thus, is considered one of the oldest Sufi orders in the Islamic world, which was born in the cradle of Susm, Iraq. Al-Gilani originally came from Gilan, in what is today northwestern Iran. He travelled to Baghdad seeking an education in the Hanbali School of Islamic jurisprudence, in the Hadith in the Susm. After receiving his education, he would leave Baghdad and lead a life of asceticism and austerity for almost 20 years, after which he returned to the capital of the Abbasid Caliphate, once again. Upon his return to Baghdad, Sheikh Gilani proceeded to provide instruction and religious guidance, winning wide acclaim and attracting many students and a vast following. He authored the work, *‘al ghunya litalibi tariq al-haqq wa al-din’* (lit., ‘Sufficient Provision for Seekers of the Path of Truth and Religion’), a book which is considered an extensive guide to the rules and the principles of the manners, behaviour and code of conduct of Sufis. Over the span of Susm’s historical evolution, the Qadri Order would expand and spread its reach to all corners of the Islamic world, particularly in the Levant, Iraq, Egypt and East Africa. Throughout the history of the order, Gilani’s adherents and followers have had a great impact and influenced the spread of Islam to the African and Asian continents; they also proved to be steadfast in resisting and confronting the European tide that was infiltrating the Arab.”

According to Geylani (2006), “The person who wants to join the Qadri order asks for permission to enter to the presence of Sufi master or his representative by saying ‘Destur ya my Sheik!’ If the permission is granted, he holds the hands of the master sheik or his representative. If the person who wants to join is woman, she does not hold the hand of the person she is doing intisap (Sufi term for giving hand), instead holds from his jubbe (cloak worn by sheiks) in a manner of respect. With the initiation of the honourable person they recite following prayer together.”

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
 أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَنَتُوبُ إِلَيْكَ تَوْبَةً عَبْدٍ
 ظَالِمٍ لِنَفْسِهِ لَا يَمْلِكُ لِنَفْسِهِ مَوْتًا وَلَا حَيَاةً وَلَا نَشُورًا.
 وَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ. (11 مرتبه)
 يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا. (سورة التَّحْرِيمِ آيت 8)
 صَدَقَ اللَّهُ الْعَظِيمُ.
 كُلُّ آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ
 تَعَالَى وَابْعَثْتُ بَعْدَ الْمَوْتِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا
 هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامَ. (سورة آل عمران آيت 18-19)

Source: Geylani (2006), Method and Manners in The Qadiri Sufi Path

Chishti Order

According to Ernst and Lawrence (2002), “when we come to the Chishtiyya, we have to distinguish the stories of the great ones from the developments shaped around and beyond them by collectivities – of families, of networks, of institutions – no less real for being absent from the roll call of heroes. The ‘golden age’ syndrome so favoured by Orientalists accords a handful of the great ones, mostly from one early period, a kind of hagiographical reverence denied all others. To be sure, this classical approach to Sufism itself mirrors a strong golden age historiography that is deeply etched into Muslim piety. It is based on the model of ‘pristine Medina’ under the Prophet Muhammad (SAW). Seventh-century Arabia is seen as the perfect time and perfect place, which no other generation in any other part of the world can equal. Yet within Islamic tradition this backward-looking concept of history has always been balanced by a strong notion of renewal, and typically renewal is embodied in at least one outstanding religious leader in each century. Hence, we see an ongoing paradox: While even the earliest handbooks of Sufism proclaim that true Sufism no longer exists in their day (a thousand years ago!), the ongoing reality of sainthood manifests a divine mercy that is still accessible and still producing extraordinary results.”

Chishtis themselves were aware of this paradox and the ironies it unfolds. Hence the Chishti master Hasan Muhammad in the late sixteenth century (which today would be considered the period of decline) related of the revered Shaykh Hasan Muhammad that a man of Lahore came and said, "In this time there is no one worthy of listening to music (sama):" He replied, "If there were no one worthy of listening to music, the world would be destroyed." The man said, "In times past, there were men like Shaykh Nasir ad-Din [Chiragh-i Dihli], the Emperor of the Shaykhs [Nizam ad-Din Awliya'], and the revered [Farid ad-Din] Ganj-i Shakar. Now there is no one like them" He answered, "In their time, men said the very same thing".

Writing in the early nineteenth century, the biographer who transmitted this conversation was keenly aware of the constant need for renewal of the tradition. Repeatedly he observes of masters of the later periods that they "gave life to the example of the Chishti masters". We should be careful to distinguish this expression from the metaphor of bodily revival or human rebirth. Both these metaphors suggest a reanimation of something defunct, but to give life to tradition is to make tradition come alive, and that is a work that is needed in every generation. It is not subject to rise and decline; it persists and animates and directs all who stand within the same group oriented to a common past and seeking a common, but different, future."

A comprehensive restaging of major periods of Chisti order by Ernst and Lawrence (2002) is as follows, within which the patterns of piety and practice distinctive to them emerged. They are not defined in terms of greatness and decline but in terms of their faithfulness to Chishti values and norms. These include two early periods outside of India followed by three cycles taking place in India:

1. "The formative period (seventh-tenth centuries): Though to some extent a reconstruction from later literature, this is the clearly identifiable lineage from the Prophet Muhammad (SAW) through Abu Ishaq Shami, the first Sufi master to reside at Chisht."
2. "The foundational period at Chisht (tenth-twelfth centuries): It extends from Abu Ishaq Shami to 'Usman Harwani. While it was almost entirely located at Chisht itself, it is known only from fragmentary testimonies in literature of the fourth and fifth periods."
3. "The first cycle of the Indian Chishtiyya (twelfth-fourteenth centuries): It begins when Mu'in ad-Din Chishti came to Rajasthan in the wake of the Ghurid conquest of northern India at the end of the twelfth century and culminates with the emergence of Nizam ad-Din Awliya' as the foremost Indian saint of his generation, in the Tughluq capital of Delhi. Despite its critical significance, the primary literary sources are limited to oral traditions, whether recorded or later imagined."
4. "The second cycle of the Indian Chishtiyya (fourteenth-eighteenth centuries): It marks the dispersal of the Chishti order from Delhi to the far corners of the subcontinent, carried by the numerous disciples of Nizam ad-Din. Coinciding with the development of regional kingdoms, this period sees the profusion of

sublineages that extends into the period of the Mughal Empire. It also gives rise to an immense biographical literature that frames the narrative of the previous three periods.”

5. “The third cycle of the Indian Chishtiyya (eighteenth-twenty-first centuries): The decline of Mughal hegemony, along with British ascendancy in India and Wahhabi control of Arabia, led to tensions over the internal reform of Sufism. The Chishtis debated internal reform while they redeployed their spiritual traditions both in combination with other orders and through new forms of expression, especially in the postcolonial period. The biographical literature of this period privileges the masters of the first cycle while it engages the legacy of multiple orders.”

Suhrawardi Order

Huda (2002) argues, “Balancing tasawwuf and politics is crucial to the Suhrawardi order, it is as important to understand their emphasis on prayers, embodying the sunnah of the Prophet (SAW), and specific types of *zikr* that were required for Suhrawardi sufis to follow. Often overlooked in Suhrawardi studies, Suhrawardi tasawwuf required sufis to greatly adhere to prayer and to additional recitations of the Qurān for prayer. The five daily ritualistic prayers were perceived as fundamental religious practice to surrender to Allah and could not be neglected. The Suhrawardi shaikhs believed that prayer, which is God’s way of implementing a habit of surrender in believers, need not be fixed to five times a day but several additional supplications were needed in tasawwuf. There are elaborate concise instructions for Suhrawardis to practice *zikr* al-Qurān (remembrance of the Qurān) and specific prayers that were attached to ritual and place.”

In Suhrawardi order there is significant emphasis on *Zikr*. According to Huda (2002) “for each Islamic calendar month specific recitations for blessings and spiritual enhancement have been organized. For the sighting of the new calendar moon there is ‘zikr ma dedan’ and for each new month there are special salutations such as ‘zikr ma Muharram,’ ‘zikr ma Rabi Awwal,’ ‘zikr ma Rabi Thani,’ ‘zikr ma Safar,’ ‘zikr ma Ramadan,’ etc. While these various types of *zikr* recitations are connected with specific months of the calendar, there are additional practices of recitations and remembrances for prayer: *dhikr* namaz (recitations for additional prayers), *dhikr* namaz roshni (recitations for illuminating prayers), *zikr* namaz jinaza (recitations for funeral prayers), *zikr* namaz tahajud (recitations for pre-dawn prayers). In addition to the category of prayer there are particular supplications to be recited at various times of the day or night; for instance, *zikr* namaz khoftan (recitations before sleeping), *zikr* ziyarat kardan (recitations for visitation rituals) and *zikr* shab-e miraj (recitations on the evening of the Prophet’s heavenly ascension). These various types of additional recitations of prayers, salutations or Qurānic suras are instructions for Suhrawardi sufis to purify their inner selves and to reunite with Allah (SWT).”

According to a researcher for Suhrawardi masters “being strict followers of the Prophetic tradition it was natural to invoke the traditions in their regular spiritual exercises - zikr being no exception. The master saint of Uchch, Shyakh Makhdum Jahaniyan, is said to have remarked that the ninety-nine names of Prophet Muhammad (SAW) carry immense blessing and powers of Allah (SWT), for the benefit of the mystic. Hence the ‘recitation of these names after the dawn prayer will cause all sins, great and small, open and secret, to be forgiven. However, the spiritual value of the ninety-nine names of Hazrat Muhammad (SAW) is also recognized by mystics beyond the Suhrawardi tariqa. One little known mystic is to have remarked that an eleven-fold recitation of these names after evening prayer is greatly beneficial for the mystic towards enhancing his spiritual knowledge, mildness of the heart and the maturity of tasawwuf.

The ninety-nine names of Hazrat Muhammad (SAW) which are said to carry great spiritual benefits for the mystic, is basically obtained from the Holy Qurān, which attach multiple attributes to his personality including nadhir (wamer), basher (glad tidings) among many. Thus, these names are in a sense reflective of the numerous qualities of the Prophet (SAW) which individuals recollect when they remember the Prophet (SAW) in their prayers (salaat) and remembrance (zikr). An analysis of those names is necessary if we are to comprehend completely the significance they have in the spiritual realm of the mystic.” (NA, Chapter III)

Mevlevi (Mawlawiya) Order

According to Chittick (2005) in Sufism spiritual virtue “is the reflection in the human and social spheres of the spiritual transformation undergone on the path. It is the equilibrium of the innermost faculties of the soul brought about by the reintegration of man into his center and reflected outwardly in the participation of man's mental and psycho-physical dimensions in the Truth. A truly ‘virtuous’ man is thus one whose whole being, including the body, has become a mirror reflecting God. Moreover, virtue is in no way ‘something of merit’, for it does not belong to the human being as an individual. It is the ‘natural’ state of man before his fall, a state which is attained through the removal from man of all that which is opaque and prevents the radiation of the divine Light”.

It should not be concluded from a study of spiritual method in Sufism that the Sufis believe that all one has to do to become a saint is to enter the Path. Not all initiates reach a state of knowledge beyond forms, and very few reach the ultimate goal, or union. It is perhaps true to say that the great majority of the members of a Sufi order have been, or in our days at least are, among the *mutabarrikun*, the “blessed,” those who receive passively the spiritual grace of the master and are content to practice a religious life somewhat more intense than that of their pious neighbours. Only a small number are truly *salikun*, “travellers” on the Path, in the sense of progressing from one spiritual state to another. Sufism stresses, moreover, that participation in its spiritual means, at whatever level this may take place—from simple initiation to the

most advanced stages of the Path—, can be attained only through the grace of God and His "confirmation" of man's efforts (*ta'yid*). The spiritual disciplines of Sufism, such as invocation and meditation and such secondary means as music and the sacred dance, are never considered as capable of achieving anything by themselves. They are practices which can only become effective through the grace present in their sacred forms and confirmation from on High."

Four Operative ('*amali*') Aspects of Mevlevi Order

Chittick (2005) describes four following operative ('*amali*') aspects of Mevlevi Order with the help of Rumi's teachings.

1. Union with God

He explains that "the path leading to union is long and difficult and has been described in a variety of ways by different Sufis. For our purposes here it is sufficient to limit ourselves to a consideration of two main steps on the Path; steps which are an application of the *Shahadah* to the spiritual travail. The first of these is *fana*, 'annihilation of self,' which derives from the 'no' of the *Shahadah*: 'There is *no* god but God,' there is *no* reality but the Reality. Man's self-existence is not real, since he is not God; therefore, the illusion that it is real must be annihilated. The second is *baqa*, 'subsistence in God,' which springs from the 'but': There is no reality *but* the Reality. Since God alone is real. Man attains to Reality only by passing away from his illusory self and subsiding in his real Self."

2. The Nafs

The concept of "*nafs*" in Sufism has roots in the teachings of al-Qurān having three types/stages. The *nafs-e 'ammrah* ("the soul which incites" to evil) with which we are essentially concerned in Sufism, the *nafs-e lawwamah* ("the soul which reproaches" itself for its own shortcomings), and the *nafs-e mutmainnah* ("the soul at peace" with Allah (SWT)).

3. Knowledge and Method

Rumi often referred to the following hadith-e-qudsi:"

"Neither My earth nor My heavens contain Me, but I am contained in the heart of My faithful servant"

Rumi's approach to the awareness of self is evident in his following passage:

"I gazed into my own heart;

There I saw Him, He was nowhere else"

4. The Limitation of Rational Knowledge

According to Chittick (2005), "in Rumi's view external knowledge, or knowledge in the usual sense of the term, is useful and justifiable only to the extent that it is symbolically effective. Man should never be satisfied to

‘know’ with the feeble powers of his reason. Rather he should enter the Path in order to be delivered from the limitations of reason and attain to gnosis.”

Sufi Shrines in Pakistan

Pakistan is the land of Sufi shrines. The impact of Sufi masters resided in Pakistan is clearly visible in the region even today. Sufi traditions in Pakistan have established linkages with the originating centres of Sufism such as Baghdad, Herat, Bukhara and Konya. A brief detail of some of the globally renowned Sufi masters is given below, however, table 3.1 provides list of Sufi shrines in Pakistan with relevant information for the convenience of readers.

Hazrat Baha-ud-Din Zakariya

The tomb of hazrat Baha-ud-Din Zakariya stands in central Multan in the northeast corner of the former fort at the heart of the old city. Built in the early-mid 13th century, it represents the earliest example of a distinctive Multani style of architecture. The tomb houses the mortal remains of hazrat Baha-ud-Din Zakariya (1170-1262), a noted Sufi saint who brought the Suhrawardiyya order of Sufism to Multan. He was also the grandfather of hazrat Rukn-e Alam, a noted saint in his own right who is buried at a magnificent mausoleum 500 meters to the southwest.

In his youth, following the death of his father at age 12, hazrat Zakariya travelled widely around the Islamic world and visited Khurasan, Bukhara, and Medina. He later reached Baghdad and studied under the Sufi master hazrat Abu Hafs Umar Suhrawardi (c.1145-1234), the nephew of the founder of the Suhrawardiyya order, hazrat Abu Najib Suhrawardi. Hazrat Abu Hafs Umar saw such great potential in him that he cut short hazrat Zakariya's studies after 17 days and ordered him back to Multan to set up a Suhrawardiyya *khanqah* (a building or compound for Sufi gatherings) in Multan.

By the 1220s, hazrat Zakariya's fame had extended to neighbouring kingdoms such as the Sultanate of Delhi, then ruled by the Mamluk Sultan Iltutmish (r. 1211-36). Despite scuffles between Iltutmish and Qabacha, both men held hazrat Zakariya in high esteem. For reasons that are not fully understood, hazrat Zakariya took the dangerous step of writing an open letter to Iltutmish requesting that he seize Multan from Qabacha. Though this plan failed, at least initially, hazrat Zakariya avoided execution by claiming that the letter was written by divine command; hence, Qabacha agreed to a full pardon. In due time, Iltutmish did march upon Multan and seized the city in 1227, rewarding hazrat Zakariya with the title of *Shaykh al-Islam*, an honour which only served to burnish hazrat Zakariya's credentials.

In 1246, when he was already in his 70s, Multan was besieged by Mongol invaders, but hazrat Zakariya was able to convince them to retreat by parleying with Malik Shamsuddin, a Muslim in the invading army, in exchange for 100,000 dinars from his own purse. Despite such losses, as hazrat Zakariya's life neared its end, he still

maintained enough fortune to construct his own tomb in grand fashion, leading to the (reconstructed) edifice that stands to the present day (Zakariya, 2020).

Hazrat Pir Mehr Ali Shah

Hazrat Pir Syed Mehr Ali Shah was born on the 14th of April 1859 (1274 Hijri) in a village Golra Shareef near the capital of Pakistan i.e. Islamabad. His shrine is in the same village. Sargana and Buzdar (2017) argued that:

“He is one of the decedents of Hazrat Ghous-al-Azam Shaikh Abdul Qadir Jillani after twenty five steps up his family tree and one of the descendants of Hazrat Syed Imam Hassan (A.S) after thirty six steps. His father, respected Pir Nazar Din Shah (R.A) was also a great Saint. Pir Mehr Ali Shah got his early education for his great father. After completing his early education, he went to Ali Garh for further education, where he met Maulana Lutf Ullah from here he went to Maulana Ahmad Ali at Saharan Pur and received a certificate on Hadith. After giving certificate on Hadith, Maulana Ahmad Ali advised him to go back to his people and impart knowledge to the ignorant masses. After some time he went to famous Shrine (Khawnkah) of Chistia Dynasty, at Sial Sharif (District Sargodha) and was included in Chishtia dynasty at the hand of Khawja Shams ud Din Sialwi. Shams-ul-Hadiaya and Saif Chishtiaee are his famous masterpieces”

Hazrat Ali Hujwiry

Hazrat Abdul Hassan Ali Hujwiry also known as Ganj Bakhsh is a renowned Sufi poet and scholar. His most appreciated work is known as ‘Revelation of the Veiled’ which addresses the meaning, purpose and the doctrines of Sufism, and is believed to be the most respected thesis on Sufism.

The shrine of Hazrat Abdul Hassan Ali Hujwiry is known as Data Durbar located in the ancient city of Lahore. The shrine has been developed and expanded several times to accommodate the increasing number of devotees that visit. It is believed to be one of the oldest shrines in South Asia, where both Muslims and non-Muslims visit in hefty numbers.



Author at the Shrine of Hazrat Ali Hujwiry in 2019

Hazrat Abdullah Shah Ghazi

According to Dahri (2016) hazrat Abdullah Shah Ghazi was an 8th century Muslim mystic whose tomb lies on an elevated stature in Clifton, Karachi. He is greatly respected by all Pakistan for his contribution in spreading the teachings of Islam across the subcontinent.

It is believed that hazrat Abdullah Shah Ghazi died when he was attacked by his enemies on a hunting trip. He heroically fought back and didn't accept defeat till his last breath. Upon his death, followers gave him the title of 'Ghazi' which means victorious.

Every year to commemorate hazrat Abdullah Shah Ghazi's life a 3-day festival is organized in December. During which visitors come to his shrine in large numbers to offer prayers. All Pakistanis, belonging to different faiths greatly respect the Sufi scholar, for his beliefs in tolerance, affection and politeness.

Hazrat Shah Rukn-e-Alam

Hazrat Shah Rukn-e-Alam (1251-1335) was grandson of hazrat Baha-ud-Din Zakariya. His complete name is Sheikh Rukn-ud-Din Abul Fateh. His mausoleum is in the central Multan and houses the graves of the Sufi saint and dozens of his

disciples and family members. The shrine was built from 1320-24, it is commonly ranked among the key monuments of Indo-Islamic architecture.

By the early 12th century Multan was widely regarded as a centre of Sufi learning with numerous Sufi saints emerging on the mystical landscape. It was popularly believed that the spiritual influence of a saint (his *baraka*) continues even after death, making pilgrimages to such tombs a salubrious experience (Shah, 2020).

The shrine usually grows as a place for a saint's disciples and family members to gather and reaffirm their shared beliefs and spiritual lineages. It became more and more necessary for shrines to be large, durable, and integrated with the surrounding community.

Hazrat Sachal Sarmast

These words 'Sachal Sarmast' means 'truthful mystic', 'sachal' means truthful originating from 'sach' the truth, while sarmast is combination of two words 'sar' means head and 'mast' means immersed in feelings. Therefore, Sachal Sarmast literally expresses a concept of an individual with the heart and soul immersed in the feelings of truthfulness. Sachal Sarmast is the penname of the famous Sufi poet hazrat Abdul Wahab.

Dahri (2016) argued, "the work of hazrat Sachal Sarmast is greatly celebrated for its creative approach in spreading the message of divine love, and for propagating a unique philosophy. Hazrat Sachal Sarmast had the confidence to defy the rulers of his time and urged people to not believe in what they were told, but to seek the truth directly themselves. His poetry is a direct reflection of his ideologies and beliefs and has played an important role in spreading his message"

Hazrat Bibi Jawindi

Hazrat Bibi Jawindi was the great granddaughter of the Sufi poet Jahaniyan Janghasht. She herself was known and respected for her piety and humble nature. After her demise her shrine has become the most attractive architectural piece in the town of Uch Sharif, which at one time was the centre of Sufism (Dahri, 2016).

Construction of the tomb is attributed to an Iranian prince, Dilshad, who provided the funds for the project. The tomb is built of fired bricks on an octagonal base with turrets at each corner of the octagon. A single dome was raised above on a smaller octagonal drum with arched windows. Even though the tomb has partially collapsed, its symmetrical design makes it straightforward to visualize its original layout (Tomb, 2020).

Hazrat Khawaja Ghulam Farid

According to the information available on Wikipedia, Hazrat Khawaja Ghulam Fareed was a 19th century Punjabi Sufi poet of the Indian subcontinent. He was a scholar and writer who knew several different languages. He belonged to the Chishti–

Nizami Sufi order. He was known for his work which helped popularize the Punjabi language. Khawaja Fareed University of Engineering and Information Technology in Rahim Yar Khan was named after him in 2014.

His mother died when he was four years old and he was orphaned around the age of twelve when his father, Khawaja Khuda Bakhsh, died. He was then brought up by his elder brother, Khawaja Fakhr-ud-Din aka Khawaja Fakhr Jehan Sain, and grew up to become a scholar and writer. He mastered Punjabi, Arabic, Persian, Urdu, Sindhi, and Braj Bhasha, and wrote kafi poems in the Punjabi, Urdu, Sindhi, Persian, and Braj Bhasha languages (Farid, 2020). A brief detail of some other important Sufi shrines is given in following table.

Table 3.1 Sufi Shrines in Pakistan

	Name of Sufi Saint	Sufi Order	Location	City and Province
1	Hazrat Sultan Bahu	Sarwari Qadri	Shorkot	Jhang, Punjab
2	Hazrat Shah Abdul Latif Bhittai	Mevlevi	Bhit Shah	Matiari, Sindh
3	Hazrat Shah Jamal	Qadri Suhrawardi	Lahore	Lahore, Punjab
4	Fariduddin Ganjshakar	Chishti	Pakpattan	Pakpattan, Punjab
5	Hazrat Pir Baba Sahib	Chishti	Buner	Buner, KPK
6	Hazrat Mian Muhammad Bakhsh	Qadri	Khari Sharif	Mirpur AJK
7	Hazrat Shaal Pir Baba	Chishti	Quetta	Quetta, Balochistan
8	Hazrat Ghulam Ali Okarvi	Qadri, Ashrafi	Okara	Okara, Punjab
9	Hazrat Pir Roshan	Roshni Movement	Dawar	North Waziristan
10	Hazrat Mir Mukhtar Akhyar	Noorbakshi	Keris	Khaplu, Gilgit-Baltistan

Summary

Pakistan is a land of Sufi shrines from Karachi to Kashmir. There is unmatched potential to utilize existing network of shrines to promote Sufi tourism in the Country by attracting both local and international pilgrims associated with leading Sufi orders around the globe. The government, relevant ministries and private sector organizations including commercial agencies and NGOs must join hands to develop integrated infrastructure to promote Sufi shrines and to facilitate Sufi tourism.

Besides other initiatives a well-structured ‘Sufi Safari from Karachi to Kashmir’ under the auspices of the government of Pakistan can certainly enhance the experience of Sufi tourism in Pakistan. The initiative should include facilities such as travelling, accommodation, comprehensive tourist guides with maps, convenience in visa processing for foreigners, schedule and detail of events during annual congregations (urs) and conveniently accessible medical facilities around shrines. Provision of these services will encourage private sector travelling agencies to market Sufi destinations around the globe and attract more pilgrims to Pakistan to experience mesmerising Sufi shrines in Pakistan.

Discussion Questions

1. What is the etymology of Sufism?
2. What is the role of tawba in Sufism?
3. What is the significance of mujahidah in Sufism?
4. What is meant by ‘Sachal Sarmast’ the penname of hazrat Abdul Wahab?
5. What are the key contributions of hazrat Pir Mehr Ali Shah and hazrat Baha-ud-Din Zakariya to Sufism and the local community?

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Chapter 4

Dawah Tourism

Introduction

According to Abbasi (2018), “a group of around a dozen people with backpack beds, medium sized beard, trousers (*shalwar*) ending above their ankles while gazing low walking through the streets and city centres is not uncommon now around the globe and particularly in South Asia, Far East, Middle East and the Central Asia. These dedicated religious travellers are part of a successful religious movement with consistent growth over decades called Tablighi Jamaat. Devotees of Tablighi Jamaat form a unique organization of religious preachers who spend a significant part of their lifetime in travelling with holdalls and spreading the message of prescribed Islamic persona among their fellow Muslims. Their extensive outreach in Muslim communities attracts interest of many segments of the society. In most parts of the world people respect them, greet them and extend support in their voluntary quest to reform lives of others by knocking their doors and inviting them to join the movement and join traveling regimens for the development of self and the development of the society according to the set principles by the founder of the movement. Followers of the Tablighi Jamaat believe that leaving home and embracing hardships of travelling even to the remotest part of the world for the betterment of other fellow beings in return results into self-development and spiritual exaltation. Volunteerism in the movement resulted into sheer commitment to the structure and principles of Tablighi Jamaat as laid down by the founder. There is abundance of followers of Tablighi Jamaat who have devoted their entire lifetime to further the mission of the movement by travelling in their respective countries and around the globe”.

Qureshi (1989) gave a detailed account of evolution of Tablighi Jamaat to the current structure of voluntary dawah journeys:

“Initially the founder laid out various routes for the jamaat to travel all over the district of Gorgaon and the work began to spread in an organized manner all over Mewat. In this method of dawah, people been asked to contribute by devoting their time rather than just their money. When people went out in the cause of Allah, they experienced His help directly and indirectly, in the prosperity of their affairs in their absence from their homes. This method of working, according to the leaders of the Tabligh movement, is on footstep of

Companions of the Prophet (PBUH) who, in the earliest days of Islam took their own food and arms with them to preach and fight in the way of Allah (SWT). This began to produce a visible change of atmosphere in the region of Mewat and gradually reoriented the thinking of the people, who began to adopt Islamic ways and gave up un-Islamic practices. However, Moulana Muhammad Ilyas' aim was to motivate people to adopt the work of dawah as a way of life. People should adopt the system of going out for tabligh and dawah to various places for four months at a time as a part of their lives. The nation would not be able to enjoy the real benefits of Islam and faith; and if they did not thus protect themselves, they would fall prey to the machinations of nations inimical to Islam. He came to this conclusion after having tried a system of paid *muballighin* (preachers) at Delhi and a few other places for two to three years."

Islamic Tourism

Tablighi Jamaat has usually been considered as a religious movement spreading the message of Islam. However, the mobilization which results from the mass movements of dawah journeys of different durations form a unique kind of religious tourism which is generally away from the public eye.

According to Battour (2018), "one of the meanings of the term Islam is 'a state of peace achieved through surrender to Allah (SWT)'. Another meaning of the term Islam is 'submission'. Therefore, the term 'Muslim' means a person who submits to Allah (SWT) and is used for an adherent of the Islamic faith. The term 'Islamic' is precisely applied only to that which relates directly to the faith and its doctrines e.g. Islamic law/Sharia, Islamic values, principles and beliefs, Islamic rituals".

An action or activity becomes Islamic when the intention of the person, who performs it, is to seek the pleasure of Allah (SWT). This is based on the following very famous hadith by the Prophet Muhammad (PBUH):

"Verily actions are by intentions, and for every person is what he intended. So, the one whose hijrah (migration) was to Allah and His Messenger, then his hijrah was to Allah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was for what he made hijrah for" (Al-Bukhārī and Muslim)

Battour (2018) further argued, "Therefore, an activity that is intended to seek pleasure of Allah (SWT) with the expectation of reward is categorized as Islamic. To describe the traveling activities as being 'Islamic tourism' requires another very crucial element, that is, whether the activity is accompanied by *niyyah* or intention on the part of the traveller. If the intention of travelling is to seek the pleasure of Allah (SWT) or in order to strengthen the faith, then it will be categorized as Islamic tourism. However, the visiting place may not necessarily be in Muslim countries or in religious locations".

Dawah journeys of Tablighi Jamaat fulfil following requisites to be considered as a category of Islamic tourism:

1. Dawah journeys are related to strengthen the faith
2. The intention (*niyyah*) of devotees of Tablighi Jamaat to join dawah journeys is to seek pleasure of Allah (SWT).
3. Dawah journeys are schedules to every corner of the globe irrespective of religion
4. During dawah journeys devotees of Tablighi Jamaat travel and stay in places outside their usual environment for durations ranging from three days to six months and some cases for a year but during dawah journeys from forty days to a year they remain in perpetual movement from one place to another for spreading their message of Islam.

Sultana et. al. (2017) argued that “tourism is not only one of the pragmatic sectors of exploring new sights and unknown pleasures rather it plays ample roles in socio cultural and economic developments too. Religious tourism is hence involved in exploring sights and spreading religious phenomenon along with religious journey, pilgrimage and other purposive perspectives. Jamaat is one of the devoted religious tourist groups who pay their visits mosque to mosque from central to spatial areas both in home and abroad.”

Dawah Journeys

There are various types of dawah journeys in Tablighi Jamaat according to Taqadha (requirements for preaching in any specific community). Second dimension of joining dawah journeys is individual's eagerness for spiritual development and sacrifice to achieve core objective of Tablighi Jamaat i.e. to make Muslims “practicing Muslims”. Within country there are four types of dawah journeys such as Sehroza (three days), chilla (forty days) and three consecutive chillas (four months) and one year. However, during one-year dawah journey devotees remain in perpetual movement from one place to another according to the requirements and instructions of their leader (*amir*). Prerequisites to join one-year dawah journey are:

- i. Devotee has already been to dawah journey for four months
- ii. He has spent two 40 days for two consecutive years after fulfilling the first condition
- iii. He should be married for more than a year
- iv. He is actively participating in five tasks (Panch A'maal)
- v. He should have enough funds for the journey and appropriate reserves for family leaving behind.

However, there are two types of international dawah journeys i.e. seven months and one year fulfilling above mentioned five prerequisites.

Abbasi (2018) argued, “Women can also join Tablighi Jamaat and dawah journeys. However, they can travel only with their mehram (a person whom a Muslim is either married or cannot marry e.g. father, brother, son etc.). Unmarried women can go only with their mothers accompanying mehram of the mother. Within country women can join three types of dawah journeys i.e. Sehroza (three days), A’shra (ten days) and chilla (forty days). Unlike men Sehroza (three days) for women is recommended bimonthly. International recommended dawah journey only for married women be for three months only. In dawah journeys, an important tradition for devotees other than the subcontinent is to schedule their three consecutive chillas (four months) in all three countries i.e. Pakistan, India and Bangladesh. Because, when they go back to their home country, they have to preach among Muslims of any origin; this is how they have maximum exposure to learn about traditions of dawah in these three countries”.

Five Tasks (Panch A’maal)

Beside these journeys, followers of Tablighi Jamaat have to maintain following five tasks (Panch A’maal) according to the given guidelines (Siddiqui, 2018):

1. Undertaking two gashts (preaching visits) every week (one in local mosque and other in a mosque other than local community). Gasht (preaching visit) is considered as the backbone of Tablighi Jamaat, which actually is the mean of extending the teachings to the masses through door-to-door visits at grass root level.
2. Undertaking two ta’leems (study sessions) every day (one in local mosque and other at home). Ta’leem helps to refresh individual’s commitment to the basic teachings of Islam.

The spirit of ta’leem is to maintain higher commitment of all devotees with the teachings. The book usually followed for ta’leem is titled as “Fazail-e-A’maal” meaning “worthiness of deeds”. It is believed that reading and listening of this selected collection of traditions of the Holy Prophet (PBUH) and verses of al-Qurān help devotees to keep themselves at higher pedestal of spiritual commitment to the teachings of Islam.

3. Spending at least Sehroza (three days) in dawah journey every month along with every Shab-e-Jumma (Thursday night) at nearby markaz.

The word markaz refers to the mosque where the Tablighi Jamaat organizes groups to be departed and organises weekly session of religious speech known as bayan. The term markaz also refers to headquarter for overseeing all Tablighi task (Siddiqui, 2018).

4. Attending daily mashwara (meetings) in the local mosque and at home with following discussion points:
 - a. Signifying importance of mashwara according to the tradition of Holy Prophet (PBUH).
 - b. Evaluation of previous day
 - c. Planning for the next day

There is a chain of mashwara from macro to micro level. Weekly mashwara of committed devotees who have spent three chillas (four months) on every Tuesday takes place in nearby markaz to execute Taqadha (requirements for preaching in any specific community) disseminated from city markaz according to the directions given by monthly mashwara at national markaz to accommodate both local and global needs of Tabligh.

5. Spending two and a half hours each day in encouraging people to pray and join the Tablighi Jamaat

The underlying purpose of five tasks (Panch A'maal) is to keep every devotee on toes for unwavering commitment to Tabligh to achieve two main objectives:

1. To make local mosques busy centers for fulfilment of all religious obligations
2. To ensure that all adult men offer their prayers in the mosque with regular congregation and women at their homes.

The Six Point Program of Tablighi Jamaat

The founder of the Tablighi Jamaat identified six point program which still serves as principal guidelines for devotees (Gugler, 2010) on the basis of universal personal character of the companions of Prophet Muhammad (PBUH) (Putra, 2013) to inculcate very spirit of the movement among Muslims in general and the devotees in particular:

1. The Kalimah – the complete belief that there is no God but Allah (SWT) and the Prophet Muhammad (PBUH) is the last messenger of Allah (SWT); the fundamental requirement to become a Muslim.
2. Prayer (salat) – offering prayer five times a day is believed to be a differentiating line between Muslims and non-Muslims.
3. Knowledge (ilm) – knowledge of basic Islamic teachings and remembrance (zikr) – remembrance of Allah (SWT), the Prophet Muhammad (PBUH) and his companions to transform daily lives of devotees according to their teachings.
4. Honouring and respecting all Muslims (ikram al-Muslim) – extending respect breeds respect, additionally it may also inculcate confidence and harmony among Muslims.

5. Sincerity (ikhlas i-niyyat) – sincerity is an absolute value to exhibit a specific behaviour in life. According to al-Qurān (39:14):
Say: "Allah I worship, making my religion pure for Him (only)."
6. Dawah and Tabligh – every devotee should spend time to leave his/her home to motivate all fellow Muslims to be practicing Muslims.

These six fundamentals concentrate on internalising and understanding the spirit of Tablighi movement through continuous repeated preaching and propagating significance of the underlying philosophy of the Kalima; the seriousness of performing correct and regular five prayers (salat) a day; the importance of basic religious knowledge (ilm) and actively remembering the Allah (SWT) (zikr); the implications of inculcating the culture of respect among all Muslims (ikram-ul-Muslimeen); the impact of purifying one's thoughts and intentions (niyyat); and the reward of preaching and investing time in the propagation of Islam (Gugler, 2010).

Hybrid Organizational Structure of Tablighi Jamaat

According to Abbasi (2018), "although there is no written organogram of Tablighi Jamaat, however they operate in quite structured manner. A careful analysis of operations of Tablighi Jamaat indicates a hybrid bureaucratic-matrix organizational structure. This hybrid structure is although informal but operates quite religiously probably due to the admirable voluntary dedication of people who climb the ladder and become incharge of operations at different levels of this informal hierarchy. Tablighi Jamaat operates, monitored and controlled vertically and horizontally both in local and international operations in every country of their presence around the globe. In annual gatherings devotees from all over the country travel to national centres and share their activities with senior colleagues to seek their guidance. Veterans give guidelines to their leaders (amir) of city centres in particular and all participants in general according to carefully assessed taqadha (requirements for preaching) in a country. Annual gatherings in Pakistan, India and Bangladesh attract significant number of participants from other countries. According to estimates around a million devotees participate in each annual gathering. Country representatives participating in these annual gatherings take all given guidelines to their respective countries and disseminate the same through city centres".

He further argued, "horizontally at all levels (global, national and city) decisions are made by one person the amir in consultation with everybody else in the group through mashwara. According to Islamic teachings everyone is encouraged to give opinion but cannot defend or argue strongly for the acceptance of his/her suggestion (Ismailbekova and Nasritdinov, 2012). Because according to the traditions it is said that person who gives any suggestion is partner in the outcome (good or bad). Global Shura (consultative council) sets the direction of efforts for all countries, while National Shura gives guidelines for Tabligh within the country. Tablighi Jammatt follows rules and procedures like a bureaucratic organization with almost no

deviation from given principles. With extensive teams travelling around the globe and decentralized authority, one wonders flawless compliance of entire operation of the movement to the given guidelines. Besides five tasks (Panch A'maal) and six points, they follow same books titled "Fazail-e-A'maal" by Muhammad Zakariya Kandhlawi and "Riyadh as-Salihin" by al-Nawawī for ta'leem (study session). They don't expand their discussion beyond six points; they focus on five tasks (Panch A'maal) and don't even use any other book for preaching except two recommended manuscripts".

Mass Mobilization during Tablighi Ijtimā'at

The founder of the Tablighi Jamaat, Moulana Muhammad Ilyas (1885–1944), initiated the Tablighi movement in 1920s in India with a desire to make the Muslims of that time into "true Muslims" (Siddiqui, 2018). His connections with Darul Uloom Deoband and relationship with Sufism (tasawwuf) through Chishti Order (Chistiya Silsila) led to a unique combination of puritan, reformist Islam laden with Sufi-inspired rituals (Reetz, 2006).

Pakistan, Bangladesh and India are serving as centres of Tablighi activities. Annual Ijtimā'at in these countries depict a massive mobilization of devotees in these countries and around the globe resulting into the unique form of tourism around the globe. Following brief reports from these countries can give a glimpse to the reader about the scale of tourism activities through Tablighi movement.

According to Sarkar (2019):

"The 72nd 'Aalmi Tablighi Ijtema, one of the biggest annual Islamic religious congregations of the world, commenced in Bhopal on Friday, November 23, 2019 with the expectation of participation of over 10 lakh devotees during the four-day event. Jamaats (groups of participants) from 35 countries are expected to participate in the huge gathering being held at Eintkhedi on the outskirts of Bhopal. Massive arrangements including security and civic amenities are in place for the Ijtema. This year, the Ijtema would be plastic and polythene-free and a no-waste zone. On this count, it is aiming to get into the Guinness Book of World Records for being the biggest no-waste, no-polythene event, the organisers have said. Groups from England, Indonesia, Malaysia, Thailand, Sri Lanka, Bangladesh, Turkey, Vietnam, Russia, Cambodia, Somalia, South Africa, Egypt, Nepal, Iran and other countries have arrived for the congregation. The Ijtema commenced with morning prayers followed by religious discourses and in the evening about 400 Ijtemai Nikaahs (marriages) were solemnised. Throughout the four-day event, religious discourses would be held, and religious teachings imparted with aim of making people walk the path of righteousness. Four-layer security, traffic arrangements and lodging and boarding arrangements have been made on the venue of Ijtema as well as around Bhopal in view of the annual event. This

year a mobile app has also been launched for facilitation of the participants. About 200 CCTV cameras and 2000 jawans have been stationed at the venue and various places.”

The report suggests that Tablighi Ijtimaat are not mere religious congregations, they also offer other opportunities for societal developments such as initiatives to strengthen movements to improve the environment and facilitating marriages to enable masses to avoid excessive spending on these events.

According to Adnan (2016):

“Thousands of Muslims from various parts of Pakistan and neighbouring countries have arrived in Lahore for the annual Raiwind congregation known as Tablighi Ijtema that began on Thursday, November 03, 2016. The annual congregation was inaugurated with religious fervour after Asr prayer with several famous Qaris reciting verses from the Holy Quran. Maulana Nazur Rehman and Maulana Ibrahim delivered speeches after Asr and Maghrib prayers, respectively, and discussed the role of Islam in various aspects of life. According to the schedule for Friday (today), Haji Abdul Wahab will deliver the speech (bayan) after Fajr prayer and Maulana Tariq Jameel after the Jumma prayer. The Raiwind congregation is considered the biggest religious gathering of Muslims after Hajj. The Ijtema is organised in two phases due to space constraints. Devotees from Lahore, Multan, Peshawar, Quetta and their adjoining cities and areas are participating in the first phase of the religious congregation that will conclude on Sunday. The second phase will be held from November 10 to November 13. People from India, Bangladesh, Sri Lanka, Afghanistan and several other countries have already reached Lahore to attend the annual religious gathering. Though conventional media is not allowed to cover the Raiwind congregation, this year the management has decided for live broadcast on social media through Facebook to provide an opportunity to people across the world to participate remotely.”

Massive gridlocks were witnessed at Lahore’s entry points, especially on Raiwind-Manga Road and Multan Road. Queues of buses were seen on the roads suggesting overwhelming participation in the congregation. However, utilising modern IT infrastructure for the transmission of Ijtima proceedings is an encouraging sign for mainstreaming of religious activities.

According to Opu (2018):

“More than two million people from over 130 countries have taken part in the second-largest Muslim gathering in the world. The annual Biswa Ijtema (world congregation) event concluded on Sunday with a mass, collective prayer on the banks of the Turag River, about 35km from the Bangladeshi capital, Dhaka. Over the three-day gathering, Muslim worshippers listened to scholars reciting and explaining verses from the Qurān. It is viewed as an

opportunity for Muslims to renew their commitment to Islamic values. Biswa Ijtema was first held in 1967. It is organised by Tablighi Jamaat, a Sunni Muslim missionary movement that began in India and whose members volunteer to spread the Islamic faith. Biswa Ijtema has been held in two phases since 2011 to accommodate the large number of attendees.”

Mechanism of Performance Evaluation and Feedback in Tablighi Jamaat

Abbasi (2018) argued, “performance evaluation in an informally hybrid structured decentralized voluntary organization is a phenomenon which attracts attention. With no offices and no employment structure there is an effective pattern of monitoring and appraisal. The tool which is used for this very purpose is called *Kaarguzari*. An account of dawah journey narrated orally in open gathering at relevant *markaz* (centre) at the end of tour or submitted through letters (*khatoot*) during or at the culmination of prescribed dawah journey is termed as *Kaarguzari*. There is a dedicated department (*Shuba-e-Khatoot*) at national centre (*markaz*) of Tablighi Jamaat which maintains record of letters and share important letters with devotees during *ta’leem* for motivation and learning”.

He explained that “*Kaar* means ‘work’, ‘action’, ‘profession’ or ‘matter’. *Kaarguzar* is a person who undertakes a task or profession. *Kaarguzari* denotes the discharge of one’s duty or business or service (Metcalf, 2003). There is perpetual cycle of *tashkil* (formation and assignment of preaching groups) and *Kaarguzari* in city and national *marakiz* (centres). These *Kaarguzari* sessions have multiple benefits; dominant aspect is motivational side of dawah journey. Reporter of the *kaarguzari* primarily focuses on success stories of engaging Muslims with five tasks (*Panch A’maal*) and invisible support during dawah journey to overcome difficulties. This enriched *kaarguzari* unintentionally transmits hands-on experience to the listeners about dynamics of different parts of the country and the planet for future inspirers to embark onto the destinations. *Kaarguzari* also helps *amirs* (leaders) to develop their future strategies for Tablighi Jamaat according to *taqadhas* (requirements) of different parts of the country and the globe. After *Kaarguzari* all participants informally and sometimes unknowingly help in feedback to improve performance, to eliminate difficulties and to adopt new techniques for challenges faced during dawah journeys. This informal discussion includes appreciations for sacrifices extended during dawah journey, exchange of opinion about learning experiences and specific information about people, locality and other relevant details. *Karguzari* also helps veterans to determine development needs of devotees and to keep an eye on promising preachers for demanding assignments”.

Training and Development of Devotees

Tablighi Jamaat has unintentional but very effective training and development mechanism of devotees to become impressive preachers. They expose the new entrant

to public speaking through small announcements (*I'laan*) for *ta'leem* in local mosques. *Sehroza* (three days in dawah journey) is the first formal training to adopt traditions of Tablighi Jamaat. In the next step they engage new devotees to give *ta'leem* in local mosques on regular basis. Engagement with daily *ta'leem* helps individual to learn how to interact and communicate the basic message. Frequency of exposure builds confidence in devotees to take part in bigger gatherings (Abbasi, 2018).

During dawah journeys devotees are taught dressing, communication and interaction ethics. These values are so deep rooted in Tablighi Jamaat that if you meet a devotee in any part of the world, it will not be difficult to recognize him as a practicing follower of Tablighi Jamaat. These training and development traditions are not modern interventions, however, may be evolved over time, but provide learning opportunities to all devotees to attain and improve skills necessary for effective preaching as it happens in sophisticated modern-day corporate sector.



Supplication Session (Dua) during Ijtimaa at Raiwind Pakistan

Social and Psychological Implications of Tablighi Jamaat

According to Siddiqui (2018), “Many Tablighi Jamaat followers describe joining Tablighi Jamaatas a life changing experience. Do people join the Tablighi Jamaat purely in order to strengthen their faith or are there some other social &/or psychological factors involved that drive them to join Tablighi Jamaat? Involvement with the Tablighi Jamaat has a positive effect on their social status & psychological makeup as a result of their mixing with people from different social classes while

carrying out dawah. Followers from the lower and lower middle classes get an opportunity to mix with people from different classes by carrying out dawah journeys”.

A case of Dabir Uddin who runs a small laundry business reported by Siddiqui (2018) explains an important aspect of equality in Islamic teachings as mentioned in al-Qurān (49:13):

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."

Equality is not to be mistaken for or confused with identicalness or stereotype. Islam teaches that in the sight of Allah Almighty, all people are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth etc. (Equality in Islam, 2016).

The Prophet Muhammad (PBUH) said:

"O people, verily your Lord is One and your father is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a red man over a black man, or of a black man over a red man, except in terms of *Taqwa* (piety)." (Humbal, 2001)

Dabir Uddin said that people honour him because he keeps a beard and wears a cap; everyone addresses him with respect after joining Tablighi Jamaat. He narrated his feelings as follows:

"I am a poor laundry man. I wash and iron clothes for the people of my area. This is not a profession that is considered as honourable in the context of Bangladesh. However, after joining the Tablighi Jamaat, many people started to speak to me politely and with honour. I go to dawah and ijtema with other respectable people from my society. Many of them are engineers, doctors and first class government service holders. They respect me and value my opinion, which I believe happens because of the Tablighi Jamaat."

Devotees from affluent class also find tablighi structure as an opportunity for self-correction. Leaving all facilities behind by joining dawah journey one is exposed to hard realities and tries to adjust with meagre resources available during the trip. That inculcates thankfulness for the blessings one has, erodes arrogance and pride thus teaches to relate everything one has to be a favour of Allah (SWT).

Siddiqui (2018) declared Tablighi Jamaat a successful movement around the globe because of the ability to keep its followers (new and long-term) in a Tablighi-guided life. However, he also argued that:

"The positive image of the Tablighi Jamaat and its preaching activities, along with family and peer pressure and a variety of personal reasons explain why

people join the movement. Once they have joined, the practical advantages of belonging to the Tablighi Jamaat for living a life developing and nurturing an image of ‘good Muslim’ in the contemporary world encourages followers to remain dedicated to the Tablighi life.”

Dawat-e-Islami

According to Jamestown (2011), “Dawat-e-Islami was founded by Pir (spiritual leader) Mohammad Ilyas Attar Qadri in 1984 which grew into a formidable organization by the mid-1990s when more than 100,000 persons gathered at its periodic ijtimahs (conventions). Pir Ilyas Attar Qadri had sensed Deobandi extremism would grow as a result of the Afghan jihad and wanted to organize the Ahle Sunnat to face that challenge. However, Pir Ilyas believed in peaceful resistance. The Dawat-e-Islami is loosely structured on the model of the Deobandi Tablighi Jamaat (an international Islamic reform movement). All Dawat-e-Islami members, however, are required to wear parrot-green turbans and shalwar-kurta (traditional South Asian clothing) like their Pir. Pir Ilyas Attar Qadri has sworn bay'at (allegiance) to four of the leading orders in Sufi Islam; the Qadriya, Chishtiya, Naqshbandiya, and Suharwardiya. He, however, took the suffix of Qadri as his title because he had sworn bay'at at the hands of Pir Ziaud Din Ahmed Rizvi Qadri, a successor of Imam Ahmed Reza Khan Bareilvi, the 19th century Ahle Sunnat imam who challenged the rise of Deobandism by issuing a fatwa against the movement. As the group grew larger, most of his followers started calling themselves ‘Attari-Qadri,’ turning the group into a mystic sub-order. Like most Bareilvi spiritual leaders, Pir Ilyas Qadri places more stress on zikr (devotional acts) and less on shariat (Islamic teachings and doctrines). However, unlike most modern pirs, he does not ignore shariat altogether. In this way, he serves as a bridge between the Bareilvi ulema (Islamic scholars) and the pirs (traditional spiritual leaders). This is one of the reasons why he attracts students from the Bareilvi madrasahs. Pir Ilyas is called Amir Ahle Sunnat by his followers. Dawat-e-Islami organized a large annual congregation in Multan until 2008, when it was discontinued for security reasons. In 2002, around 500,000 people participated in its congregation in Multan. In 2009, Dawat-e-Islami started a TV channel with the name of Madani Channel for preaching activities with different Islamic programs and live lectures of Pir Ilyas Qadri”.

Jamaat-e-Islami

Jamaat-e-Islami (JI) is a mainstream Islamist party of Pakistan with noticeable dual role in the society both as political and dawah activities. According to Nelson (2015) brief political career of JI is as follows:

“During the 1950s, the JI sought to promote what they described as an ‘Islamic’ constitution for Pakistan, but the country’s political, bureaucratic, legal, and military elite consistently rejected their views. In fact, over time, the founder of the JI, Syed Abu’l ala Maududi, concluded that any effective

push to shape the formal legal architecture of Pakistan would have to involve a closer relationship with (and a more substantial presence within) Pakistan's elected National Assembly. Initially, the JI and its energetic student wing, the Islami Jamiat-e-Tuleba (IJT), sought to influence the members of Pakistan's elite bureaucracy; but, after 1951, and increasingly after 1957, they contested local elections as well. Provincial elections in 1951, followed by a strong showing in Karachi's municipal elections in 1958, however, whetted the Jama'at's appetite for electoral politics. And, since then, the party has often struggled to break into Pakistan's crowded electoral arena. In 1990 JI got 8 national assembly seats under IJI banner. JI fell from eight seats to three in the National Assembly in 1988. JI and the JUI took the lead in a new religious alliance known as the Muttahida Majlis-e-Amal (MMA), winning 45 National Assembly seats in the October 2002 elections, at the same time, forming a provincial government in Pakistan's Northwest Frontier Province (NWFP) now known as KPK. JI again joined KPK's provincial government with PTI in 2013 with 7 seats in the provincial assembly." JI's performance during 2018 elections remained lowest in national assembly and provincial assemblies.

JI has a strong dawah infrastructure and continuously mobilizes its followers through different dawah activities. A brief description of dawah activities of JI is given below which result into dawah tourism throughout the Country.

Dars-e-Qurān and Dars-e-Hadees

Darse-e-Qurān and Dars-e-Hadees are regular features of JI's dawah activities. These daroos are arranged on weekly basis in every district of Pakistan where local preachers deliver lectures on al-Qurān and hadith. However, sometime local leadership invites a celebrated preacher and mobilise there followers throughout the district to attend the event thus creating opportunities for local dawah tourism.

Study Circles and Qiyam-ul-Lail

Study circles are meant for Islamic literatures especially authored by Hazrat Abul A'la Maududi. People from different corners of cities and districts gather for periodic study circles to learn, discuss and refresh their understanding of Islamic teachings. Qiyam-ul-Lail is a unique event to assemble people on important nights for lectures and 'ibadah. Both of these activities also lead to local dawah tourism.

Terbiyet Gah

Tebiyat gah (training program) is a major dawah activity of JI which continues throughout the year on national, provincial and district levels. There are different kinds of tarbiyet gah with respect to their durations, occurrence, scope and objectives. National terbiyet gah happens in JI's headquarter in Mansoorah Lahore on monthly basis. People from entire Pakistan are selected to attend this terbiyet gah which

gathers people every month for their training on different aspects of life from Islamic jurisprudence, teaching of al-Qurān and hadith, politics and contemporary issues. Local tabiyet gahs in districts mobilise thousands of JI followers on quarterly basis. The details provided by the JI representative about terbiyet gahs arranged in Mansoorah are given in tables 4.1 and 4.2.

Table 4.1 Terbiyet Gahs of JI held in Mansoorah from October 2019 to July 2020.

اکتوبر 2019 تا جولائی 2020 تربیت گاہوں اور شرکائے تربیت گاہ کی تعداد

نمبر شمار	تاریخ تربیت گاہ	شرکاء کا علاقہ / نوعیت / تنظیم / کیفیت تربیت گاہ	ٹوٹل
1	6 تا 4 اکتوبر 2019	اسلام آباد، فرنی دین قائم کراچی	502
2	11 تا 15 اکتوبر 2019	جنوبی کراچی، دو تہائی علاقہ جات	210
3	15 تا 17 نومبر 2019	راولپنڈی، وسطی و شمالی کراچی	508
4	21 تا 23 نومبر 2019	کراچی شرقی، دائرہ رت	325
5	24 تا 26 نومبر 2019	مظاہر علیہ کرم	210
6	29 دسمبر تا یکم دسمبر 2019	سے آئی بھ جمہ جنوبی پنجاب	332
7	6 تا 8 دسمبر 2019	سے آئی بھ جمہ شمالی پنجاب	288
8	24 تا 26 دسمبر 2019	باف	169
9	30 دسمبر تا یکم جنوری 2020	تحریک اسلامی سے وابستہ نوجوانوں کے لیے	564
10	2 تا 5 جنوری 2020	لیٹ آباد	369
11	6 تا 9 جنوری 2020	سے آئی بھ جمہ درہ بالا	707
12	11 تا 14 جنوری 2020	سے آئی بھ جمہ درہ پانچین	491
13	16 تا 18 جنوری 2020	باف	203
14	19 تا 22 جنوری 2020	سوات بالا	572
15	23 تا 26 جنوری 2020	سوات پانچین	842
16	28 تا 31 جنوری 2020	خلیج بونیر	894
17	4 تا 8 فروری 2020	کوہاڑہ، سرحد، پانچین، لیٹ آباد	799
18	9 تا 12 فروری 2020	درہ پانچین، بلوچستان، بونیر	1070
19	14 تا 17 فروری 2020	درہ بالا، کرم ایجنسی، وزیرستان	782
20	19 تا 22 فروری 2020	درہ بالا، کونڈہ درہ پانچین	703
21	24 تا 27 فروری 2020	خلیج ملاکنڈ و باجوڑ و خلیج شیر	537
22	28، 29 اور یکم مارچ	ایم ایل ایف پاکستان	966
23	6 تا 8 مارچ 2020	ذمہ داران جنوبی پنجاب	332
24	12 تا 14 مارچ 2020	عمومی تربیت گاہ	83
25	20 تا 21 مئی 2020	کل پاکستان آن لائن تربیت گاہ	آپیشی چچہ لائیو پلی کمی۔
26	11 تا 12 جولائی 2020	خلیج بہاولپور و ملتان۔ (زودم آن لائن)	815
		ٹوٹل تعداد	12458

✽ کل تربیت گاہیں: 26 (ان میں سے 2 آن لائن ہوئیں۔)

Table 4.2 Terbiyet Gahs of JI held in Mansoorah from October 2018 to September 2019.

اکتوبر 2018 تا ستمبر 2019 تربیت گاہوں اور شرکائے تربیت گاہ کی تعداد

نمبر شمار	تاریخ تربیت گاہ	شرکاء کا علاقہ / نوعیت / تنظیم / کیفیت تربیت گاہ	ٹوٹل تعداد
1	15 تا 11 اکتوبر 2018	عمومی تربیت گاہ	215
2	15 تا 11 نومبر 2018	عمومی تربیت گاہ	251
3	27 تا 25 دسمبر 2018	بالغ خصوصی تربیت گاہ	235
4	30 تا 28 دسمبر 2018	تحریک اسلامی سے وابستہ نوجوانوں کے لیے	995
5	12 تا 8 جنوری 2019	طلوع دریا بالخصوص تربیت گاہ	672
6	18 تا 14 جنوری 2019	دریا پائین، قباک	1216
7	21 تا 19 جنوری 2019	بالغ خصوصی تربیت گاہ	265
8	26 تا 23 جنوری 2019	دریا بالا، چترال	544
9	31 تا 27 جنوری 2019	طلوع سوات	1046
10	9 تا 5 فروری 2019	مہارو ڈوڈرن	611
11	15 تا 11 فروری 2019	طلوع بونیر و شانگلہ	1077
12	22 تا 18 فروری 2019	دریا پائین، قباک	775
13	27 تا 23 فروری 2019	دریا بالا، بونیر	183
14	13 تا 11 مارچ 2019	بنجاب وسطی	446
15	18 تا 14 مارچ 2019	طلوع ڈاکٹر	294
16	24 تا 22 مارچ 2019	پیمبر نین تربیت گاہ	508

Roz-o-Shab

Roz-o-Shab is a unique activity of student wing of JI i.e. Islami Jamiat-e-Talaba which monitors if the follower has performed necessary tasks such as offering five prayers, reciting al-Qurān, studying hadith and other Islamic literature of JI etc.

Rabt (A Dawah Contact)

Rabt is an individual contact person of JI member or worker to convince him/her to join JI to achieve JI's manifesto. A manifesto of JI issued in 2013 can be accessed following this link https://kurzman.unc.edu/files/2011/06/JI_2013_English.pdf. JI's

members/ workers follow their rawabit (plural of rabt) on daily or weekly basis to ensure their participation in JI's activities and eventually making them member of JI.

Membership Procedure of JI

JI membership procedure starts as a worker by participating in both dawah and political activities. After fulfilling certain requirements of reading JI's literature and following instruction given by relevant nazm (JI's managerial or leadership structure) a person applies for the membership and eventually becomes a member after approval from district, provincial and central bodies of JI responsible to award the membership.

Islamic Tourism and Tablighi Jamaat

Dawah journeys are main component of Tablighi movement. The entire scheme of dawah journeys leads to extensive Islamic tourism initiated through dawah activities of Tablighi Jamaat. According to Tablighi traditions a devotee must spend one-tenth of his life for dawah activities. A devotee must spend two and a half hours every day for *ta'leem* or other dawah activities. It is recommended to travel for *Sehroza* (three days) every month and *chilla* (forty days) every year which makes it one-tenth of one's lifetime to be dedicated to dawah journey. Dawah journey for three consecutive *chillas* (four months) is the minimum time to understand all pertinent dynamics of Tablighi Jamaat and to become a reliable devotee.

There are several fundamental aspects of these journeys such as temporarily abandoning daily worldly matters, obtaining religious knowledge, building new perspectives and personal transformation. These journeys result in threefold expansion of social network of devotees. They socialise with the people of that community where they travel and stay for given number of days, they make new friends within Jammāt (group of devotees) they are travelling with and meet new devotees in gatherings at different levels and locations. When these dawah journeys cross boards these social networks become transnational (Ismailbekova and Nasritdinov, 2012) and turn into a source of exchange of dawah customs across societies.

During national gathering of Tablighi Jamaat highways and motorways remain unusually packed with vans, busses and trucks. Interestingly trucks are divided in two temporary compartments to utilise one for sleeping and other for cooking purposes during the journey. This shows both the commitment and the excitement for travelling as sports tourism for complete enjoyment. Observing, participating and living apart from usual environment are all available for those who are engaged with Tablighi Jammāt to make it a whole experience of sports tourism.

Tablighi Jamaat and Economic Impact

Impact of travel & tourism on the economic and social development of a society remains enormous. It opens new opportunities for business, trade and capital investment, creates new jobs and avenues for entrepreneurialism for the workforce and protecting heritage and cultural values (Scowsill, 2015). Widespread religious travel and tourism in Tablighi Jamaat is one of the successful examples to provide these benefits to a society. National and international travel of millions of devotees results in massive economic activity especially during annual gatherings.

Travel and tourism provided 3.6% of total employment in 2016 (Scowsill, 2016). Religious tourism of Tablighi Jamaat is one of the important factors to contribute to the national economy of some developing countries due to massive mobility. Extensive mobilisation of millions of people every year through religious tourism of this kind also has a very useful impact on growth of domestic commerce, retail & cottage industry. Besides transport sector, during national Tablighi *Ijtima* (gathering) textile, leather, footwear, retail and food industry get maximum benefit. There are several other segments in the cottage industry which depend on peculiar operational nature of Tablighi Jamaat.

Irada to Nusrat

Operational excellence is the hallmark of Tablighi Jamaat. This dedicated journey of preaching starts from recoding individual's *Irada* (intention) in notebook to join Tablighi Jamaat at local mosque at the end of *ta'leem*. It is believed that even recording the intention will be rewarded. The motivation to join the movement begins with showing mere an intention, devotees persuade potential community members to at least record their intention to give only three days (*Sehroza*) in the path of the Creator (Allah SWT). Then every moment spent for Tabligh is counted for reward in the life hereafter. These teachings create a mesmerising environment around every devotee to extend everything which is possible for the mission.

Nusrat (assistance or local help) is the act of visiting nearby mosque to greet and support visiting Jamaat. Devotees in the local community of the mosque become host of the Jamaat and from surrounding communities visit for the *Nusrat* of visiting Tablighi Jamaat. An intention to join Tablighi Jamaat culminates upon *Nusrat*, besides giving one-tenth of the lifetime for prescribed activities.

Summary

Today Tablighi Jamaat is the largest transnational Islamic movement with an estimated twelve million to fifteen million adherents. It was established to counter Hindu missionaries as reaction against Shuddi campaign in early 1920s (Gugler, 2010). These millions of followers of Tablighi Jamaat generate a perpetual system of specific kind of Islamic tourism and penetrate deep into the society where there is

even a single mosque (masjid). Besides extensive travelling, the success of Tablighi Jammāt can be attributed to some key factors such as:

Selfless efforts: Preoccupation with self is not unnoticeable in the society. The tacit question underlying a person's response to everything "what is in it for me?" is not uncommon. Selflessness in Tablighi Jamaat means mutuality and a need for interpersonal bonds (Lasley, 1987). Selflessness is not a lack of self-concept or an effacement of personal identity. Rather, selflessness occurs when an individual considers his or her behaviour in the broader context of the cultural group in which he or she functions (Lasley, 1987). The extensive acceptability of adherents of Tablighi Jamaat across cultures is probably because of the persona of selflessness they have developed due to the asceticism throughout their engagement with Tablighi activities. Their patience, persistence and commitment to engage their fellow Muslims to practice visible Islamic teachings, probably, is the reason of quite extensive growth of the movement.

Openness: Increased frequency of contact between first line devotees and the hierarchy in Tablighi Jamaat help the devotees to identify with the goals of the movement. Open communication between leaders (*umara*) of Tablighi Jamaat and devotees is an integrating mechanism to improve and maintain morale and productivity (Eisenberg and Witten, 1987) of all devotees. Everyone can participate in even national level of *mashwara*. *Kaarguzari* of all levels is explained to everyone and open for feedback from all devotees. These are those naturally inculcated values stemmed from Islamic teachings which are scientifically proven success factors in modern-day organizations according to the nature of their operations.

Discipline: Discipline is one of the extensively discussed topics in literature. There is abundance of proponents and opponents of this notion (Clark, 1994). However, one can't deny the usefulness of discipline to promote coordination in any operation. In a voluntary movement such as the Tablighi Jamaat discipline is probably one of the major factors of success of the movement. Devotees without any formal organizational structure do comply with the given pattern religiously. Resultantly a disciplined coordination at all levels knits all devotees as a smoothly functioning machine with required productivity in terms of both quality and expansion.

Volunteerism: According to (Peloza and Hassy, 2006) volunteerism is motivated by a mix of altruistic motives, egoistic aspirations and citizenship behaviour. Volunteerism in Tablighi Jamaat is probably the most important factor of success. What drives it is of interest for all, because volunteerism of this kind is unique to Tablighi Jamaat only. Many researchers discussed different aspects of such dedicated unpaid efforts to spread the message. However, it is difficult to attribute this devotion to any single reason. There is indeed a mix of several aspects which leads to devoting days & nights, spending from own pocket, abandoning families and bearing hardships for the good of others.

There are several criticisms on Tablighi Jamaat such as narrow view of practicability of Islam, no emphasis on *Jihad bil Saif* (warfare), not forbidding evil vigorously, five tasks, six-point program and scheme of dawah journeys are innovations (*bid'ah*) in Islam, it is call of *tasawwuf* or Sufism etc.

However, one cannot deny the success and impact of Tablighi Jamaat in the subcontinent and around the globe in general. Success and acceptability of Tablighi Jamaat in Muslim societies is indicative of its impact. They can safely claim that objectives originally set by the founder of the movement are being achieved gradually but successfully.

Discussion Questions

1. What is Islamic tourism?
2. How dawah journeys of Tablighi Jamaat can be considered as a category of Islamic tourism?
3. What is the mechanism of performance evaluation in Tablighi Jamaat?
4. How Tablighi Jamaat constitutes a massive infrastructure for specific kind of Islamic tourism?
5. What are the factors of exemplary success of Tablighi Jamaat?
6. What are unique dawah activities of Jamaat-e-Islami and how these activities can influence an individual?

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Chapter 5

Sikh Religious Tourism

Introduction

According to Abbasi (2018), “every year thousands of Sikh pilgrims arrive at Wagah, a festive boarder between two contending neighbours. The roar and enthusiasm during daily flag lowering ceremony at Wagah is indicative of psychological friction between two nations. On the other side smiling faces of these thousands of devotees suggest cheerful pilgrimage they always experience during their sacred journey to Pakistan. Some of the visitors have been observed to declare vocally their stay as pleasant as they were in their own homes. These worshipers intend to visit number of religious sites in Pakistan. However, their main objective remains to visit Gurdwara Nankana Sahib and Gurdwara Panja Sahib”.

Tabassum (2010) maintained, “After the death of his father Rai Bular Bhatti appointed Kalyan Chand sobriquet Mehta Kalu to look after his agriculture land. His wife gave birth to a child on April 15, 1469 named Nanak. Innocent and unusual habits of Nanak during his early childhood attracted attention of Rai Bular Bhatti and developed a special bond between them. In last days of his life Rai Bular used to remember Nanak incessantly. He would keep saying ‘Nanak Aana’ (Do come Nanak), like a mantra. Over times, Rai Bular’s mantra transformed into Nankana, and thus the name of the place. Sikhism, the world’s fifth largest and youngest organized religion, was founded more than 535 years ago. Followers of the Sikh religion are called Sikhs, a term meaning disciple or learner. Sikhism is a monotheistic religion; Guru Nanak (1469-1539) was the founder of the Sikh religion. He was born in the village of Rāi-Bhōi-dī-Talwandī, now called Nankana Sahib in present-day Pakistan. The township was developed by Rai Bhoi and thus was known as Rai-Bhoi-di-Talwandi”.

Sikhism

Abbasi (2018) argued, “Sikhism, being the 5th largest religion, holds an important place in the world religions was founded by Baba Guru Nanak. The religion commands the loyalty of more than 25 million devout Sikhs, spread across the globe. There are various opinions about the origin of the Sikh religion. Some of the historians and experts of eastern religions believe that it is a syncretistic religion, originally related to Bhakti movement within Hinduism and the Sufi branch of Islam,

to which many independent beliefs and practices were added. A greater majority is of the opinion that the religion is a re-purification of Hinduism and they view it as a part of the Hindu religious tradition while some are of the opinion that the religion is a direct revelation from God and is not derived from Islam or Hinduism”.

According to NMCL (2006), “Baba Guru Nanak got enlightenment in 1496 and protested the widespread social injustice, arguments and fights over religious labels, superstition and empty rituals being promoted as religion, and false display of piety. He urged everyone to have a true and ongoing inner relationship with God. He called for pure intentions, a sincere and heartfelt devotion towards God, selfless service to God, generosity and truthful living while earning an honest livelihood. He was against the popular Hindu concept of becoming a recluse. He insisted that it is possible to become a perfect and a true disciple of God while living in the society and he called this a True Religion and declared it the aim of a Sikh's life. Sikhism preaches equity and equality of all human beings and casts off all social, ethnic, linguistic and racial differences and prejudices. A succession of Nine Gurus (regarded as reincarnations of Baba Guru Nanak) led the movement during the period from Guru Nanak's death until 1708. Tenth Sikh Guru, Guru Gobind Singh, finalized the spiritual rules of this social order and at the time of his demise from this material world in 1708 he declared the functions of the guru to be passed on to the Panth and to the Holy text i.e. Guru Granth. He declared that the Sikhs no longer needed a living guru and appointed his spiritual successor as Sri Guru Granth Sahib. Guru Gobind Singh felt that all the wisdom needed by Sikhs for spiritual guidance in their daily lives could be found in Guru Granth Sahib, the Eternal Guru of the Sikhs”.

According to NMCL (2006), “Guru Granth Sahib is unique in the world of religious scriptures because not only is it accorded the status of being the spiritual head of the Sikh religion, but it also contains the Gurbani (a term for various compositions by the Sikh Gurus and other writers of Guru Granth Sahib) of Hindu and Muslim saints like Kabir Ji, Baba Farid, Bhagat Namdev, and Bhagat Ram Das Ji besides the Gurbani of Gurus. Although the Sikhs are the custodians of Gurbani, the Gurus addressed it to people of all faiths. Unlike some religious writings, Gurbani is not a history or a prediction, related to some nation rather it is God's truth written in verse and it is meant for everyone”.

Abbasi (2018) maintained, “Sikhism revolves around the belief of a single, formless God with many names, who can be known through meditation. Sikhism rejects idol worship and caste system. Sikhism does not exclude or condemn other religions rather it preaches that all human beings are the children of the same God and Sikh is the one who leads his life by following and connecting with Gurbani, the God's word. Sikhism advocates that God neither cares about the various religious labels, nor does He care how His creatures call Him, what really matters, is that humans should be spiritually sincere towards Him so that they do not lose their soul in the

objects of the world and they lead an honest life with clean thoughts. Sikhism encourages the respect of everyone's religious sentiments and at the same time gives the freedom of choosing one's own way to Eternal Truth. Baba Guru Nanak said we are neither Hindu nor Muslim; all our bodies breathe a life from the same God, called Ram or Allah. The result of these teachings can be witnessed in the fact that many Hindu devotees visit the Sikh holy shrines for worship and similarly Sikhs also respect the Hindu, Muslim, and others' places of worship. It is established from the Holy Scriptures that Baba Guru Nanak happened to visit a Muslim priest during the time of Namaz, Muslim prayers, and joined him in the prayer without hesitation."

According to NMCL (2006), "The philosophy of Sikh religion revolves around human respect, to treat all the humans as God's children and to take care of the poor and the oppressed as this would enable the humans to achieve the highest fulfilment of their life. The Sikh Gurus have taught the Sikhs to adopt and uphold everything that is good, in any religion, culture, or science because truth is universal, and it is the same in all religions. Guru Arjan, the Fifth Guru wrote, some call Him Rama others bow to Allah, while others would serve only Krishna. Some run to a Hindu pilgrimage, others say only a Haj will do, while others say only Hindu Puja is accepted. Some chant the Vedas others want only Qurān. Lord, have mercy on them. Baba Guru Nanak says those who live by His will, get to know the secret truth of my beloved Master (when, all these differences become irrelevant!)"

Religious Tourism

According to Sultana et. al. (2017), "Religious tourism is an oldest idea like the religion itself. It is practiced from the ancient period. The person who visits any holy place is called pilgrim. People from different religions pilgrim different holy places for religious obligation are the part of religious tourism. Religious tourism is a form of tourism whereby people of faith travel individually or in groups for pilgrimage, missionary, leisure or fellowship purposes". They categorized religious tourism into following three main streams:

- "Visits to a temple or place for the purpose of praying or paying homage or performing religious rites when staying nearby. The motivation is purely religious (they referred to this as spontaneous religious tourism)."
- "Visits of religious monuments and object as part of a sight-seeing tour. Heritage, architecture, history and art are the main motivations."
- "Visits to religious sites involving religious activities such as spiritual retreat, festivals or religious teachings."

Sultana et al. (2017) further described, "Tourism, from prehistoric time is closely linked to religion which has acted as a powerful motive for traveling. Religious buildings, rituals, festivals and religious events are important tourist attractions for those who are the followers of the particular systems of belief represented. Religious

tourism comprises not only visiting sites, shrines, and structures with religious significance but also attending religious conferences, different culturally religious events, exhibitions of cultic objects, and concerts of sacred music. Religious tourism is motivated by religious values, faith, belief and the religion itself. Spiritual tourism is a journey to a sacred place or shrine based on a person's beliefs or faith."

According to Kartal et. al. (2015 pp. 2-3):

"Religious tourism is among the least explored tourist activities in the world of modern tourism and the most understudied research areas in tourism research. However, it is one of the oldest types of tourism. Religious tourism can be defined as the visit of sacred places, to participate or follow-up in religious ceremonies, and the pilgrimage in the form of visits or activities to fulfil religious duties in the evaluation of tourism understanding. It mostly covers tourist trips to perform the religious beliefs and/or to see the centres of faith attraction in the evaluation of the tourism phenomenon. In fact, religious and sacred sites are being visited more by curious tourists than by spiritual pilgrims and therefore commodified and packaged for all tourists. Religious tourism often involves visiting holy cities of particular faiths of followers whose journeys to these sites takes place on the anniversaries of events that are of importance to their religions. Traditionally, those involved in religious tourism were referred to as pilgrims. However, in present times, that term is not widely used because of the many non-religious individuals who also join trips to holy sites. Many of these sites are of cultural or historical as well as religious interest. The global revival of religious pilgrimage and tourism has occurred for several reasons such as the rise of spirituality, growing share of old people, media coverage regarding religious sites and events, the globalization of the local through the mass media, seeking peace and solace in an increasingly turbulent world and availability of affordable flights to important religious tourism destinations".

Khalsa

Who and What is a Khalsa?

"I have made this body and mind a sacrifice, a sacrificial offering to the Lord. Dedicating my body and mind, I have crossed over the terrifying world-ocean, and shaken off the fear of death." (Guru Arjan, Chant, p. 576)

"He who keeps alight the unquenchable torch of truth, and never swerves from the thought of One God; he who has full love and confidence in God and does not put his faith, even by mistake, in fasting or the graves of Muslim saints, Hindu crematoriums, or Jogis places of sepulchre; he who recognises the One God and no pilgrimages, alms-giving, non-destruction of life, penances, or austerities; and in whose heart the light of the Perfect One

shines, - he is to be recognised as a pure member of the Khalsa” (Guru Gobind Singh, 33 Swaiyyas).

Prohibitions

The four prohibitions or mandatory restrictions of the Khalsa or life of khalsa at time of Guru Gobind Singh Ji are:

1. Not to disturb the natural growth of the hairs.
2. Not to eat meat of an animal slaughtered in the Muslim halal or Jewish kosher way.
3. Cohabiting with a person other than one's spouse.
4. Using tobacco or alcohol.

Spiritual Evolution

There are four stages of spiritual evolution in Sikhism. Khalsa baptism intends to structure journey of Sikh spiritualism.

Stage 1 Manmukh:

A person who is self-centred and only thinks about himself and the material world around him and is totally oblivious to God.

Stage 2 Sikh:

Anyone who sets out on the path of learning and meets the specific definition of a Sikh as appears in the Rehat Maryada (Official Code of Conduct).

Stage 3 Khalsa:

Total dedication to Sikhism. One who has shed his ego and personality and truly honours the memory of Guru Gobind Singh through his actions and deeds.

Stage 4 Gurmukh:

One who has achieved mukhti (salvation) and is totally God-centred.

The Physical Articles of Faith

Kesh:

Long unshorn hair. A symbol of spirituality. The Kesh reminds a Khalsa to behave like the Gurus. It is a mark of dedication and group consciousness, showing a Khalsa's acceptance of God's will. Long hair have been a common element of many spiritual prophets of various religions (The Khalsa, 2017).

Dastar:

Turban. A symbol of royalty and dignity. Historically the turban has been held in high esteem in eastern and middle eastern cultures. Guru Gobind Singh transformed this cultural symbol into a religious requirement so that the Khalsa would always have high self-esteem. It differentiates Sikhs from other religious followers who keep long hair but wear caps or keep matted hair. The turban cannot be covered by any other head gear or replaced by a cap or hat. The turban is mandatory for Sikh men and optional for Sikh women.

Kangha (Comb):

Comb is a symbol of hygiene and discipline as opposed to the matted unkempt hair of ascetics. A Khalsa is expected to regularly wash and comb their hair as a matter of self-discipline.

Kara:

Steel bracelet. A symbol to remind the wearer of restraint in their actions and remembrance of God at all times.

Kachha:

Drawers. A symbol signifying self-control and chastity.

Kirpan:

Ceremonial Sword. A symbol of dignity and the Sikh struggle against injustice. It is worn purely as a religious symbol.

Gurdwara

According to Abbasi (2018), “Gurdwara holds a central place in the Sikh religion and it conforms to the Sikh principles of austerity, brotherhood, anti-sexism and mutual respect. Gurdwaras do not contain any furniture and all the disciples sit on the floor, a symbol of equality of humans and rejection of elitism. Sikhism emphasizes on creating a bond between an individual and the community by encouraging communal activities. Gurdwara, meaning door to Guru in Punjabi language, not only serves as a place of worship it also acts as a community center, teaching hall and a meeting place. It also has a communal kitchen where food is cooked and given freely to anyone who visits the Gurdwara, also known as langar. Gurdwara provides boarding and lodging free of cost to distressed people, visitors and pilgrims irrespective of their religion, faith, race or country. All Sikhs give a proportion of their income to the Gurdwara so that the langar can continue to feed all who need to be fed. Prayers are offered and Gurbani recitation and singing is performed there both in the morning and evening”.

Akhand Panth

This is the non-stop cover to cover reading of Guru Granth which is undertaken to celebrate any joyous occasion or in times of hardship, such as birth, marriage, death, moving into a new house, and Gurburbs. The non-stop reading takes approximately 48 hours and is carried out by family members, or professional readers in the presence of the family. Karah Parshad (sacred pudding) is also distributed to all present (NMCL, 2006).

The Religious Emblems

Khanda



Reflects some of the fundamental concepts of Sikhism. The symbol derives its name from the double-edged sword (also called a Khanda) which appears at the center of the picture. This double-edged sword is a metaphor of Divine Knowledge, which with the help of its sharp edges, is slicing truth from falsehood. The circle around the Khanda is the Chakkar. The Chakkar being a circle without a beginning or an end symbolizes the perfection of God who is eternal. The Chakkar is surrounded by the Kirpans. These two swords symbolize the twin concepts of Meeri and Peeri - Temporal and Spiritual authority. They emphasize that a Sikh must place an equal emphasis on spiritual aspirations as well as obligations to society.

Nishan Sahib:



The name given to the flag which can be seen flying outside Gurdwaras. It is a triangular piece of ochre or saffron colored cloth with the Khanda emblem in the middle. The flag post also has a Khanda or spear on top and is usually covered with the same cloth as the flag. The Nishan Sahib, wherever hoisted, shows the installation of Guru Granth Sahib.

IkOnkar:



The first two words in the Guru Granth Sahib and the cornerstone of Sikhism. IkOnkar means that there is only One God. They appear at the beginning of

the Mul Mantra written by Baba Guru Nanak describing the qualities of God in the Japji.

Festivals

All the festivals are observed according to the Nanakshahi calendar. Previously the calendar was based on the lunar cycles but starting from 1999 the calendar was converted to tropical solar year. This means that all the festivals fall on the same date.

Festivals can further be categorized into Gurpurbs, these are the festivals that are associated with the lives of the Gurus; and other festivities. Sikh pilgrims, from all over the world, visit Pakistan for 7 different festivals including Gurpurbs, table 5.1 provides relevant details:

Table 5.1 **List of Sikh Religious & Other Festivals**

Name of Festival	Date	Type
Baisakhi / Vaisakhi	14th April	Holy Festival
Shaheedi Din Guru Arjan	16th June	Gurpurb
Death Anniversary Maharaja Ranjeet Singh	29th June	Commemoration
Death Anniversary Baba Guru RamdasJee	16th September	Gurpurb
Death Anniversary of Guru Nanak	22th September	Gurpurb
Birthday of Guru Ramdas	9th October	Gurpurb
Birthday of Guru Nanak	15th November	Gurpurb

Source: Abbasi, A. S. (2018), Nankana Sahib as 'A Symbol of Religious Coexistence', *Religious Tourism in Asia: Tradition and Change through Case Studies and Narratives*, edited by: Shin Yasuda, Razaq Raj and Kevin Griffin, CABI UK.

Birthday of Guru Nanak

Gurpurab or Guru Nanak Jayanti is the most important and sacred festival of the Sikh community and is observed by them across the world. It is also known as the Guru Nanak's Prakash Utsav that also connotes to the Sikh guru's birth anniversary. The festival is celebrated every year on a full moon day in the month of Kartik, according to the Hindu lunar calendar – Kartik Purnima, falling mostly during October-November (Jayanti, 2016). Sangats from here and abroad come to visit on the birthday of Guru Nanak (Qaiser, 2012).

Sangat:

Sangat is a Sikh term with its origin in the Sanskrit word 'sangh', which means company, fellowship and association. In Sikh vocabulary, the word has a special connotation. It stands for the body of men and women who meet religiously, especially in the presence of the Guru Granth Sahib.

Guru Granth Sahib:

Guru Granth Sahib is the principal sacred scripture of Sikhism. Originally compiled under the direction of Guru Arjan (1563–1606), fifth Sikh guru, it contains hymns and religious poetry as well as the teachings of the first five gurus. It is also called Adi Granth, Granth or Granth Sahib.

Table 5.2 Population of Sikhs in Various Countries

Country	Population
India	20,000,000
UK	550,000
Canada	225,000
USA	150,000
Pakistan	80,000
Malaysia	80,000
Singapore	50,000
Others	1,875,000

Source: Abbasi, A. S. (2018), Nankana Sahib as 'A Symbol of Religious Coexistence', *Religious Tourism in Asia: Tradition and Change through Case Studies and Narratives*, edited by: Shin Yasuda, Razaq Raj and Kevin Griffin, CABI UK.

Historical Sikh Shrines in Pakistan

Gurdwara Janam Asthan – Nankana Sahib

Today, Nankana Sahib is a city of high historic and religious value for Sikhs and is a popular pilgrimage site for Sikhs from all over the world, because, Gurdwara Janam

Asthan also known as Gurdwara Nankana Sahib is the birthplace of Guru Nanak the founder of Sikhism. Over 5,000 Sikh pilgrims visit Pakistan each year for religious events. The open veranda is called Baradari. The portion above the foyer, the tower and the boundary wall around the Gurdwara was built by the Gurdwara Committee (Qaiser, 2012).

Figure 5.1 Inside View of Gurdwara Janam Asthan – Nankana Sahib

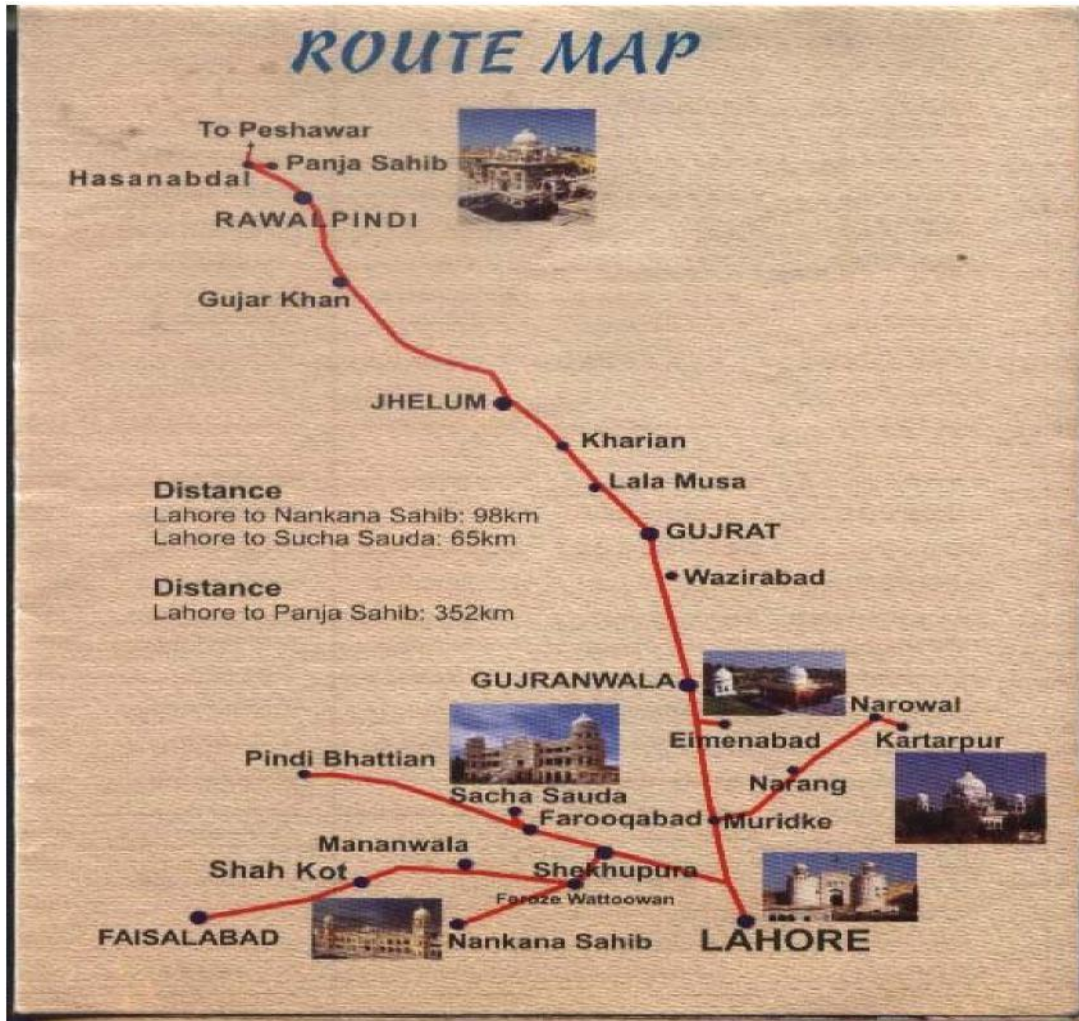


Gurdwara Janam Asthan is the holiest and most important Sikh holy shrine. This is the place where Guru Nanak was born in 1469. The name of the place at that time was Rai Bhoi di Talwandi. It was renamed Nankana Sahib after the Guru Nanak. It is located about 98 km South – West of Lahore. The Gurdwara was first built by Dharam Chand, the grandson of Guru Nanak. The present building was built by Maharaja Ranjit Singh in 1819-20 and is a magnificent example of Sikh architecture.

Gurdwara Bal Lila – Nankana Sahib

This is another magnificent shrine, about 2 km from Gurdwara Janam Asthan. It represents the village playground where Guru Nanak as a young boy used to play with his playmates and he used to engage them to act as a holy man sitting in meditation. The Gurdwara is managed by Evacuee Trust Property Board (ETPB) Pakistan and it is only opened in the days when the pilgrims visit the city.

Figure 5.2 Distances from Lahore to Historical Sikh Shrines in Pakistan



Source: National Management Consultants (Pvt.) Limited (NMCL)

Gurdwara Patti Sahib – Nankana Sahib

According to Abbasi (2018), “It is also called Gurdwara Maulvi Patti; it lies midway between Gurdwara Janam Asthan and Gurdwara Bal Lila. It is along the road leading from Janam Asthan to the railway station. Patti means a wooden table on which young scholars practice writing. This Gurdwara represents the village school attended by Guru Nanak. The name Maulvi Patti is given because the Guru Nanak learnt Persian from Maulvi Kutub-ud-Din. The Sikh residents of the Nankana Sahib have been organizing a regular recitation of the Guru Granth Sahib at this place for the last few years. The building of this Gurdwara is vast and maintained well”.

Gurdwara Sacha Sauda – Farooqabad

Abbasi (2018) argued, “Father of Guru Nanak wanted his son to engage in business. He once gave him money and sent him to the market of Chuharkhana along with Bhai Bala so that stocks can be purchased for setting up a shop. He advised him to make a good profitable bargain. A little short of their destination, Guru Nanak came across a group of Sadhus, 10 naked and hungry. Guru Nanak at once decided to feed them and despite Bhai Bala’s advice not to do so, he bought provisions from the market and fed them. Guru Nanak came back home empty handed and told his father that you told me to make a good profitable bargain and I made the best possible bargain for the money I had. During the Sikh rule, a Gurdwara was built on the spot where the Sadhus were fed by Guru Nanak and is called Gurdwara Sacha Sauda”.

Gurdwara Dera Sahib - Lahore

According to Abbasi (2018), “Gurdwara Dera Sahib is situated opposite the Lahore Fort and is the Samadhi of Guru Arjun, who lost his life while fighting here in the waters of river Ravi. At that time the river Ravi flowed along the wall of the fort. The shrine is said to have been established by the sixth Guru, Guru Hargobind. He got a memorial rostrum built here to commemorate the martyrdom of Guru Arjun. Its present building was raised by Maharaja Ranjit Singh. A congregational hall and residential block was added later on to the main building of the Gurdwara. Every year at the occasion of the martyrdom day Sikh pilgrims visit the Gurdwara to pay homage to Guru Arjun”.

Gurdwara Darbar Sahib – Kartarpur, Narowal

Abbasi (2018) further argued, “Kartarpur is a small town and according to the legend when Guru Nanak returned from his wanderings in quest of truth he settled here till his death. Gurdwara Darbar Sahib at Kartarpur is one of the most significant shrines as here Guru Nanak took his last breath in this material world. This Gurdwara is situated on the western bank of river Ravi near Josser in Narowal. In the year 1911-12 Late Shyam Das built the present Gurdwara and residential quarters. This Gurdwara remained closed for many years but has been recently renovated by the government and is now open to the pilgrims.” The Government of Pakistan took initiative to facilitate Sikh pilgrims and developed a Kartarpur Corridor on November 09, 2019 with special arrangements for pilgrims to visit the Gurdwara Darbar Sahib.

Gurdwara Rori Sahib - Eimenabad

Guru Nanak during his stay at Eimenabad is said to have made his bed on a platform of pebbles. This platform became a place of veneration and later on when Sikhs came to power a Gurdwara was built over it. Some of the pebbles are preserved in the Gurdwara and are on display to the faithful on different occasions. The huge front gate can be seen from a distance. It exemplifies the beautiful Sikh architecture.

Gurdwara Chaki Sahib – Eimenabad

During his campaign against the Lodhi Dynasty of India, Mughal King Babar assaulted and destroyed Eimenabad. There was a general massacre of Pathan as well as Hindu inhabitants. Guru Nanak became the prisoner of war and was condemned to grind corn on a land mill. The mill miraculously revolved by itself and Guru Nanak had only to put the corn in it. The miracle was reported to King Babar who set free all the prisoners along with Guru Nanak. Later, where Guru Nanak was kept in cell, a Gurdwara was made and was named Gurdwara Chaki Sahib.

Gurdwara Panja Sahib – Hassan Abdal

According to local tales about Sikhism, “Guru Nanak arrived in Hassan Abdal at the end of his tour of West Asia. At that time a Muslim Saint Baba Wali Qandhari was mediating on a hillock near the town. The only source of water was the spring sprouting from the place where the Muslim Saint was in meditation. Guru Nanak sent his disciple Bahi Mardana thrice to Shah Wali Qandhari to drink and fetch some water, but every time the latter refused to oblige saying that he would not help a Muslim (Bahi Mardana was a Muslim) who followed a ‘Hindu’ Guru. Guru Nanak then asked Mardana to remove a stone nearby from there water sprang forth. At the same time Baba Wali Qandhari’s water reservoir went completely dry. Baba Wali Qandhari, infuriated by a Hindu’s miracle, rolled down a rock towards the Guru Nanak. Guru Nanak, sitting unruffled, merely extended his right arm towards the rolling rock. Not only had the rock stopped dead, his open palm made an imprint on it as if it was made of molten wax. Baba Wali Qandhari was so impressed by the miracle that he came down and asked for the Guru’s pardon and blessing”.

The Pakistan Sikh Gurdwara Prabandhak Committee (PSGPC)

The Pakistan Sikh Gurdwara Prabandhak Committee (PSGPC) is a Sikh religious organisation in Pakistan (ETPB, 2017). PSGPC was formed by the Government of Pakistan and is entrusted with the maintenance of Sikh religious institutions, places of worships in Pakistan. Similar to the Shiromani Gurdwara Prabandhak Committee (SGPC) in India, this organisation is entrusted with the maintenance of Sikh religious institutions, places of worships (Gurdwaras) and the well-being of Pakistani Sikh community. Its main office is situated in Gurdwara Dua Sahib Lahore. According to the website of Evacuee Trust Property Board (ETPB) following are the functions of PSGPC.

Functions of PSGPC:

- “To Supervise and exercise control over the arrangement for Langar (Purchase of raw material, cooking and distribution to Yatrees) on each function.”

- “To make fool proof arrangements for receipt of donations and its deposit into the committee’s account, it shall be jointly operated by both the convener and president of the committee.”
- “To suggest measures for proper maintenance preservations and renovation of the Gurdwaras and to ensure their sanctity according to Sikh traditions and faith. Voluntary service of Sikh tradesmen or labour shall be welcomed on gratis basis.”
- “To suggest measures for extending facilities including medical aid and civic amenities to Sikh Yatrees and to make their journey and stay within Pakistan as comfortable as possible.”
- “To Make Necessary arrangements for reception and farewell to Sikh Yatrees in each religious occasion.”
- “To make necessary arrangements for the observance of religious rites including Akhand path and Bhog ceremony.”
- “To appoint such sub-committees and entrust such responsibilities to them, that the committees perform efficiently and effectively.”
- “To take all initiatives as it may consider necessary or desirable for the efficient and effective maintenance and proper observance of religious rites in different functions or activities inside the Gurdwaras.”
- “To make arrangement for any publication and Magazine.”
- “To setup small Library and Museum within the Gurdwara premises.”
- “To arrange Pinni Parshad for the Yatrees.”
- “To maintain donation record and collection/counting of donations from the Golak placed at all the Gurdwaras.”
- “To look after all the religious rituals during the festivals.”
- “To assist Shrine Branch on the issues related to Sikhs.”

Coexistence

Fisher (2013) upheld, “when two Swedish economists set out to examine whether economic freedom made people any more or less racist, they knew how they would gauge economic freedom, but they needed to find a way to measure a country's level of racial tolerance. So they turned to something called the World Values Survey, which has been measuring global attitudes and opinions for decades.”

He further argued, “Among the dozens of questions that World Values asks, the Swedish economists found one that, they believe, could be a pretty good indicator of tolerance for other races. The survey asked respondents in more than 80 different countries to identify kinds of people they would not want as neighbours. Some

respondents, picking from a list, chose 'people of a different race.' The more frequently that people in a given country say they don't want neighbours from other races, the economists reasoned, the less racially tolerant you could call that society. According to the results, Pakistan is remarkably tolerant country, only 6.5 per cent of Pakistanis objected to a neighbour of a different race. This would appear to suggest Pakistanis are more racially tolerant than even the Germans or the Dutch."

"And be good to the neighbour who is your relative and to the neighbour who is not a relative . . . (al-Qur'an, 4:36)"

Islam has great respect for the mutual rights and duties of neighbours. The Holy Prophet (PBUH) said:

"Angel Jibril (peace be upon him) kept exhorting me about (the rights of) the neighbor so much so that I thought that the neighbor might be included as one of the heirs." (Bukhari and Muslim)

The rights of neighbourhood are not meant for Muslim neighbours only. A Muslim neighbour has one more claim upon us - that of Islamic brotherhood; but so far as the rights of neighbourship are concerned, all are equal. Explaining it, the Holy Prophet (PBUH) said: Neighbours are of three kinds:

- (1) that one who has got one right upon you;
- (2) that one who has got two rights upon you;
- (3) that one who has got three rights upon you.

The neighbour having three rights upon you is the one who is also a Muslim and a relative. The neighbour having two rights is the one who is either a non-Muslim relative or a non-relative Muslim. The neighbour having one right is the one who is neither a Muslim nor a relative. Still he has got all the claims of neighbourhood-rights upon you. Here are some more traditions which show the Islamic love towards the neighbours. The Holy Prophet Muhammad (PBUH) said:

"That man is not from me who sleeps contentedly while his neighbour sleeps hungry". (Bukhari)

The Holy Prophet Muhammad (PBUH) has directed us to share every small good thing with our neighbors. 'Aishah (R.A) reported: I said:

"O Messenger of Allah (PBUH), I have two neighbors, to which of them should I send a present?" He (PBUH) replied, "To the one whose door is nearer to you". (Bukhari)

Abu Hurairah (R.A) reported: The Holy Prophet Muhammad (PBUH) said,

"By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbor does not feel safe from his evil". (Bukhari and Muslim)

This was exactly the feeling of author during the visit of Gurdwara Nankana Sahib on December 24, 2015. Author interacted with local Sikh community and found them satisfied with their surrounding neighbourhood.

Figure 5.3 Multireligious Plaque Outside Gurdwara Nankana Sahib



Fisher's findings are not out of the blue; historically Pakistan welcomed people from other races and ethnicities with open arms. Pakistan accommodated around five million Afghan refugees during late nineties (Abbasi, 2011).

Table 5.3 Afghan Refugees in Pakistan over the Years

Year	Estimated Refugees
1988	3.3 Million
2001	5 Million
2009	1.7 Million registered refugees allowed to stay in Pakistan

Source: Abbasi AS (2011), Philanthropic Sector of Pakistan: Performance and Ripple Effect. World Applied Sciences Journal, Vol. 12(4), 491-495

According to the teachings of Islam, Muslims should respect non-Muslims, with regard to their physical wellbeing, their wealth or their honour. If he is a dhimmi (non-Muslim living under Muslim rule), musta'man (one who is granted security in a Muslim land) or mu'aahid (one with whose country the Muslims have a peace deal), then Muslims should give him his due rights, and not transgress against his wealth by stealing, betraying or deceiving, and he should not harm him physically by striking or killing him, because the fact that he is a mu'aahid or dhimmi, or musta'man, means that he is protected by Sharee'ah (Duties, 2017)

The Muslims believe that it is not permissible, under any circumstances whatsoever, for a Muslim to mistreat a non-Muslim who is not hostile towards Islam; so the Muslim should not commit aggression against him, or frighten him, or terrorize him, or steal his wealth, or embezzle him, or deprive him of his rights, or deny him his trust, or deny him his wages, or withhold from him the price of his goods when buying from him or withhold the profits of a partnership if he is in a business partnership with him. The Muslims believe that it is obligatory upon the Muslims to honour treaties or agreements made with a non-Muslim party (Principles, 2017).

Summary

Nankana Sahib is truly a symbol of religious coexistence, visiting Gurdwara Nankana Sahib provided real life experience of religious synchronicity. The Sikh religion is the 5th largest religion, holds an important place in the world religions was founded by Baba Guru Nanak. The religion commands the loyalty of more than 25 million devout Sikhs, spread across the globe.

Mr. Muhammad Ali Jinnah, the founder of Pakistan in his presidential address said "You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State. We are starting with this fundamental principle that we are all citizens and equal citizens of one State" (Jinnah, 1947).

All stakeholders should join hands to facilitate Sikh pilgrimage to 144 Gurdwaras across the Country. Government should develop infrastructure and provide relevant facilities for local and visiting Sikh pilgrims.

Affluent Sikh community settled in Europe, Canada and US should step forward to establish airports in Nankana Sahib and Hasan Abdal through public-private partnership (PPP) for convenient travelling arrangements for Sikh pilgrims. Although there are reasonable arrangements of accommodation for international Sikh pilgrims, however, there is certainly a need for at least a four-star hotel in both cities on PPP basis. Interviews and interaction of authors with Sikh community suggests favourable environment for Sikh pilgrims in Pakistan, nevertheless, role of civil society especially religious scholars is also important to educate masses about religious

responsibilities of Muslims towards resident and visiting non-Muslims to promote even more conducive social structure for followers of other religions in the Country.

Discussion Questions

1. How religious tourism is different from mainstream tourism activities?
2. What is meant by IkOnkar?
3. What are the stages of spiritual evolution in Sikhism?
4. What are the teachings of Islam about peaceful coexistence?
5. What were the views of Mr. M. A. Jinnah, the founder of Pakistan, about religious freedom in the Country?

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Chapter 6

Buddhist Religious Tourism

Introduction

Pakistan enjoys a unique position in the world as home to distinctive archaeological and religious heritage. Among the many historical traditions of this land, the chronicle of Buddhism, Buddhist monuments and art, stand out and are known throughout the world. Some of the regions that now form part of Pakistan were important in the development and growth of Buddhism in the world. These regions were considered among the holiest places in Buddhism and for hundreds of years attracted travellers, holy men and women, and ordinary pilgrims from everywhere (Zahir, 2013). He elucidated that (p. 86):

“Buddhism, though not practiced today by the living population of Pakistan, was one of the major periods in the history of Pakistan. The remains of Buddhist civilization have been discovered throughout the length and breadth of Pakistan, from the foothills of the Himalayas in the north to the shores of the Arabian Sea in the south. Buddha did not come to any part of Pakistan during his historic existence but he is believed to have visited different regions of Pakistan in the past in his pre-birth or *Jataka* stories, where he performed different acts of kindness, sacrifices and miracles. The Buddhists of the region venerated these places and constructed *stupas* and monasteries on those spots. Even in the absence of a personal visit by the Buddha, the ancient regions of *Gandhara* (the modern Vale of Peshawar), *Udhiyana* (the modern Swat and Dir Valleys and Bajaur and Mohmand Tribal regions), *Takhsha-shila* (the modern Taxila valley) and *Urasa* (the modern Hazara region) were very well known to Buddhists living both within and outside the modern geographical limits of Pakistan. Some of the lesser-known regions in the study of Buddhism, for example the deserts and plains of Sindh province of Pakistan, were probably crucial to the progress of Buddhism along the key trade routes and sea routes. These regions are littered with thousands of archaeological sites that contain evidence of Buddhism, making Buddhism and its religious art one of the most remarkable aspects of the history of Pakistan.”

According to Zhang (2018, p. 127), “The turn of the 21st century saw a resurgence of the global dissemination of Buddhism. The Asian nations that have rich Buddhist legacy, such as China, India, South Korea, Thailand and Japan, have competed to tap

the faith as a diplomatic resource to boost their soft power. Cultural organizations and Buddhist institutions in these countries have also actively engaged in the promotion of the faith. One of the major strategies adopted by these Buddhist diplomacy campaigns is to promote Buddhist tourism to attract tourists to ancient Buddhist relics and contemporary Buddhist sites as well as Buddhist festivals”.

History of Buddhist Religion

The word Buddhism implies the devotion to ‘the Buddha’ which means the ‘Awakened One’ or the ‘Enlightened One’. From the earliest times, Buddhist tradition has suggested several former Buddhas who have lived on earth in the past or will in the future. However in many contexts, ‘the Buddha’ more commonly refers to the one known in history as Gautama to the Theravada Buddhists and Sakyamuni to the Mahayana Buddhists. Born to a royal family that ruled over the land of the Sakyans at Kapilvastu in present-day Nepal around 490 B.C.E., Siddhartha did not lead a typical life. Legends say that in 623 B.C. on a full moon day Queen Mahamaya was traveling from Kapilvastu to Devadaha, to give birth to her child at her parental home. Halfway between the two cities, she gave birth to a son while standing in a grove of trees now known as Lumbini. King Ashoka erected a stone pillar over 300 years after the event, to mark this sacred place, which is now a famous Buddhist pilgrimage site (Agarwal, 2015). She further argued that:

“On the fifth day after the birth, his father, King Suddhodana invited eight wise men for the naming ceremony that were also asked to predict the baby’s future. The prince was named Siddhartha. The invited Brahmins predicted that he would either become a great king or a great teacher when exposed to any sufferings. Queen Mahamaya passed away on the seventh day after the childbirth and Siddhartha was raised by his aunt. He grew up in all the luxuries and was encouraged to excel in education by his father. At the age of sixteen, Siddhartha was married to his cousin, the beautiful princess Yashodhara. However he was still not happy and longed to see the world beyond his palace. At the age of 29, Siddhartha left the palace with his charioteer Channa to explore the world outside his palace.”

According to the story, during his travels in the outside world, Siddhartha came across following four sights that left a lasting impression on him (Buddhism, 2020):

1. “Since he had never seen old and decrepit people before, he was shocked when he came across an old man.”
2. “When he was trying to find out more about old men he stumbled upon a very ill person. This was even more shocking as he had never known or seen illness before.”
3. “Then he saw a funeral party by the side of a river. This too was new and most shocking of all for him.”

4. “He encountered a traveling monk who had given up all the pleasures of the flesh. His face was so serene that the image stayed in Siddhartha’s thoughts for a long time.”

According to Agarwal (2015), “with six years of hardship, Siddhartha realized neither luxury nor starvation can provide him a deeper understanding of life and instead followed the Middle Path. He gained enlightenment in a village, Bodh Gaya, under a Bodhi tree through meditation. By now he had become the ‘Awakened One’, a Buddha. With this awakening, Buddha gave his first sermon to a group of ascetics. These ascetics became the very first disciples of Buddha.”

Teachings of Buddhism

According to Agarwal (2015), “Buddha does not refer to a unique individual; Buddhism focuses less on a person as the founder but rather on the teachings of Buddha. These teachings include ways to help individuals develop compassion and avoiding illusions that cause attachments and bring suffering to an individual and to those the individual interact with. The guide to this process is known as the *Dharma* or *Dhamma*, patterns of reality and cosmic order discovered by Buddha, Buddhist teachings, the path, and the ultimate goal of Buddhism, Nirvana. Dhamma is thus the most important element of Buddhism.

Religious Scripture

Buddha’s teachings are recorded in different collections of scripture known as ‘canons’, deriving from the oral tradition at the time of Buddha and preserved through communal chanting. The most essential one is the Pali Canon, written in Pali in Sri Lanka around the middle of the 1st century BC. The scripture consists of three baskets or *Pitaka*: *Sutta* (Buddha’s sermons), *Vinaya* (monastic rules), and the *Abhidhamma* (scholastic works). Since Buddhism lacked a central authority, several different schools emerged. Each school compiled their own canons in different languages. However the Pali Canon remained authoritative for the Theravada school (Agarwal, 2015).

Ancient Buddhist Centre the Gandhara

Gandhara, one of the most important Buddhist sites, which covers the large area from today’s northern Pakistan to the east of Afghanistan, has become unknown except to archaeologists, art historians and Buddhist scholars. Gandhara was once the center of Buddhism in the ancient world. It included today’s Kashmir, Pakistan’s Swat Valley, the Potohar Plateau regions and Afghanistan’s Jalalabad district. The region has fostered among the richest and most diverse cultures, and their interactions, in human history. It was a civilizational crossroads and the center of the world. It was the birthplace of Buddhist art and was also one of the strongholds of Mahayana. The ancient Gandhara legacy in Pakistan, including Buddhist legacy, has to be revisited, conserved, revived and promoted, not only by Pakistan but also by the international

community. In this sense, a place-branding campaign that features Buddhist tourism to promote the region should be incorporated into the nation-building and nation-branding programs of Pakistan (Zhang, 2018).

China Pakistan Economic Corridor (CPEC)

Under its One Belt One Road (OBOR) Initiative announced in 2013, China is planning to invest more than \$1 trillion in 60 countries all over the world to establish six different corridors. The receptivity in all countries to this proposal has been anything but enthusiastic (Husain, 2017). According to Zhang (2018):

“OBOR provides a unique opportunity for Pakistan to develop its version of Buddhist tourism. OBOR’s full title is Silk Road Economic Belt and the 21st century Maritime Silk Road; it is a development strategy and framework proposed by China to connect the Eurasian countries along two historical silk roads, respectively known as the land-based Silk Road Economic Belt and the ocean-going Maritime Silk Road. China’s strategy has aroused great interest in Pakistan. People of Pakistan have been enthusiastic about the One Belt One Road initiative. For Pakistan, the core of initiative was the China-Pakistan Economic Corridor (CPEC). The CPEC was first proposed by China’s Premier Li Keqiang in 2013 and aimed to connect China’s Xinjiang and the Gawadar port in Pakistan via vast network of highways, railways and oil and natural gas pipelines. In terms of proposed Buddhist tourism, as long as there is proper publicity and convenient infrastructure, and there are no concerns over their safety, Chinese tourists and other east Asian tourists would be interested in visiting the ancient center of Mahayana Buddhism and the birthplace of Buddhist art. Tourists from other east Asian nations may also be attracted to the region. In fact, in November 2015, some 20 Korean Buddhist monks paid a visit to monastery of Takht-e-Bahi, about 106 miles from Islamabad.”

Religious Considerations

We live in a highly informed era of human history where individual rights, privileges and liberties have taken precedence over other considerations. People of extreme right claim their right to practice religion in true spirit. Extreme left has taken freedom to an extent where it became a strong belief for those who are vocal for autonomy of human being. Moderates being majority do accommodate both extremes and sometime face untoward outcomes due to the space they provide to these distant positions. Nevertheless, the majority of moderate segment of the society do consider religious aspirations as an important driver of decisions in the life. Following results of a recent survey suggest that religion is an important consideration for majority of the population of this planet.

Around 48% Europeans in a survey said religion has an important role in their lives. 39% of the French public said religion has a more important role today in our lives.

More than half in Indonesia (83%), the Philippines (58%) and India (54%) believe that religion has a bigger impact on their nation today than it did 20 years ago. About half of Swedish adults (51%) are particularly concerned about the more important role of religion, as well as 47% of French adults and 45% of the Dutch. 61% of Nigerian Christians and 88% of Nigerian Muslims are in favour of a more important role for religion. roughly seven-in-ten Tunisian adults (69%) favour an increased role for religion. But in Israel, only 39% welcome a greater role for religion in their country. A majority of 59% Brazilians, 42% Mexicans and 39% Argentinians favour a more important role for religion (Poushter & Fetterolf, 2019).

There is general agreement that tourism is one of the major contributors to the growth of the economy of any country. It is also agreed that Islam does not prohibit visit of non-Muslims to a Muslim country provided they fulfil legal requirements. Therefore it is important to learn from incidences such as blowing of sixth-century Buddha statues in 2001 in the Bamyan valley in Afghanistan, to find solutions for the convenience of local Muslim population and the potential Buddhist pilgrims to the religious site of Buddhism in Pakistan. Following measures are proposed for effective management of religious sites containing statues which directly contradict with fundamental teachings of host community.

1. Sites with statues should be cordoned off with the instruction that only adherents of religions other than Islam are allowed access to the site.
2. Devotees of the specific faith should be given responsibility to manage the religious sites.
3. Funds for the maintenance of such sites should be generated from special fees charged with visa fee from pilgrims of specific faith as development and maintenance charges.
4. Capacity building of local communities to appropriately host foreign guests and give them space to follow their religious activities within the premises of their religious sites.

Branding Pakistan to Develop Buddhist Tourism

Pakistan can be branded with Gandhara's strong Buddhist legacy. Gandhara had been a Buddhist stronghold for nearly eight centuries, largely because of its unique geological characteristics. It was located between the highlands of central Asia and the plains of the Indus and Ganga systems. It was between the Hindukush to the north-west and Karakoram to the north-east. Its hilly tracks and narrow passes served as caravan trade routes that connected the sub-continent, China and the western world (Zhang, 2018).

To tap the Gandhara resources for Buddhist tourism it is necessary to chart all of the Buddhism-related sites in Pakistan and to evaluate their significance. The Taxila World Heritage Site includes some of the best Buddhist relics. In the Swat Valley

there are more than 400 sites of Buddhist stupas and monasteries. The valley is believed to be the birthplace of Padmasambhava, the eighth-century Buddhist master who was said to have introduced Vajrayana Buddhism to Tibet. In Mingora, archaeologists have excavated a stupa and a monastery dated to the first century CE. The Buddhist site of Takht-i-Bahi was a monastic complex founded in the early first century CE. It was the most complete Buddhist monastery and one of the best-preserved Buddhist sites in Pakistan. The neighbouring Sahr-i-Bahlol was the site of ancient fortified town of the Kushan period (Zhang, 2018).

In a nutshell, there are numerous reasons and opportunities to brand Pakistan as a home of Gandhara's Buddhist legacy to attract Buddhist pilgrims to promote Buddhist religious tourism in the Country. Pakistan's Buddhist tourism has innumerable opportunities in the country's external environment, China's One Belt One Road development strategy and rise in religious tourism. According to the World Tourism Organization (UNWTO) an estimated 300-330 million pilgrims visit the world's key religious sites every year. Religious pilgrimage offers vital opportunities to further strengthen tourism's ability to foster intercultural dialogue and contribute to the protection of religious and spiritual sites (Zhang, 2018).

Positioning

Positioning is the process by which marketers, advertisers and public relations practitioners try to differentiate their product from their competitors by creating a unique image of the product in the minds of their target market. In positioning, the key question is, how does the organization want the audience to perceive its product? The following differentiating factors may be considered in positioning Gandhara (Zhang, 2018):

- Where major ancient civilizations meet;
- Where major religions meet;
- Where Buddhist art originated;
- The ancient center of Buddhism;
- Where 6000 Buddhist monasteries once prospered;
- Where tourists will find 400 Buddhist sites.

Buddhist Religious Sites in Pakistan

There are numerous Buddhist religious sites in Pakistan. A brief detail of some of these sites is given below:

Taxila

From the ancient Neolithic tumulus of Saraikala to the ramparts of Sirkap (2nd century B.C.) and the city of Sirsukh (1st century A.D.), Taxila illustrates the different

stages in the development of a city on the Indus that was alternately influenced by Persia, Greece and Central Asia and which, from the 5th century B.C. to the 2nd century A.D., was an important Buddhist centre of learning. Taxila is located in the Rawalpindi district of Pakistan's Punjab province. According to UNESCO (2020a):

“Taxila is a vast serial site that includes a Mesolithic cave and the archaeological remains of four early settlement sites, Buddhist monasteries, and a Muslim mosque and madrassa. Situated strategically on a branch of the Silk Road that linked China to the West, Taxila reached its apogee between the 1st and 5th centuries. It is now one of the most important archaeological sites in Asia. The ruins of the four settlement sites at Taxila reveal the pattern of urban evolution on the Indian subcontinent through more than five centuries. One of these sites, the Bihr mound, is associated with the historic event of the triumphant entry of Alexander the Great into Taxila. The archaeological sites of Saraikala, Bhir, Sirkap, and Sirsukh are collectively of unique importance in illustrating the evolution of urban settlement on the Indian subcontinent. The prehistoric mound of Saraikala represents the earliest settlement of Taxila, with evidence of Neolithic, Bronze Age, and Iron Age occupation. The Bhir mound is the earliest historic city of Taxila, and was probably founded in the 6th century BC by the Achaemenians. Its stone walls, house foundations, and winding streets represent the earliest forms of urbanization on the subcontinent. Bihr is also associated with Alexander the Great's triumphant entry into Taxila in 326 BC. Sirkap was a fortified city founded during the mid-2nd century BC. The many private houses, stupas, and temples were laid out on the Hellenistic grid system and show the strong Western classical influence on local architecture. The city was destroyed in the 1st century by the Kushans, a Central Asian tribe. To the north, excavations of the ruins of the Kushan city of Sirsukh have brought to light an irregular rectangle of walls in ashlar masonry, with rounded bastions. These walls attest to the early influence of Central Asian architectural forms on those of the subcontinent.”

The Taxila serial site also includes Khanpur cave, which has produced stratified microlithic tools of the Mesolithic period, and a number of Buddhist monasteries and stupas of various periods. Buddhist monuments erected throughout the Taxila valley transformed it into a religious heartland and a destination for pilgrims from as far afield as Central Asia and China. The Buddhist archaeological sites at Taxila include the Dharmarajika complex and stupa, the Khader Mohra grouping, the Kalawan grouping, the Giri monasteries, the Kunala stupa and monastery, the Jandial complex, the Lalchack and the Badalpur stupa remains and monasteries, the Mohra Moradu monastic remains, the Pipplian and the Jaulian remains, and the Bahalar stupa and remains. The Giri complex also includes the remains of a three-domed Muslim

mosque, ziarat (tomb), and madrassa (school) of the medieval period (UNESCO, 2020a).

Mohra Muradu

The site of Mohra Muradu is located at the back of a modern village with the same name. Lying at the edge of a glen, surrounding by hills covered with shrubs, it consists of a stupa that takes up its western part, while the monastery takes up the eastern part (Siddiqui, 2018). She further argued that:

“The Stupa was constructed in the 2nd century AD. Archaeological remains at the site, particularly numismatic evidence, suggest that the site remained active until the end of the first millennium AD. The stupa here stands on a rectangular surface, and is decorated with stucco reliefs depicting scenes of Buddha and Bodhisatvas in various poses. The monastery consists of a court of cells for monks, with additional halls built to serve various purposes. Six niches in this monastery consist of remains of Buddha sculptures in varying poses. A remarkable feature of this site is a smaller stupa that was found inside one of the cells in the monastery, almost complete in its detail. It is 12ft high, with stucco decorations all across the five tiers. Unlike Mankiala, the archaeological site of Mohra Muradu is not at the center of the village, therefore the interaction of local villagers with the site is comparatively low. Added to this is the factor of the site being off of the main road of Taxila, which contributes to the decreased number of visitors to the site. Nonetheless, it remains one of the most significant archaeological sites in the area, and is particularly well known locally for being one of the best-kept sites.”

Jandial

The temple at Jandial is one of the most intriguing monuments that was unearthed when excavations began in Taxila in the 19th century (Siddiqui, 2018). She maintained that:

“Jandial was first excavated by Sir Alexander Cunningham in 1863-4, and stands atop an artificial mound that is directly north of the ancient city of Sirkap, prompting archaeologists to propose that it may have had a connection to the city. The plan of the temple is strikingly similar to Classical temples from Ancient Greece, consisting of a *pronaos*, *naos*, and *opisthodomos*. According to Sir John Marshall’s observations of the plan, the plan is also identically the same as that of several large temples such as the Temple of Artemis at Ephesus and the Parthenon at Athens, as well as many others found throughout Greece, which consisted of an extra chamber between the sanctuary and the back porch. On the sides of the temple, instead of a peristyle of columns, there stands a wall with windows at intervals, to let light pour into the structure. At the entrance to the temple are massive column bases of ionic

style, belonging to the *pronaos*. The dating of the structure remains debatable, with archaeologists suggesting that the strong Greek character of the plan, as well as the ionic pillars indicating that it was constructed under the rule of Bactrian Greek kings.”

Mankiala

Mankiala is the name given to a Buddhist stupa, which is located at the center of a modern village, also with the same name, just outside the capital city of Pakistan, Islamabad, in the vicinity of the town of Rawat (Siddiqui, 2018). She argued:

“Mankila is located approximately 25 km southeast of Rawalpindi, and is in the south of the Taxila valley. Considered one of the largest Buddhist stupas from the Gandhara Civilization in Pakistan, it appeared in the literary records of Chinese pilgrims to Taxila, the stupa was also described by a British traveller, Mountstuart Elphinstone in his writings from 1808. It was first explored by Jean-Baptiste Ventura, an Italian General who served the Maharaja of Punjab in the early 19th century, Ranjit Singh, in 1830. Later on in the 19th century, it was studied by Sir Alexander Cunningham, who identified it as the place of the ‘body sacrifice’ of Buddha, however no archaeological evidence has been unearthed to prove this speculation as true. The site and its surroundings were later excavated by Saifur Rahman Dar in 1968, who described it as an important and flourishing religious center that dates back to the 2nd century AD. The archaeological remains indicate that the site was set on fire in the 5th century AD, after which it was reoccupied before being abandoned in the 8th century AD. The archaeological evidence from this site does not indicate the presence of a large settlement at the time the stupa was constructed under orders by Kanishka, the Kushan emperor in the second century AD. Therefore, the area immediately around the structure was settled much later, and this information from the archaeological record is corroborated by oral tradition, as according to the local villagers, the area became a settlement only a few generations ago, and has faced little development in terms of its infrastructure.”

Takht-i-Bahi

The Buddhist monastic complex of Takht-i-Bahi (Throne of Origins) was founded in the early 1st century. Owing to its location on the crest of a high hill, it escaped successive invasions and is still exceptionally well preserved. Nearby are the ruins of Sahr-i-Bahlol, a small fortified city dating from the same period. According to UNESCO (2020b):

“The Buddhist Ruins of Takht-i-Bahi and neighbouring city remains at Sahr-i-Bahlol are one of the most imposing relics of Buddhism in the Gandhara region of Pakistan. The inscribed property is composed of two distinct

components both dating from the same era. The Buddhist Ruins of Takhi-i-Bahi (Throne of Origins) are a monastic complex, founded in the early 1st century A.D., is spectacularly positioned on various hilltops ranging from 36.6 metres to 152.4 metres in height, typical for Buddhist sites. The complexes cover an area of around 33ha. The Buddhist monastery was in continual use until the 7th century AD. It is composed of an assemblage of buildings and is the most complete Buddhist monastery in Pakistan. The buildings were constructed of stone in Gandhara patterns (diaper style) using local dressed and semi-dressed stone blocks set in a lime and mud mortar. Today the ruins comprise a main stupa court, votive stupas court, a group of three stupas, the monastic quadrangle with meditation cells, conference hall, covered stepped passageways and other secular buildings. The second component, the Neighbouring City Remains at Sahr-i-Bahlol, is located approximately 5 km away in a fertile plain. The Sahr-i-Bahlol ruins are the remnants of a small ancient fortified town of the Kushan period. The town is set on an elongated mound up to 9 metres high and surrounded by portions of the defensive walls in diaper style characteristic of the first two or three centuries A.D. The area covered is 9.7 hectares.”

The Buddhist Ruins of Takht-i-Bahi and Neighbouring City Remains at Sahr-i-Bahlol in their setting, architectural form, design and construction techniques are most characteristic examples of the development of monastic and urban communities in the Gandharan region between the 1st to 7th century AD.

Nimogram Buddhist Complex

The Buddhist remains of Nimogram lies about 45 km west of Mingora, on the right bank of river Swat, in the tributary valley of Shamozaï. The two seasons of excavations in 1967 and 1968, have brought to light three main Stupas in a row, with a courtyard of 56 votive Stupas and an adjoining monastery towards the west of the Stupa’s courtyard (Sardar, 2017). He further argued:

“Besides so many monuments and finds recorded there the discovery of the three Stupas in one row is indeed significant because such a composition of Stupas has been discovered for the first time in the Buddhist sites so far excavated in the region. After Butkara-I, it is for the first time that such a huge collection of sculptures have been found from a single site, which makes Nimogram an important site all over the valley. Among the discovered artifacts are images of Buddha, Bodhisattva, narrative reliefs, decorative and architectural elements, Buddha miracles, secular scenes, reliquaries, relic caskets and utilitarian objects. The muscular Atlas always support pillars and brackets, naked cupids carrying a wreath, the gandharvi with musical instruments, winged creatures in triangular brackets, tritons, Amorini and numerous other narrative scenes. Domestic scenes of marriages, love making,

hunting, wrestling, archery, groups of ascetics, warriors, processions of men, kings riding on a chariots and general enjoyment. Large-scale artifacts in Nimogram complex represent narrative scenes and decorative friezes, images of Buddha. Majority of the sculptures are fragmentary pieces of Buddha, Bodhisattvas, Amorini, wreath bearers, atlas figures, vine-scrolls, riding dragons or lions, musical performances, worshippers, the doorway motif of the chaitya arches, frieze jambs and lintels. The bulk of the sculptures consist of architectural fragments and floral decorations and narrative panels and reliefs showing the various life happenings of the Buddha. The noteworthy aspect of the Nimogram collection is the scarcity of Jatakas stories. The entire collection contains a single fragmentary frieze, which may be associated with Dipankara Jataka.”

Stupa of Gharasa (Dangram)

According to Faccenna & Spagnisi (2015 p. 38), “On the road running from Mingora along the Jambil Valley, on the left bank of the river of the same name, beyond the village of Dangram, a path leads up to the terraces enclosed at the bottom of the sweep of Mt. Gharasa, traversed and cut by seasonal watercourses. The whole area is dotted with ancient structures. On the mountain slopes, on the south side of a plateau delimited by the sides of a spur leading off from it, lies the Stupa of Gharasa. From here the terrain slopes down gently towards the west, sharply towards the south, where a seasonal watercourse runs at the bottom, while to the north the mountain slopes upwards and to the east the terrace continues to rise. The stupa, rectangular in plan, has a stairway facing west. The south side of the 1st story, facing the stream, has been conserved and is visible over practically its entire length and to a relatively high elevation; the other sides have been filled in; it is followed by short sections of the two circular bodies with part of the structure of the 2nd storey stairway. The shapeless core rises further above the 3rd storey up to a certain height”.

There are some other important Buddhist religious sites in Pakistan for the interest of pilgrims including Siri Bahlol Mardan, Butkara (Gulkada) Stupa Mingora, Shingardar Stupa Swat and Mahayana Buddhism in Chota Lahore Swabi.

Summary

Pakistan can become a destination of choice for Buddhist pilgrims, if branded appropriately, due to three important features. First, the country is the home of some prestigious religious site of Buddhism. Second, modern-day Pakistan hosts several rich historic sites of Gandhara civilization which is considered origin of Buddhist art and culture. Third, recent infrastructural developments under China Pakistan Economic Corridor (CPEC) can provide innumerable opportunities to public and private organizations to attract potential pilgrims to visit these historical Gandhara and Buddhist sites in the depth and breadth of the Country.

Pakistan certainly needs to brand the Country as a centre of historic Gandhara and Buddhist civilizations providing sufficient information about the religious details of available sites, adequate attention to the requirements of pilgrims from security to facilitation during their visits, promotional activities in potential markets specifically designed to project Buddhist religious sites in the Country and capacity building of all public and private operators to make the visit of pilgrims a memorable occasion.

Discussion Questions

1. What is the relation between Gandhara and Buddhism?
2. How can we brand Pakistan to promote Buddhist religious tourism?
3. How can CPEC play an important role in developing Pakistan as a destination of choice for Buddhist religious tourism?
4. What is the significance of Taxila for early Buddhist civilization?
5. Why KPK is important destination for Buddhist pilgrims?

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Chapter 7

Hindu Religious Tourism

Introduction

Recent debates on construction of a temple in Islamabad led to interesting findings of different aspects of Islamic shariah about such needs of non-Muslims in a Muslim state. Social media remained embroiled with several facets of the matter; the most important of the discussions was a tweet by a renowned Islamic scholar Mr. Justice Muhammad Taqi Usmani on July 02, 2020 in Urdu which is translated as below:

“In an Islamic state non-Muslims reserve the right to maintain their place of worship depending on their population in a specific community. In a country like Pakistan which came into being through a pact, they can even build new place of worship according to their needs. However, it is not permissible for the Government to fund construction of a temple especially in an area with meagre Hindu population, Therefore; it is not permissible for the Government to build a temple in Islamabad (Usmani, 2020)”.

This tweet from a leading Islamic scholar of our times suggests that Hindus can maintain their temples in Pakistan.

According to Islamic shariah non-Muslims are allowed to visit any Muslim state such as Pakistan to visit their sacred and worship places. They are allowed to perform their rituals in their sacred and worship places. However, they are not allowed to preach their religion in Islamic communities.

Vohra and Sarma (2014) argued, “the socio-cultural life of a body of people is shaped by its basic philosophy of life. For the Hindus, it has always been religion. The Hindu is a peculiar person. He does everything in a religious manner. He eats religiously; he sleeps religiously; he rises in the morning religiously; he does good things religiously; and he also does bad things religiously”. They further maintain that, the religion has three aspects:

1. Philosophy

Philosophy deals with the ultimate questions of life like the existence of God, nature of man, creation of this world, the goal of life as also the path that leads to it.

2. Mythology

Mythology tries to bring these ideas from the dizzy heights of meta-physics down to the ordinary level of understanding of the common folk through myths and stories, dialogues, similes and even examples from day-to-day life.

3. Rituals

Although rituals are designed to reflect the basic philosophy of life, they also help to release the energies and emotions through constructive channels, since they are action-oriented

Hinduism

According to Vohra and Sarma (2014), “the principles and practices of Hinduism are derived from the Vedas and Upanishads, which are called *shrutis* (the revealed texts) and *smritis* (the remembered texts). The Vedas register the intuitions of the perfected souls and are not created. They are presented without addition or subtraction, as it is revealed to the rishis (the seers). Man, his nature, growth, development, and realization (or emancipation) are the central concerns of the Vedic literature, which consists of the Vedas, Upanishads, and Puranas. Questions such as following are raised time and again in the Vedic literature. It is primarily with these concerns in mind that the Vedas, Upanishads, and other texts study nature, creation and other metaphysical and transcendental phenomena.”

1. What is the true nature of man?
2. How can man realize this true nature?
3. What is man’s destiny and how can he achieve it?
4. Is spirituality the prerogative of only a few, select, gifted individuals, or is it the privilege of everyone?

Vohra and Sarma (2014) further argued, “the Vedic literature presents an integrated scheme of life in which the metaphysical and the real are thoroughly merged. It upholds the unity of the macrocosm and the microcosm. Hinduism differentiates between empirical and transcendental existence, primarily because the Hindu religion, culture, and way of life are peculiar in that they do not distinguish between philosophy, theology, and religion. The *mlecchas*—the foreigners as well as the outcasts—cannot be treated as the ‘Other’. Due to our *avidya* (ignorance) of the real nature of the concept of person, we treat him as the Other and express hostility toward him. Once *avidya* is removed, we see everyone as an extension of ourselves.”

Caste System in Hinduism

The caste system in Hinduism is a classification of people into four hierarchically ranked castes called *varnas*. They are classified according to occupation and determine access to wealth, power, and privilege. Leadership positions in society are monopolized by a few dominant castes. Upper castes are ritually considered as superior to the lower castes.

Brahmans

The Brahmans, usually priests and scholars, are at the top of Hindu caste system. According to Deshpande (2010):

“The Brahmin class is essentially defined by its supposed priority (as the class created first by the creator god), by knowledge of the Veda, and by the monopoly this class holds on the operation of sacrifice. These traits justify the social position of the class vis-à-vis others: they are predominant because they are prior, and they claim to stand outside of the power relations that govern social life for others because of their superior knowledge and sole possession of the ultimate ‘weapons’, sacrificial techniques. Brahman is not only restricted to marrying another Brahman, but to marrying a woman of the same subdivision of Brahmins”.

Kshatriyas

Kshatriyas are political rulers and soldiers. According to Deshpande (2010):

“They are the ruling class and often times collaborated with the Brahmins as they reigned over their kingdom. In ancient India, the rulers were bound by Holy Scriptures to govern their kingdoms with justice. A Hindu ruler was the protector of his subjects, and in order to protect his subjects the king needed to be an expert warrior. A Kshatriya is characterized by physical and martial strength. The Kshatriya is charged with the protection of the higher Brahmin class with rule over, and unrestricted exploitation of, the lower Vaishyas. The word ‘kshatra’ in Sanskrit means government, power, and dominion. Kshatriyas are considered to be bold, alert and full of fortitude, generosity, discipline and modesty. Priests and warriors were said to be ‘better’ than or ‘superior’ to the other castes, and in general the Brahmins and Kshatriyas were regarded as united into a ruling class according to the populace at large. Although the Brahmins and Kshatriyas together proclaimed to be superior to the commoners, the Brahmins never hesitated to declare their own caste as higher than the Kshatriyas. The reason of this, according to the Vedas, is that Brahmins have been characterized as being self-sufficient, whereas the Kshatriyas are dependent on priests. Thus, it is said that Brahmins can live without rulers, but rulers cannot sufficiently execute their tasks without the aid of Brahmins.”

Vaishyas

Vaishyas are merchants. A Vaishya's duty is to ensure the community's prosperity through agriculture, cattle rearing and trade. According to Deshpande (2010):

“The Vaishyas are considered and expected to be weak in comparison to their rulers, and are infinitely exploitable and regenerative. These oppressions however, are usually not boycotted because this is presented as a natural state of affairs in the social realm. Later, the Shudras took over agriculture and cattle rearing while the Vaishyas became traders and merchants. However, though they were ‘twice-born’ and economically strong because they controlled commerce, Vaishyas were denied a high social status, for which they resented the upper castes. One expression of this resentment was their support of the anti-Brahminical sects that developed around the 6th century BC, like Buddhism and Jainism”.

Shudras

According to Deshpande (2010), “Shudras are usually labourers, peasants, artisans, and servants. Shudras are thought to not have any special abilities and are considered only capable of serving as slaves to the upper three classes. Shudras enjoyed no rights or privileges, and are not permitted to perform any sacrifices or homa, read or learn the Vedas or recite the mantras (prayer rituals). They are also not allowed to enter temples and could only serve the upper three castes as a slave, barber, blacksmith or cobbler. They too supported the anti-Brahminical groups”.

Untouchables

At the very bottom of the caste system in the Hinduism are those considered as the “untouchables”. According to Deshpande (2010):

“These individuals perform occupations that are considered unclean and polluting, such as scavenging and skinning dead animals and are considered outcastes. The Hindu law books insisted that there were only four varnas and never a fifth, which was used as a reason to not accept the tribal people of India. They are therefore not considered to be included in the ranked castes. In some cases, the untouchables could face criminal charges if they pollute certain things with their presence. For example, it is a criminal offense for a member of an excluded caste knowingly to pollute a temple by his presence. They are also forbidden to enter the streets in which the houses of the upper castes are situated, and there are many customs and laws that keep them beyond the villages and towns. Since they are rated outside the caste system, they are destined to only in the outskirts of the village, town or community and are never an integral part of village, town or community. Their services,

however, are quiet essential to the health of the community and therefore still had to be part of the system in order to serve the upper castes”.

Purusharthas – Four Aims of Life

To understand and appreciate the spirit behind the observance of festivals and sacred days in Hinduism, it is important to have a basic knowledge of the following concept of the four purusharthas (aims of life).

1. Righteousness (dharma)

According to Agarwal (2015), “dharma is the law of right living, and its observance safeguards both happiness on earth and salvation. Dharma is a combination of ethics and religion, which regulates the life of a Hindu. The laws of dharma consider the fasts and feasts, social and family ties, personal habits and tastes.”

2. Wealth (artha)

According to Prasad (2011), “the primary meaning of artha is material wealth or money. However the secondary meaning of artha is purpose. Thus meanings of artha can be combined as acquisition of materialistic goods, money, power and the purpose for which they are acquired. It is recognized and advised in Hinduism that artha is very important and on it depends one’s life both individually as well as socially. Economic prosperity creates prosperity of the people. However it is essential that artha or the acquisition of wealth should conform to dharma. The Hindu scriptures recommend that within the framework of dharma one should earn wealth to one’s capabilities and work”.

According to Encyclopaedia Britannica, “artha means wealth or property in Hinduism, the pursuit of wealth or material advantage, one of the four traditional aims in life. The sanction for *artha* rests on the assumption that – with the exclusion of the exceptional few who can proceed directly to the final aim of moksha, or spiritual release from life – material well-being is a basic necessity of man and is his appropriate pursuit while a householder, that is, during the second of the four life stages. Furthermore, *artha*, as the pursuit of material advantage, is closely tied to the activities of statecraft, which maintains the general social order and prevents anarchy. But, as the immoderate pursuit of material advantage would lead to undesirable and ruinous excesses, *artha* must always be regulated by the superior aim of dharma, or righteousness” (Artha, 2020).

3. Desires (kama)

According to Prasad (2011), “the third objective of life is known as kama in Sanskrit. It refers to fulfillment of sensual and materialistic desires. Although kama is third in order in the final form of fulfillment, the general form of desire will be there as a driving force. For example, desire to learn and desire to earn money are prerequisites that would lead to the stage of fulfillment. There has never been, is not, and will never be anything that seems superior to what we desire. Desire is the essence of all action, on which all notions of duty and wealth are based. Just as cream is the essence of the milk, so pleasure is the essence of duty, the source of wealth. The desires not only drive an individual’s life but also drive the collective life in the society. The interactions and transactions between individuals are driven by the desires. So the desires and their fulfillment play a pivotal role in life”.

4. Liberation/emancipation/enlightenment (moksha)

The nature of moksha differs widely in various schools of Indian religions, however, as conceived in the various systems, “it may generally be represented as achieving self-perfection, and it will suffice for the present to draw attention to but one point about it. While some Indian thinkers maintained that could be achieved in this very life. This distinction persists in the age of the systems also. But whether here or elsewhere, the ideal of moksha is assumed in all the systems to be actually attainable. It may, of course, be held that a goal like self-perfection is never actually reached, but is significant only in so far as its deliberate choosing and its persistent pursuit are concerned” (Moksha, 2020).

Hindu Festivals

The Hindu festivals and sacred days are a very important, even an integral, part of the Hindu religion, especially its ritual system. Hindu festivals and sacred days have twin aspects of vratas and utsavas.

Vratas and Utsavas

Vratas indicates a set of rules and discipline with which one voluntarily binds oneself over a particular period of time, during which period he undertakes the performance of certain rituals in order to propitiate the deity and secure from it what he wants. This whole process, however, should be undertaken with a religious resolve, on an auspicious day and time, fixed as per the dictates of the Hindu religious calendars.

Utsava literally means ‘to cause to go upward’. But in usage, it means a joyous festive occasion which naturally buoys up the spirits of the participants. If vrata, being of the nature of austerity, tends to restrain the spirits, utsava frees it and brightens it. The two are thus complementary. Hence, invariably, almost every vrata is followed by an utsava, thus offsetting its rigour and bringing joy and happiness in its train.

Chaitra

The most widely accepted New Year's Day among the Hindus is the first day of the bright half of the month of Chaitra (March-April). It is one of the 3-days considered to be extremely auspicious (Harshananda, n.d.). He argued, "Brahmā, the Creator, is said to have created this world on this day and the reckoning of time begun from the sunrise of this day. Taking bath after anointing the body with oil, wearing new clothes, decorating the house, eating a mixture of tender neem leaves and jaggery followed by a sumptuous feast, giving presents to servants and dependents – these are the social aspects of the celebration".

Divali

Being a festival of lights, decorative illuminations and fireworks, Dīpāvalī or Divālī is perhaps the most popular of all the Hindu festivals, bringing joy to the young and old alike. According to Harshananda (n.d.):

"It is celebrated very widely throughout India and among the Hindus settled abroad. Divali is a three days festival. It normally falls during the last part of October and the early part of November. Originally, the celebration of first day may have been aimed at escaping from naraka or hell, by propitiating Yama, the god of death and hell. But later, it seems to have been associated with killing of the demon Narakā sura, the king of modern Assam. The day one is advised to take an oil bath at dawn, pray for the destruction of one's sins, offer tarpaṇ a (satiation with handful of water mixed with sesame) to Yama and light a lamp to Naraka. After a sumptuous feast with fourteen kinds of vegetables (since the festival starts from the 14th day), rows of lamps should be lighted in the evening illuminating all parts of one's house. Temples and public places too should be illuminated in the same way. Some religious texts suggest that the day should be spent in fasting and that food can be taken only at night. On all the three or four days of the Divali festival, the skies are rent asunder by the terrific sounds of bursting crackers. This bursting of crackers seems to be a universal practice all over the country. It may signify not only the expression of one's joy but also the destruction of evil personified by demons like Narakā sura."

Holi

Holi or Holikā, also called holikotsava, is an extremely popular festival observed throughout the country. According to Harshananda (n.d.):

"It is especially marked by unmixed gaiety and frolics and is common to all sections of the people. This festival is very ancient. Known originally as 'Holikā,' it has been mentioned in very early religious works. It was at first actually a special rite performed by married women for the happiness and well-being of their families and the full moon was the deity worshipped by

them. There are practically no religious observances for this day like fasting or worship. Generally a log of wood will be kept in a prominent public place almost 40 days before the Holi festival. An image of Holikā with child Prahlā da in her lap is also kept on the log. People go on throwing twigs of trees and any combustible material they can spare, on to that log which gradually grows into a sizeable heap. On the night it is set fire to in a simple ceremony mantras being sometimes chanted to ward off all evil spirits. The next morning, the ashes from the bonfire are collected as prasā da (consecrated material) and smeared on the limbs of the body. Singed coconuts, if any, are also collected and eaten.”

Hindu Religious Tourism in Pakistan

Temple

According (Orr, 2010), “the temple is a highly significant institution and site for ritual, and a culturally important type of structure in the history of Hinduism and up until the present day, although for many Hindus it is not the primary focus for their religious activities. The term ‘temple’ may be applied to a wide range of constructions, from the smallest and simplest shrines along a path or under a tree to the grandest assemblage of monuments built up over the centuries at famous pilgrimage sites. There is also great variation in the forms and meanings of the Hindu temple across time and across the geographic expanse of South Asia and beyond”.

Babary & Zeeshan (2015) contend, “there are different types of temples in Hindu culture where Shiv temples stand out the most. Temples are not only a place for worship rather its very role has been shifted from solely a religious place to that of a cultural centre where the local community gathers for religious and sociocultural events. The temple is an indication of the beliefs of Hinduism, and works as a communal, cultural, and religious nexus for the community”.

Katas Raj Temples

According to Babary & Zeeshan (2015), “Katas Raj Mandir, speaks of its grandeur from the glory of its past. The word ‘katas’ or ‘kataksha’ is from Sanskrit language which literally means ‘spring eyes’. The pond itself is held to have been called by a variety of names. Initially it was ‘VisKund’ or ‘poison spring’ as its waters were unpleasant. It was next described as ‘Amar-Kund’, after that ‘Chamar-Kund’ and finally ‘Kataksh-Kund’ or the spring of raining eyes. It is located on the way from Choa Saidan Shah to Kallar Kahar; this Hindu temple has dichotomous anecdotes of Shiva and Pandav brothers associated to its historical existence. The former story tells that it is a Shiv temple; lord Shiva who stands as a very powerful god in the Hindu religion. His energy is called Shakti which can destroy everything but is also a symbol of new life. Shiva’s power was as in the form of his wife Parvati and her avatars Durga and *Kali*. Sati was the first wife of Shiva”. They further argued:

“When his beloved wife Sati died, he was so miserable and inconsolable that the tears literally rained from his eyes and formed two pools one is Pushkara near Ajmer and second is Ketaksha in the salt range. The later narrative tells that according to Mahabharata dates back to five Pandavas brothers who stayed in Katas Raj when they were exiled from their homeland. Ketaksha means the ‘raining eyes’ and now a day’s its name is Katas. Katas is located on the northern part of the salt range about 40 kilometres away from Chakwal. The height of the Katas is more than 2000 feet above sea level. It is 27 kilometres away from Kallar Kahar. Before the separation of Indo-Pak subcontinent, Hindus used to visit this temple twice a year and did *Puja*; worship and bathed in the waters of the pool. Thousands of pilgrims visited this place to take bath in its holy water to purify. The pool looks partly artificial due to its clean water. According to Hindu belief, *Ashnan*; taking bath in the holy pond washes away sins since the holy water is associated with the tear of Shiva. Katas raj was an important temple in Hinduism standing as locus of center for Hindu pilgrims. Thousands of pilgrims and visitors visit Katas in April to take bath in the holy pool”.

Hinglaj Temple

Hinglaj, a shrine in Baluchistan, is about 250 kilometres away from Karachi, as a part of the larger Pakistani Hindu tradition. The site has increasingly become a unifying socio-religious space for Hindu communities. Although the precise age of the shrine will remain unknown until proper archaeological research is conducted at the site, it is safe to say that Hinglaj has attracted pilgrims from all over the subcontinent for several centuries now. The temple organization, the Hinglaj Sheva Mandali (HSM) established in 1986, began a process that aimed at solidifying the many contradicting myths and rituals into one consistent history (Schaflechner, 2020). He further argued:

“Within only a few decades, the shrine of Hinglaj Devi became central for staging this diversity by annually bringing together a large variety of caste and noncaste Hindus—such as Bhanushali, Bhil, Devipujak Vagris, Kohli, Lohana, Maheshwari, Megwar, and so on. The notoriously difficult pilgrimage to the Hinglaj can be documented at least since the fourteenth century. Even though the scarcity of the material does not allow for a detailed understanding of many particularities en route before the nineteenth century, it is likely that the ritual journey played an important role for many local Sindhis (disregarding their religious background) as well as Hindu communities long before the colonial period. Until the 1980s, the caretakers at the site were local Zikri Muslims who believe that Hinglaj marks the place where the biblical Eve fell from heaven. Today, due to a variety of reasons, Muslim influence has widely vanished at the shrine. The Hinglaj shrine’s location in the arid wasteland of Baluchistan, far away from any urban settlements, made the journey exceptionally demanding—but, it is said, also

extremely beneficial for her devotees. Until today, many followers claim that the journey to the isolated spot has the power to rid one of all sins committed, and many Pakistani Hindus proudly call it ‘our hajj’.”

He maintained, “over the last three decades, much has changed for the lonesome shrine in the desert. The pilgrimage’s institutionalization in 1986 by the HSM together with the construction of the Makran Coastal Highway (MCH) in 2001 forced the former isolated desert goddess into modernity. The transformed accessibility dramatically multiplied the narratives and practices at the shrine, and the newfound ease with which Hinglaj was reachable quickly stirred up discussions of identity and religious merit at the place. Due to the road’s presence, the inevitably demanding and arduous journey by foot, ship, or more recently by Jeep suddenly became optional for visitors—a matter of choice. While before it took her followers many weeks or even months to reach Hinglaj from Karachi, today the shrine is comfortably accessible within three and a half hours by car. As a result, the site has developed into the stage for one of the biggest—many claim the biggest—annual Hindu festivals celebrated in the Islamic Republic, at times attracting over forty thousand visitors on one weekend”.

Umarkot Shiv Mandir

According to Kalhoro (2018), “the temple is one of the most sacred Hindu places in the area; all the Hindu communities — Maheswari, Lohana, Mahraj, Khatri, Malhi, Koli, Bhil, Meghwar, Charan, Giri, Oad, Jatia, Kariam Gavaria, Jogis, and others — come here to pay homage to Shiva. It’s said that this temple is perhaps the oldest in Sindh. Its structure was actually expanded a century ago by a Muslim man”. He maintained:

“The temple is managed by the All Hindu Panchayat of Umarkot. Aside from regular repairs and upkeep, they have built a guesthouse, community hall, and various other amenities to accommodate the growing numbers of pilgrim every year. On February the 13th, scores of Hindu devotees throng to a Shiva temple. Singing Jai Shiva Shankar and Bolo Har Har Mahadev Ki Jai, the pilgrims attend the three-day Shiva festival that’s held every year. They pass through Muslim villages, where they are served drinks; interfaith harmony is still alive in Sindh in general and Tharparkar in particular. Om symbols welcome the yatris at the gate of the temple; its walls are decorated with posters of Lord Shiva and other saints of Thar. This is one the biggest religious festivals in the country, in 2018 it was attended by around 250,000 people. For all three days, the Panchayat arranged meals which included rice, vegetable, chicken, and sweets. According to the person incharge of the food more than 3,000 cauldrons of meals were prepared. Women were served in a separate hall, which was decorated with the images of Shiva with Parvati,

Ganpati and Kartikeya (his family). All the expenses were borne by the Panchayat”.

Shri Ramdev Pir Temple

According to Memon (2012), “Rama Pir was a 19th century saint, who was cremated in Ronija, a village in Rajasthan, India. His followers have constructed temples to his name throughout India and Pakistan. In Tando Allahyar, the Rama Pir temple was built around 206 years ago by a man named Chano Khatri, when his prayer for a son was fulfilled. His devotees claim that the saint used to visit the area and mostly sat at the place where the temple stands now”. He argued:

“The Bheel, Menghwar, Marwari, Odh, Karia, Rajput, Baghri, Thakur and Kutchi Kohli tribes among other scheduled caste Hindus usually travel to the annual ritual on foot. Some Hindus of the upper caste also attend the fair each year. One can see hundreds of devotees travelling barefoot along the National Highway and the Super Highway for the festival. Shri Ramdev was the first Hindu saint to call himself a “Pir” - a term usually used for Muslim saints. Rama Pir festival in Tando Allahyar is one of the biggest Hindu festivals in Pakistan. Travelling on foot, thousands of his disciples from across the country arrive at the temple to pay homage to the Hindu saint. Rama Pir’s followers also believe that their wishes will come true if they put up ‘Dajja’ (flags) of different colours at the temple. Hundreds of flags are hoisted at the temple daily during the festival, which continues for five to seven days. The devotees also bring so many sweets that each heap has to be removed by the organisers every hour. The area echoes with the chants of “Jeay Rama Pir” (long live Rama Pir)”.

Panchmukhi Hanuman Mandir

According to Leisure (2016), “Panchmukhi Hanuman Mandir is one of the most prominent temples in Pakistan. Panchmukhi Hanuman Mandir is different from majority of temples because it houses a non-manmade idol of Hanuman. The temple is situated at a place where this natural statue was found. The statue represents all the five form of deity. The temple has also found mention in Al-Baruni’s Kitab-ul-Hind. The temple is frequented by a large number of pilgrims believing their wishes would be fulfilled. People of all caste, creed and religion are among the visitors. Most of the Hindu devotees visiting Karachi include this temple in their itinerary”.

Kalka Devi Cave

According to Leisure (2016), “Kalka Devi Cave in Arore, Sindh is one of the holiest places for Hindus in Pakistan; the place is considered important because as per Hindu mythology goddess Kali stopped here on her way to Hinglaj. A visit to this cave is considered auspicious for people of different caste, creed and religion. The place is

frequented by a large number of visitors on the first Monday of every month. The cave sees highest turnout during the annual festival in September”.

Summary

Pakistan offers some very important opportunities for Hindu pilgrims to visit historic religious sites. Despite living together for centuries now, Muslims and Hindus still significantly lack in understanding religious aspects of their lives. While going through this chapter a reader can conveniently draw several common grounds where both communities can sit together and find commonalities for interactions. Historically during Muslim rule on the Indian subcontinent followers of both religions lived in harmony. It is during past few decades that both sides have developed uncomfortable memories for each other. Probably, promotion of religious tourism on both sides of the boarder for the followers of all religions can bring peace and rapport among masses of two countries. Recent development of Kartarpur Corridor is a good initiative by the Government of Pakistan to facilitate religious tourism. We can expect such measures in future from both governments for the convenience of people.

Discussion Questions

1. What types of questions are raised time and again in the Vedic literature?
2. What are three aspects of Hinduism as a religion?
3. What are the bases of caste system in Hinduism?
4. What is the difference between Devali and Holi festivals?
5. What is the significance of Katas Raj and Hinglaj temples in Hinduism?

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Chapter 8

Christian Religious Tourism

Introduction

Basic to the understanding of Christianity and Islam as faith-identities are their principles of ultimate power or authority. For both, ultimate power belongs to God alone, and human authority must reflect this divine power (Ayob, 1991). He further argued:

“In both religions, tolerance is a fundamental principle based on the imperative of love and respect for human life and dignity, the Qur’ān clearly advocates mutual acceptance and cooperation among the people of the Book: Jews, Christians and Muslims. This is evidenced in the term *ahl al-kitāb*, the family of the Book, which includes all the children of Abraham. The dictum, ‘*cuius regio eius religio*’ so well recognized in medieval Christendom as a general, but unalterable rule of socio-political and state relations, exists also in Arabic and some have even claimed for it Prophetic authority in the famous saying: ‘*al-nasu ‘ala dini mulukihim*’ (people adhere to the religion of their monarchs). The two great powers here meant, and which provide the context for both the Christian and Islamic view of the world and of human history, are the Divine and temporal powers. These two powers are represented in Islam by the prophetic history, which is the framework within which human history moves, and the temporal power, represented by the ruler. In Christianity they are the ‘city of God’, represented here on earth by the Church, and human secular power. The first is eternal and immutable, the second ephemeral and transient. Both concepts, moreover, are based in the scriptures of the two communities: ‘the Kingdom of God’ of the Gospel and God’s absolute dominion (*mulk*) of the Qur’an.”

Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.” (al-Qur’an, 3:26)

“Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?” (al-Qur’an, 2:107)

“And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent.” (al-Qur'an, 3:189)

Matthew 6:9-13 King James Version (KJV, 2020):

“⁹ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

“¹⁰ Thy kingdom come, Thy will be done in earth, as it is in heaven.”

“¹¹ Give us this day our daily bread.”

“¹² And forgive us our debts, as we forgive our debtors.”

“¹³ And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”

Ayoub (1991) contended, “In classical Muslim piety these two powers were seen as reflecting one another. When the ruler is just and good, nature is good as well. But nature becomes less giving and harsher when the ruler is harsh and unjust. Therefore, it may be argued that in Islam the temporal and religious powers are closely intertwined. Power in human society ultimately belongs to God alone. The uncompromising dictum, 'no authority or judgment except God's judgment or authority'. This principle, moreover, which is common to all three monotheistic traditions. It may be concluded that religion in the Middle East has always been, and remains to this day, not merely a set of beliefs, or even a theological system. It is rather the framework of a socio-political identity: a culture and way of life, a communion of worship and liturgy.”

According to Hong (2004), “the key feature of Christianity in the twentieth century is its decline in the western and upsurge in the non-western parts of the world. At the beginning of the twentieth century, European Christianity dominated the Christendom constituting approximately 70.6 per cent of the world's Christian population. By the end of the twentieth century, the European percentage of world Christianity had dropped to 28 per cent (Robert, 2000, p. 50). It is a commonly observable fact that the centre of gravity of Christianity has moved from the western to the non-western world. For the first time in church history in the 1980s, the number of Christians in the non-western world began to exceed the number of Christians in the western world. Churches in Asia, Africa, and Latin America are now sending thousands of missionaries to other regions and countries, while the decline and disorientation of the churches in the West is increasingly becoming a matter of concern.”

Church, Chapel, Cathedral, and Basilica

It is important for a common reader to understand the difference between church, chapel, cathedral, and basilica.

Church

According to Warshaw (2019) “a church is any place of worship that has a permanent congregation and is run by a pastor or priest. The term can refer to both the actual space as well as the congregation; you might go to church on Sundays and really love hosting your church’s book club. You’ll find churches across all denominations of Christianity, and it can mean anything from the grandest architectural wonder to a group of congregants gathering regularly to worship without a permanent physical space.”

Chapel

She further argued, “Unlike a church, a chapel is a place of worship that has no pastor or priest and no permanent congregation; it’s all about the physical space. In the classic sense, it’s usually smaller than a church—sometimes just a room—and can be within a church itself or in a secular place like a hospital or airport.”

Cathedral

Warshaw (2019) maintained, “a cathedral is a church that is run by a bishop; it’s the principal church within a diocese, the area of land over which a bishop has jurisdiction. It’s named for the *cathedra*, the special chair in which a bishop sits. And contrary to what might seem like the obvious differentiator, the buildings themselves have no physical requirements; all the fancy stained glass and flying buttresses might be along for a ride, but it’s all about the bishop. As long as it’s where the bishop sits, it’s a cathedral.”

Basilica

Warshaw (2019) explained, “as for basilicas, there are two types: basilicas major and basilicas minor. The basilicas major are the four personal churches of the pope and are in and around Rome: the Arch basilica of St. John Lateran, St. Peter’s Basilica, the Basilica of St. Paul Outside the Walls, and the Basilica di Santa Maria Maggiore. Basilicas minor can be found around the world and are rewarded that status by the pope, usually because of some sort of historical, spiritual, or architectural significance. The term ‘basilica’ is an additional label to whatever the structure already is; any cathedral or church can also be a basilica.”

Apostle, Bishop, Priest, and Pastor

Apostle

The word ‘apostle’ is derived from the Greek word, *apostol*, which means messenger, ambassador, literally a ‘Sent One’. This would be a very special role to fulfill. In the Christian religion this title was only given to 13 hand-chosen men: 12 sent to the Jews and 1 sent to the Gentiles.

To be an Apostle these men had to be picked by Jesus himself and not by others. They had to be the ones who formed his inner circle and heard his personal teaching. He had many disciples, or followers, but only a few formed the inner circle that he knew would be ones to carry the message to the masses (Apostle, 2020).

Bishop

A successor of the Apostle who has received the fullness of Christ's priesthood. His most distinctive power, that of ordaining priests and other bishops, belongs uniquely to a bishop. Moreover, in spite of some disputed cases in history, it is highly probable that a priest would not be authorized by the Holy See to ordain another priest. A priest certainly cannot consecrate a bishop (Apostle, 2020).

In the Catholic Church a Diocesan Bishop confirms, ordains Priests, administers a diocese, preaches the Holy Gospel, performs visitations of monasteries, convents, and seminaries, instructs the faithful in sound doctrine, and performs other Priestly duties as well.

Priest

The religious priest is a member of a religious community of other men who have all vowed their dedicated service to a life of prayer, poverty, celibacy and obedience to God's will. The word priest has its origins in the Greek word *presbyteros* and the Latin word *presbyter*. It essentially means elder. A generally consistent way of looking at it is that a Christian leader tends to be called a priest if he or she serves in a historic Christian tradition. Priests in the Greek Orthodox and Roman Catholic traditions must be male. Catholic priests must be celibate, though Greek Orthodox priests can marry prior to ordination, and Anglican priests, who can be either male or female within the American branches of the tradition, may marry (Pastor, 2020).

Priesthood is a vocation, not a job. It takes intense preparation and soul searching to make the decision to become a priest. A man must feel he is called to this vocation and be prepared to lead a celibate, exemplary life (Apostle, 2020).

Pastor

The word pastor is related to the words 'pastoral' and 'pasture'. As a title for a Christian leader, it simply means someone who shepherds or guides a congregation, providing for their spiritual nurture. In this wider sense, anyone who serves as the leader of a congregation can be called a pastor. Since the late 1800s, the word has even been in use as a verb. For instance, a Christian minister could say that he or she "pastors" a congregation. When it's used not just in this general sense, but as a specific title, it's generally used in Protestant churches (Pastor, 2020).

Protestant pastors are not required to be celibate, but only some Protestant denominations ordain women as pastors. Much depends on a particular denomination's history and practice. Educational requirements may also differ from

denomination to denomination. Most long-established traditions, including the historical liturgical churches and mainline Protestant churches, require seminary training and a rigorous ordination process. Some smaller Protestant denominations, especially those based on a looser and less hierarchical structure may not require seminary, though their candidates might be encouraged to attend Bible college. In some Protestant churches, you will also come across the term “lay pastor” which refers to someone who is not ordained but is serving a pastoral role in a congregation.

Role of Church in Christianity

The Church of Jesus Christ has normally understood the transformation of society to be an essential part of its mission task (Pillay, 2017). He further argued, “While the focal point of missions has been to communicate the Good News of Christ, to call men and women to repentance and faith, and to baptise them into the church, it has also involved a process of teaching them to ‘observe all things’ that Jesus commanded. Christians have assumed that this obedience would lead to the transformation of their physical, social and spiritual lives. Sometimes this has been well done, sometimes poorly done. But missionaries have always implicitly assumed that the reception and the living out of the gospel would begin to transform both individual and community life. And more often than not, specific steps were taken, and institutions were established to aid this process. Jesus and the apostles functioned within the society in which they were found. Hence, the socioeconomic and political factors of the day were to greatly influence the teachings of Jesus and his disciples. In taking sides with the poor, Jesus attacked the Pharisees and Sadducees for their self-indulgence and greed (Matt 23:25–33). They were known for their oppression and exploitation of the poor peasants. Society was conditioned by social and group distinctions and it relied on a slave economy (Batey 1972:5). Jesus’ preaching about the ‘Kingdom’ made it abundantly clear that God took seriously the concerns of the poor and needy: the poor would be blessed in the realisation that the ‘Kingdom of God’ was theirs (Lk 6:20–26); even tax collectors and harlots would gain entry before those who appeared to be religious and respectable (Matt 21:31–32), and the rich and saturated would become acquainted with want and hunger. The arrival of the ‘Kingdom’ contained the seeds of economic revolution and social reversal. With all these we, however, do not find a ‘pattern’ of a fully orbbed programme to transform society in the life of the early church.”

The role of the modern church in the life of the 21st-century believer is critical because it fills a void only the church can (Monrose, 2012). He argued, “If a car needs fixing, it is brought to the mechanic shop. If someone is sick, the health center or hospital is the best place to seek medical attention. Church is where people should go if they are in need of a ‘spiritual fix’. The church is really a hospital for sinners and not an exclusive club for saints. People need to have their spiritual, emotional and physical needs met. We are living in a crazy world today. II Timothy 3:1 helps me put this in perspective, ‘but know this, that in the last days perilous times will come’.

More and more children are growing up in broken homes, unemployment is on the rise and Christians are sinking deeper into debt like never before. Many churchgoers are struggling to make ends meet in their everyday lives, and we feel the pinch of reality just like everyone else. Believers are not exempt from trials of the world. We are living in perilous and drastic times. Drastic times call for drastic measures. Targeted small groups should be implemented in churches to be available to meet the needs in each believer's life. Irrespective of church size, each church can provide effective small group ministries and outreach services, even smaller churches can have and should have specialized small groups. This momentum can then spread out beyond the walls of the church and be incorporated into the community where the church serves. To the best of its ability, the church can provide services, counselling and advice to those in need."

Key Differences between Protestant and Catholic Doctrines

According to a recent U.S. Religious Landscape Survey conducted by the Pew Forum on Religion & Public Life, there are about half as many Catholics as Protestants in America today. But why do so many make this distinction? Don't both groups hold to essentials of the Christian faith, like the deity, death, and resurrection of Jesus? What's the difference between what Protestants believe and what Catholics believe?

Rosario (2014) argued that while both Protestants and Catholics agree on who Jesus is, there are following seven key issues which continue to distinguish their beliefs and practices.

1. The Magisterium

The term "magisterium" refers to the official teaching body of the Roman Catholic Church.

"Usually, it's related to... the large house of cardinals and the leading theologians in the movement; but finally, that all comes under, of course, the pope himself."

Besides providing a trusted, unified voice to guide Catholics, this body also allows the church to make official pronouncements on contemporary issues which Scripture might not directly address.

Although there is no equivalent to the magisterium for Protestants, it's possible to compare Catholic and Protestant views of the role of tradition.

2. Tradition

While Protestants don't view tradition as equal in authority with the Scriptures, the Roman Catholic Church has a different perspective—one which clearly distinguishes itself from Protestant churches.

“The issue of *Sola Scriptura*...versus ‘Scripture plus tradition’ is perhaps the fundamental difference between Roman Catholicism and Protestantism (what you’re talking about it’s a hermeneutic, a way of doing theology.”

While Protestants only view the Scriptures as authoritative, the Catholic Catechism clearly states that Church:

“...does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and tradition must be accepted and honoured with equal sentiments of devotion and reverence.”

3. Salvation and Grace

Protestants often express the idea that salvation is by faith alone, through grace alone, in Christ alone. This assertion views justification as specific point upon which God declares that you are righteous—a point where you enter the Christian life.

In contrast, the Roman Catholic Church views justification as a process, dependent on the grace you receive by participating in the Church—which is seen as a repository of saving grace.

“Grace is treated almost as if it’s a substance, something that can be dispensed through various avenues of change and means... You’re saved by grace, but how you receive that grace and what that grace does and whether it’s a one-time entrance into the Christian life or if it’s a constant movement toward salvation—that’s really the big difference between Protestantism and the Roman Catholic Church.”

4. The Eucharist

When it comes to the Eucharist, which most Protestants call ‘The Lord’s Supper,’ or ‘Communion,’ the Roman Catholic Church holds to the doctrine of *transubstantiation*—the idea that the edible ritual elements used during the mass literally become the body and blood of Christ.

“At the moment that the priest says, ‘This is my body,’ the invisible, unperceivable essence that...you couldn’t see (with) an electron microscope, (is) there in a miracle. It contains the body, blood, soul and divinity of Christ. And that becomes the spiritual and physical nourishment. As you partake of it, it becomes part of you, transforms you, and makes you more and more righteous.”

In contrast, some Protestants, like Lutherans, hold to perspective called *consubstantiation*, where Jesus’ body and blood are seen as coexisting with the bread and the wine. Martin Luther likened this to the idea of a red-hot iron in a fire—united, but not changed. Dr. Bock says:

“I like to call it ‘the over, under, around and through’ view. Jesus Christ surrounds the elements. He’s spiritually present, but he’s not in the elements themselves; the elements don’t become the body and blood of Christ.”

Still, other Protestants hold to the memorial view—the idea that you’re commemorating Jesus’ death. In this understanding, the elements are symbols which remain ontologically unaffected by the ritual.

5. Justification

As previously discussed, protestants view justification as the moment God declares that a guilty person is righteous because of what Christ has done. *Sanctification*, then, is the process of being made more righteous throughout your life.

However, Catholics view justification as both a point and a process:

“What the Roman Catholic rejects is that there is an imputed righteousness of Christ to us at the moment of salvation, that we are counted as fully righteous in the sight of God”

6. Priesthood of All Believers

Rather than a vertical structure, Protestants see the church as having a horizontal structure. Contrasting the role of the Catholic priest with the Protestant idea of the priesthood of all believers:

“That which was reserved just for the magisterium, the ability to bind and loose to forgive and withhold forgiveness through the sacraments and through penance and such, that was just the role of the priest. From Luther on, we have the ability to confess our sins to one another, pronounce forgiveness as the scripture says.”

7. Veneration of the Saints and the Virgin Mary

Roman Catholics see veneration, not as praying *to* the Saints and the Virgin Mary, but as praying *through* them. This is seen as similar to asking a brother or sister in Christ to pray for you. Departed saints are also “able to spill over their overabundance of grace to us.”

Furthermore, the Virgin Mary is seen as “the mother of our Lord, and therefore she is the mother of his body, and his body is the church, so she is the mother of the church. He is the creator of all things. So, she is the mother of angels. She is the mother of humanity, as is sometimes said.”

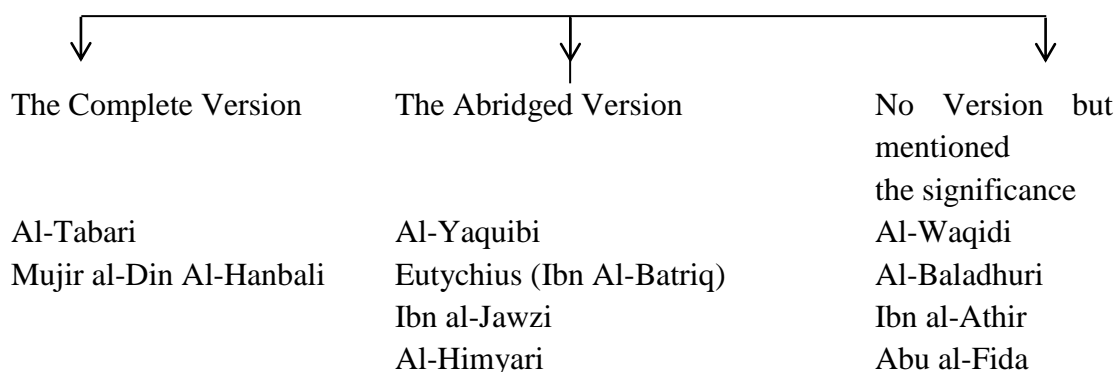
Moreover, the Catholic Church has also called her the Queen of Heaven. Historically, Mary was given a less prominent position in Protestantism as a reaction to this emphasis in the Catholic Church. There is no equivalent to this kind of veneration in Protestantism, as Protestants emphasize direct access to God.

While both Protestants and Catholics agree on many essentials of the historic Christian faith, there are key issues which continue to distinguish their beliefs and practices.

Hazrat Umar's (ra) Assurance

Not all historians have reported the text of Hazrat 'Umar's (ra) assurance. According to Abu-Munshar (2003), "It can be clearly noticed that the early historians such as al-Waqidi (died 207AH/822AD), al-Baladhuri (died 279AH/ 892AD), Ibn al-Athir (died 630AH /1233 AD), and Abu al-Fida' (died 732AH/1313AD) were confined to mentioning the significance of the assurance rather than the actual text itself. Other historians such as al-Ya'qubi (died 284 AH /897 AD), the Patriarch of Alexandria, Eutychius (Ibn al-Batriq) (died 328 AH /940 AD), al-Tabari (died 310 AH /922 AD), al-Himyari and finally Mujir al-Din Al-Hanbali (died 928 AH 1521 AD) Ibn al-Jawzi (died 597 AH /1200 AD) have reported the text of this document in their books, whether in an abridged version or as a long text." This is summarised in Figure 8.1 below:

Figure 8.1 Different versions of 'Umar's assurance



Source: Abu-Munshar, M. Y. (2003)

Al-Ya'qubi was among the first historians to give an abbreviated narration of this document. His version is as follows:

"You are given safety of your persons, properties and churches that will not be inhabited (taken over) or destroyed unless you cause some public harm."

Ibn al-Jawzi's version comes as a summary to al-Tabari; this text runs as follows:

"Umar wrote to the inhabitants of *Bait al-Maqdis* (Islamic Jerusalem): I guarantee for you the safety of your persons, properties, families, your crosses and your churches. You will not be taxed beyond your means, and whosoever

decides to follow his people then he will be guaranteed safety (*Aman*) and you pay the *Kharaj* like the other cities of Palestine.”

Al-Tabari’s version of ‘Umar’s assurance of safety for the people of Aelia (Islamic Jerusalem)

“In the name of Allah, the most Merciful, the most Compassionate. This is the assurance of safety *Aman* that the servant of Allah ‘Umar (Ibn al-Khattab), the Commander of the Faithful, has granted to the people of Aelia (Capitolina). He has granted them an assurance of safety for their lives and possessions, their churches and crosses; the sick and the healthy of the City to everyone without exception); and for the rest of its religious community. Their churches will not be inhabited (taken over) nor destroyed (by Muslims). Neither they, nor the land, on which they stand, nor their cross, nor their possessions will be encroached upon or partly seized. The people will not be compelled (*Yukrahuna*) in religion, or any one of them maltreated (*Yadarruna*). No Jews should reside with them in Aelia.

The people of Aelia must pay the *Jizyah* tax like the people of the (other) cities, and they must expel the Byzantines and the robbers. As for those who will leave (the city), their lives and possessions shall be safeguarded until they reach their place of safety, and as for those who remain, they will be safe. They will have to pay tax like the people of Aelia. Those people of Aelia who would like to leave with the Byzantines, and take their possessions, and abandon their churches and crosses will be safe until they reach their place of safety; and whosoever was in Aelia of local people *Ahl al-Ard* (villager refugees from the villages who sought refuge in the City) before the murder of *fulan* so and-so may remain in the City if they wish, but they must pay tax like the people of Aelia. Those who wish may go with the Byzantines, and those who wish may return to their families. Nothing will be taken from them until their harvest has been reaped.

The contents of this assurance of safety are under the covenant of Allah, are the responsibility of His Prophet (Peace and blessing be upon Him), of the Caliphs, and of the Faithful if (the people of Aelia) pay the tax according to their obligations. The persons who attest to it are: Khalid Ibn al-Walid, ‘Amr Ibn al ‘As, ‘Abd al-Rahman Ibn ‘Awf, and Mu‘awiyah Ibn Abi Sufyan. This assurance of safety was written and prepared in the year 15 (AH).”

However, Abu-Munshar (2003) argued, “even if the chain of the narrators is broken, there is a need to discuss the text itself to see to what extent this document can be accepted or rejected as a constitution for the way Muslims should treat Christians in Islamic Jerusalem. The reasons for this stem from three main issues, firstly, the first paragraph of this assurance is in line with other treaties issued to other cities in *al-Sham* area. Secondly, the versions narrated by historians before al-Tabari did not differ much from the essence of al-Tabari’s version. And thirdly, Hazrat ‘Umar’s (ra) action towards the Christians after the conquest, as shown later, reflects clear implementation of the conditions as stated in al-Tabari’s version.”

Furthermore, El-‘Awaisi (2000) argued, “The assurance should not be regarded as a treaty. He believes that ‘Umar did not sign a treaty between two parties. However, he gave the people of Aelia an assurance of safety or a pledge. The exclusion of Jews from residing in Aelia (Islamic Jerusalem) during the first Muslim conquest was not proven historically. He adds that this condition is unacceptable by Islamic law as it contradicts the basic teaching of Islam.” He supports his argument by citing verses 60: 8-9 from the Qur’ān.

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.” (al-Qurān 60:8-9)

Moreover, Karen (1997 p. 14) argued that:

“When Caliph ‘Umar conquered Jerusalem from the Byzantines, he was faithful to the Islamic inclusive vision. Unlike Jews and Christians, Muslims did not attempt to exclude others from Jerusalem’s holiness. Muslims were being taught to venerate them”.

Historical Churches in Pakistan

Holy Trinity Cathedral Karachi

According to Wilkinson (2018) Holy Trinity Cathedral Karachi was consecrated in 1855. He further argued, “Holy Trinity Cathedral was built as a garrison church. Its tower, once five-stories high, was likened to a giraffe by a 19th-century observer -- and disparaged as ‘a grotesque campanile’ by Jan Morris. It used to serve as a lighthouse signalling to ships coming into harbour. But the top floors vibrated in the wind, so in 1904 they knocked down two levels. Set in gardens bordered with

privet hedges and rose beds, the church is entered via an elegantly carved Romanesque arch. Inside, on the walls of its sombre nave, memorials commemorate colonial-era soldiers and officials. But time has taken its toll. The cathedral's tiled and pitched roof suffered serious termite damage and was replaced with a concrete barrel vault in the 1970s.”

The Anglican Holy Trinity Cathedral has some fascinating plaques inside erected to the memory of British soldiers who died in various campaigns. The cathedral is also admired for its wonderful architecture and frescoes.

St. Patrick's Cathedral, Karachi

According to the website of High Commission of Pakistan, Singapor, “St. Patrick's Cathedral, the seat of the Roman Catholic Archdiocese of Karachi, is situated on Shahrah-e-Iraq, formerly known as Clarke Street, located near the Empress Market in Karachi, Pakistan. The first Church in Sindh (except for possibly one in Thatta) was initially built on the grounds of this cathedral in 1845 and was called St. Patrick's Church. It was in April 1881 that the present cathedral was opened, since the Catholic community grew in number, and the need for a larger place of worship became apparent. Despite the construction of the new building, the little church continued to function until it was destroyed by a storm in 1885. The present-day cathedral is built in Gothic Revival architecture; it measures 52 metres by 22 metres and has the capacity to accommodate at least 1,500 worshippers at the same time. It was designed and realized by three members of the Society of Jesus (Cathedral, 2020)”.

Christ Church Rawalpindi

The Christ Church Rawalpindi was built in 1852 in the gothic style. The Church is situated in Lal Kurti in cantonment area on Iftikhar Janjua Road beside PC Hotel. The church is considered among the oldest buildings in Rawalpindi. The Church is affiliated with the Church of Pakistan and serves largely army and civilian persons living in and around the cantonment area.

Christ Church was designed as the place of worship for the large British garrison in Rawalpindi. The interior is full of marble and brass commemorative plaques to all those who died in action, or more often from fever, in the campaigns on the North West Frontier (now KPK) from the 1850s to the 1940s. The church was recently been refurbished. The plasterwork render has been removed from the exterior walls and rather garish new roof-tiles fitted. The church is beautifully maintained.

Sacred Heart Cathedral, Lahore

According to Waseem (2016) the beautiful Sacred Heart Cathedral, Lahore was built on Roman Byzantine lines. “It has turrets and domes arranged in a very eye-catching fashion. There are elegant pews and stained-glass windows inside this lovely building. It was built in 1907 as the main church of the Roman Catholic Archdiocese

of Lahore. On the centenary celebrations of this church a commemorative stamp was issued by the Pakistan Post. This church also has a famous boy's school attached to it called Saint Anthony's School. This is a school which has a dazzling alumni including the ex-Prime Minister of Pakistan Mr. Mian Muhammad Nawaz Sharif, many famous judges, actors, sportsmen and politicians.”

Summary

Although the Qur’ān advocates mutual acceptance and cooperation among the people of the Book: Jews, Christians and Muslims. This is evidenced in the term *ahl al-kitāb*, the family of the Book, which includes all the children of Abraham. However, the teachings of Islam are clear that the religions and scriptures given to earlier prophets have been abrogated after the advent of Islam and mentioned in following hadith:

“Muḥammad Ibn al-`Ala' told us that Ibn Numayr reported from Mujalid from Ibn `Aamir from Jabir that `Umar Ibn al-Khattab brought a copy of the Torah to the Prophet, peace be upon him, and said: "O Apostle of God, this is a copy of the Torah." But [the Prophet] kept silent. Then `Umar started reading and the face of the Prophet kept changing. So, Abu Bakr interrupted him violently: "Don't you see the face of the Prophet?" `Umar looked at the Prophet's face and said, "May God preserve me from His anger and from the anger of his Apostle, peace be upon him, we accepted God as Lord and Islam as religion and Muḥammad as prophet." Then the Prophet, peace be upon him, said: "By the One Who owns Muḥammad's soul, if Moses, peace be upon him, appeared to you and you followed him and left me, you would go astray from the right path and if he were alive and reached [the time of] my prophethood he would have followed me”.” (al-Darimi, 436)

The term *ahl al-kitāb*, the people of the Book is related to monotheistic religions which is a common link among Muslims, Christians and Jews. It is because of this reason following verses were revealed upon the defeat of Byzantine Christians by the Persian Zoroastrians which eventually proved to be a true prophecy:

“The Byzantines have been defeated in the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice” (al-Qurān 30:2-4)

Nevertheless, the historic hazrat Umar’s (ra) Assurance delineates a guideline and a framework for Islamic societies to provide secure and happy life to other faiths living in Islamic countries.

Discussion Questions

1. What is the difference among church, chapel, cathedral and basilica?
2. How can you differentiate apostle, bishop, priest and pastor?
3. What are key differences between Protestant and Catholic doctrines?
4. What was the spirit of Hazrat Umar's (ra) Assurance to the people of *Bait al-Maqdis* the Islamic Jerusalem (Aelia Capitolina)?
5. What is the fundamental principle in both the Islam and Christianity?

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Chapter 9

Famous Mosques

Introduction

In Islam the mosque (masjid) is a place dedicated to Allah (SWT). The pivotal role of the mosque in Islamic thought can be determined by the fact that the reward for the construction of a mosque is paradise as stated in the holy Qur'ān;

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.” (al-Qur'ān 9:18)

The Prophet (PBUH) also encouraged Muslims to build mosques as mentioned in following hadith:

“Mahmud b. Labid reported that 'Uthman b. 'Affan decided to rebuild the mosque (of Allah's Apostle in Medina) but the people did not like this idea and they wished that it should be preserved in the same (old) form. Thereupon he (Hadrat 'Uthman) said: I heard Allah's Messenger (ﷺ) as saying: He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it.” (Sahih Muslim 533 d)

According to Buhlfaia (2006), “the mosque has occupied a prestigious position in Islam, unifying and gathering Muslims together under the banner of the Qur'an, and had the greatest influence in strengthening the ties of intimacy and solidarity among believers. Muslims gather in the mosque daily, to attend the prayers which forbid them to commit indecency and evil, and they deliberate over their affairs in accordance with their religion, exhorting them to do good works and refrain from sinful acts”. As stated in al-Qur'ān:

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” (al-Qur'ān 29:48)

Mosques maintain central place in the life of Muslims. In this chapter we will look in detail at the unique features of mosque architecture i.e. mihrab and its types followed

by brief discussion on types of mosque architecture in the Muslim world, last section will give brief details about famous mosques in Pakistan.

The Mihrab

The focal point of the mosque, regardless of when or where it was built, is the mihrab. The mihrab is the axis of the mosque building in two senses, one architectural and the second spiritual. First, it is the principle of the organization of the elements of the building; it determines their existence, their value, and the way they are designed. The mihrab is the *raison d'être* of the mosque; that is, the mosque building exists because the mihrab exists. The building would lose its significance qua mosque without the mihrab. Indeed the mihrab can exist without the mosque building, but the mosque would not be a mosque without the mihrab. Therefore, it would be appropriate to say that the mihrab is the tectonic principle of the mosque as a religious building.

Second, the mihrab is a metaphysical center; it represents an invisible, spiritual vertical axis. This axis points upward toward heaven, toward the divine realm. Muslims all over the world are expected to pray toward it. This is a divine instruction:

“We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer].” (al-Qurān 2:144)

At the beginning when Muslims prayed they faced Jerusalem. Jerusalem was until then the capital of Islam. But when the Prophet Mohammad (PBUH) received the new instruction for prayer Mecca replaced Jerusalem as the capital of Islam. In the courtyard of the Grand Mosque of Mecca a sacred stone is housed in a square black building; this building (the Ka'ba) symbolizes the center of the world in Islamic cosmology; it is the axis mundi of the Islamic world. It symbolizes the intersection between the vertical axis of the spirit with the horizontal plane (or line) of human existence, or the physical world. This intersection invests the Ka'ba with a unique religious meaning. It is the place where the human meets the divine, or where the divine reveals itself to the human. Now Muslims must pray toward the Ka'ba; they must face the qibla, that is, they must in the act of prayer face the vertical or spiritual axis, the axis that symbolizes divine presence. This assumes that the relationship between Allah (SWT) and human beings is direct. No intermediaries such as priests or popes are needed. Here in this encounter the faithful are expected to meet their creator with a spirit of piety and total submission. This encounter is the highest moment of religiosity in Islam (Jasmi and Mitias, 2004). They further contended:

“As an art form, the mihrab is a niche in the wall of the mosque the horizontal line that intersects at a right angle with the axis mundi at the Ka'ba. The whole mosque building is organized around this wall and in a way around the

niche. The function of the niche is simple; it indicates the direction and the direction is the qibla: the Ka'ba. When they pray Muslims face the mihrab, and in facing it they in effect face the qibla. The line that connects them to the mihrab invisibly intersects with the spiritual axis at the Ka'ba. The mihrab of every mosque, regardless of its style or aesthetic impact or even when it lacks a building, symbolizes the intersection between the vertical and horizontal line, that is, between the divine and human dimensions of being. This point of intersection is sacred. Accordingly the mosque is sacred in virtue of the mihrab. But the mihrab does not symbolize only divine presence; it also symbolizes the unity and ultimacy of God. The most important creed in Islam is the shahadah: 'There is no god but God,' or, 'I testify that there is no god but God.' God is Ultimate; He is the source of all being. Thus in praying toward the Ka'ba all Muslims acknowledge the ultimacy and unity of God and His creation.

Next, the mihrab symbolizes the unity of the Islamic community by turning to the Ka'ba when they pray, i.e., by turning to the spiritual center of the universe and by worshipping God according to the teaching of the Qurān, the book that contains the literal word of God, Muslims affirm a common faith, and in affirming this faith they become an Islamic community: Islamic ummah. There is no word for 'ummah' in English. Its connotation expresses the meaning of the words 'community' and 'nation'. The bond that makes the Islamic ummah (community-nation) possible is faith in the true God. Thus being-a-Muslim is not defined by geographical, ethnic, or political aspects; a Muslim is a person who totally submits to the will of God as it is communicated in the Qurān. This submission is acknowledged in unison with other Muslims before the mihrab. Accordingly in the mosque the Muslim exists in two vital relations: he is related to God and to other Muslims. The first relation establishes unity between the individual and God, the second between the faithful. The mihrab is the principle of this twofold relation. It symbolizes the Muslim's unity with God and with other Muslims.

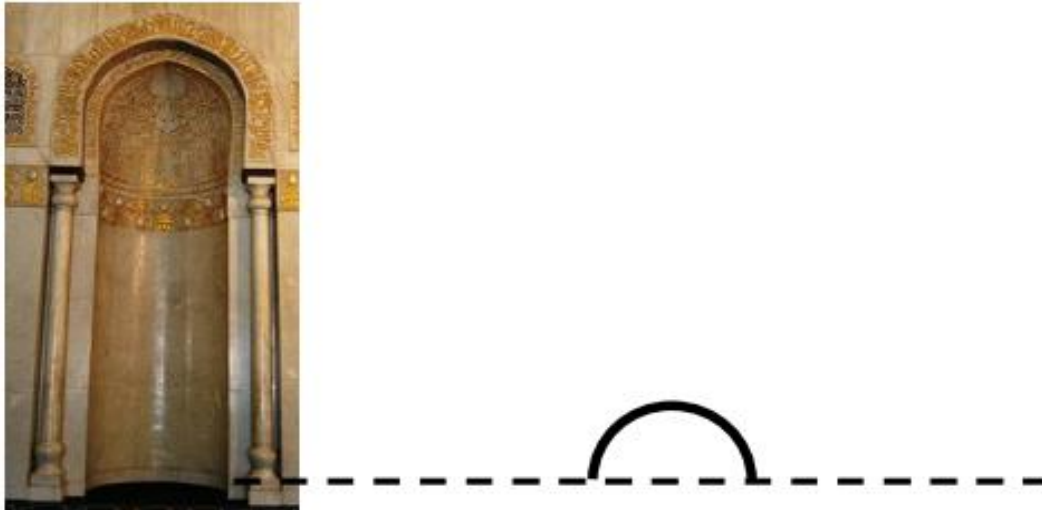
The mihrab does not derive its symbolic significance from its form or the fact that it is a representation of some kind. The niche which constitutes its being is simple and without any representational meaning; that is, it does not possess the quality of holiness the way an artwork possesses the quality of tragedy or sadness. Thus it is not, in itself, sacred. In other words, it is not a sacred object. It is a metaphysical symbol and as such a living symbol; it symbolizes the sacred. And it symbolizes the sacred because it points the way to the spiritual axis that connects human beings with God. The direction it points to is the locus of the sacred. It stands for the direction; this standing is exactly what gives it the power of symbol. When Muslims enter the sanctuary of the mosque to pray they leave behind them all their ordinary concerns and

move in the direction of the mihrab. Their attention is not distracted by anything around them. Here they stand before their Creator and here they pray in concert. The ground on which they stand is holy ground. It is holy because it connects invisibly with the line that leads to the axis mundi. The mihrab is the symbol that transforms the mosque from a physical structure to a sacred place. It is a dynamic symbol, because the meaning it expresses is spiritual meaning. Every element of the mosque - the minaret, the minbar, dome, the courtyard, and the porticos - derives its religious character from this symbol”.

Types of Mihrab

Mihrab in Fatimids’ Mosques

The mihrab can clearly be seen from the entrance point. The position of the Mihrab is also visible from the mosque roof marked by semi-circular dome and the central nave in front of the mihrab is raised higher above the roof. The mihrab is shaped semi-circular in concaved form. The ceiling of the mihrab is defined by semi-circular dome (Mihrab, 2020).

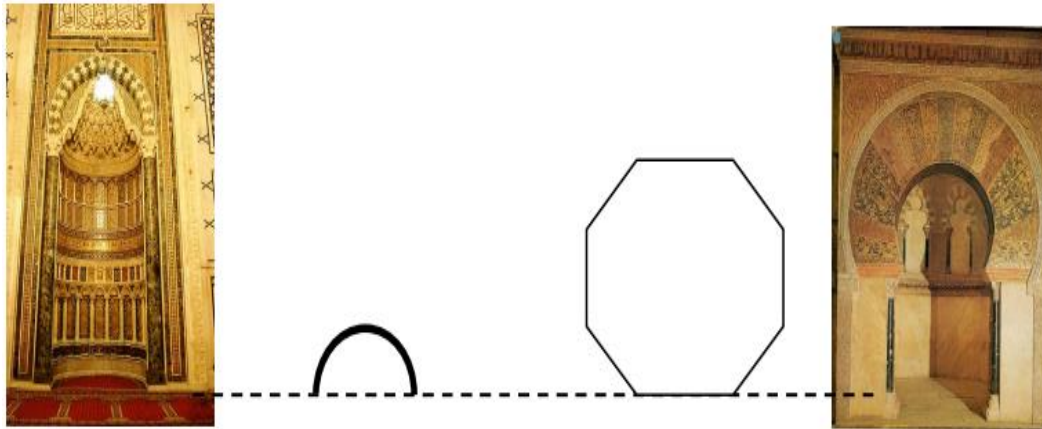


Mihrab Niche of Al-Hakim Mosque Cairo

Mihrab in Umayyads’ Mosques

The floor plan of two famous mosques built during Umayyad rule, the Great Mosque of Cordoba and the Great Mosque of Damascus, show clear visibility of the Qibla wall from the entrance via the courtyard creating focal point for the users towards the Qibla Direction.

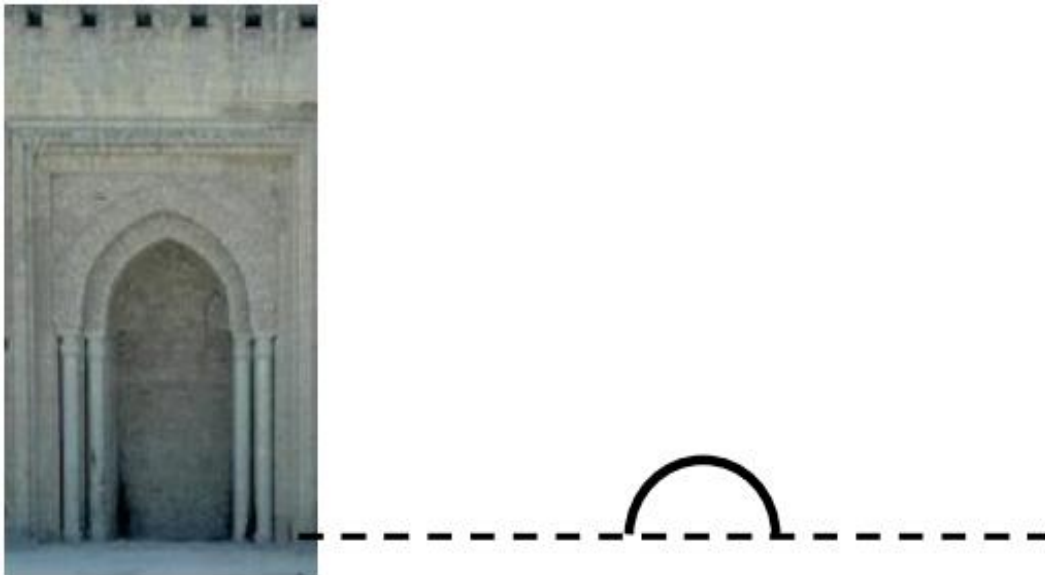
The mihrab in the Damascus Mosque is in semi-circular shaped niche and formed in concave. However, mihrab of the Cordoba Mosque is not a niche from the Qibla wall but rather an octagonal shaped chamber built along the Qibla wall (Mihrab, 2020).



Mihrab Niches of Damascus Mosque and Cordoba Mosque

Mihrab in Abbasids' Mosques

An axis will be drawn from the minaret point of Abu Dulaf Mosque (859), built by the 10th Abbasid Caliph Al-Mutawakkil era in Samarra Iraq, to the centre of mihrab niche. The mihrab can be seen directly from the entrance of the Mosque (Mihrab, 2020).



Mihrab Niche of Abu Dulaf Mosque Iraq



Spiral Minaret of Abu Dulaf Mosque Iraq

Mihrab in Tulunids' Mosques

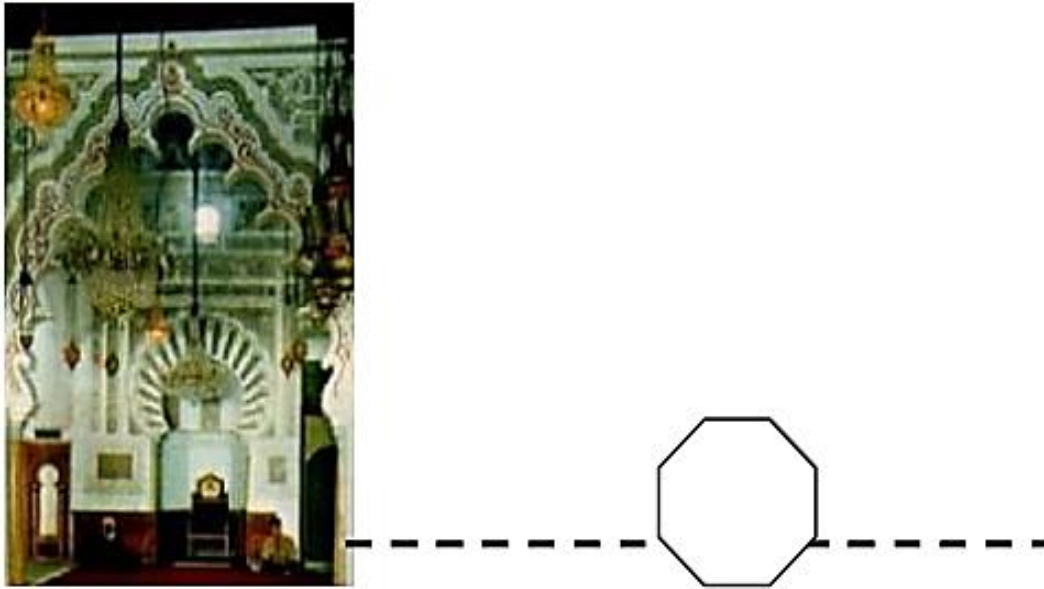
The visibility of mihrab from entrance is good. The Mihrab is in semi-circular concave, like the one in Samarra. The pointed arch in front of Mihrab niche is flanked by two pairs of marble columns (Mihrab, 2020).



Mihrab Niche of Ibn Tulan Mosque Cairo

Mihrab in Almoravids' Mosques

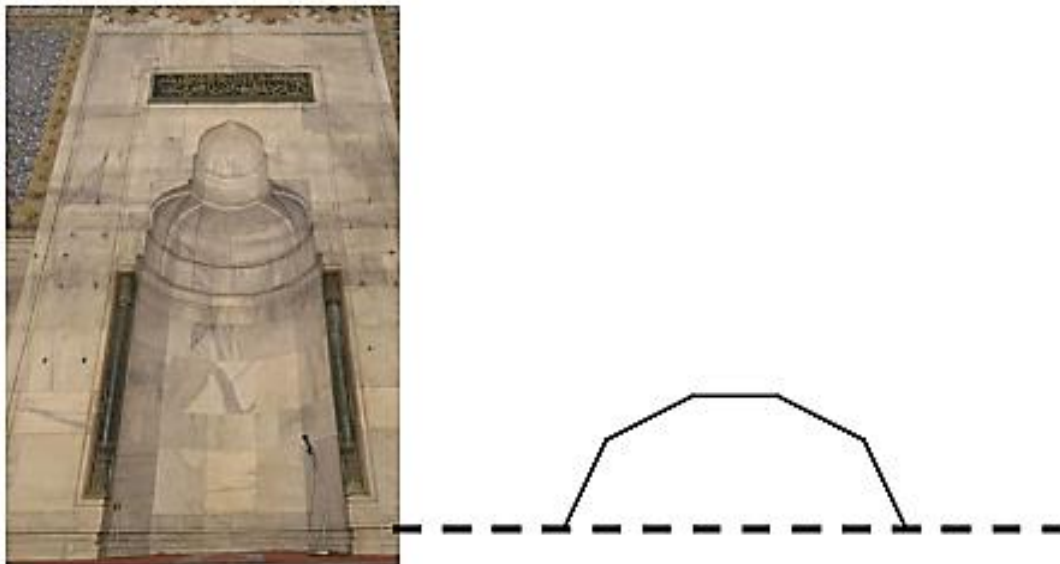
The Great Mosque of Tlemcen build during Almoravid rule is in irregular pentagon shape measures about 60 meters by 50 meters. The prayer hall is rectangle made up of thirteen parallel aisles that run perpendicular to the Qibla wall. The central aisle was given special treatment and it led to the mihrab. A dome appeared in front of the mihrab (Mihrab, 2020).



Mihrab Niche of Great Mosque of Tlemcen Algeria

Mihrab in Ottomans' Mosques

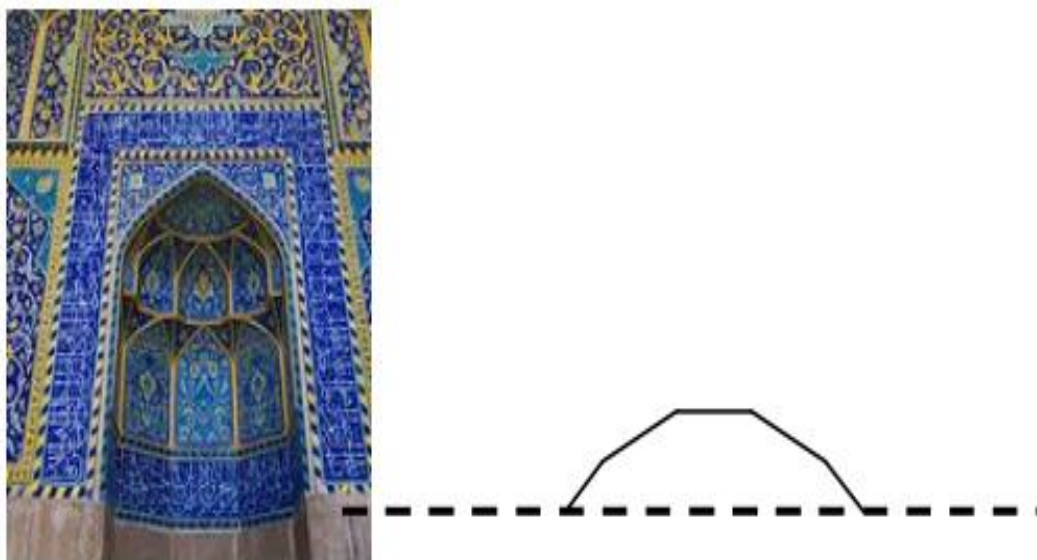
Although different types of mihrabs can be found in mosques built during Ottoman's era. However, mihrab of Serefeli Mosque is included in current analysis. The oblong prayer hall of Üç Serefeli Mosque is preceded by an open court. There are three portals to reach the open court located on the northwest, the northeast and the southwest. The shape of mihrab is semi decagonal and finished with plain white marble (Mihrab, 2020).



Mihrab Niche of Üç Serefeli Mosque Edirne Turkey

Mihrab in Safavids' Mosques

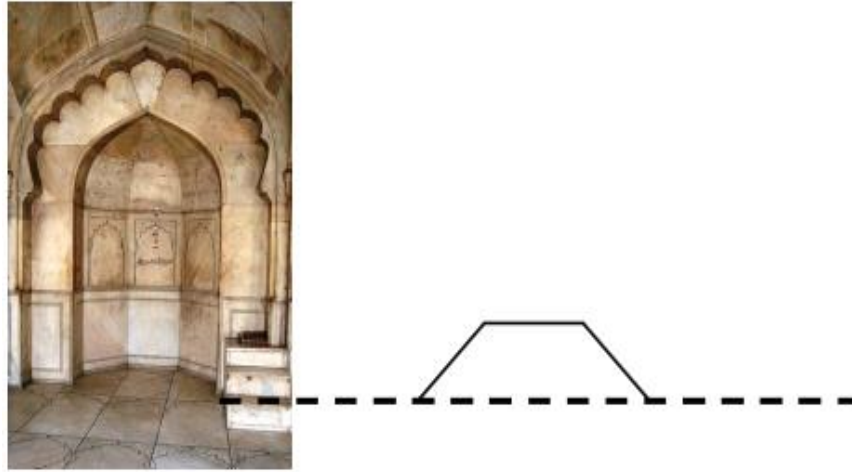
The most prevalent type of mosque design during the Safavid era is the iwan style. Four iwans Shah Mosque is a typical mosque built during Safavid period. From the entrance portal an axis is seen through the courtyard and the middle of prayer hall. The visual peak of this axis is at the centre mihrab (Mihrab, 2020).



Mihrab Niche of Shah Mosque Isfahan Iran

Mihrab in Mughals' Mosques

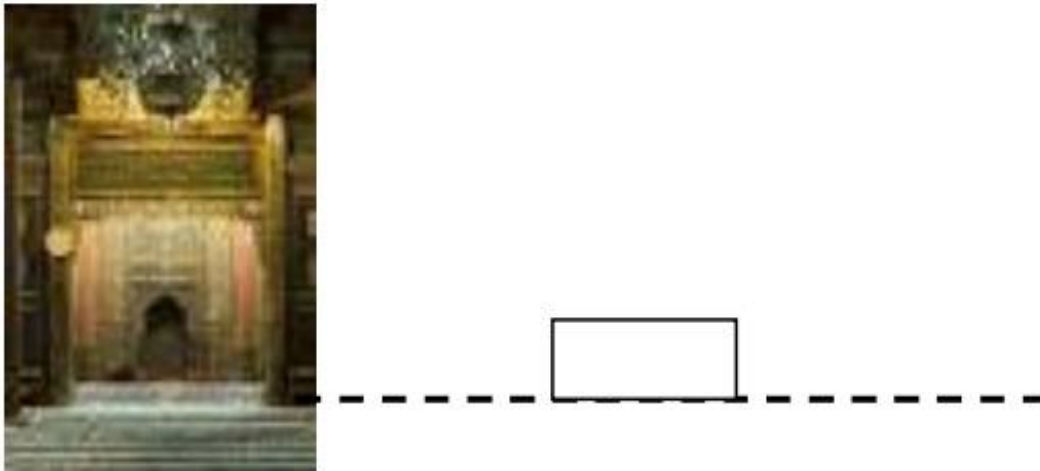
There are different types of mihrab in mosques constructed during Mughal era, however, mihrab of Moti Mosque has been included in this section containing unique semi hexagonal niche. The Mihrab wall is concaved and merged as a half-domed ceiling on top. Mihrab is finished with white marble (Mihrab, 2020).



Mihrab Niche of Moti Mosque

Mihrab of Great Mosque of Xi'an

The Great Mosque of Xi'an has courtyards with pavilions and pagodas. There is an axis collecting all the courtyards in line and the focus is at the prayer hall court. The axis starts from the entrance court of the mosque and stops directly at the mihrab end which lay at the centre of the Qibla wall (Mihrab, 2020).



Mihrab Niche of Great Mosque of Xi'an

Minbar, Maqsurah and Minaret

Minbar

Minbar is indispensable architectural element of mosques. The Minbar is a raised place with steps leading to a platform, from which the Imam or preacher delivers the ceremony on religious occasions such as Jumu'ah and two eids of Islam (Buhlfaia, 2006). He further argued:

“This platform is small so that only one person can be accommodated on it. It is always located to the left of the Mihrab. The Minbar of the Prophet (PBUH) consisted of only three steps. It was made of strong wood. Several researchers believe that the Minbar became composed of more than three stairs after the time of the Prophet (PBUH). It became more than three steps and highly ornamented during the era of Umayyad dynasty and thereafter. The main materials used in the manufacturing of Minbars are wood and marble. However, stone is sometimes used.”

Maqsurah

Maqsurah means an enclosure abutted with Mihrab. Maqsurah is an innovation introduced by the caliph Hazrat Mu'awiyah (ra) to avoid attacks of assassins (Serjeant, 1959). Maqsurah is usually a box or wooden screen situated near the mihrab or the centre of the qibla wall in the mosques of Damascus, the capital of Umayyad dynasty.

Minaret

The minaret is one of the important elements of mosque architecture (Buhlfaia, 2006). He maintained, “there are three Arabic terms most commonly used to designate the minaret; first, *mi'dhana*, which is derived from *adhan* (summon to the prayer). It means it is a place from which the call to prayer is summoned. The second is *sauma* (hermitage), which means a place where religious persons live on their own. The third one is *manara*, which means a place of light or fire. It is a high tower whose highest point is the place where the *Muezzin* can announce *Adhan* and could be heard far and wide. *Adhan* is Arabic word means call people to come for prayer. The official function of a minaret is to summon people and to announce the time of prayer. In the time of the Prophet (PBUH) no such thing as a minaret was found. Calling worshipers to come to fulfil prayer was done from the highest roof.”

Types of Mosque Architecture

The Hypostyle Mosque

The first place of worship for Muslims, the house of the Prophet Muhammad (PBUH), inspired the earliest type of mosque - the hypostyle mosque. This type spread widely throughout Islamic lands. The interior of the mosque features the forest

of columns that has come to define the hypostyle type to support the roof of the mosque. The hypostyle plan's characteristic forest of columns was used in different mosques to great effect. One of the most famous examples is the Great Mosque of Cordoba, which uses bi-colour, two-tier arches that emphasize the almost dizzying optical effect of the hypostyle hall (Mosque, 2020).

The Four Iwan Mosque

An iwan is a vaulted space that opens on one side to a courtyard. In 11th century Iran, hypostyle mosques started to be converted into four-iwan mosques, which, as the name indicates, incorporate four iwans in their architectural plan.

The Great Mosque of Isfahan reflects this broader development. The mosque began its life as a hypostyle mosque but was modified by the Seljuqs of Iran after their conquest of the city of Isfahan in the 11th century.

Like a hypostyle mosque, the layout is arranged around a large open courtyard. However, in the four-iwan mosque, each wall of the courtyard is punctuated with a monumental vaulted hall, the iwan. This mosque type, which became widespread in the 12th century, has maintained its popularity to the present.

In this type of mosque, the qibla iwan, which faces Mecca, is often the largest and most ornately decorated (Mosque, 2020).

The Centrally Planned Mosque

While the four-iwan plan was used for mosques across the Islamic world, the Ottoman Empire was one of the few places in the central Islamic lands where the four-iwan mosque plan did not dominate. The Ottoman Empire was founded in 1299. However, it did not become a major force until the 15th century, when Constantinople was conquered, the capital of the late Roman (Byzantine) Empire since the 4th century. Renamed as Istanbul, the city straddles the European and Asian continents, and, having been a Christian capital for over a thousand years, had a wholly different cultural and architectural heritage than Iran (Mosque, 2020).

The Mosque in Edirne, Turkey built for Selim II, son of Suleyman during the golden age of the Ottoman Empire, is considered the greatest masterpiece of Ottoman architecture. It represents a culmination of years of experimentation with the centrally planned Ottoman mosques. In the Selim Mosque, the architect distilled previous ideas about the central plan into a simple and perfect design. The interior octagonal space was made more spacious by 8 massive piers that pushed back into the walls, and a rhythmic harmony was created through apertures of small and large arches framed by joggled voussoirs, filling the large space with light and colour (Mosque, 2020).

Despite common features, such as mihrabs and minarets, one can see that diverse regional styles account for dramatic differences in the colours, materials, and the overall decoration of mosques. Even more regional differences appear when one

looks beyond the central Islamic lands to the architecture of Muslims living in places like China and Africa where local materials and regional traditions, sometimes with little influence from the architectural heritage of the central Islamic lands, influenced mosque architecture (Mosque, 2020).

For example, The Djingarey Berre Mosque of Timbuktu, in Mali, responds to the pre-Islamic traditions of its own region, utilizing a unique West African style and using earth as the primary building material.

Triple-domed Mosque with Large Courtyard

This kind of style can be found commonly in India, Pakistan and Bengal. According to Buhlfaia (2006), “this type is described as the triple-domed mosque with large courtyard. This mosque has characteristics of four symmetrically placed minarets, which mark the corners of spacious courtyards. The prayer hall has a prominent central portal and three polished white marble-covered high onion-shaped domes contrasting with the red sand stone façade and four corner minarets; these combined with extensive arcaded courtyard. It features fancy brick work and terracotta decorations.” Badshahi Mosque Lahore and Jama Masjid Delhi are good examples of triple-domed mosques.

Detached Pavilions Mosque with Walled Garden

This pattern is well known in China. Buhlfaia (2006) argued, “The mosque has characteristics of single axis lined with all courtyards, Pagoda Tower, Chinese pavilions, freestanding and gateway, which leads to the prayer hall. The mosque building is subdivided into several courtyards. It is decorated with clay brick carvings. This mosque also has characteristics of special inverted eaves. It features several layers of brackets glazed roof tiles. Due to using the upturned eave roofs the building appears about to fly. There are several wooden houses called water houses. They are the place where worshipers can perform ablution before they attend a prayer. The special building is the prayer hall. It features a combination of the Chinese traditional archway and pavilion. It is characterized by multiple stories of tiled roof. It is decorated with Qur’ānic inscriptions, which are formed in colourful decorative patterns of grass and flowers.”

Famous Mosques in Pakistan

Faisal Mosque

The Faisal Mosque's architecture is modern and unique, lacking both the traditional domes and arches of most other mosques around the world. The mosque's unusual design is a departure from the long history of South Asian Islamic architecture, fusing contemporary lines with the more traditional look of an Arab Bedouin's tent, with its large triangular prayer hall and four minarets. However, unlike traditional mosque

design, it lacks a dome. The minarets borrow their design from Turkish tradition and are thin as compared to the main structure of the mosque.

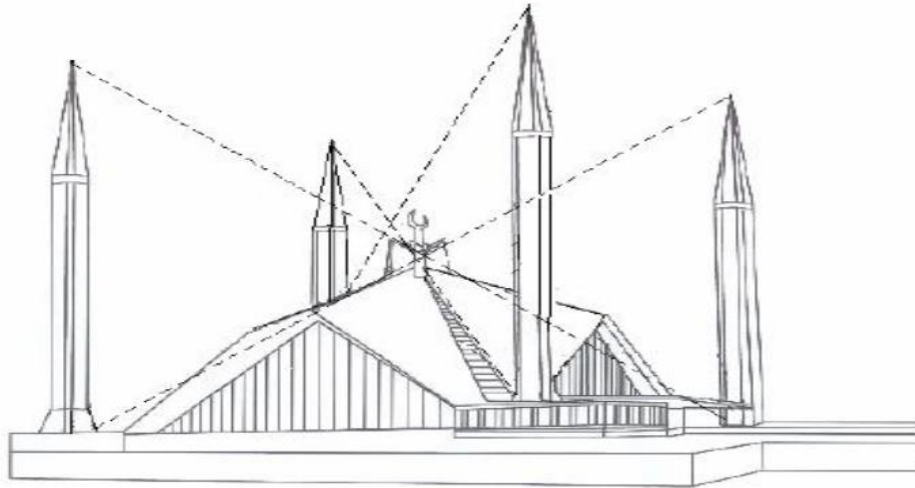


Source: Jamil (2016), The Faisal Mosque Islamabad

The shape of the mosque is an eight-sided concrete shell resembling a desert Bedouin's tent and the cubic Kaaba in Mecca, flanked by four minarets inspired by Turkish architecture (Jamil, 2016). The architect Dalokay disclosed his thinking as given below:

“I tried to capture the spirit, proportion and geometry of Kaaba in a purely abstract manner. Imagine the apex of each of the four minarets as a scaled explosion of four highest corners of Kaaba – thus an unseen Kaaba form is bounded by the minarets at the four corners in a proportion of height to base. Shah Faisal Mosque is akin to Kaaba. Now, if you join the apex of each minaret to the base of the minaret diagonally opposite to it correspondingly, a four-sided pyramid shall be bound by these lines at the base side within that invisible cube. That lower level pyramid is treated as a solid body while four minarets with their apex complete the imaginary cube of Kaaba.”

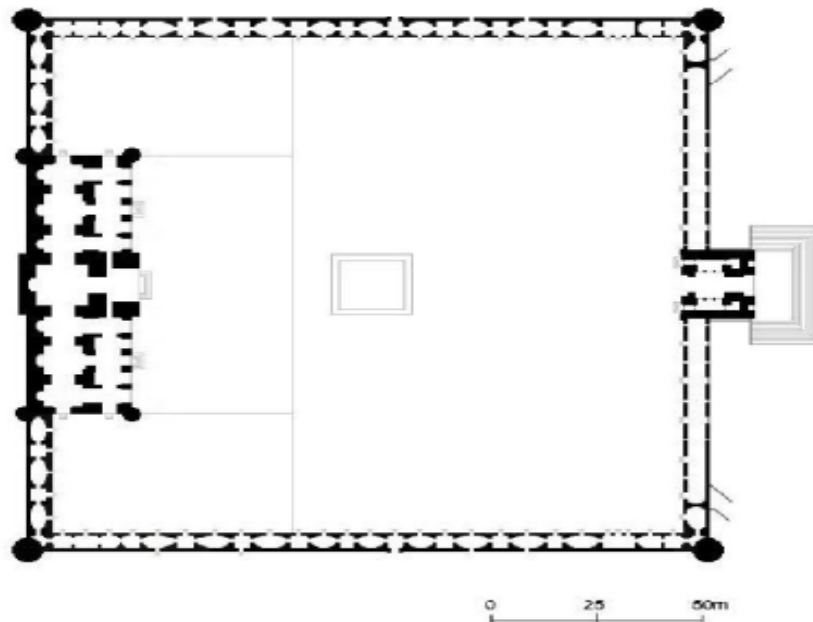
According to Jamil (2016), “These words indicate idealism present in the design of the Faisal Mosque. The concept of the architect was a triangular network of polygonal geometry. The intersections of lines from the top of each minaret to the base of its diagonally opposite minaret form invisible symmetrical triangles with the apex of the mosque at the points of their crossings. The same triangular shape is repeated throughout the entire sanctuary as shown in the following figure”.



Source: Jamil (2016), The Architect's Design Perception

Badshahi Mosque

Awan, et al. (2014) argued, "Mughal Emperor Aurangzeb constructed one of the most spacious mosques of his time situated to the West of Lahore Fort. Badshahi Mosque, a monumental mosque constructed with red sand stone is a blend of strength, harmony and grace. It is approached by a flight of 22 steps as it is situated on a raised platform. The double-storey entrance covered with a central vault opens into the mosque courtyard. The main prayer hall is located on the West side of the courtyard while the rooms or *hujras* surround the remaining three sides".



Source: Awan, M.Y., Mujahid, B., Gulzar, S. and Zafar, M. (2014)

The courtyard is divided into two levels: upper level and lower level. The lower level accommodates the water tank on the eastern side.



Source: Awan, M.Y., Mujahid, B., Gulzar, S. and Zafar, M. (2014)

According to Awan, et al. (2014), “The main prayer hall is located on the West side. The roof of the prayer hall has three white marble domes that are ornamented with pinnacles of brass. It has numerous arched entrances; the central arch of the gateway is wide in comparison with other arches and is ornamented with red sandstone inlaid with white marble”.

Wazir Khan Mosque

According to Muhammad (n.d.), “Wazir Khan Mosque is located on the western side of Wazir Khan Chowk (square) about 260 meters from Delhi Gate, and surrounded by the thick urban fabric of the Walled City, the Wazir Khan Mosque was built by Hakim Aliuddin (sometimes also referred to as Ilmuddin) in 1634 (1054 AH). Wazir Khan Mosque complex is the centre piece of an historic urban ensemble. This ensemble includes the Chowk Wazir Khan and the shops on the northern side of the mosque complex. Historically, as part of the royal thoroughfare connecting Delhi Gate and the Lahore Fort, the Wazir Khan Mosque together with its square formed a singular and very important element punctuating the urban fabric of the Walled City. The structure of the mosque can be divided into three horizontal planes. Level 0 comprises the shops on the eastern and northern side. Level I occupy the maximum area of the mosque, comprising all the major spaces in the mosque. Level II defines the spaces which can be accessed from level I via

staircases. The layout of the mosque is rectangular in plan, measuring 86.17 x 50.44 m on its extreme limits. The four imposing minars define the corners of the main courtyard. The main prayer chamber, courtyard, hujras (meditation rooms), vestibule and bazaar constitute the main elements of the mosque complex”

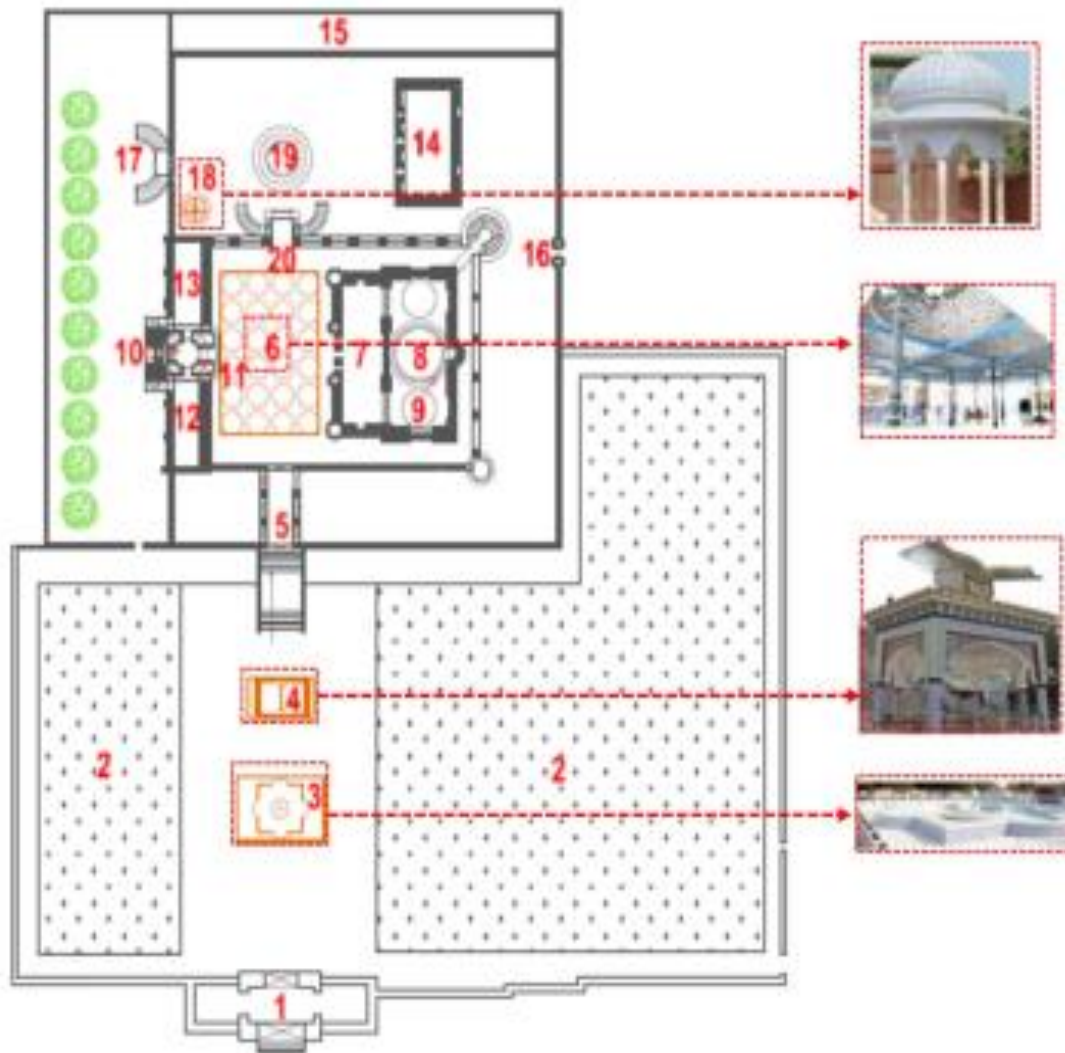


Courtyard of Wazir Khan Mosque

Muhammad (n.d.) further argued, “Artistically, the mosque displays some of the best examples of Mughal architectural ornamental and decorative techniques, surpassing others in its delicacy and comprehensive decorative scheme. The enormous combination of kashikari (glazed tiles work), naqqashi (frescos) and tazakari (faux brickwork) as architectural décor make the Wazir Khan Mosque conspicuous in its artistic quality”.

Bhong Mosque

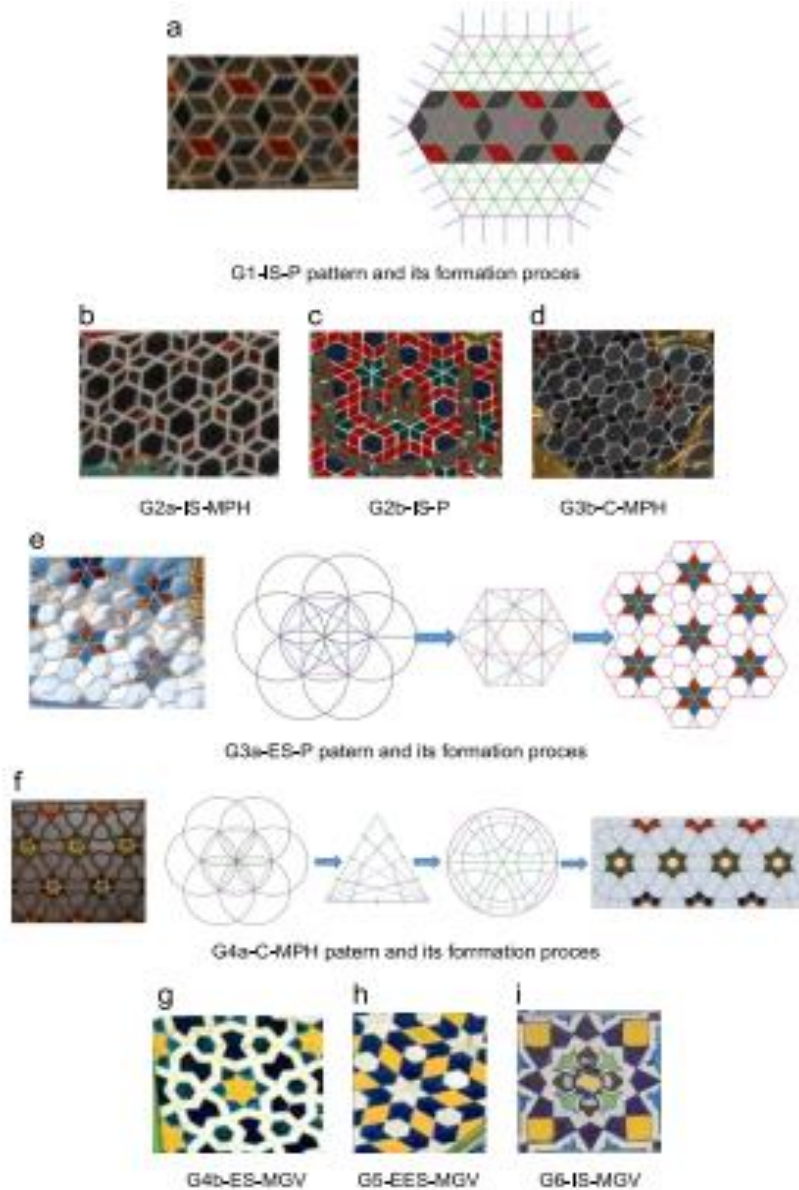
Bhong is a village in Rahim Yar Khan District and situated 25 km from Sadiqabad. This village is in the southern part of Punjab, where it meets the provinces of Baluchistan and Sindh in Pakistan. Bhong is close to the word ‘bhongu’ in the language of Baluchistan, which means house. Bhong is assumed to be derived from the word ‘bhongu’ that became common among the people of this region as stated by locals. Bhong Mosque was constructed not only for praying but also as a center of religious learning for the youth in its area (Ahmad, et al., 2018).



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| 1. Main gate from village/Bab Al Ghazi (MGV) | 11. Lobby of women prayer hall's dome (LWPHD) |
| 2. Green areas | 12. Women's prayer hall (WPH) |
| 3. Fountain (FO) | 13. Library (L) |
| 4. Front element (FE) | 14. School hall |
| 5. Bab Al Abu Bakr Siddique (R.A.) / Front gate (FG) | 15. Ulama's quarter (UQ) |
| 6. Courtyard with canopies (C) | 16. Gate from ulama's quarter (GUQ) |
| 7. Porch (P) | 17. Gate from landlord's quarter (GLQ) |
| 8. Main prayer hall (MPH) | 18. Back element (BE) |
| 9. Main prayer hall's dome (MPHD) | 19. Ablution area (A) |
| 10. Lobby of women's prayer hall (LWPH) | 20. Bab Al Umer Farooq (RA) / Back gate (BG) |

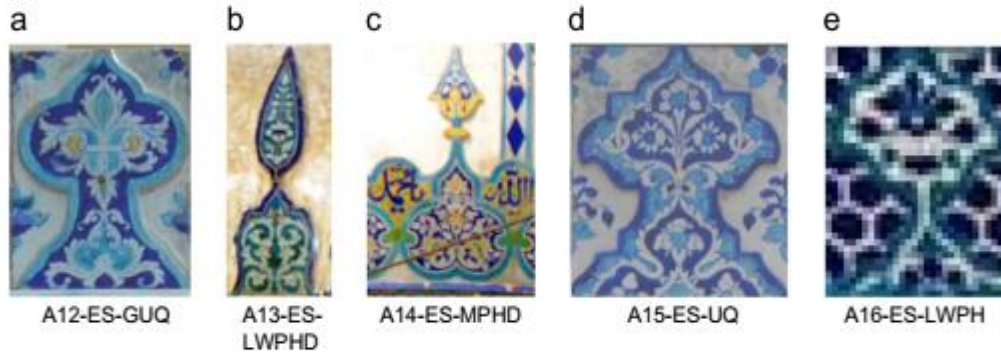
Source: (Ahmad, et al., 2018), Plan of Bhong Mosque

They further argued, “Ornamentation is an essential part of Islamic architecture and can be categorized into three types: geometric, arabesque, and calligraphic patterns; the last one is the most commonly used in religious buildings. The first type, geometric, can be explained in various ways. Geometry is defined as the science of properties and the relationship among points, lines, surfaces, or solids in space and the ways in which these parts fit one another”. Several geometric patterns were used in Bhong Mosque; some of them are given below for the interest of readers.



Source: (Ahmad, et al., 2018), Various types of 6 and 12 pointed geometrical patterns used in Bhong Mosque

According to Ahmad, et al. (2018), “Arabesque has been used to decorate buildings, manuscripts, textiles, and other surfaces since its emergence. Arabesque is characterized by complexity, detail, delicateness, richness, and heaviness; it is sometimes abstract and sometimes natural”. A few arabesque of Bhong Mosque are given in following figure.



Source: (Ahmad, et al., 2018), Different forms of Arabesque; Kingarah and Madakhil in Bhong Mosque

Shah Jahan Mosque

Nawaz (2017) argued, “The Shah Jahan Mosque in Thatta is undoubtedly the most beautiful Mughal structure in Sindh. It was built by the Mughal king as a gift to the people of Thatta for their hospitality. The construction of the mosque started in 1644 and took about three years for completion. Its simplistic yet elegant design and the stunning red bricks will certainly win you over; it is the geometrical details of the mosque where the real beauty lies”.



Source: (Nawaz, 2017), A view of the side balconies

In many ways, this Jamia Masjid of Thatta departs from typical Mughal styles. For one, there are no frescoes here. What especially makes it stand apart is the complete lack of any minarets.



Source: (Nawaz, 2017), A view of the mihrab

According to Nawaz (2017), “Shah Jahan Mosque has the most domes of any structure in Pakistan, and there seems to be a trick at work here: counting the domes accurately is no mean task. The board within the site claims the number to be 100. Most travel journals put the figure at 99. People try counting the domes all the times, but more often than not, each member of the group comes up with his own number! The mosque has been designed in such a way that whatever the *muezzin* says in the *mehraab*, can be heard throughout the mosque without any acoustic aid. Moreover, the verandahs with their ceilings have been designed in such a way that it’s always windy inside the mosque. This use of mathematical genius and natural ventilation can be seen in other Mughal structures too, but in this mosque they are taken to a new level.”

Due to the limitation of the space author can not accommodate details about numerous famous mosques of Pakistan. Some of these famous mosques are Sunehri Mosque in the Walled City of Lahore, Masjid Shab Bhar Gawalmandi Lahore, Grand Jamia Mosque Bahria Town Lahore, Moti Masjid inside the Lahore Fort, Dai Anga Mosque Sawami Nagar Lahore, Masjid Mahabat Khan Peshawar, Shahi Eid Gah Mosque Multan and Masjid-e-Tooba Karachi, which is the largest single-dome mosque in the world. Its dome is 72 m in diameter with no pillars to support, making it an architectural feat with acoustic excellence.



Masjad-e-Tooba Karachi, Pakistan

Summary

There is significant importance of mosques in Muslim societies. Islam connected Muslims with mosques both spiritually and physically. Muslims are encouraged to perform five daily prayers in the mosques in congregations. Performing weekly congregational Jummah prayer in mosques is significantly important for Muslims, as mentioned in the Qurān;

“O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.” (al-Qurān 62:9)

Building, maintaining and serving mosques has always been a pride for Muslims over the centuries. The first building in the history of an Islamic state is al-Masjid an-Nabavi the Mosque of the Prophet Muhammad (PBUH) built in Madina Munawwarah in the first hijri (622 AD). Muslim reigns throughout the history tried to build unique and impressive mosques for both worldly satisfaction and reward in the life after death. Muslim architects and artists always tried to give their best to build distinguishing mosques. Historically mosques remained centers of worship, learning and community service. Contemporary mosques are mostly dedicated for congregational prayers and religious learning in Muslim majority societies.

Visiting mosques as religious obligation is limited to only three mosques including al-Masjid al-Haram, al-Masjid an-Nabavi and al-Masjid al-Áqsa. Mosques other than

these three mosques can be visited to observe and appreciate the architecture and building dynamics but without considering the visit as religious obligation.

Mosques exhibit Islamic tradition with the evolution in thoughts and skills of Muslim artisans. Incorporating visits of incredible mosques during touristic persuasion is always rewarding.

Discussion Questions

1. What is the role of mosque in Islam?
2. What is the significance of mihrab in the mosque?
3. How many types of mosque architecture have evolved over the centuries?
4. How many types of mihrabs can be found in history of mosque architecture?
5. How Faisal Mosque is different than mosques built throughout the history of Islam?

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Chapter 10

Islamic Architectural Heritage

Introduction

Islam is a comprehensive worldview and a way of life which has neglected no segment of existence (Omer, 2008). He argued, “practicing Islam inevitably means the creation of a comprehensive culture and civilization which bear the imprints of Islamic values, teachings and principles, more in some aspects than in others, yet covering all. Islam signifies not only a set of prescribed rituals, but also comprehensive articles of faith, philosophy, ideology, culture, civilization and the totality of life's systems: personal, family and societal. The subject of architecture is no exception to this. Islamic beliefs shape the ways in which the Muslims build”. He further maintained:

“Islam provides basic rules of morality and guidelines of proper conduct in those spheres of life which are not related to prescribed rituals of worship such as the spheres of art and architecture. Upon such general principles and guidelines people can establish systems, regulations, views and attitudes in order to comprehend and regulate their worldly life in accordance with their time, region and needs. Since every age has its own problems and challenges, the solutions and perceptions deduced from the fundamental principles and permanent values of life have to vary to some extent. Their substance, however, will always be the same. This because of the uniformity and consistency of the foundation and sources which are of Divine provenance.”

Islamic architecture not only meets the requirements of living the Islamic lifestyle by just enveloping or framing it, but also by facilitating human livelihood. It is both a field for the implementation of Islam and a vehicle for its promotion and advancement. This is done at all planes of architecture: its perception, visualization, planning, execution and utilization. This is done, furthermore, through inspired and innovative practical plans, designs and structural solutions, which, as a matter of fact, can never be exhausted due to the countless opportunities presented by the integration of the Islamic religion into all segments of life, or by the harmonisation of the material and spiritual domains, of the heavens and the earth.

Blair and Bloom (2003) argued, “many of the greatest masterpieces of Islamic art, whether major buildings such as the Dome of the Rock, the Alhambra, or the Taj

Mahal, or major manuscripts such as the Cairo Bustan (which has several paintings actually signed by Bihzad), have not been the subject of full monographs. Despite all the glossy publications and interpretative articles, we still do not have a single serious work containing plans, sections, inscriptions, and interpretations of the Dome of the Rock from its construction in 692 to its emergence as the symbol of Palestinian nationhood in the twenty-first century. Likewise, the Alhambra, perhaps the most popular tourist attraction in Spain, lacks a solid interpretative monograph. Often, the most basic information, such as materials and dimensions, is unavailable. For example, a sourcebook about the Taj Mahal and an exhibition catalogue about its legacy exist, but when one of us recently wanted to know exactly what type of stone was used for the beautiful (and lengthy) calligraphic inscriptions on the building, it required several appeals to colleagues and e-mails to India to find out that it was black marble!”

Bahnassi (2003) wrote the following on the relationship between Islam and Islamic architecture:

“Islamic faith shaped Islamic architecture both on the artistic and technical planes and gave it that uniform personality that has characterised it all through the ages. However, the diverse traditions, languages, and cultures of the peoples who converted to Islam throughout the world, from China in the east to the Atlantic, in the west, gave variety to the architectural enterprise, while sticking all to the principle of functionality. Greeks and Romans, for instance, had a standard style for all kinds of buildings, while Islamic architecture always strove to make the shape of the building fit its function. The architecture of the mosque is different from that of the school, the cemetery, the hospital, or the house, and it is very unlikely that the function of a building be mistaken from its architectural form. Rather, the value of a building is proportional to its capacity to fulfil the function set for it. A house is perfect when it carries out its mission; that of ensuring protection and peace.”

Islamic Architecture

According to Omer (2008), “Islamic architecture is an architecture whose functions, and to a lesser extent, forms, are inspired primarily by Islam. Islamic architecture is a framework for the implementation of Islam. It facilitates, fosters and stimulates the Muslims’ ‘ibadah (worship) activities, and these in turn account for every moment of their lives. Islamic architecture can only come into existence under the aegis of the Islamic perceptions of God, man, nature, life, death and the Hereafter. Thus, Islamic architecture enshrines the facilities and, at the same time, a physical locus of the actualization of the Islamic message. Practically speaking, Islamic architecture represents the religion of Islam that has been translated into reality at the hands of the Muslims. It also represents the identity of Islamic culture and civilization.”

'Abd al-Majid b. 'Abd Allah Ibn 'Abdun (d. 529/1135), an Andalusian poet and author have said “As far as architecture is concerned, it is the haven where man's spirit, soul and body find refuge and shelter.”

Muhammad Abd Allah Ibn Qutaybah (d. 276/889), a Muslim scholar of the 9th century, compared the house to a shirt, saying that “just as the shirt should fit its owner, the house too should suit its dwellers.”

Omer (2008) contended, “Aesthetic and utilitarian ends of the house must correspond to the needs and capabilities of its users. The two must perfectly suit each other. There must be the closest relationship between the ideals that underpin the form of buildings and the ideals that underpin their function, one with which the users of buildings must be at ease. A conflict between the two is bound to lead to a conflict of far-reaching psychological proportions among the building's users. The word ‘function’ has been emphasised simply because Islam is a religion not only of faith and abstract philosophy but also of deeds, action and concrete life strategies. The term ‘Islam’ means ‘submission’, which implies a continuous and comprehensive action. Islam is not essentially a religion of symbols, slogans and rhetoric. It strikes a fine balance between the exigencies of the material and spiritual aspects of existence, between the requirements of well-being in this world and the Hereafter, and between the needs of personal, family as well as societal development.”

Muslim Military Architecture

According to Creswell (1953), “today we can say that Muslim military architecture until the end of the twelfth century was more advanced than Western military architecture. For example, the machicolis was employed under Islam as early as 729 A.D. at Qasr al-Hayr al-Sharqi. It does not appear in the West until the end of twelfth century. The provision for a downward fire throughout almost the whole of the perimeter is provided at Ukhaydir in Iraq, in 778 A.D with portcullis on entrance, which was though known to Romans. However, the bent entrance was not known to Romans or early Byzantine times, which was employed in 746 A.D. in the four gateways of the round city of Baghdad, it first appeared in Byzantine architecture in the south gate of the Citadle of Angora due to Michael II in 859 A.D”.

Objectives of Housing in Islam

Following are the objectives of developing residential projects in Islamic architecture:

1. To provide privacy and protection against the outside world.
2. To ensure respectability and decency among the family members and between the family members and the visitors.
3. To create the conditions wherein the rights of guests and visitors are respected and the relationship between men and women are maintained on a sound basis.

4. The conditions those are conducive to the performance of religious obligations and maintenance of cleanliness.
5. Peaceful coexistence with neighbours of any cast, creed or faction.
6. To ensure safety, security, recreation, and modesty in the life.
7. To preserve the life and religion.
8. To promote mental and psychological health.
9. To facilitate continuity of descendance and prosperity of people.
10. Protection of natural environment.

Features of Islamic Residential Architecture

People in Islamic communities have evolved set of best solutions for residential architecture over centuries for themselves. Such structural solutions must not be seen as the prescribed language of Islamic residential architecture that cannot be revised, improved upon, altered and even abandoned, to a certain extent or completely, if necessary and replaced by some other equally or more viable solutions (Omer, 2008). These provisions in Islamic residential architecture are as follows:

1. The courtyard.
2. Partly or fully screened elevating windows above the eye level.
3. Bent entrances for privacy and security.
4. Double circulations inside houses.
5. Inward looking designs.
6. Guest rooms near the main entrances and away from houses' core.
7. Bed and toilet positions to comply with Islamic guidelines.
8. Preferring separate sitting areas for men and women.
9. Flexibility to accommodate scientific and technological advancements.
10. Decorative provisions.

Muslim Architecture in the Subcontinent

Islam had built up a vocabulary of art and architecture, while the subcontinent was a centre of a highly evolved, though vastly dissimilar culture that could contribute to the Islamic art and architecture (Sharma, 1978). He further argued, "An exchange was ensured by Sufi thought that provided a fertile breeding ground for novel forms of expression. Thus, the subcontinent would be witness to the coming together of two totally different architectural traditions, the Islamic and the indigenous. With the coming of Islam, came novel building types that were representative of a common

architectural code that prevailed throughout the Muslim world. Of all the building types that were associated with Islam, the mosque was by far the most prominent. As a religious institution, the mosque was a place of prayer, both at the level of an individual and of the congregation.” He maintained:

“Muslims orient themselves towards the holy city of Mecca for prayer. In the case of the subcontinent, this translated into the west orientation for a mosque. The architectural expression that determined the physicality of a mosque as a house of God was already evolved by the time Islam made inroads into the subcontinent. Associated with it were pre-established elements of design, namely the pointed arch and the dome; and built forms such as the minaret and the four-iwan plan, that had a pan-Islamic appeal. Their appearance in a mosque made its physical form relevant to the Muslim world at large. The physical form of the dome and the minaret was endowed with high visual appeal as they served as spatial markers of a holy space and determined orientation in the surrounding landscape. The mosque as a container of holy space did not limit its sacredness to within its own confines. Instead, this sacred quality emanated in all directions as the five calls to prayer each day from morning to night, urging the devout to pray. Therefore, the appearance of the mosque in the subcontinent altered the space of settlement both visually and sonorously.”

Symbols of Islamic Art and Architecture

There are several fields which witnessed excellence of Muslim expertise. I am giving only three areas of brilliance as symbolic distinction of Muslim heritage in art and architecture.

Lustre Pottery

Alhamrah vases and Abbasid lusterware provide a comprehensive account of art flourished in the Middle East and the Europe under Muslim rulers. The Alhambra (Alhamrah) vases are a group of large ceramic vases painted in lustre, sometimes in combination with cobalt blue paint, produced in southern Spain in the fourteenth century. They are perhaps the rarest and most splendid works of art produced by the Nasrid dynasty, the last Muslim rulers in Spain, who reigned from 1232 to 1492. They are called the Alhambra vases because it was once believed that they were produced to decorate another great Nasrid work, the Alhambra palace. Alhambra vases are exceptional example of a peculiar artistic development because of their grand size over four feet in height, rich decoration and rarity (Kenesson, 1992).

Abbasid lusterware, produced in lower Iraq in the ninth and tenth centuries, has traditionally been discussed in terms of the differences within it evident to art historians and archaeologists. The chromatic variety including polychrome, bi-chrome, and monochrome make them unique masterpieces of art (Saba, 2012).



Source: Saba (2012): Polychrome lustre bowl, Iraq, ninth century, 3.8 cm (height) x 31.7 cm (diameter)



Source: Saba (2012): Monochrome lustre bowl, Iraq, late ninth or tenth century, 9.8 cm (height) x 31.7 cm (diameter)



Source: Saba (2012): Bi-chrome lustre bowl, Iraq, ninth century, 8.5 cm (height) x 26.7 cm (diameter)

Calligraphy

The study of Arabic calligraphy is vital to understanding the visual world of Islamic art and how it differs from other traditions. According to Blair and Bloom (2003), “Arabic script reads from right to left, so it seems logical to imagine that people regularly ‘read’ images in the same direction. In addition, utterances usually begin with the invocation to God (*Bi-smi llāh*), so that is where the sequence of images probably starts. Ahmad Karahisari's frontispiece juxtaposes two extremes of the calligrapher's art: the two examples of ‘chain’ script show how a master could exert total control over the flowing line, while the two diamonds of square script show how he could ingeniously fit a complicated text into a rigid grid without leaving any extraneous spaces.”



Source: Blair, S. S. and Bloom, J. M. (2003), The Mirage of Islamic Art: Reflections on the Study of an Unwieldy Field, *The Art Bulletin*, (85)1, pp. 152-184

Taj Mahal

The Taj Mahal is the Mughals' great contribution to world architecture, and, as the contemporary sources reveal, it was conceived as such from the very beginning (Koch, 2005). In the words of Shah Jahan's early historian Muhammad Amin Qazwini:

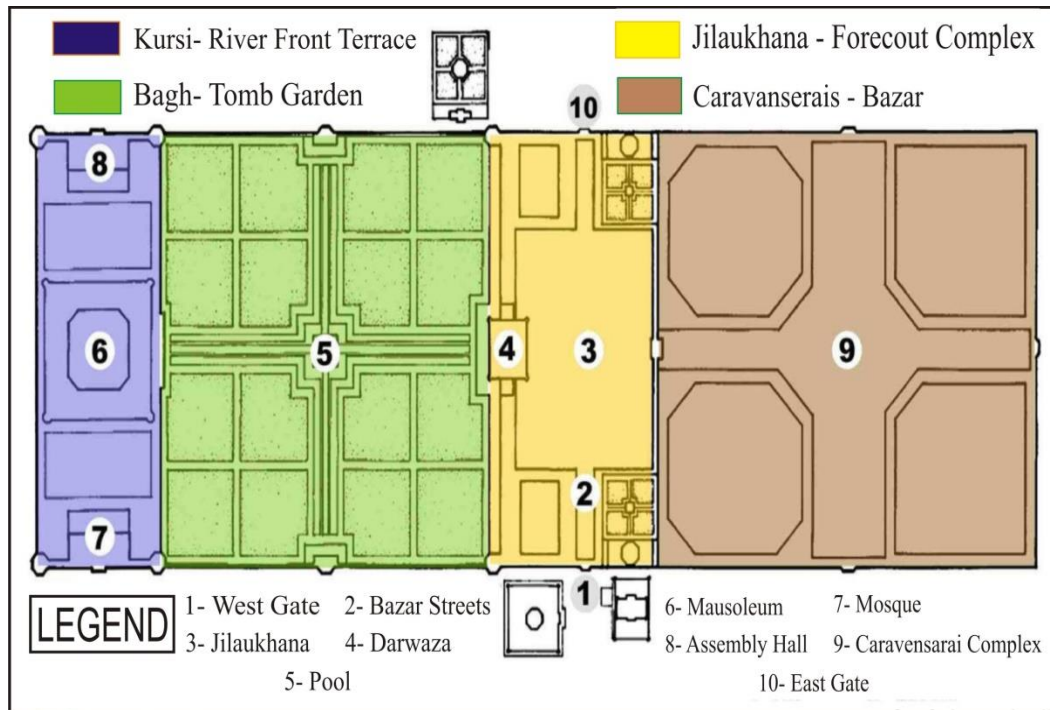
“And a dome of high foundation and a building of great magnificence was founded – a similar and equal to it the eye of the Age has not seen under these nine vaults of the enamel-blue sky, and of anything resembling it the ear of Time has not heard in any of the past ages...it will be the masterpiece of the days to come, and that which adds to the astonishment of humanity at large” (Koch, 2005).

The emperor's main historian Abd al-Hamid Lahawri states:

“They laid the plan for a magnificent building and a dome of high foundation which for its loftiness will until the Day of Resurrection remain a memorial to the sky-reaching ambition of His Majesty, the Sahib Qiran-Thani (Second Lord of the Auspicious Conjunction of the Planets Jupiter and Venus), and its strength will represent the firmness of the intentions of its builder.” (Koch, 2005)

Traditionally, the white building of the mausoleum takes the position of the center in the conception of the beholder, who hardly notices the large complex at the end of which it stands. Due to the prominence of the tomb, its surrounding architecture has

received very little attention. Therefore it is important to consider the entire complex, especially its subsidiary courtyards, which emerge as integral components of its design. The mausoleum is set at the northern end of the main axis of a vast oblong walled-in complex that measures 896.10 x 300.84 meter.



Source: (Koch, 2005): Plan of the entire Taj Mahal complex

According to Koch (2005), “in Agra the water source was not a lively spring on a mountain slope, as in the Mughals’ native Central Asia, but a large, slow-flowing river, from which the desired running water had to be brought into the garden by means of water lifts. Accordingly, the Mughals conceived a garden type to take advantage of this waterfront situation; the main building was not placed in the center of the garden, as in the classical Mughal *charbagh*, but rather on an oblong terrace (*kursi*) running along the riverfront. The garden component was on the landward side of the terrace. This shift towards the riverfront provided the main garden pavilions with the climatic advantages of running water and presented a carefully composed front to viewers on a boat or across the river. From the garden itself, the buildings presented an equally satisfying backdrop.” He further stated:

“The complex of the Taj Mahal not only explores the potential of the waterfront garden as an ideal funerary and a utilitarian worldly form, it also expresses canonically the architectural principles of the period. We have no texts to turn to because the Mughals had no written architectural theory. However, the fact that no texts exist does not mean that architectural theory was absent from Mughal thinking, especially in the time of Shahjahan. The

theory was laid down in the architecture itself. The ruler's buildings and formal gardens express these concepts so systematically that we can derive them from their form itself. The Taj is "built architectural theory," which can be read almost like a literary text once we have mastered the grammar and vocabulary of the architectural language. The buildings speak to us with mute eloquence."

The principles of Shahjahani Architecture

1. Geometric Planning
2. Symmetry
3. Hierarchy
4. Proportional Formulas
5. Uniformity
6. Aesthetics
7. Naturalism
8. Symbolism

Islamic Architectural Masterpieces in Pakistan

Lahore Fort

Lahore is a capital city of Punjab the largest province of Pakistan, situated on the river Ravi. The origin of the name of the city is ambiguous; however, the first documented historical source is Al-Biruni's book "Kitab-ul- Hind. Al-Biruni mentioned the city "Lauhavar" situated on the east side of river Iravati, ancient name of river Ravi (Iftikhar, 2019). The Lahore Fort is the outcome of several attractive architectural ingenuities over the centuries. Accordig to Iftikhar (2019):

“Lahore Fort occupies the north-west corner of the city. Its measurement is 1400 feet on the east-west side and 1100 feet on the north-south side. River Ravi originally touched the moat of the fort shifted its course with the passage of the time. There are 21 notable monuments of different periods. The history of Lahore fort started from 11th century, when it was first constructed with the mud bricks in the reign of Mahmood of Ghazna. It was destroyed by the Mongols in 1241 during their raids. Sultan Balban again constructed Lahore Fort in 1267. This Fort was again destroyed by the attacks of Timur until this palace came under the rule of Mughals. This period was the height of its splendor. Modern building of the Fort was constructed in 1556 (in the reign of Mughal King Akbar). Fort is also an evolution of Mughal Architecture. Akbar (1556-1605A.D) gave orders to construct the buildings of red sand stone. Three main buildings including audience hall, basements, mosque and quadrangle were the main contributions of Akbar. Emperor Jahangir introduced Persian styles with few additions. The reign of Shah Jahan (1627-1668) was the age of marble and refinement. Aurangzeb added Alamgiri gate and Badshahi Mosque.”

Important Structures of Lahore Forte are as follows:

1. Akbari Gate
2. Diwan-e-‘Aam
3. Tahkhana – Basement
4. Kala Burj
5. Lal Burj
6. Maktab Khana
7. Moti Masjid
8. Shih Mahal (Shah Burj)
9. Alamgiri Gate
10. Shah Jahan Quadrangle
11. Jahangir’s Quadrangle
12. Pictorial Wall



Naulakha in Shah Burj

Shalimar Bagh (Shalamar Gardens)

Shalamar Gardens is located on the left bank of the former bed of the River Ravi, upstream and east of the Walled City of Lahore. When the great canal of Shah Jahan, the Shah Nahr, begun in 1639, was brought to Lahore, a site was sought to build a garden, naturally-terraced to allow for the complex flowing-water system, with fountains, falls and pools, which was fundamental to a Mughal garden (UNESCO, 2006).

Wahi (2013) suggested, “Shah Nahr was drawn from the river Ravi where it entered the plains in the village Rajpur, near Nurpur, in the Subah of Lahore. From Rajpur to Lahore it covered a distance of 48½ *jarib kos*. However, due to inadequacy of water flow to Lahore further work on the canal became necessary and Shah Jahan sanctioned an additional sum of rupees one lakh for that work. Ali Mardan Khan's team spent half that amount in deepening the canal but without being able to increase the volume of water in the canal. Shah Jahan then entrusted this work to Mulla Alaul Mulk Tuni, who was an adept in the art of water level. In the sixteenth regnal year (1643) the canal became functional with abundant water supply reaching Lahore. The canal was flowing regularly at least till the third decade of the eighteenth century. That it was still functional emerges from a document addressed to the darogah of the Shah Nahr directing him not to charge naharana in Talibabad in pargana Batala.”

According to UNESCO (2006):

“The garden was constructed on the model of Shalamar Garden in Kashmir. The official responsible was Ali Mardan Khan, the governor of Punjab; work was supervised by Khalil Ullah Khan, Fazil Khan was in charge of construction of the buildings and Jani Mimar designed the layout of the garden on the instructions of the Emperor. It was built, in what was then the suburb of the city, in the brief period 1641-2 and is widely considered to be a landmark in the history of Mughal garden design, one of the most elegant achievements of Mughal culture at its peak. The garden comprises three terraces descending from south to north, covering an area of 16 hectares. The terraces are divided by walkways and water channels into classical *chahar bagh* gardens with fountains, tanks and cascades. The symmetrical parterres were planted with flowers, aromatic shrubs, fruit and shade trees. Entrance to the gardens was via the lowest terrace, with a vista upwards to the private imperial terrace at the middle level and the upper terrace designed for use by the court ladies. In concept, the gardens follow a geometry and pattern imbued with symbolism, creating a vision of Qurānic paradise on earth. The Emperor Shah Jahan visited the newly completed garden on October 31, 1642 with guests from Persia and Turkey, who were astonished to see the garden and were of the opinion that there is no garden on the face of earth as beautiful as this garden.”

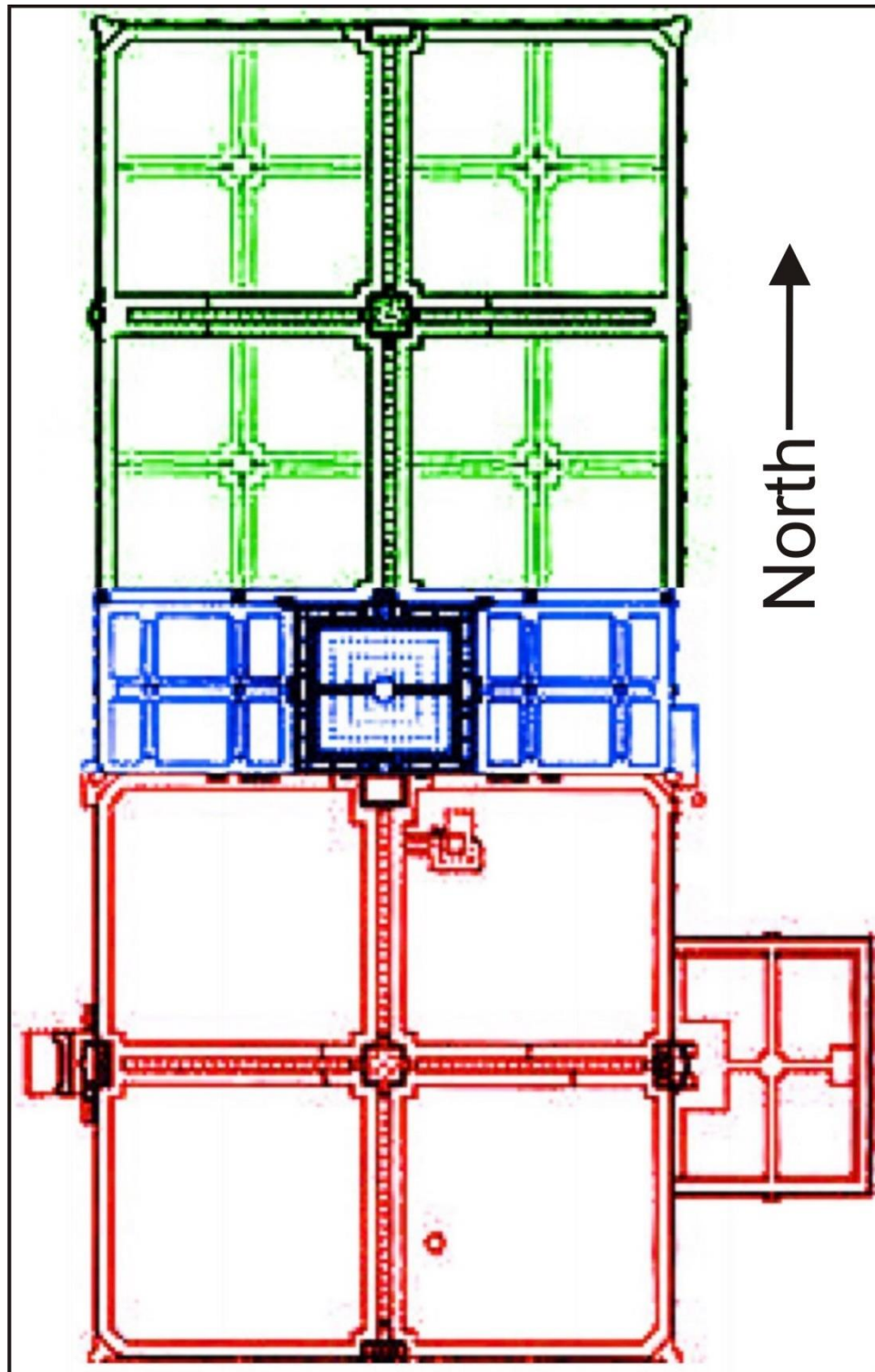
Shalamar Gardens is built on three descending terraces placed north to south; the upper and lower being square and of equal size (874' sq.) and the middle being a rectangle 874 x 254'. The Upper Terrace is several feet above the middle which in turn stands above the lower. The total area enclosed by the peripheral wall measures approximately 42 acres. On the east of the Upper Terrace there is another attached garden square, the Naqqar Khana, measuring approximately 250 x 180 ' and also enclosed by a high perimeter wall (UNESCO, 2006).

The Upper and Lower Terraces are divided by water channels and aligned pathways into quadrants. Each has a decorative tank in the centre of the terrace where the channels intersect. The channels, fountains and the tanks of the Upper Terrace have spraying 105 fountains and those of the Lower Terrace 153. The quadrants of both terraces are planted with grass, trees, shrubs and flower beds (UNESCO, 2006).

The Middle Terrace consists of three parts: the central part (282 x 255') which is 4'6" higher than the sides is occupied by a large water tank with 152 fountains and a central platform or *mehtabi* reached by causeways running east west. The side sections of the Middle Terrace are divided by water channels and paths into six rectangular garden spaces planted with roses. The perimeter wall of the site is decorated with recesses and external piers, and six hexagonal *burj* or towers (UNESCO, 2006).



view of Shalimar bagh Lahore



Plan of Shalamar Bagh

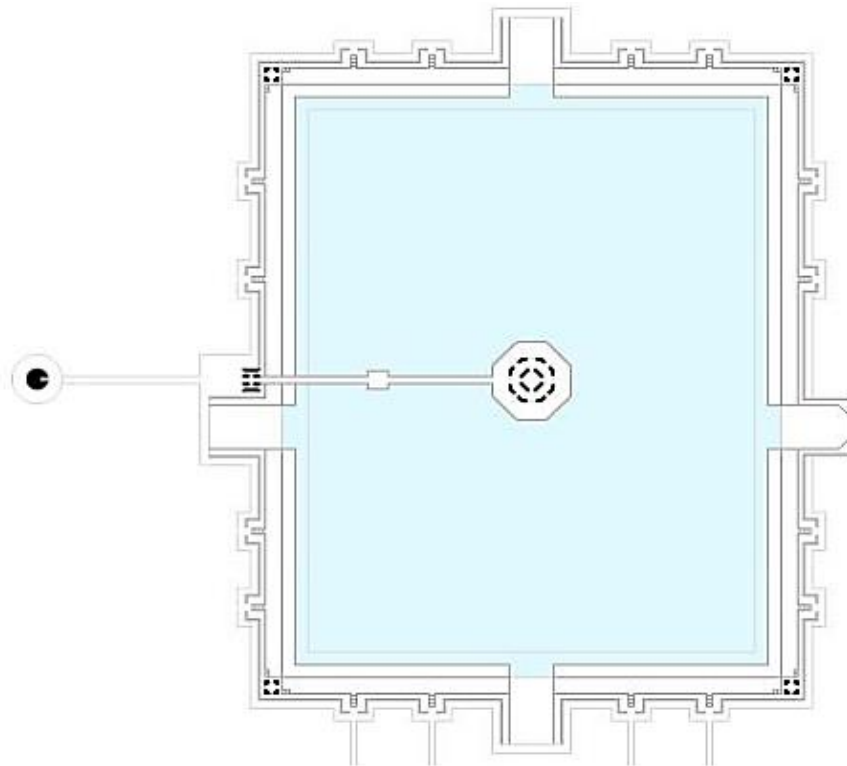
Hiran Minar

Hiran Minar (deer tower) is yet another masterpiece of Mughal architecture. Unique in design, pattern and setting, the monument adds a glorious chapter to the Mughals, their love for building edifices of great strength and grandeur of noble simplicity and elegance. Hiran Minar is a hunting retreat built by Emperor Jahangir to the northwest of Lahore. It was constructed in memory of an antelope named Mansraj that was beloved by the emperor. The memorial tower stands 30 meters high and is 10 meters wide at its base (Farhatullah, 2018). He further explained:

“Facing the grand minar on the east side is a big tank with a causeway leading to the octagonal baradari (pavilion) built in the middle. There is a square pavilion at each corner with a gateway to the baradari. The tank is rectangular in shape; each side has a ramp and a parapet wall and is flanked by four staircases of 8 steps. During Mughal days, a channel was cut from the Aik rivulet and connected with the tank at its north-west corner; in addition, an elaborate system for filling up the tank with rain water from the catchment area was devised. The main gateway to the baradari is a rectangular vestibule with a pointed arch flanked by four other similar but smaller openings, built one upon the other. Inside the vestibule are two platforms. The inner walls have been decorated with recessed niches, while the soffit of the domeshaped ceilings has honeycomb decoration. The two flights of 13 steps constructed at both the corners lead to the roof. The outer and inner surface has been plastered in the usual way and decorated with fresco paintings. A causeway, standing on 21 pointed arched pillars, connects the main baradari with the gateway. A square-shaped projected platform has been provided in the middle of the causeway. In the centre of the tank has been erected an octagonal platform with a low parapet wall on all sides. Over the platform stands the beautiful baradari in the same plan, the baradari was constructed under the orders of the Emperor Jahangir in 1620 A.D. for use as a royal residence”.



Evening view of Hiran Minar Complex

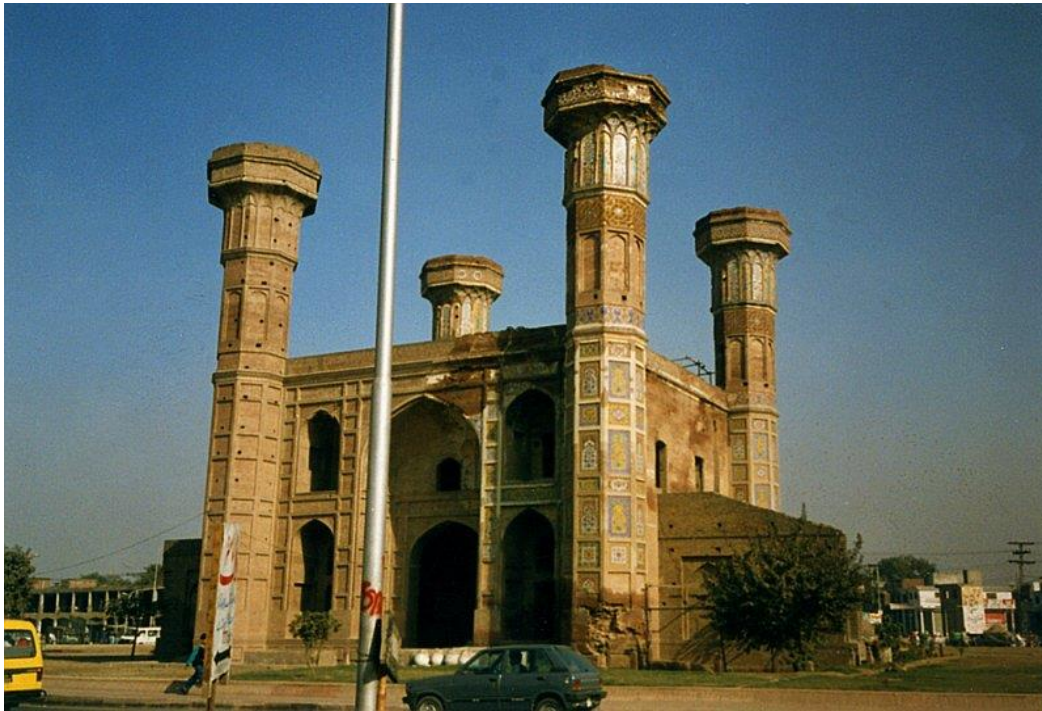


Source: Farhatullah (2018), Architectural description of Hiran Minar

Chauburji

Chauburji (*Chau* meaning four, *burji* meaning tower) is one of the most famous monuments among the structures and buildings of the Mughal period in the city of Lahore, Pakistan (Rajput, 2015). He further argued:

“In the historic city of Lahore, on the road that led southwards to Multan, the Chauburji gateway remains of an extensive garden known to have existed in Mughal times. The establishment of this garden is attributed to Mughal Princess Zeb-un-Nisa, 1646 AD, as given in one of the inscriptions on the gateway. The gateway consists of four towers and contains much of the brilliant tile work with which the entire entrance was once covered. Chauburji represents a strong blend of Mughal architecture with ancient Muslim style of building. Its distinguishing features are the minarets which expand from the top, not present anywhere in the sub-continent. Some, however, believe that there were cupolas upon these minarets which collapsed with the passage of time. Arches are of the so-called ‘Tudor’ style, adapted to Islamic architecture, particularly in Mughal mausoleums and mosques. The red brickwork is typical of the Muslim buildings of the sub- continent; the doorways and windows running through the interior corridors are examples of the living style that characterized the Mughal buildings. However, the main purpose of building Chauburji appears to be strictly monumental.”



Source: Rajput (2015), Chauburji Lahore

Noor Mahal

Noor Mahal was built by the fifth ruler of Bahawalpur State, Nawab Sir Muhammad Sadiq Abbasi, also known as ‘Shahjehan of Bahawalpur’, because of his passion of constructing beautiful buildings. Bahawalpur is a cultural and historical city. Before the independence of Pakistan, Bahawalpur was a princely state founded by Abbasi Family who migrated from Baghdad to the sub-continent in the 18th century (Khilji, 2020). He further argued:

“Abbasi Family ruled over Bahawalpur more than 200 years (1747-1955). But after migrating to Pakistan in 1947 the Nawab Muhammad Sadiq Khan affiliated the Bahawalpur state with Pakistan in 1956 and opened his treasury for Pakistan because the socio-economic condition of Pakistan was very critical. Nawabs made several gorgeous buildings during their reign; Noor Mahal is one of them. The palace mesmerized visitors with its magical beauty and takes the tourists to the captivating glory and dignity of our Muslim rulers. Noor Mahal consists of 32 rooms 14 in basement, six verandas and five domes. It covers the area of 4140 m². The whole history of the state and the biography of Abbasi Family with pictures and maps are given on the walls of palace in the form of beautiful paintings. Noor Mahal was constructed by Nawab Muhammad Sadiq for four of his queens in 1872. No cement and iron were used in its construction. The whole palace was made of mud, mixing the rice with pulses. The palace was made in such a style that the whole palace illuminates even without electricity. For cooling purposes, a network of tunnels was developed with water in the foundation of the palace which creates cooling when the air flows through the corridors of the palace. However, nowadays air conditioners are operational in the palace. Noor Mahal did not only serve the purpose of residence but also used for cabinet meetings and sometimes it was used to address nawab’s army during war times. In 2001 Noor Mahal was declared as a protected monument. Now it is open for student trips, public and foreign visitors”.



Noor Mahal Bahawalpur

Rohtas Fort

The Rohtas Fort lies eight kilometres south of the Grand Trunk Road near Dina City within mountainous region of Potowar Tableland, District Jhelum, Punjab, Pakistan. It was built in 1541 by Afghan king Sher Shah Suri to keep a garrison to check Mughal Emperor Humayan's return in India; and to keep check on Gakkhar tribes who controlled the valley and were traditional allies of the Mughals (Khan, 2016). He maintained:

“The fort is situated in a gorge approximately 16 km NW of Jhelum city, is about 300 feet (91 m) above its surrounding valley, lies at 2,660 feet (810 m) above sea level, covers an area of 12.63 acres (51,100 m²). The layout of the fort is roughly triangular. The fort walls vary in thickness reaching maximum depth of 12.5 meters at base, height varies from 10 to 18.3 meters from base upward four kilometres of solid rampart wall, there are 68 bastions, and about a dozen major gates. The fort is built from sandstone, mortared with lime mixed with granular brick powder. There are several architectural relics still standing, including the Shahi Mosque. There is also a stepwell (*baoli*) to water elephants.”



Source: (Khan, 2016), A panoramic view of Rohtas Fort

Summary

Art and architecture witnessed excellence during Islamic reigns around the globe for more than 1000 years. Aesthetic brilliance with the convenience for the end-users remained hallmark of Islamic architecture. Several architectural innovations provided supremacy to Muslim societies over their counterparts. Islamic architectural traditions promoted symmetry, naturalism, and symbolism. The spread of magnificent buildings around the globe from Taj Mahal to Alhamrah (Alhambra) speak volumes about imaginations, skills and mastery of Muslim craftsmanship in art and architecture. Muslim architects throughout their evolution to create masterpieces did not forget basic principles of Islamic teachings to develop buildings to facilitate their residents in fulfilling religious responsibilities. All glorious edifices still exhibit fundamental requirements of privacy, security and comfort for the inhabitants.

In the subcontinent particularly during Mughal era developing gardens remained among priorities of rulers to provide healthy lifestyle to their people. Gardens such as Shalamar and fountains even in Shish Mahal clearly demonstrate technical abilities of people at the helm of affairs. Islamic architectural expertise also offered military innovations in building forts to maintain supremacy of their armies. There is a dire need to study and develop credible monographs on Islamic architectural excellence for the benefit of researchers and future experts of the field.

Discussion Questions

1. What are the objectives of housing in Islam?
2. What are the unique features of lustre pottery in Abbasid era?
3. Why The Taj Mahal is considered great contribution to world architecture?
4. How Islamic calligraphy exhibits control and ingeniousness?
5. What are important edifices in the Lahore Fort?

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Chapter 11

Archaeological Tourism

Introduction

Studying archaeology or digging up the remnants of past human life and culture is religiously permissible and there is nothing wrong about it if this does not lead to a religious prohibition, like honouring the dead non-Muslims, preserving mummies and the like. In principle all things are permissible (unless proven otherwise). Furthermore, this science may lead to some benefits, like knowing the state of past nations and learning a lesson from it (Archaeology, 2020).

Say, [O Muhammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah]. (al-Qur'ān 30:42)

Rao (1980) maintained that the purpose of archaeology is to extract history from the monuments and artifacts of the past, to write history from the often inadequate relics that time has spread. Smith and Harris (2001) argued:

“By knowing our human past, all of us can use this knowledge to inform our decisions about the future. A poll asked members of the general public why they thought archaeology was important. Overwhelmingly, they responded that understanding the modern world was the foremost benefit and that we learn about the past in order to improve the future. The field contributes significantly to international affairs and in shaping modern values. Archaeologists also see intrinsic aesthetic, cultural, and spiritual reasons for humans’ interest in their past. Curiosity is a characteristic that is particularly responsible for many of our greatest achievements. Archaeologists appreciate that the captivating allure of knowing ourselves and our place in the world is the root of all learning. Archaeology transcends the limitations of written records, and can reveal detailed stories when no documents exist. Archaeology not only speaks of that elite few who lived dramatic lives and perhaps were interred in rich burials, but also tells the stories of ordinary people and their daily exploits. Archaeological examinations call for both a sensitivity to great detail combined with simultaneous ability to zoom far back in space and time to discern broad patterns of human behaviour. Archaeology is a discipline that reveals truths by observing and exploring evidence in ways

other overlook. Unlike written history, which is often tied to national boundaries or particular groups and may carry inherent biases, archaeology is truly a universal field, spanning the experience of all humans.”

Significance of Archaeology

Archaeology holds a more important place in society than many people realize. Not only is it important for historical research, it also has a great deal of community and economic value. Archaeology has the potential to provide new information on the human past, solidify one’s ties to their social or national heritage, and provide economic means to locations all across the world. One of archaeology’s most important qualities is that it provides historical information on past societies from which we have no written documents. Without archaeological investigation, the history of these societies would certainly remain a mystery to us in the present day. Archaeological investigation has the potential to provide new insights on the past and to reshape our understanding of history (Significance, 2020).

Archaeology has the ability to bring communities together in a variety of meaningful ways. Through archaeology, one’s national, cultural, and ethnic identity can be preserved and solidified. All across the world, from nations to ethnic groups to small communities, archaeology has the ability to unite people of a common heritage (Significance, 2020). Pakistanis can connect to their cultural and ethnic roots through archaeological investigations and most importantly can enrich their religious connectedness with Muslim communities around the globe through archaeological findings and studies. Archaeology is tremendously important to the world tourism industry. Families and friends from all over the world flock yearly to iconic sites.

Pakistan can attract huge number of international tourists to following historic archaeological sites to thrive local and national economy:

1. Mehrgarh
2. Kot Diji
3. Mohenjodaro
4. Harappa
5. Taxila
6. Rehman Dheri

While archaeologists often rely on tourism to fund their research efforts, there is a great deal of concern in the field regarding the preservation of sites that are frequented by curious and often careless visitors, and the common dissemination of historical inaccuracies by the tourism industry to make an archaeological site more interesting and coherent for the general public (Significance, 2020).

Issues for Archaeology

People from all over the world are fascinated by archaeological ruins and artefacts. They are intrigued by the prospect of seeing and possibly touching an object that has survived hundreds or even thousands of years of history. As a result, archaeology has become a major component of the worldwide tourism industry (Issues, 2020). Following are some important issues which need attention of all stakeholders:

Preservation

The major concern of mass tourism on archaeological sites is the preservation of remains. Many tourists can be careless and do not understand how their actions may impact the historical integrity of archaeological sites (Issues, 2020).

Information Modification

People generally don't want to go and visit an aesthetically-pleasing archaeological site only to read and listen to scientific jargon that they may find boring. Thus, in order to cater to the tastes of general audiences, the tourism industry often simplifies or even modifies the scientific findings that archaeologists have worked so hard to uncover (Issues, 2020).

Looting

The world's cultural heritage is being compromised every day by looting and the illicit antiquities market. People are fascinated by ancient artefacts, and unfortunately, some are willing to purchase them on the black market in order to possess them. Looters recognize the demand for such possessions, and will readily steal irreplaceable cultural treasures to make money. In order to do this, looters irreparably damage and destroy the integrity of known and unknown archaeological sites all over the world. As a result, future generations are robbed of knowing, understanding, and fully appreciating their cultural heritage (Issues, 2020).

Despite the attempts of law makers around the world to curb the problem of looting by setting forth legislation that establishes harsh penalties for the illicit sale and purchase of antiquities, looting continues to plague the field of archaeology (Issues, 2020).

Islamic Archaeology

Islamic archaeology emerged as an independent field of inquiry about one hundred years ago. It developed relatively late compared with other branches of archaeology, but has since gained considerable momentum. In the twentieth century, however, the discipline of Islamic archaeology has become more rigorous, and the late nineteenth-century emphasis on recovering artifacts has been superseded by an outlook based on a more comprehensive examination of the material remains of the past. While

undergoing this methodological change in the twentieth century, Islamic archaeology also responded to a variety of local conditions unique to it alone (Vernoit, 1997).

There are two prongs of Islamic archaeology. The first is the interest in the historical significance of art. There is a link between art and presumed way of life, which provides expressiveness to the remains of the past. The second prong led to the development of orientalist studies. Vernoit (1997) further contended:

“During the mid-nineteenth century there emerged a secular understanding of the rise and development of Islamic civilization. The notion of progressive evolution was directly applied to history, so that the historical role of Islam was seen to belong to medieval phase in the development of mankind. The orientalist scholarship in the second half of the nineteenth century was inspired by this vision. Art and architecture embodied the spirit of past historical epochs and also reflected differences between races and cultures. After three centuries of expansion, during which Hellenic, Persian, and other traditions intermingled, Islamic architecture emerged as a distinct style. The mosque of Ibn Tulun in Cairo, founded in 876, was considered by some commentators to be the earliest extant example of the Islamic style. The style of architecture employed by Muslims was "a pointed arch style, without pillars or entablatures, and with a system of ornamentation peculiar to itself. In the 1890's Western scholars were examining Islam as a definable cultural and religious entity. It was at this juncture that the study of Islamic art and architecture gained momentum. The general comments expressed by travellers, historians, and philosophers began to be superseded by the opinions of specialists, some of whom would devote their entire career to studying the subject. Inquiries into Islamic art and architecture broadened, and attention was increasingly directed to the early centuries of Islam, the period in which scholars could trace the formation and development of Islamic culture and discover its essence. It was at Samarra in 1885 that one of the first excavations at an Islamic site occurred. More significant for the development of Islamic archaeology, however, was the German involvement in the affairs of the Ottoman Empire prior to World War I. With the founding of the Deutsche Orient-Gesellschaft in 1898, which received considerable state support, German archaeologists were able to carry out a significant number of excavations in Palestine and Mesopotamia. One site that Herzfeld and Sarre visited on their journey in 1907-8 was the Abbasid capital of Samarra, and in 1911 a German expedition headed by Herzfeld began to excavate the site, continuing at intervals until 1914.”

Although archaeology originally derived its significance through the historical disciplines, in recent times the study of history has become more dependent on archaeology. This change calls for interdisciplinary scholarship. Both historians and

archaeologists are encouraged to relate data on material culture to new areas of historical inquiry.

Archaeological Research in Pakistan

According to Mughal (1990), “a great number of archaeological field research programmes involving extensive surveys and systematic excavations at selected sites have been carried out in Pakistan covering a wide chronological range dating from prehistory to the Islamic and later historical times. The emphasis has been shifting frequently from one region to another, and also on the selection of sites depending upon the problems to be investigated. However, the pre- and protohistoric periods of Pakistan have somehow received much greater attention than the sites of later periods, largely due to the specific orientation and scope of the research projects.”

UNESCO has presence in the Country since 1958, with its cultural office working to promote and preserve tangible and intangible cultural heritage in partnership with the Pakistani government and other national and international organizations. Pakistan has following six properties inscribed on the World Heritage List:

1. Mohenjo Daro,
2. Takht-i-Bahi and Sahr-i-Bahlol
3. Shalamar Gardens
4. Makli Thatta
5. Rohtas Fort
6. Taxila

History of archaeological excavations in the modern-day Pakistan started in late nineteenth century. However, formal endeavour probably started in 1920's Aurel Stein undertook two important surveys in Baluchistan and today's Khyber Pakhtunkhwa (formerly known as NWFP) that led to the discovery of countless historic sites.

Sites belonging to the Gandhara civilization spread from today's northern Pakistan all the way into south-eastern Afghanistan. In Pakistan, Gandharan sites are spread across Punjab and Khyber Pakhtunkhwa. Laying on the historic Silk Route the region witnessed some high profile invasions, such as those from the Achaemenids under Cyrus and Darius in the 6th and 5th centuries BC, respectively. It is also one of several regions Alexander the Great is claimed to have visited during his conquest of India in 327 BC. The region became a stronghold of Buddhism towards the turn of the 1st millennium BC (Siddiqui, 2018). She further maintained:

“The first site excavated in KPK was Butkara I, by Domenico Faccenna from 1956 to 1962. This large-scale excavation was conducted with great care by very skilled workers in the field, and has therefore become the best-recorded Buddhist site in north-western Pakistan. Excavations of the Buddhist sacred area and monastery at Saidu Sharif I took place under the direction of

Domenico Faccenna. Gogdara III was excavated under the direction of Chiara Silvi Antonini, and Aligrama was excavated by G. Stacul. Aligrama was a very important prehistoric site, where excavations continued under the leadership of S. Tusa, Inayat-ur-Rahman and A. Ghafur in the 1970's followed by M. Seddiq, K. Mohammad and N. A. Khan in the 1980's. The Sultan Mahmood Ghaznavi mosque, the oldest in the northern part of the country and the finest proof of the Islamization of the Swat Valley at the beginning of the second millennium, was also excavated by U. Scerrato. Rehman Dheri was also first surveyed by Sir Alexander Cunningham in 1882, and then by Sir Aurel Stein in 1929. Sir John Marshall excavated the Buddhist site of Pushkalavati (Charsadda) along with P. Vogel, followed by excavations at other Buddhist sites including Kasia. More excavations included those at the site of Shahji-ki-Dheri near Peshawar, and the Dharmarajika and Jaulian stupas. The potential of archaeological excavations in Pakistan also spiked the interest of the Koreans. Archaeologists from South Korea excavated the Jaulian-II stupa and monastery in Taxila in 2004. Ashraf Khan excavated the Buddhist sanctuary known as Gumbatona, as well as the archaeological remains at Jinnan Wali Dheri. Other excavated sanctuaries included Dadhara, Kandaro and Nawagi. Harappa was first excavated in 1921 and 1922 by Daya Ram Sahni and later continued by Sir Mortimer Wheeler. The site of Jalilpur, located 74 km southwest of Harappa, was excavated under the direction of M. R. Mughal from 1971 to 1974. This site produced remains from the second half of the fourth and first half of the third millennium BC. The site of Balakot is located approximately 90 km north-northwest of Karachi, off the south-eastern corner of the Lasbela Plain. Excavations began here in 1973, continuing for four seasons under the directorship of G. F. Dales of University of California, Berkeley. Allahdino, another Harappan site, located 25 miles northeast of Karachi, was also excavated in the early 1970's. Beatrice de Cardi conducted careful excavations in Baluchistan after the birth of Pakistan in 1947. She conducted a survey in 1948 in Quetta, along with excavations at Anjira and Siahdamb, Surab in 1957, and in the region of Kalat in 1964 and 1965. Pirak was excavated between 1968 and 1974, by the French Archaeological Mission. Walter Fairervis excavated at Quetta, Zhob and Loralai in the mid-1950s. The topography of the valley of Azad Kashmir allowed for three major passageways in antiquity, one leading to the region of Gilgit-Baltistan in the north, another leading to Tibet in the east, and a third leading to the region of Gandhara in the southwest."

Siddiqui (2018) contended, "In Gilgit-Baltistan, the earliest archaeological evidences date back to the Holocene Period, dating to 10,000 BC. Remains from later on in history, mostly dating to the end of the first millennium BC, have allowed archaeologists to estimate a massive figure of over 45,000 figural drawings and 5,000

inscriptions left behind by travellers who crossed the area in antiquity. Most of these engravings are from Chilas, and relate to Buddhist themes. Explorations revealed archaeological remains in sites such as Darel, which belonged to the Bronze Age. In the southern part of Azad Kashmir in a district known as Sehnsa, the Bhrund Temple Complex was excavated by the Taxila Institute of Asian Civilizations. Another site known as the Sharda Temple, located in the Neelum Valley was also excavated in 2012 and 2013”.

Archaeological Sites in Pakistan

There are a number of sites in Pakistan that were once home to great and ancient civilizations. The sophistication of their cultures and times can still be observed in the ruins and remains of these archaeological sites (Mariam, 2014). Following are some prominent archaeological sites in the Country for the interest of those who love to visit ancient sites with the desire to explore their lifestyle and impact on their contemporary societies.

Mohenjo-Daro

The name ‘Mohenjo-Daro’ literally translates to Mound of the Death. It is situated 350 miles from Karachi, the capital of Sindh. According to Mariam (2014):

“Mohenjo-Daro is one of the most important archaeological sites in Pakistan. It was one of the largest settlements of the ancient Indus Valley Civilization, and one of the world’s earliest major urban settlements. The civilization existed from 2500 B.C. to about 1500 B.C. after which it disappeared. Mohenjo-Daro was declared a UNESCO World Heritage Site in 1980. The citadels found here seem to have once housed palaces, granaries, and grand baths used for ablutions. The town was laid out in rectangular patterns. Houses were two-storied and had drainage systems that led into brick-lined sewers. Trade and agriculture formed the backbone of the ancient economy. Many copper, bronze, and clay fashioned remains have been found. An important find are the seals. These are engraved with animal figures and a line of pictograph script which yet has to be deciphered.”

Siddiqui (2018) argued, “Mohenjo-Daro is one of the great cities from the Indus Valley Civilization located on the banks of the Indus River, was first excavated in 1922 by R. D. Banerjee, followed by Ernest J. H. Mackay in 1928, who also excavated Chanhudaro in 1935-6. After the creation of Pakistan, Sir Mortimer Wheeler excavated Mohenjo Daro in 1950, followed by George Dales in 1964”.

According to Jain (1947), “Mohenjo-Daro antiquities mark an epoch-making discovery in regard to the civilisation of the subcontinent. It pushes back the beginning of our historical data by thousands of years. Regarding the racial affinity of the Mohenjo-Daro people, it is said that they were either connected with Sumerians or came from Dravidian stock. A number of statuettes have been recovered at

Mohenjo-Daro which are characterised by half-shut eyes, the gaze being fixed on the tip of the nose. These statuettes clearly indicate that the people of the Indus Valley in the Chalcolithic period practised Yoga. There is nothing to show the mode of worship, which the people of Mohenjo-Daro observed. But, however, a certain vessel similar to those used in Jaina temples were found at Mohenjo-Daro, which indicates that people of Mohenjo-Daro observed the mode of Arati worship like Jinas.

Harappa

According to Siddiqui (2018), “In 1920, the Harappan Civilization was discovered by R. E. M. Wheeler and Sir John Marshall. The important sites of Harappa and Mohenjo-Daro were located by them during their archaeological explorations of the region. In his review of archaeological work conducted on the Indus Valley since the beginning of the 20th century, B. K. Thapar reveals that Harappa was first excavated in 1921 and 1922 by Daya Ram Sahni, and later continued by Sir Mortimer Wheeler”.

Harappa is situated 35 km from Sahiwal and around 250 km from Lahore in the province of Punjab. It was from here that the remains of the Indus Valley Civilization were first discovered that eventually led archaeologists to Mohenjo-Daro (Mariam, 2014). She contended:

“Though some of the remains of Harappa were destroyed, several cemeteries have been excavated to reveal much about the Harappan culture. There seem to be having been a series of cities. With a similar layout and designs of citadel and granaries, Harappa looks like Mohenjo-Daro and appears to have been most populated around in 2000 to 1700 B.C. as well. The economy appears to have been agriculture and trade oriented. Many of the dead were buried wearing a variety of jewelry and other ornaments, such as rings, along with earrings and bangles. Some of the females had anklets of tiny beads and girdles studded with semi-precious stones”.

Mehrgarh

Siddiqui (2018) argued, “The French Archaeological Mission in cooperation with the Government of Pakistan’s Department of Archaeology, beginning in 1974, excavated the Neolithic site of Mehrgarh. This site produced remains from the Aceramic Neolithic Age (sixth millennium BC) up until the mid-third millennium BC. The civilization found in Mehrgarh was amongst the first in the world to establish the practice of agriculture, keeping of livestock and organized communal life with a village structure.” It lasted for 5000 years till 2000-2500 B.C. after which the ancient dwellers seem to have migrated to other areas, speculated to be Mohenjo-Daro and Harappa (Mariam, 2014). She further argued:

“It was previously thought that the earliest settlements in South Asia were in Mohenjo-Daro and Harappa, the best known sites for the Indus Valley

Civilization. However, in 1979, the timeline of civilization found in Pakistan was pushed back by more than 4000 years by the discovery of the signs of a civilization at Mehrgarh, about 30 kilometres from the town of Sibi, in the province of Balochistan. The remains are dated to 7000-9000 years ago and therefore immediately precede the Stone Age. The timeline for this area has been divided into four to seven periods. The earliest of these is the Pre-Pottery Neolithic period of 7000 B.C. and possibly even before that. Mehrgarh was deserted between 2000 and 2500 B.C. and reused as a burial ground for some time after 2000 B.C. It would therefore make sense to say that the Indus Valley civilization has its roots here as well since archaeologists have linked Harappan genesis to Mehrgarh, after the discovery of some early indications of Harappan styles, especially the similarities in earthenware. The Neolithic Revolution seems to have taken place around 8500 – 6000 B.C. Livestock and agriculture started and life became more settled in permanent housing. Remains of painted pottery and ornaments representing both humans and animals have also been excavated recently from the site. And in what could be one of the earliest known evidence of dentistry and knowledge of dental procedures, scientists at the University of Missouri-Columbia have found tiny, perfectly rounded holes in teeth in the region which they think were drilled to repair tooth decay. None of these come from a special tomb, suggesting that oral health care was available as a general right.”

Kot Diji

Kot Diji is an important site in the province of Sindh, located to the south of the modern city of Sukkur. It was excavated by F. A. Khan in the 1960's up until the 1980's, and has revealed remarkable archaeological remains that are believed to be the forerunners of the Indus Valley Civilization (Siddiqui, 2018).

According to Mariam (2014), “around 3500-3000 B.C, a civilization came into the being while the Indus Valley Civilization was just underway. Located about 22 km south of Khairpur in the province of Sindh, Pakistan, the Kot Diji site is some 60 km away from Mohenjo-Daro. Excavated in 1955, the site's culture is characterized by the use of the red-slipped globular jar with a short neck painted with a black band. During the peak of this civilization, the region was divided into two. The first part was a Citadel for the elites, separated by a defensive wall from the general public. The second was a Lower Town with mud houses. Terracotta found from this site has characteristic horizontal and wavy lines, or loops and triangular patterns. Remains of jars, balls, bangles, beads, pots and figures have also been discovered at the site. The ancient site is speculated to have been burned down, though the reasons for this end are yet to be discovered.”

Taxila

According to Siddiqui (2018), “Taxila is the Gandharan stronghold. The site consisted of numerous monasteries that played a key role in spreading Buddhism to the world after it was adopted by Ashoka, the young emperor of the Maurya Empire, in the 3rd century BC. Today, it is one of six UNESCO World Heritage Sites in Pakistan. A visit to the site, however, does not reveal much as the information boards at the site are completely rusted out. Taxila is a town situated about 32 km away from Islamabad, the Capital of Pakistan. The name is translated to ‘City of Cut Stone’ in Sanskrit. The civilization here is dated back to the Persian Empire in the 6th century BC.” It was declared a UNESCO World Heritage Site in 1980 and in 2006 it was said to be the top tourist destination in Pakistan according to The Guardian (Mariam, 2014). She maintained:

“Taxila can be considered to be amongst the earliest universities to ever exist. This may not be highly accurate in the modern sense, as there was no particular structure to the imparting of Education. The teachers were not paid and had complete autonomy as to the choosing of students and subjects, without any centralized syllabus or control from the ruling authorities. There were also no examinations taken or degrees awarded. The main ruins of Taxila are divided into three major cities, and each corresponds to a different period in time. The oldest of these is in the Hathial area, which yielded surface shards similar to red burnished ware and these remains may be from an era as early as the late 2nd millennium B.C. to the 6th century B.C. The second is found at Sirkap and was built in the 2nd century B.C. The last city is situated at Sirsukh.”

Rehman Dheri

Rehman Dheri was first surveyed by Sir Alexander Cunningham in 1882, and then by Sir Aurel Stein in 1929 (Siddiqui, 2018). Rehman Dheri is a pre-Harappan site dated about 4000 B.C. It is located 22 km away from Dera Ismail Khan in the Khyber-Pakhtunkhwa Province of Pakistan (Mariam, 2014). She further argued:

“Rehman Dheri is considered to be one of the oldest urbanized centers in South Asia that we know of. It appears to have once been a large walled rectangular city with a grid iron network. The location of a number of small-scale industrial areas can be seen occupied by eroding kilns and scatters of slag. The surface is strewn with thousands of shreds. There are not many remains at Rehman Dheri except for thousands of broken utensil bits and stone. It seems to have been left by its inhabitants in the middle of the third millennium B.C. The plan of the Early Harappan settlement is therefore completely undisturbed by later developments in civilization that took place at the other sites and hence represents the beginning of urbanization in South Asia.”

Ban Faqiran

The remains of Ban Faqiran are situated in the Western edge of Islamabad, the capital of Pakistan. The given name, “Ban Faqiran” is derived from local language; ‘*ban*’ (forest) and ‘*faqiran*’ (saints). Ban Faqiran stands for a forest where saints are inhabited. Average height of the site from sea level is 850 meters. Ban Faqiran Archaeological Complex comprises of a Buddhist Stupa and a small mosque along with a large water tank situated about 200 meters to the west of the stupa (Bhatti et al., 2018). They further argued:

“Islamabad region is one of the oldest living inhabitants in the world (Dani.1999:102). Islamabad has the complete sequence and archaeological findings of Stone Age life showing a continuity of man in this region from the early Stone Age. Islamabad is one of the largest planned capital cities of the twentieth century. This city located on the Pothohar Plateau of the Punjab province, is also considered to be one of the earliest sites of human settlement in the region. The historians and archaeologists traced historical background of the district Rawalpindi and Islamabad, back to the Palaeolithic period, an age whose existence has been estimated to the fabulous period of around two million years ago. The oldest tools of Palaeolithic age have been discovered from the sites of Rawat, Morgah, Sohan and on the bank of the Soan River. Ban Faqiran occupies one of the ideal and picturesque locations of archaeological sites in area. The Buddhist monasteries in the region are not without reasons; indeed the ancient settlers and Buddhist monks felt greatly attracted by the enchanting environment, most suitable for meditation to which they were so staunchly devoted. The site of Ban Faqiran is situated at, one of the hill tops of mighty Margalla range. Physically we can divide Archaeological remains of Ban Faqiran into two complexes. Upper complex consisting of a stupa is falling between the coordinates Lat. 33° 43' 22" N and Log. 72° 53' 51" E. Upper complex is situated in the jurisdiction of the Islamabad territory. Geographically the lower complex falls within the lat. 33°43' 25" N and Long. 72° 53' 42" East. The lower complex, located about 200 meters in the west of upper complex. Lower complex is consisting of the ruins of an old mosque and a large water tank. Lower complex falls in the jurisdiction of Punjab province. The remains of upper complex are dated back to the 2nd century C.E. and lower complex can be safely assigned the date of late Mughal era. During excavation at Buddhist site of Ban Faqiran, a reasonable quantity of antiquities have been discovered which included fragments of terra cotta pottery, glass bead, stone pivot, arrow heads, copper and silver coins. These antiquities belong to different occupational levels, which were marked during excavation. Rare coins belonged to Muarya, Greek, Kushan and Mughal dynasties. All antiquities discovered at Ban Faqiran Site are presently displayed in Islamabad Museum”.

Summary

Pakistan is gifted with rich archaeological heritage as cradle of credible oldest human civilizations on this plant. This legacy makes Pakistan one of the best destinations of knowledge seekers to explore mysteries of anthropology. Pakistan represents excellent blend of antiquity and traditions attracting lovers of culture and history to learn depth of human progress over the centuries. Promotion of archaeological tourism with adequate but brief information infrastructure about each and every archaeological site can facilitate specialists and common men alike to visit these sites to mobilize the economy with the compliance of given instructions to keep these invaluable sites intact for future generations.

Discussion Questions

1. What are the teachings of Islam about archaeological sites?
2. What are common issues to preserve archaeological remains?
3. How Islamic archaeology evolved during 19th and 20th centuries?
4. What is the contribution of archaeological studies after the independence of Pakistan?
5. How it is proved that Islamabad the capital city of Pakistan is one of the oldest adobes of human beings in the world?

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Index

A

A Textbook of Islamic Finance, xiv

Abbasid, 181

Abu Bakr Siddique (ra), 57

adhan, 163

adventure tourism, xiii

Adventure Tourism, 2

Alhambra, 181

Alhamrah, 181

Apostle, 142

Archaeology, 198

artha, 130

Ayubia, 48

Ayubia National Park, 48

Azad Jammu & Kashmir, 43

B

Badshahi Mosque, 167

Baghdad, 65

Baluchistan, 41

Ban Faqiran, 206

Basilica, 142

Bhimber, 44

Bhong Mosque, 169

Bhopal, 79

Bishop, 142

Brahmans, 128

Bukhara, 65

C

Calligraphy, 183

Cathedral, 142

Central Asia, 73

Chapel, 142

Chauburji, 191

China Pakistan Economic Corridor, 40

China Pakistan Economic Corridor (CPEC), 114

Chitral, 44

Cholistan desert, 12

Church, 141

cloak, 59

courtyard, 180

CPEC, 38, *See* China Pakistan Economic Corridor

cultural heritage management, xiii

D

dawam, 58

Derawar fort, 13

destination branding, xiii

destination management, xiii

Devotee, 75

Dhaka, 80

dharma, 130

E

Eucharist, 146

F

Faisal Mosque, 166

Far East, 73

Farid ad-Din Ganj-i Shakar, 61

G

Galyat, 48

gashts, 76

Golra Shareef, 66

H

Halal Tourism, 2

Harappa, 203

Hazrat Umar's (ra), 147

HEC, xiii

Higher Education Commission of Pakistan, xiii

Hiran Minar, 189

Housing, 179

Hulla, 49

I

ikhlas i-niyyat, 77

ilm, 77

Islam, 178

Islamabad, 1, xiii, xiv, xv, 8, 16, 18, 20, 21, 23, 48,
66, 115, 119, 125, 166, 176, 205, 206, 207,
208, 209, 212

Islamic Archaeology, 199

Islamic architecture, 178

Islamic marketing, 35

J

Jandial, 118

jubbe, 59

K

Kaarguzari, 81

Kalimah, 77

kama, 130

Karachi, 67

Khurasan, 65

Khushab, 45

Kot Diji, 205

Kshatriyas, 128

L

Ladri, 49

Lahore, 66

Lahore Fort, 185

Lustre Pottery, 181

M

machicoulis, 179

Magisterium, 145

Makran Coastal Highway, 40

manara, 163

Mankiala, 119

Maqsurah, 163

markaz, 81

mashwara, 76

masjid, 155

Medina, 65

Mehrgarh, 204

Middle East, 73

Mihrab, 156

Minaret, 163

Minbar, 163

Mohenjo-Daro, 203

Mohra Muradu, 118

moksha, 131

mosque, 155

Mr. Muhammad Ali Jinnah, 108

Multan, 65

muraqaba, 58

Muslims, 77

mutabarrikun, 64

Mythology, 127

N

National Curriculum Revision Committee (NCRC),
xiii

natural resources management, xiii

NCRC, xiii, 210, 212, 213

NGOs, 71

Nimogram Buddhist Complex, 120

Nizam ad-Din Awliya', 61

Noor Mahal, 192

O

One Belt One Road (OBOR), 114

P

Pakistan, 1, ii, iii, iv, vi, vii, viii, ix, x, xi, xii, xiii, xiv,
xv, 1, 3, 4, 7, 10, 11, 12, 13, 15, 16, 17, 18, 19,
20, 23, 24, 26, 27, 31, 32, 34, 35, 36, 38, 39,
40, 42, 43, 44, 45, 46, 48, 49, 65, 66, 67, 70,
71, 72, 76, 78, 79, 80, 82, 90, 98, 99, 100, 101,
103, 104, 105, 107, 108, 109, 110, 112, 114,
115, 116, 117, 119, 120, 123, 124, 125, 126,
127, 133, 135, 136, 138, 150, 151, 154, 155,
165, 169, 173, 176, 185, 191, 192, 193, 196,
198, 200, 201, 202, 203, 204, 205, 206, 207,
208, 209, 210, 211, 212

Pastor, 143

Philosophy, 127

pipeline track, 49

Priest, 143

Principles of Islamic Ethics for Contemporary
Workplaces, xiv

Prophet Muhammad (SAW), 60

Q

Quetta, 46, 80, 202

R

rabita, 58

Rahim Yar Khan, 69

Raiwind, 80

Rehman Dheri, 206

Remembrance, 57

Rituals, 127

Rohtas Fort, 193

S

sacred/religious tourism, xiii

salat, 77

Salvation, 145

Sehroza, 76

Shah Jahan Mosque, 172

Shalimar Bagh (Shalamar Gardens), 187

shalwar, 73

Shudras, 129

South Asia, 73

Stupa of Gharasa (Dangram), 121

Sufism, 52

suhba, 58

Sunnah, 57

T

ta'leems, 76

Taj Mahal, 184

Takht-i-Bahi, 120

Taxila, 117, 205

The ninety-nine names of
Muhammad (SAW), 63

Tourism, 1

Tourist, 2

U

Uch Sharif, 68

Umar's (ra) assurance, 147

Untouchables, 129

V

Vaishyas, 129

varnas, 128

W

Wagah, 90

Wazir Khan Mosque, 168

X

Xi'an, 162

Y

youth, 169

Z

Zarghun Mountain, 46

Views about the Book



I extend my gratitude to you for creating a piece of knowledge for Tourism and Hospitality graduates and professionals. This book will be a valuable contribution to the field of Tourism especially from Pakistan's tourism perspective. It covers diverse range of stakeholders, their perspectives and narratives. Book covers destinations in Pakistan along with their religious importance. Linking religion to tourism destinations play an important role in building, managing and changing narratives among stakeholders. In this regard your work will prove interesting and valuable in explaining religious narratives about tourism destinations to multiple stakeholders in Pakistan and abroad as well that how these narratives will guide and help stakeholders in management of tourism destinations in Pakistan.

Mr. Asad Raza

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Department of Tourism & Hospitality,
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With this rapid development of tourism education in the higher education sector of Pakistan, there was a big need to have a comprehensive book introducing local tourism, its different kinds, and related issues. This pioneering book on tourism in Pakistan is a great piece of writing which comprehensively covers all the related topics. I appreciate the well-famed author of this book, and strongly recommend this book to the students and institutes of tourism education in Pakistan.

Dr. Muhammad Imran Rasheed

Head,
Department of Tourism and Hospitality Management
The Islamia University of Bahawalpur, Pakistan



A truly commendable and a much needed and eagerly awaited book on tourism in Pakistan. It was a long time in waiting but Dr. Abbasi was bestowed by the Almighty with this honour of highlighting the Heritage and Culture of our motherland in a befitting manner in this masterpiece.

Mr. Ayaz Z. Noorani

Academic Director,
Institute of Hotel & Restaurant Management,
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Member Board of Studies, Tourism & Hospitality,
Mirpur University of Science & Technology, AJ&K.



I really appreciate your efforts and contribution to the field of tourism and hospitality management particularly focusing on Pakistan' Tourism.

We will love to include the title as part of scheme of studies at degree level program. (In Sha Allah).

Rehmat Karim, PhD

Head, Department of
Tourism and Hospitality Management,
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Karakoram International University,
Hunza Campus, Karimabad Hunza, Pakistan.



The content of the book reflects Tourism Destinations in Pakistan. The book will be useful for BS Tourism and Hospitality students specifically for the course "Pakistan-Tourism Destinations".

Dr. Noor Ul Hadi

Associate Professor
HoD Tourism & Hospitality
Foundation University Islamabad



It is wonderful and innovative effort. A great potential is there, and vast field of learning and exploring our world. Author has “ma sha Allah” covered every aspect of tourism industry. The book shall be a mile stone in this emerging new field. The book shall also serve as a guideline to develop other relevant literatures. The book is very well designed and distributed in balanced chapters.

Dr. Shiraz Khan

Head, Department of Management Sciences,
BS Tourism and Hospitality, The University of Haripur.



The book is a great contribution in the promotion of Tourism in Pakistan. The religious aspect of Tourism is the core content of this book. It has got valuable materials for the students of Tourism and Hospitality education. It also highlights the role of public and private sectors in the development of Tourism in Pakistan. I hope this book will be great addition to the existing body of knowledge.

Mohammad Hanif Khan

Head of Department, Tourism and Hotel Management
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This book seems to be distinctive because of the authors’ interest and his widespread exposures to international destinations. The contents show that this book is more than Tourism destinations. It covers the interests of both academicians and practitioners. This book seems to give additional information about Muslim Tourism/halal tourism. May Allah accept your efforts and rewards you abundantly for Sadaqah Jaariah. I will be the first purchase (In Sha Allah).

Mohammad Alam

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