

## Islam and Bahawalpur State During Nineteenth Century

**Author:**

**Samia Khalid**

Head Department of History/ Assistant Professor  
The Islamia University of Bahawalpur, Punjab, Pakistan  
[samia.khalid@iub.edu.pk](mailto:samia.khalid@iub.edu.pk)

### Abstract

This article examines the significant parameters of the religious perspective in the Muslim State of Bahawalpur and the strides made by its rulers Daudputras towards the formation of an Islamic entity. The study articulates the idea that, notwithstanding being outsiders to this realm, how the rulers of state maintained their rule over locals by creating a balance between Islam and other religions and local norms of area. They introduced laws and regulations which were acceptable for all. Daudputras ruled this area for more than 200 years and successfully maintained the rule of Islam. However, they adopted a policy of flexibility towards local norms to create social harmony; for instance, they abolished those ancient rules for which Islam had laid clear cut ideology. On the similar analogy, the Nawabs adhered to the policy of religious tolerance and cultural pluralism towards the people belonging to the other religions, therefore, non-Muslims had the latitude for actively participating in administrative structure as well as commercial sphere. In terms of the religion, the Nawabs were *sunni* Muslims so initially they did not tolerate different sects of Islam but with the passage of time they even accommodated other sects of Islam too.

**Keywords:** Islam, Hindus, Bahawalpur, Jew, Jain, Religion

### **Introduction**

The ruling family of Bahawalpur State, Daudputras, was immigrant from Sindh to this area. In 1727, Daudputras laid the foundation of their rule on the northwestern corner of Rajasthan desert that was a part of Multan province. In this territory, population was sparse and belonged to various religions as Muslims, Hindus, Jains and Jews. Daudputra's first focus was to increase the population of this semi-desert area and establish new settlements. Therefore, they adopted a policy of religious tolerance from the initial phase of their state formation. Although, religious tolerance was not easy and expected norm to accept as Newman says:

“There are many obstacles to religious tolerance—superstition, misunderstanding, indolence, ethnocentrism, genuine differences in religious creeds. But we often overlook the most basic obstacle to religious tolerance, which is that few people have a clear idea of what religion tolerance is. Good will not enough to insure peace among men of different creeds; reason must be called upon, too”.<sup>1</sup>

However, in the early phase of their rule, the Nawabs did not have any acceptance for other sects of Islam. Moreover, non-Muslims had free choice of their profession and business, financial prosperity, social security, and religious tolerance. Nonetheless, they did not have freedom to promote and preach for their religious beliefs. However, they had had hegemony on trade, business and administrative set-up especially the Hindus occupied an enviable place in accounts and finance.

The transformation period in Bahawalpur State started with the British intervention in 1866. Later on, this State became a part of Colonial India and integrated in their liberal and modern ideology about religion. It obtained the status from old-fashioned to Anglicized, modernized and liberal Muslim State. Moreover, speedy means of transport (railways) expedited and increased the movement of masses that also increased the religious tolerance in the State because people from all over the India would arrive in Bahawalpur.

### **Area of Bahawalpur State on the arrival of Daudputras**

Before the arrival of Daudputras, the residents of this realm followed their ancient indigenous laws. As C.C. Minchin, the Political Superintendent of the State reported about continuation of an ancient method of testifying the innocence of an accused one. See following words:

...curious use of bows and arrows is retained (and is evidently of Scythic origin) in the ordeal by water, whereby a person accused of any heinous offence may clear himself of the charge by consenting to remain under water holding a pole fixed in the well or stream, while an arrow is shot from the side of the well and brought back by a friend of the accused. If he can remain under water until arrow is brought back he is innocent or not guilty.<sup>2</sup>

These words bear testimony to the fact that such use of arrows and water in the process of investigation reemerged under the Agency in spite of the British liberal mindset. But it is worth mentioning here that this tradition was not in practice during the Daudputras' times though fashioned in adjacent areas of Dajala and Harrand areas of Dera Ghazi Khan.<sup>3</sup> To conclude, Daudputras were strict in their ideologies about refusal of ancient laws.

There was not a concept of forced conversion but few groups embraced Islam on the arrival of Daudputras. For instance, the Bhatia was a group of Rajput from Rajasthan, later they spread in the Punjab where they were petty shop-keepers or traders. They were supposed to be partisan Hindus.<sup>4</sup> They immigrated to Bahawalpur when the Daudputras laid the foundation of their principedom. *The Bahawalpur Gazetteer* reported that they embraced Islam and ordinarily connected with the profession of bangle-making (*Churigar*).<sup>5</sup>

Besides, influenced by the Daudputra's religious trends, many Muslim families moved into Bahawalpur so eventually it emerged as a Muslim majority State. As the Chandias, who were previously the settlers among the Mazaris of Trans-Indus but due to a dispute with Mazaris, they joined the services of Nawab Mubarak Khan who allotted them lands as *jāgirs*.<sup>6</sup> Afterwards, Bahāwal Khan II engaged four thousand Jatois to counter the attacks of petty principalities of Ahmadpur-West, Garhi Ikhtiyār Khan, and Kot Sabzal.<sup>7</sup> Again in 1798, he appointed Afghanis of Multan as soldiers in his force to combat the allied forces of Khuda Bakhsh Khan Marufani and Raja of Bikaner.<sup>8</sup>

Furthermore, many prominent families from different parts of the subcontinent stepped in Bahawalpur State largely during the regime of Bahāwal Khan II particularly the *Hakiman-i-Yunāni*, a well-known Qureshi family, migrated from Delhi and settled in Khairpur East during this time period. Another contemporary migrant was the ancestor of Alawi family of Bahawalpur; Maulvi Hifz-ul-Islam came from Lahore.<sup>9</sup> Besides these prominent families, a large number of immigrants arrived in 1770s from Multan Province during eight years of Sikh anarchy when Afghan control was interrupted by the Sikhs. Lands were allotted to the newcomers on the newer canals.<sup>10</sup> Again in 1807, the Sikh army ravaged the Multan City; consequently, a large number of subjects had to take refuge in the Bahawalpur due to these outrages. The Nawab afforded great relief to these refugees according to their status.<sup>11</sup> In the last quarter of eighteenth century, several trans-Indus tribes came into the State and settled over there.<sup>12</sup>

### **Islam as a State religion in Bahawalpur**

Prior to 1866, the enforced law was partly religious<sup>13</sup> and partly customary. However, customary laws were in accordance with *sunni* laws.<sup>14</sup> The Nawabs were devoted to their religious duties as performing the Hajj, along with their nobles, reciting the Holy Qur'an, and offering the *Namaz* regularly.<sup>15</sup> In fact, Bahawal Khan II was *Haffiz-e-Qur'an* and being a learned person he was well versed in Islamic laws.<sup>16</sup> He tried to implement the Islamic law in his State to meet this end, Miran Imam Shah *Kardār* brought troublesome tribes of Shahar Farid under the subjection by applying *Muhammadan* penal code; for instance, inflicting amputation of the hands for theft was given currency. One thief Korea China was an example whose hands had been thus amputated.<sup>17</sup> Then political Superintendent, Colonel Grey, also witnessed the amputation of one arm of the convicted cattle-thief named Dosoo. But later on, the British Agency discontinued this punishment.<sup>18</sup>

Moreover, deputing an envoy with Holy Qur'an was a traditional method that is hoisted to signal surrender or to ask for a truce much like a white flag is universally considered a flag of truce. In the beginning of Sadiq Khan-II reign, Mizaris and Bozdar Baloch tribes of Dera Ghazi Khan and Jatois of the State found guilty of rebellion. The State army compelled rebels to surrender and ask for quarter. So

rebels deputed their Sayed *pir* with the Holy Qur'an and sent him to Nawab for forgiveness. The Nawab, according to the local norms, granted amnesty to them and allowed them return to their terrains.<sup>19</sup> Then, Bahawal Khan-III signed a treaty with Mirs of Sindh against Ranjit Singh whereupon the parties involved exchanged copies of the Holy *Qur'an* with their respective seals affixed.<sup>20</sup>

The State also organized Durbars to celebrate Religious Functions as Annual *darbars* to celebrate *eid*. For instance, in 1835, on the occasion of *bakra eid*, the Nawab held full *darbar* at Khanpur. He offered *eid* prayer in the morning at *eidgah* that was a plain area covered with a tent. *Eidgah* was squared by almost five hundred infantry soldiers. Then Nawab appeared in public and distributed sufficient amount of cash among poor people. Afterwards, the Nawab was followed by cavalcade of prominent personalities on his residence where some sheep and goats were sacrificed.<sup>21</sup>

Actually, the Islamic spirit was prevalent in the overall environment of the State. Common people were also strict in performing the Islamic practices especially the *farz* (mandatory deeds). According to Masson, in the month of Ramadan, generally the Muslim population strictly observed fasting.<sup>22</sup> The Muslims followed through with ritual prayers and this religiosity made an impression on travelers like Captain Wade who observed:

Near Hasilpur, during our journey of the last two or three days we have been pleasingly reminded of having entered a Musulman country by the strict attention everywhere paid to the time of prayer. In the open fields, where a minute before the air has resounded with the voice of labour, everything is suddenly hushed,—the shrieking Persian wheel is at rest, the cattle sire freed from the yoke, and the peasants may be seen ranged together in small parties on their mats of the palm tree, going through their forms of devotion with an air of the greatest decorum. The sight struck us from its frequent occurrence.<sup>23</sup>

### **Pīri Murīdi**

The Nawabs were greatly influenced by the creed of *pīr-e-murīdi*. A sort of Sufism, not very rigid system of *Ulema*, was existed.<sup>24</sup> According to Hussain Ahmad, the *Sufis* of Bahawalpur helped the Nawabs of Bahawalpur in their military expeditions to promote the Islamic traditions and religious identities and also provided them legal base to control the opinion of masses.<sup>25</sup> The *Multani Stories* also contained three anecdotes which explained the intense religious affiliation and dependence of the Nawabs on the blessings of their *pīrs*.<sup>26</sup>

It is important to note that traditional Muslim religious factor laid a significant impact in the process of political decision making. As Bahawal Khan II was the adopted son of Mubarak Khan and Daudputras were not ready to accept him. Then the *pīrs* of Uch came to support him and exercised their influence to convince the

tribe in favour of Bahawal Khan II. The Syeds were commonly known as *pir sahib* or *pirzadas* who wielded exclusive privileges and commanded great respect in society on account of their religious position.<sup>27</sup> Shahamet Ali records in 1848 that if some syed, Mullahs or any religious personality entered in durbar, the Nawab along with his courtiers immediately rose to receive him.<sup>28</sup>

In 1881, the Nawab Sadiq Khan IV became a disciple of Khawaja Ghulam Farid, commonly known as *Mahbbub-i-Ilahi* (b. 1845-d. 1902).<sup>29</sup> Ghulam Farid was the son of Khawaja Khuda Bakhsh. In 1880-81, Ghulam Farid became *gaddi nashin* after his brothers' demise.<sup>30</sup> The Nawab used to send *nazrana* to his *pir*. The only son of Khawaja Ghulam Farid, Khwaja Mian Muhammad Bakhsh Pirzada, was also *pir* of Nawab Sadiq IV.<sup>31</sup>

### **Muafi Lands (Grants)**

The grants presented to the religious mentors or *sajada-nasheens* were popularly referred as *tel-charagh* (lit. lamp and oil for the shrine). Some further exemptions to the religious leaders were as follows:

1. On 20 December 1884/85, Nawab Sadiq Khan IV granted landed property to the shrine of Baba Farid of Pakpattan. At that time, Dewān Allah Jevāya was *Sajjadanashin* of this shrine. This grant consisted of several villages as two villages in Minchin abad *Kardari*, Bahawalnagar sub-district namely Hassanwala (area 6264 acres), and Chak Bandi (area 1530 acres).<sup>32</sup> One of these Chistīs, Pīr Ali Muhammad of Minchin abad, paid the revenue due on his extensive estate, merely from the proceeds realized from the sale of *ghi*/butter from his buffalos.<sup>33</sup>
2. The Nawab granted the village of Waghuan as *jagir* to Khawaja Ghulam Farid of Chachar. Since it yielded an income of over Rs. 20,000 annually, he was known as *rais* (big landlord) of Bahawalpur.<sup>34</sup>
3. The shrine of Salih Muhammad Ujjan in Sadiqabad *tahsil* enjoyed an *inam* of 500 *bigahs* and paid Rs. 60 yearly as *nazrāna*.<sup>35</sup>
4. The Shrine of Sheikh Hakim Sahib at Mau-Mubarak in Sadiqabad *tahsil* received a remission of 2 annas per *bigah* on the revenue of the private *jagirs* of the *sajjada-nashin* and 600 *bigahs* of *inam* land.<sup>36</sup>

Some were totally revenue free grants as the Nawab assigned 15 *bigahs* tax free land as *tel-charagh* to the *mujawars* (care takers) of six tombs in Musafirkhana near Bahawalpur. The *mujawar* was a hereditary designation.<sup>37</sup>

### **Religious Donations**

The Nawabs frequently granted financial aid to different religious and educational institutes of the Punjab and fixed an amount of Rs. 4840 per annum.<sup>38</sup> *The Bahawalpur Gazetteer of 1904* elaborates sheds some light of such religious grants:

The State had profound reverence to the religious places of both Hindus and Muhammadans. It granted the assignments and partial remissions on land revenue called *inam* and *kasur*. As a rule, a nominal amount of *nazrana* (tribute) was annually realized from the guardians of the shrines and custodians of the temples. The total area granted for *inam* and *Kasur* ranged to 37,873 *bighas* (a *bigha*= ½ acre) and the annual *nazrana* charged on this land was Rs. 764. Besides, the grants for Hindu temples and Muhammadan religious and educational institutions were also paid from the State treasury. These endowments are observed in two categories, viz., for religious places inside the State and for similar institutions outside it, the total amount of annual grant for former was being Rs. 5, 239 and for the later it was Rs. 2,258. The external grants were chiefly given to Muhammadan institutions in Lahore, Amritsar, Sharanpur, Delhi, Ajmer and Multan.<sup>39</sup>

It was the particular feature of the State that it awarded grants to different religious institutions without any religious discrimination. Table 1 provides detail of few grants given to religious institutions outside the Bahawalpur:

**Table 1: Religious Donation outside the Bahawalpur**

Year	Donation or facility	Institution/ Organization/Person/Shrine
1882	Rs. 200	<i>Anjuman-i-Islamia</i> in Amritsar
	Rs. 240	<i>Mazahir-ul-Ulum</i> at Saharanpur
	Rs. 2,000	<i>Anjuman-i-Islamia</i> in Lahore.
	Monthly aid (amount is not known)	Arabic <i>madressa</i> of Saharanpur
	Rs. 7,000	<i>Bad-shahi</i> Mosque Lahore for repairs and maintenance work
	Rs. 500	Mosque in Dera Ghazi Khan
1883/84	Renovated the tomb	Tomb of Saiyad Jalal in Uch.
1893	Nawab repaired mosque at a cost of Rs. 3, 200	<i>Mian Sahibwali Masjid</i> in Shahar Farid
1893	Rs. 40	Albert James or James Albert <i>alias</i> Muhammad Yaqub, a newly Muslim convert
1894	10 scholarships amounting Rs. 5 per annum	<i>Anjum-i-Himayat-i-Islam</i> , Lahore
	Annual funding of Rs. 600	Arabic School of <i>Anjuman Nomania</i> , Lahore
	Disbursement of Rs. 14,119	Deputy Commissioner Delhi for renovating a <i>minar</i> of Jama Mosque Delhi

January 1896	Allotment of a big house	<i>Anjuman-e-Muaid-ul Islam</i> Bahawalpur for boarding orphan children.
May 1896	Rs. 200	<i>Muaid-ul-Islam Madrassa</i>
	Rs. 5, 000 for the shrine and distribution of Rs. 500 among the <i>fakirs</i> (panhandlers)	Shrine of Aqil Muhammad
	Rs. 26,000	Nawab Sadiq Khan IV constructed a resplendent <i>serai</i> in the shrine of Khawaja Nur Muhammad Maharwi, <i>Qibla-i-Azam</i>
	Nawab endure all expenses of this school	An Arabic theology school in the shrine of Khawaja Nur Muhammad Maharwi,
22 June 1897	Rs. 100	<i>Anjumana Muaid-ul-Islam</i> Bahawalpur
February 1899	Rs. 8,000 as <i>nazar</i>	Ghulam Farid of Chachar
8 March 1900	150 rupees besides announcing an annual scholarship in favor of the student studying Arabic in inter and sacking first position	<i>Anjuman-e-Hemayat-e-Islam</i> Lahore
9 August 1901	Nawab bought a place for mosque in Rs. 50 and also granted Rs. 50 to repair the place	

**Source:** Aziz, "Subha Sadiq", M.S., 215-6, 127-8. Secret Index to Volume XVIII. Punjab Police Abstract of Intelligence 1896, Punjab Police Abstract of Intelligence, Simla:-- Saturday, 30<sup>th</sup> May 1896 [ No. 22, Popular Rumors, 299. Dated, 11-2-99, *Secret Index to Punjab Police Abstract of Intelligence 1899*, Vol XXI, 105. *Gazetteer of the Bahawalpur State with Map 1904*, 161, 176-8, 383. Aziz, *Hayat-e-Muhammad Bahawal Khan Khamis Abbasi*, 29, 38. Paragraph no. 811. Dated 20 June 1896, *Secret Index to Punjab Police Abstract of Intelligence 1896*, 351. Hussain Ahmad Khan, *Artisans, Sufis, Shrines*, PhD Dissertation, 82. *Gazetteer of the Bahawalpur State with Map 1904*, 346-347, 351. Aziz, "Subha Sadiq", M.S., 215-7. Aziz, *Hayat-e-Muhammad Bahawal Khan Khamis Abbasi*, 29. Secret Index to Volume XV, Punjab Police Abstract of Intelligence. 1893, Lahore:-- Saturday, 4<sup>th</sup> March 1893 [No. 9, Miscellaneous, 849. Albert James or James Albert *alias* Muhammad Yakub, 159.

## **Tolerance towards other Religion**

The Nawabs were Muslims and paid special attention to the rituals of Islam but were not conservative in their vision and outlook. As in the regime of Bahawal Khan III, the prominent courtiers included Muslims, Hindus and a Jew.<sup>40</sup> There was no compulsion to embrace Islam and no sectarian conflicts occurred throughout the history. Hindus were the most prosperous subjects. British travellers acknowledged that Hindus enjoyed economic freedom and success. According to Wade in 1833:

The inhabitants of *Bahawalpur* and of the few other towns in the *Bahawalpur* territory, are chiefly Hindus,... they are tolerated in the practice of their religion, and have a high priest or *gusain* who enjoys some consideration with the Nawab,...Some few of them enjoy offices of trust near the Nawab and the other great men of his court,...<sup>41</sup>

Wade's observation verified by Shahamet Ali that: "Gossaeen Behrajee being a man of great talent and merit rose higher in the confidence of his master than in the esteem of his colleagues."<sup>42</sup> Burnes also noted that the Hindus in Bahawalpur experienced "more toleration in their trade than their religion".<sup>43</sup> Another British officer Mohan recorded that "Hindus enjoyed all liberties; they were also actively involved in administration of the State. Hindu farmers enjoyed special relaxations in paying tax."<sup>44</sup>

Another European traveller, Conolly, witnessed about the practices of tolerance in the State that a Hindu religious ceremony on 5 January 1831 was celebrated publicly along the Sutlej where "the banks of the river were lined with many groups of the towns people in their gaily coloured, fluttering dresses, which made the scene very picturesque."<sup>45</sup> In addition, Masson saw Muslim shrine and a sacred tree for Hindus worship side by side in Mojgarh fort.<sup>46</sup>

Similarly, Masson noted that some of the Hindus had spacious residences at Khanpur. They were residing freely not only in the major cities but also in the rural areas. A Ramkalli village of just a dozen inhabited houses had a solitary Hindu shop. A small town near Ahmadpur West and Khanpur, or 20 *kosses* (33.2 miles) from each, had a Hindu pagoda.<sup>47</sup> Moreover, they also had educational opportunities such as a Hindu school for girls was opened on 1 August 1891 where the students were taught religion in the *gurmukhi* language<sup>48</sup> and, on the inauguration day, eleven girls were enrolled.<sup>49</sup>

Jews were also a prosperous community.<sup>50</sup> The wealthiest merchants were Agha Rafi, a Jew and Khub Chand, a Hindu. Atkinson also experienced that at the home of Agha Rafi in Ahmadpur East, his friends were largely Muslims and Hindus and he himself was a Jew but all smoked *hookah* from single pipe without any hesitation.<sup>51</sup> Following is data of five richest people of Bahawalpur who were all Non-Muslim.

**Table 50: Traders and their Capital**

Name of Merchant	Religion	Reported Capital
Agha Raffi	Jew	300,000
Khub Chand	Hindu	250,000
Hasry Bahbra	Hindu	200,000
Gungadas Bhabra	Hindu	100,000
Gordhandas	Hindu	100,000
Panna Lal Bhabra	Hindu	100,000

Source: Leech, "Commercial Information Regarding Bahawal Khan's Country", 60.

By 1904, the land proprietorship of the Hindus had increased about a hundred-fold to 10 percent of the total.<sup>52</sup> A British observer stated:

In Bahawalpur, the Aroras were very numerous and have the whole of its trade in their hands, dealing in every commodity, and even selling shoes and vegetables. Some are contractors, hankers or money-lenders, and in the latter capacity they have now acquired a considerable amount of land by mortgage or purchase from Muhammadan owners. Although 40 or 50 years ago they did not own an acre of cultivated land...As several land-owning families have been ruined in their dealings with Aroras. By religion the great majority of the Aroras are Hindus, but a good many are Sikhs.<sup>53</sup>

As far as the judicial affairs are concerned, Muslim civil suits were referred to Muslim *qazis* and Hindu civil cases were decided by *Brahmans* or *mukhis* (leading men of the towns) who were appointed by the Nawab. Criminal laws were neither codified nor strictly enforced with the exception of theft, which was punished with the amputation of hands or a heavy fine.<sup>54</sup> Criminal offenders, whether Hindu or Muslim, were punished by the *kardars* and *naibs* with the Nawab hearing cases of crime against the State.<sup>55</sup>

### **Tolerance for other Sects of Islam**

However, there was a religious tolerance but not freedom. As it was Muslim majority State and the Nawabs were monarch so personal freedom was not given to anyone and religion was controlled by the State.

Jews, Hindus and Muslims were living peacefully whereas the State was rigid towards Islamic sects in nineteenth century. Daudputras were *sunni* in their endowments so they had limited acceptance for *wahabis* and *shias*. As "The making

of *Tazia*, and reciting *Mirsia*, or mournful poems in memory of Hassan and Hussain, in the month of *Mohurrum*, were considered an unpardonable transgression in the initial decades of their rule.”<sup>56</sup>

According to Pir Ibrahim who shares a vignette of Bahawalpur in the first half of nineteenth century, the *marsia khawani* or *taziadari* in the month of *Muharam* was strictly prohibited or banned by the State. Therefore, no such tradition existed here; moreover, people believed doing so a sin.<sup>57</sup>

But, by the end of nineteenth century as the British arrived and brought with them the fastest means of transportation, the railways, which made mobility of masses faster and easy. Then the State had to adopt lax policy too for different sects of Islam as now Bahawalpur was in contact with a larger world through railways in terms of human mobility as well.

A significant change was noticed during the reign of Sadiq Khan IV. In 1883,<sup>58</sup> Mirza Agha Muhammad Khan was anointed as vizier of Bahawalpur State.<sup>59</sup> By religion, he was Shia Muslim but appointed to the designation of vizier which was a sign of increase in religious tolerance for different sects in Bahawalpur State.

Another incident recorded by Qamr-u-Zaman Abbasi, shows the change in the behavior of Nawab Sadiq Khan IV which proves that the time period of this Nawab was a turning point in the history of religious tolerance for different sects of Islam in Bahawalpur. Qamr-u-Zaman Abbasi says that a *wahabi* named as Mulvi Ahmed Bakhsh was resident of Ahmedpur. The Nawab Sadiq Khan IV came to know about his sect so he ordered him to leave the State. But that poor man went to the religious mentor of the Nawab, Khawaja Gulam Fareed and made a plea. Khawaja Sahab consoled him and decided to talk to the Nawab about this matter. When Sadiq Khan IV met his mentor, the Khawaja Sahab said: “in your state there is a place for non-Muslims and polytheists but not for a monotheists”. The Nawab became ashamed and asked for forgiveness of his mentor and took his decision back.<sup>60</sup>

In 1904, *the Bahawalpur Gazetteer* recorded that every Muharram four *tazias* of the Hussain were made at Ahmadpur East.<sup>61</sup> The State Historian Hafiz recorded phenomenal change regarding the religious tolerance in Bahawalpur State during first quarter of twentieth century in these words:

Now days the best activities of the *muharram* are *taziadari* and *marsia-khawani* and this wave of change brought from North (Multan) and from South (Sindh). With the beginning of the month of Muharam, the *tazia majalis* were started in the State and used to proceed till late night. The saints of the Uch promoted this thing. Now people were so indulged in *muharam* activities that the State had to arrange special arrangements to maintain peace during *muharram*. In Ahmadpur East and Bahawalpur City during first ten days of *muharam*, people made special arrangements to fulfill such religious activities in which not only the rich but also the common people

participated on large scale. For long time, a prostitute's *tazia* and in Uch a carpenters' *tazia* were few of the famous or prominent *tazias* arranged in *muharram*. Now, State did not ban *tazia* but provided license for these activities in *muharam*. The license had details of all permissible acts and activities.<sup>62</sup>

It shows that by twentieth century, Bahawalpur was a peaceful State for all communities without any discrimination of caste, creed and religion.

## **Conclusion**

From the perspective of Islam, the practices of religious tolerance are associated with respect, forgiving and justice. Daudputras applied these Islamic principles and provided an equal atmosphere in a society having diverse beliefs. This approach is obviously a sign of open mindedness. For the Nawabs of Bahawalpur, such acceptance of other religions was, in fact, a requirement to strengthen their rule and control the local masses. Hindus ran the administrative set-up while Jews and Jains were inclined towards business where they flourished. Anyone could easily and safely move around and invest his money at anytime and anywhere. This spirit was viable in granting the substantial donations to the Islamic institutions and Muslim mentors. Moreover, there was a recognition and respect not only for other religions but also for the other sects of the Islam. Such religious conditions of Bahawalpur undoubtedly paved the way for harmony and conciliation between religion and politics not only for the colonial India but also for the today's Pakistan.

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- <sup>7</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 129.
- <sup>8</sup> Aziz, *Tarikh-ul-Wuzra*, 3.
- <sup>9</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 116-7,156.
- <sup>10</sup> Richard B. Barnett, "Ripping Yarns and Rippling Dunes: State Building in Early Modern Cholistan" in *New Perspectives on Pakistan Visions for the Future*, edited by Saeed Shafqat, (Karachi: Oxford University Press, 2007), 73.

- <sup>11</sup> Shahamet Ali, *The History of Bahawalpur, With Notices of the Adjacent Countries of Sindh, Afghanistan, Multan, and the West of India*. (London: James Madden, 1848), 129. About this book, Shahamet Ali says in his preface that “The work, of which the following is an abstract, is an abbreviation of the family annals of Nawab Bahawal Khan. It was abridged at Bahawalpur by Peer Ibrahim Khan, the British native agent there, at the request of Captain J. D. Cunningham...” Then writer further added that he utilized his personal experiences during his two visits to Bahawalpur in (1833 and 1840). He claimed that the introduction of this book is his sole effort whereas attached appendix to his book regarding Dera Ghazi Khan is based on Major Mackeson’s notes. Shahamet Ali, *The History of Bahawalpur*, v-vi, xvi. Captain Joseph Davey Cunningham was Assistant political agent in the state of Bahawalpur at time of the outbreak of the first Sikh War (December 1845) and Major Frederick Mackeson was an agent for the navigation of the Indus and the Sutlej from 1835 to 1838, first at Bahawalpur and then at Mithankot.
- <sup>12</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 61.
- <sup>13</sup> According to Shahamet Muslim law (*Sharia*) was enforced. Shahamet, *The History of Bahawalpur*, xiii.
- <sup>14</sup> *Gazetteer of Bahawalpur State with Map 1904*, 89.
- <sup>15</sup> A. H. E. Boileau. *Personal Narrative of a Tour Through the Western States of Rajwara, in 1835: Comprising Beekaner, Jesulmer, and Jodhpur, with the Passage of the Great Desert, and A Brief Visit to the Indus and to Bahawalpur, Accompanied by Various Tables and Memoranda Statistical, Philological, and Geographical*. (Calcutta: N. Grant Tank Square, 1837), 65.
- <sup>16</sup> Syed Muhammad Latif. *History of the Punjab: From the Remotest Antiquity to the Present Time*. 1<sup>st</sup> ed. 1889 from Jhang, reprinted by Niaz Ahmad (Lahore: Sang-e-Meel Publications, 2009), 299.
- <sup>17</sup> He lived a long life and died around 1887. *Gazetteer of Bahawalpur State with Map 1904*, 137.
- <sup>18</sup> F. & C. Grey, ed. *Tales of Our Grandfather or India since 1856*. (London: Smith, Elder & Co. 1912), 30.
- <sup>19</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 62. Gurgani, Mirza Ashraf Sadiq-ul-Tawarikh, (Bahawalpur: Saiq-ul-Anwar Press, 1899), 197.
- <sup>20</sup> Letter from Shaikh Hamid Muhammad Gunj Bukhsh in *Calendar of Persian Correspondence: Vol. I*, 157-8.
- <sup>21</sup> Boileau, *Personal Narrative*, 53.
- <sup>22</sup> Charles Masson. *Narrative of Various Journeys in Baluchistan, Afghanistan, the Punjab*. vol. I, London: Richard Bentley, 1842 (there was also 2<sup>nd</sup> edition in 1844 which published in 4 volumes, in which he added notes on Kalat, but 1<sup>st</sup> edition was in 3 vol. only), 386.
- <sup>23</sup> F. Mackeson, “Journal of Captain C. M. Wade’s Voyage from Lodiana to Mithankot by the River Satlaj, on his Mission to Lahore and Bahawalpur in 1832-33” *The Journal of the Asiatic Society of Bengal*, Vol. VI. Part I. Calcutta: The Baptist Mission Press, (January to June 1837): 194.
- <sup>24</sup> Muhammad Hafiz-ur-Rehman Hafiz Bahawalpuri. *Tamadun-e-Bahawalpur ki do Mukhtareef Tasweeran: Uniswin Sadi Eswi aur Beswin Sadi Easwi ka Agaz main Bahawalpur ka Tarza Mashrat ka Namuna Kakhsar*. (Bahawalpur: Aziz-ul-Mataba, n.d), 8.
- <sup>25</sup> Hussain Ahmad Khan, *Artisans, Sufis, Shrines*, PhD Dissertation, 79.
- <sup>26</sup> F. W. Skemp, (Collected and translated.) *Multani Stories*. (Lahore, The Superintendent Government 1917), 14-7.
- <sup>27</sup> Masson was a British traveler but his expensive and neat dress, his soft hands and his fair color gave him a resemblance to the local Sayed. So populace treated him as Sayed and because of this he was respected and provided with free food and lodging everywhere. Masson, *Narrative of Various Journeys*, 387,
- <sup>28</sup> Shahamet, *The History of Bahawalpur*, xi-xii.

- <sup>29</sup> Rukn-ud-Din, *Teaching of Khawaja Farid*. Rendered into English from Persian by Christopher Shackle. (Multan: *Bazm-i-Saqafat*, 1978), 4, 7.
- <sup>30</sup> Muhammad Ramzan Joiya, *Trekha-e- Bano-Abbas*. (Bahawalpur: *Edara Ruhaniyat Raheemia Shahdra*, 1998), 108. On 4-7-94, Khawaja Ghulam Friad told his disciples about his very good cook Miyan Ahmad Yar Khan then Khawaja Sahab added “Nawab Sadiq Muhammad Abbasi used to say, ‘he added, that he had two aims in going to Mithankot Sharif-one was to attend upon his pir, the other to eat Ahmad Yar’s *pilau!*’ Lesson 20 Rukn-ud-Din, *Teaching of Khawaja Farid*, 63.
- <sup>31</sup> Dated 24 September 1898, *Secret Index to Punjab Police Abstract of Intelligence 1898*, Vol XX, 611, preserved in NIHCR, Quaid-e-Azam University, Islamabad.
- <sup>32</sup> Muhammad Mubin, “The Shrine and the City: Pakpattan (Punjab) since 1849” *École Des Hautes Études En Sciences Sociales, Centre d’études de l’Inde et de l’Asie du Sud* (France: 2013), 210-11.
- <sup>33</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 117.
- <sup>34</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 181.
- <sup>35</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 173.
- <sup>36</sup> *Ibid.*, 168.
- <sup>37</sup> These *mujawars* were Thahims or Ansaris by caste. *Ibid.*, 183-4, 159.
- <sup>38</sup> Muhammad Aziz-ul-Rehman Bahawalpuri. *Subha Sadiq yani Alee Janab Mukhlas-ul-Dula Hafeezul Mulk, Rukan-ul-Dula, Nusrat Jang His Higness Sir Sadiq Muhammad Khan Bahadur Abbasi G. C. S. E. Farwanrawan-e-Ryasat Bahawalpur ki Muftil Sawanah Umeri*. 1<sup>st</sup> impression presented in Court of Bahawalpur State in 1900, 172. Preserved in personal collection of retired Dr. Muhammad Tahir, Professor S.E. College, Bahawalpur, Punjab, Pakistan.
- <sup>39</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 183-4.
- <sup>40</sup> Boileau, *Personal Narrative*, 65.
- <sup>41</sup> Mackeson, “Journal of Captain C. M. Wade’s Voyage”, 203-4.
- <sup>42</sup> Shahamet, *The History of Bahawalpur*, 155-6.
- <sup>43</sup> Alexander Burnes, *Travels into Bokhara; Being the Account of A Journey from India to Cabool, Tartary, and Persia: also Narrative of a Voyage on the Indus, from the Sea to Lahore, with Presents from the King of Great Britain ; Performed under the Orders of the Supreme Government of India, in the Years 1831, 1832, And 1833*. (London: John Murray, 1834), 293.
- <sup>44</sup> Munshi Mohan Lal, “On the Trade of Bahawalpur” in Burnes, Alexander, Lieutenant Leech, Doctor Lord, and Lieutenant Wood. *Reports and Papers, Political, Geographical, and Commercial, Submitted to Government, Mission in the Years 1835-36-37, In Scinde, Afghanistan, and Adjacent Countries*. Section three—Commerce, Part VII, (Calcutta: G. H. Huttmann, Bengal Military Orphan Press, 1839): 71.
- <sup>45</sup> Arthur Conolly, *Journey to the North of India, Overland from England, Through Russia, Persia and Afghanistan*. ed. 2<sup>nd</sup>, vol. II, (London: Richard Bentley, 1838), 243-4.
- <sup>46</sup> “East of the Mojghar fort is a pool of water, shaded by a grove of trees, amongst which is a huge *pipal*, an object of veneration to the Hindus of the town. At a slight distance to the north is a Mahomedan tomb, handsomely decorated with lacquered blue and white tiles.” Masson, *Narrative of Various Journeys*, 24.
- <sup>47</sup> Burnes, *Travels into Bokhara*, 23, 391, 389.
- <sup>48</sup> Aziz, “Subha Sadiq”, M.S., 167-8.
- <sup>49</sup> Aziz, *Tarikh-ul-Wuzra*, 44.
- <sup>50</sup> Mackeson, “Journal of Captain C. M. Wade's Voyage”, 203. Burnes, *Travels into Bokhara*, 94.

<sup>51</sup> James Atkinson, *The Expedition into Afghanistan: Notes and Sketches Descriptive of the Country, Contained in a Personal Narrative During the Campaign of 1839 & 1840, up to the Surrender of Dost Muhammad Khan*. (London: WM. H. Allen & co. 1842), 73.

<sup>52</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 234

<sup>53</sup> H. A. Rose, *compl. A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province: Based on the Census Report for the Punjab, 1883, by the late Sir Denzil Ibbetson, and the Census Report for the Punjab, 1892, by the Hon. Mr. E. D. MacLagan*. VOL. II. A.— K. (Lahore : Civil And Military Gazette, 1911), 17.

<sup>54</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 284. Grey, *Tales of Our Grandfather*, 59.

<sup>55</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 284.

<sup>56</sup> Shahamet, *The History of Bahawalpur*, xvi.

<sup>57</sup> Urdu Translation of Manuscript of Pir Ibrahim titled as *Siristan* in Muhammad Hafiz-ur-Rehman Hafiz Bahawalpuri, *Tamadun-e-Bahawalpur ki do Mukhtareef Tasweeran: Uniswin Sadi Eswi aur Beswin Sadi Easwi ka Agaz main Bahawalpur ka Tarza Mashrat ka Namuna Kakhsar*. (Bahawalpur: Aziz-ul-Mataba, n.d), 8.

<sup>58</sup> According to Aziz his resignation date was 4<sup>th</sup> February 1883. Aziz, *Tarikh-ul-Wuzra*, 38.

<sup>59</sup> Shahamet, *The History of Bahawalpur*, xvi.

<sup>60</sup> Qamr-u-Zaman Abbasi. *Bagdad sa Bahawalpur*. (Bahawalpur: Qamr-u-Zaman Abbasi, 2002), 98-99.

<sup>61</sup> *Gazetteer of the Bahawalpur State with Map 1904*, 354

<sup>62</sup> Hafiz, *Tamadun-e-Bahawalpur ki do Mukhtareef Tasweeran* 42-3.