

History, Architecture and Urban Form of Rawalpindi, 1857-2017

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Abstract

Rawalpindi is an important and historical city in South Asia. It has its links with Gandhara Civilization and has been a cultural nexus and invasion route for centuries. It has been invaded by Greeks to the Afghans. Rawalpindi was a main center and trade route during the 18th century. Nowadays, it is part of the twin city of Islamabad, the capital of Pakistan. This city has its own distinctive culture, lifestyle, and architecture. It was the city of the Gakkhar tribe, which traces its traditional origin from the Kiyani of Persia. It was during the Gakkhar period that, Rawalpindi gained its lost position. After the fall of Gakkhars in 1765, the Sikhs and after March 1849, the British were the custodians of the city. Since 1947, it is an important socio-political and military center of Pakistan. Rawalpindi has trading, commercial, cultural and educational importance. It also has several remains of the rich architecture of the Muslim, Hindu, Sikh, and British origins. In this paper, an attempt has been made to explore the archeological and architectural history of Rawalpindi with special reference to the Muslim architecture and development of the city as a cosmopolitan.

Keywords: Rawalpindi, History, Gakkhars, urbanization, architecture

Rawalpindi city,¹ (Fig.1) the most important center of the Northern Punjab and the 'twin city' of Federal Capital Islamabad is the fourth largest city of Pakistan. Both cities, keeping their separate identity intact, are serving each other in complementary ways mostly in human and natural resources. Rawalpindi has a centuries-old history, tracing its beginning from the pre-historic period. The remains of the Bronze Age were also found in this area. It was also a center of Soan Valley and Gandhara cultures (Hasan 2008 and Salim 1986). According to Dr Ahmad Hasan Dani (1920-2009), this region has once been the home of

¹Its Grid Code is G8, Latitude, and longitude is 33 36N 73 04 E.

the earliest human, *Australopithecus*² (Dani 1999: 102). The ‘modern’ period commenced from 500 A.D. This region, due to its strategic position played a considerable role in (re)shaping the course of history.

1. Historical Background

In 995, the region came into the possession of Gakkhars and remained under their control for almost eight centuries. It was only when Jhanda Khan a Gakkhar chief, restored its lost position, founded a new town nearby, at the site of an old town known as Fatehpur Baori / Baoli,³ and named it Rawalpindi (Abbasi 1975-76: 49). The name *Rawalpindi* means the house of Rawals, a title of the land-owning Gakkhar tribe. It is during this period that Rawalpindi came into prominence. During the time of Mughal Emperor Jalaluddin Muhammad Akbar (1542-1605), the Gakkhar region was divided due to a state of anarchy, and Rawalpindi fell to a lot of Said Khan, the third son of Sultan Sarang Khan (d.1546)⁴ (Dani 1999: 100).

When Alexander the Great of Macedonia (356 B.C.-323 B.C.) in 326 B.C., invaded the area now comprising Rawalpindi district, it was known by the name of *Amanda* and governed by Raja Ambhi. *Ghaziabad / Ghazipur* and *Pind wal* are also its ancient names (Husaïn 2007: 27). The region during the Mughal period was known as *Sindh-Sagar*. The ruins of an ancient city founded by Raja Gaj, *Gajipur* or *Gajnipur*, were also found. Here troops of Mahmud of Ghazna (971-1030) stationed in 1005 (Haïyderī 1980: 15). The fourth Mughal Emperor Nurrudin Muhammad Jahangir (1569-1627) in his memoirs, *Tuzk-i-Jahāngīrī* mentioned Rawalpindi and Gakkhars with their brief history. According to him, Rawalpindi was founded by a Hindu named Rawal and *pindi*⁵ in the Gakkhar language means a village. About the Gakkhars, he mentioned that ‘they are always squabbling and fighting with one another’ (Beveridge 1974: 98-99).

Although, after the death of sixth Mughal Emperor Muhammad Aurangzeb Alamgir (1618-1707), a Gakkhar chief Jhanda Khan ruled

²A 45,000-year-old open-air Paleolithic site has been found near Rawat in 1980. (Dennell 1992:17-33).

³The village was founded by Mirza Fateh Ali Beg around the dawn of the 16th century.

⁴Said Khan was the father-in-law of Mughal Emperor Jahangir.

⁵The *pindi* is the short form of Rawalpindi.

over this area (Malik 1970: 43-44), however, it gained importance in 1765 when a Sikh Chief Sardar Gujjar Singh Bhangi (d.1788) marched from Lahore and defeated Muqarrab Khan, the last Gakkhar ruler in a bloody battle outside the walls of Gujrat. Sardar Gujjar Singh seized everything of the Gakkhars, except for their stronghold, Pharwala (Gazetteer of Rawalpindi 1895: 51). Another Sikh Sardar, Milkha Singh Thehpuria (d.1804) took control of Rawalpindi and established his headquarters here and he was the first to fortify the town and built some new houses. It was after the occupation of Sardar Milkha Singh that Rawalpindi became a trading center where traders of neighboring areas came to settle and thus, it emerged as a financial district during the Sikh rule (1809-49) (Irtāsib 2005: 409 and Awāz April-June 2000: 273-274). After the death of Jiun Singh in 1814, the area came under the direct control of Ranjit Singh (1780-1839), the Sikh ruler of the Punjab (Chugtā'ī 2001: 8-9).

The Gakkhars attempted to regain their lost sovereignty in the region even during the lifetime of Milkha Singh but in vain. They again fought for the restoration of their suzerainty under the leadership of Raja Nadir Khan, a Gakkhar notable against Brigadier-General John Nicholson (1822-57). The district authorities captured Nadir Khan and tried him for rebellion, and found him 'convicted' and hanged him in 1853 in the Mandla Gakkhar Fort (Gazetteer of Rawalpindi 1895: 53). A 40 feet tall monument in memory of Nicholson was built in 1868 on the top of a hill, around 40 kilometers away from Rawalpindi on the Grand Trunk Road (G. T. Road) to commemorate his services rendered for the defense of British India (Dani 1999: 100).

2. The British Period

After the Second Sikh War (1848-49), the Sikh army under Chattar Singh (d.1855) and Raja Sher Singh (d.1858) surrendered against the British on 14 March 1849. Rawalpindi, which was quiet during the War, came under the British Imperial Rule⁶ (Gazetteer of Rawalpindi 1895: 56, 59 and Kitchin 1909: 32). During the War of Indian Independence (1857), 'great interest was exhibited' by the local people in the uprising, but mostly they remained observant. Although the

⁶Special grants and *inams* were given to religious institutions and some leading Gakkhar and Hill chiefs.

sepoy companies at Rawalpindi and Jhelum were disarmed by the British in July, however, Murree witnessed some turmoil organized mainly by civilians (Gazetteer of Rawalpindi 1895: 53-56; Haq 1968: 272-276 and Chaudhry 1970: 12). According to 1893-94's Administration Report, the Rawalpindi district stood seventh in order of total area and population in the British Punjab (1849-1947), however, stood first in the whole of British India (1858-1947) in recruiting men and raising money for the First World War (1914-18). Many local soldiers fought so bravely that some of them won various distinctions, including Victoria Cross⁷ (Johnston n. d.: 1, 5-7, 16-17, 65-83). The district also served with almost the same zeal and enthusiasm during the Second World War (1939-44). During the War, almost seventy-five thousand men, mostly from Kahuta, joined the British Army (Talbot 1988: 175). On 23 November 1939, a British armed merchant cruiser, named *Rawalpindi* was sunk in a surface action against the German battleships leaving 263 men dead⁸ (<https://www.bbc.co.uk> May 19, 2020).

Under the British, probably no district in the British Punjab has undergone greater development than that of Rawalpindi. In this process of development and consolidation of the British Imperial Rule, the largest, exotic, and one of the most important cantonments in the Punjab was established at Rawalpindi in 1851 and the Divisional Headquarters shifted from Jhelum to Rawalpindi, most probably for the defense of North-West Frontier of that time. The first troops to be based in Rawalpindi at that time were the 53rd Regiment and barracks were built for the soldiers⁹ (Specht 1983: 29 and Gazetteer of Rawalpindi 1895: 249, 256). The Civil Lines were also built in the North-East corner of the city. The Municipal Committee was constituted in 1867, whereas, the Cantonment Board was constituted in

⁷The total number of casualties in the district was 1,336. Sepoy (later Subedar) Khudadad Khan (1888-1971) of 129th Duke of Connaught's Own Baluchis was the first Indian who was awarded the Victoria Cross after the First World War (Shahbāz 2017: 802-803). Naik (later Subedar) Shahamad Khan (1878-1947) of 89th Punjabis was also awarded the Victoria Cross after the First World War. He belonged to Takhti, a suburb of Rawalpindi (Dawn August 10, 2014).

⁸*Rawalpindi* was launched in March 1925 as a passenger ship. Later in August 1939, she was converted into an armed merchant cruiser.

⁹Due to its climate, Rawalpindi was a favorite station for quartering troops on their first arrival from England.

1932 under the Cantonment Act, 1924 to look after the public affairs in the area¹⁰ (Chugtā'ī 2001: 26-32 and Nawa-i-Waqt February 2010. The Nala Lei, almost 15 kilometers long, is a natural boundary between the city and the cantonment area.

Besides, the imperial motives, the British tried to develop Rawalpindi as a modern civic center of Northern India. For their cultural requirements, British established clubs, libraries, parks, and other civic necessities. The Rawalpindi Golf Club established in 1885 is one of the oldest golf clubs in the World. The Rotary Club of Rawalpindi was founded in 1935 and till December 1960 there were more than 200 Rotarians in the city (*Afkār Rāwalpindī dā'iraktrī* 1962: 440). The British also encouraged establishing factories and small industries. Murree Brewery Company, Limited was opened in Ghora Gali, Murree in 1860 whereas; brewing was commenced in the spring of 1889 at the Rawalpindi unit (Gazetteer of Rawalpindi 1895: 167-168). The Commissariat Steam Flour Mills in the cantonment was the only one in the then British Punjab (Gazetteer of Rawalpindi 1895: 256). Attock Refinery Limited was established in the then suburb of Rawalpindi city in 1922.

Before the arrival of the British, the 2,400 kilometers long G. T. Road, constructed by an Indian Raja, Chandragupta Maurya (d. 297 B.C.E); one of the longest and oldest roads of South Asia was the only link between the eastern and western parts of the Indian Sub-continent¹¹ (Khan 1982: xiii). It was revived by the then Indian ruler Sher Shah Suri (1486-1545) and also passes through Rawalpindi.

The Rawalpindi Railway Station, as a Northern Punjab Railway Station, having an Anglo-Indian architecture, was constructed in January 1886 followed by few railways workshops. The Golra Railway Station, a small Victorian-style building was established in 1881 and was upgraded to a junction in 1912. It was built by the British as a logistic artery and to assist military supply for campaigns in Afghanistan. Rawalpindi also served as one of the major trade routes, especially between the Punjab and Kashmir (Khan 1982: 257).

¹⁰On 1 February 2003, Chaklala Cantonment Board was established by dividing Rawalpindi Cantonment Board into two parts.

¹¹In 1540 Sher Shah Suri also built a fort, known as Rohtas Fort some 20 kilometers north-west of Jhelum to control the hostile Gakkhars.

3. Political Importance of Rawalpindi

After the First World War, Rawalpindi saw disturbed conditions, following the wake of the Khilafat Movement (1919-22). During the Hijrat Movement (1920), Rawalpindi was the transit base for some of the Indian Muslims migrating towards Afghanistan. In the post-Jalianwala Bagh disturbances (April 1919), there was a good deal of agitation in the district. Rawalpindi also contributed its due share in all religio-political movements of the 20th century, especially the Pakistan Movement (1940-47). When the Pakistan Resolution was passed in March 1940 in the 27th Session of the All-India Muslim League (December 1906) at Lahore, the Muslims of the district supported it wholeheartedly. Quaid-i-Azam Muhammad Ali Jinnah (1876-1948) was warmly welcomed in Rawalpindi in July 1944¹² (Şiddīqī 1983). In November 1938, All-India Akali Conference was held at Rawalpindi. The Conference vehemently supported the policies of the Indian National Congress (December 1885) (Grewal 1998: 171). Besides, being the birth-place of renowned Sikh leader Master Tara Singh (1885-1967),¹³ the city also hosted other famous Indian leaders like Mohandas Karamchand Gandhi (1869-1948), Mawlana Shoukat Ali (1873-1938), Mawlana Muhammad Ali Juhar (1878-1931), Mawlana Abul Kalam Azad (1888-1958) and Pandit Jawaharlal Nehru (1889-1964) (Minhās 2013: 99).

At the beginning of the 19th century, the exiled Amir of Afghanistan Shah Shujah Durrani (1785-1842) along with his brother Shah Zaman Durrani (1770-1844) took refuge in the city (Gazetteer of Rawalpindi 1895: 256). A treaty of friendship was signed between the then Viceroy of British India Lord Dufferin (1826-1902) and the then Amir of Afghanistan Abdul Rahman Khan at Rawalpindi in April 1885 (Mujāhid 2003). The historic peace agreement between the British and Amanullah Khan (1892-1960) Amir of Afghanistan was also signed at Rawalpindi in August 1919, through this agreement, British accepted Afghanistan as an independent country (Dupree 1980: 443).

¹²Quaid-i-Azam also visited Rawalpindi in December 1932, and 1936, 1939, 1941, and in July 1944.

¹³He was born in a village Haryal, near Rawalpindi on Mandra-Chakwal road.

4. Rawalpindi After 1947

Soon after independence, Rawalpindi began to expand in all respects. It became General Headquarters of the Pakistan Army and Pakistan Air Force. In the wake of the Pakistan Government's decision to shift federal capital from Karachi to the newly selected site, *i.e.*, in the footsteps of Margalla Hills and adjacent to Rawalpindi city, it remained the interim capital of the country from October 1959 till November 1966 (Zabīh 1996: 130-131; Jafri 1973 and Yakas 2001). The city also has the pioneer pride that the first-ever Radio and Television Stations of Pakistan were started in 1948 and November 1964 respectively.

Although, Rawalpindi Development Authority was established in May 1989, replacing Rawalpindi Improvement Trust, however, it became functional in March 1992. After the creation of Pakistan, the British administrative and financial structures were maintained with slight modifications of nomenclature. The district remained under the executive charge of the deputy commissioner. Rawalpindi Municipal Committee was upgraded to Municipal Corporation in 1975. However, in August 2001, when the new local body system was introduced, the District Nazim became the head of the administration. After that, in 2016, the city mayor became head of the administration.

In Rawalpindi Division, there are four districts namely Jhelum¹⁴ (Shahbāz 2017), Attock,¹⁵ Chakwal¹⁶ (Nīāzī 2019), and Rawalpindi comprising an area of 22,254 sq. km and seven tehsils, *i.e.*, Rawalpindi, Murree,¹⁷ Gujar Khan (Rājah 1994),¹⁸ Taxila (Marshall 1918 and Dani 1986), Kahuta, Kotli Sattian (Sattī 1990 and 1992), and Kallar Sayyiden (Ḥusaīn 2007 and Bukhārī 2002) in Rawalpindi District.¹⁹

¹⁴Inder Kumar Gujral (1919-2012), the former Indian Prime Minister (April 1997-March 1998) belonged to one of the villages of Jhelum.

¹⁵Rawalpindi district was divided into two districts viz Attock and Rawalpindi in April 1904. Till 1978, Attock was known as Campbellpur (Government Of Pakistan 1999:3).

¹⁶Dr Manmohan Singh (b.1932), the former Indian Prime Minister (May 2004-May 2014) belongs to one of the villages of Chakwal.

¹⁷Shahid Khaqan Abbasi (b. 1958), the former Prime Minister of Pakistan (August 2017-May 2018) belongs to Murree.

¹⁸Raja Pervaiz Ashraf (b. 1950), the former Prime Minister of Pakistan (June 2012-March 2013) belongs to Gujar Khan.

¹⁹According to the 2017 Census, the total population of Rawalpindi district on 3 January 2018 was 5,405,633.

5. Demography

The Rawalpindi city is the third most populated city of the Pakistani Punjab. In the 1901 census, its population was 87,688; in the 1951 census it was 237,219 and in the 1961 census it was 340,175 (Government of Pakistan n. d.: 1-26). The post-1961 period witnessed developmental activities in the region, so, the population increased rapidly and by 1998 reached 1,409,768 (Government of Pakistan 2006: 22). Besides, the influx of Muslim immigrants in August 1947, the city also witnessed life-time migrants, constituting 26.6% of the total population. The reasons are varied, *i.e.*, maybe for better education, health facilities, employment, business, or marriages. By 1951, 40% of the entire population of Rawalpindi was of refugees (Specht 1983: 22 and Iob 2018). According to the sixth Pakistan Census conducted in May 2017, its population was 2,098,231. The number of households in Rawalpindi city in 2017 was 341,343 (<http://www.pbscensus.gov.pk> August 29, 2018).²⁰ More than 95% of its population is Muslim,²¹ mostly Rajputs and *Panjabi* speaking (73.4%).²² According to the 1998 Census, the literacy rate comes out to be 76.2% having graduates 7.9% only.²³

The degree and level of urbanization of Rawalpindi are comparatively higher than the other cities of the Punjab. Since the 1970s, the urban population has shown a rapid increase. The urban population of Rawalpindi increased from 0.7 million in 1972 to 2.5 million in 2012 showing inter-censal variation above 350%. The socio-economic changes occurring in the society has brought an influx of people from rural to urban areas and small urban areas to the large

(http://www.pbscensus.gov.pk/sites/default/files/bwpsr/punjab/RAWALPINDI_SUMMARY.pdf August 29, 2018). Whereas, it was 1,137,085 according to the 1961 census (Government Of Pakistan n. d.: I-15). At the dawn of the 20th century, the total population of the district was 558,699 (Kitchin 1909:7).

²⁰The average household size of Rawalpindi city was 6.5 in 1998 and 5.5 in 1961 censuses respectively (Government of Pakistan 1999 : III-2).

²¹According to the 1961 census, 98.49 percent were Muslims. (Government of Pakistan n.d.:IV-4).

²²According to the 1951 and 1961 censuses, *Panjabi* speaking was 88.67 and 84.30 percent respectively. (Government of Pakistan n.d.:IV-23).

²³According to the 1961 census, 42.66 percent of the total population was literate. (Government of Pakistan n.d.:I-27).

urban areas of the city. During the 20th century, Rawalpindi remained the second most urbanized district of the Punjab (Khan 2013: 138-139).

6. Architectural History

There are numerous remains of the Sikh, Hindu, British, and Muslim architecture in the city and around, which had their unique architectural features and importance. The Sikh and Hindu architectural sites, mostly consisted of *inter alia*, temples, *samadhis* (Kalhoro 2016: 2-10), *gurdwaras* and *hawelis* are in the custodianship of the Evacuee Trust Property Board (1975) which is solely responsible for managing all such property formerly belonging to Hindus and Sikhs residents who relocated to India after August 1947.

Muslim architecture mostly consisted of mosques, tombs, and forts. The region has some ancient mosques and *madaris*. The oldest mosque of the region is located in a small village Bagh Joghian, near Pharwala Fort, which was built in the early 16th century by Mai Qamro, wife of Hathi Khan Gakkhar (d.1520). The mosque, built in rectangular plan and crowned with three squat domes, is the great specimen of the Gakkhar architecture which resembles the Lodhi period (1451-1526) mosques at Delhi²⁴ (Kalhoro 2016: 40 and Khan 2010: 57-58). A *masjid* built in 1601/02, is still present with the name of *Goliyanwali Masjid* (*Afkār Rāwalpindī dā'iraktrī* 1962: 309). The foundation stone of the *Markazi Jamia Masjid* was laid down in 1903 by Muhammad Ayub Khan (1857-1914), former Amir of Afghanistan, and its construction was completed in 1905 (Malik 1970: 39-42). The mosque built mainly by donations, is embellished with intricate tile work and detailed frescos in vibrant colors. The rich and beautiful artwork consists of a bold and graceful mosaic. The walls of the mosque are decorated with the Quranic verses. It replicates traditional Mughal architecture (Dawn December 1, 2018). (Fig. 2, 3). Among the *madaris*, *Darul Ulum Talimul Quran* was established in 1940 whereas *Jamia Ghauthiyyah Mazharul Islam* and *Darul Ulum Ahsanul Madaris* were established in July 1952 and March 1954 respectively. At present, there are various *masajid* and *madaris* serving not only the residents

²⁴A historic graveyard is also situated near the mosque having graves and tombs of some of the Gakkhar rulers.

but also students coming from almost all over Pakistan to get an education in these historic institutions.

Nurpur Shahan (initially called *Churpur*) and Saidpur villages are at least 450 years old. At Nurpur Shahan stands the shrine of Sayyid Abdul Latif Qadiri (1617-1705) commonly known as *Barri Imam*. His shrine was built during the reign of Mughal Emperor Jahangir (*Afkār Rāwalpindī dā'iraktrī* 1962: 48). The other famous *dargahs* and shrines are of Sakhi Jan Muhammad Sa'adullah Khan commonly known as *Baba Pirwadha'i*, Shah Chan Chiragh (d.1703/04), Pir Mehr Ali Shah of Golra Sharif (1859-1937), Shah Allah Ditta, Pir Khwajah Hafiz Muhammad Abdul Karim Naqshbandi of Eidgah Sharif (1848-1936) (Fig.4) and Khwajah Hafiz Muhammad Amin of Mistal Sharif (d. 1901) (Şābirī n. d.).

Rawalpindi was the birthplace of the Nirankari sect of Sikhs, founded by Baba Dayal Malhotra (1853) (Grewal 1998: 140-141). Thus there were / are various Hindu Temples and Sikh *Gurdwaras* in the city. The architecture of these buildings had their own distinctive style, which can be termed as the Potohari architecture style (Kalhoro 2010: 88-115). Among Hindu Temples, the most important are Saidpur and Rawal Dam Temples. The Saidpur Temple is square in plan superimposed with a bulbous dome erected on the octagonal and circular drum with a finial on the top. Opposite of the temple is a *gurdwara* which is also in a square in plan surmounted by two pear-shaped domes crowned with a finial. The Rawal Dam Temple is rectangular in plan with two arched openings on the south (Khan 2010: 95-96). The Krishna Temple was built in 1897 by Kanji Mal Ujagar Mal Ram Richpal as a street temple for the local Hindu devotees (Dawn March 8, 2020). A Sikh Temple was built by Shirimati Devi in memory of her husband in 1880 in Nirankari Bazar (Dawn June 3, 2018).

There is a three-story Jewish synagogue in the city as well. A Zoroastrian cemetery, dating back to 1884 (Farrington 1995: 2), is still a sacred place for perishing the local Parsi minority. The earliest surviving grave dates back to 1852 in the Old Christian cemetery near the main Harley Street cemetery (Farrington 1997).

Less than three years after the arrival of the first British troops in Rawalpindi, the foundation stone for the Garrison (Christ) Church was laid on 12 March 1852, followed by another one in the heart of the main city, Raja Bazar in 1858. For the railway employees, the

foundation stone of St. Mary's Church was laid on 24 September 1882 at West Ridge, which was completed in two years and consecration started on 30 November 1884. In 1854 a church under the control of the Church of England was founded, which is considered as one of the oldest churches in the region. The foundation stone of the St. Paul's Gothic Church of Scotland, was laid down in 1876 by Reverend G. J. Chree B.D. on The Mall, Rawalpindi. (Fig. 5, 6). In 1880, a Roman Catholic Church was also established in the city (Gazetteer of Rawalpindi 1895: 234 and Farrington 1995: 2).

Among educational institutions built under the British, Mission High School is the oldest one which was established in 1856 by the American Presbyterian Mission in India. This school was upgraded as Gordon College in 1893. (Fig.7, 8). On 20 March 1903, the newly constructed college building was inaugurated by the then Lieutenant Governor of the British Punjab Sir Charles M. Rivaz (1845-1926) (Dean 1993: 15-24).²⁵ The building of the college is a mix of Mughal and Colonial architecture. Colonel Dennis, Controller of Imperial Military Accounts (1861) with the help of some local philanthropists established a primary school in 1881 on Dalhousie Road (now Kashmir Road). The Presentation Convent School was started as a missionary school in Lal Kurti, Rawalpindi in September 1895, and St. Patrick's School was opened in 1927 as a missionary primary school. In 1938, St. Ann's College for Women was built on the convent grounds, which was the first women's college in Rawalpindi (Dawn June 16, 2019).

The Rawalpindi Civil Hospital was first opened as a dispensary in 1853 in an old fort, and in 1880 it was raised to the standard of a civil hospital within a new building, situated in the south-western corner of the city. The Hospital had a separate ward for the European patients (Gazetteer of Rawalpindi 1895: 231-232). St. Catherine's Hospital and The Christian Mission of Philadelphia's Holy Family Hospital were opened in Rawalpindi in 1909 and 1927 respectively²⁶ (Dawn March 17, 2019). The Lawrence Memorial Asylum was founded in 1860 at Murree. St. Joseph Hospice was started in 1962 by a

²⁵The first male Hindu and Muslim students of the College graduated in 1904 whereas the first male Sikh and Christian students of the College graduated in 1905. Two Christian women graduated from the College in 1917 (Hussain 2012).

²⁶Holy Family Hospital is affiliated with the Rawalpindi Medical University (September 2017) as a teaching hospital.

Catholic priest and missionary Father O’Leary in assistance of Sister Dolores of the Franciscan Missionaries of Mary from Spain (Dawn August 13, 2017).

Bedi Khem Singh (1832-1904) one of the founders of the Singh Sabha movement, established an Industrial School in February 1894²⁷ (Gazetteer of Rawalpindi 1895: 231 and Saleem 2016: 151-163). The Dayanand Anglo-Vedic School was opened in 1899 by the Rawalpindi chapter (September 1877) of the Hindu reformist movement, Arya Samaj (April 1875) (Malik 1970: 74). Sir Michael Francis O’Dwyer (1864-1940) then Lieutenant Governor of the British Punjab, laid the foundation stone of The Khalsa High School on 1 August 1913²⁸ (Dawn October 14, 2018). (Fig.9). The building of Sanatan Dharma High School was constructed in 1913²⁹ (Nawa-i-Waqt September 26, 1998). (Fig.10). In 1896, Islamia High School, Murree Road was started by the Anjuman-i-Islamia, Rawalpindi (1893), a splendid symbol of typical Anglo-Indian style of architecture³⁰ (Khān 2017: 83-84). Whereas, the first-ever Muslim orphanage of British India was established by the Anjuman-i-Faizul Islam in April 1943³¹ (Ahmad 2014).

7. Forts, Haveli, and Bazars

Sultan Kaigoar alias Ghakkar Shah in his new headquarters Pharwala, built a fort on the left bank of river Soan in 1000. The fort has six gates flanked by semi-circular bastions³² (Hasan 2005: 61-63). The elegant small stone Rawat fort-cum-caravan serai is square in plan and *inter alia*, has an octagonal single domed mausoleum believed to be of Sultan Sarang Khan (Fig.12) and a three-domed mosque in the middle

²⁷He also built a *haveli* in Kallar Sayyiden.

²⁸On 1 October 1947 it was named as Muslim High School and on 1 September 1989, it was upgraded to a higher secondary level.

²⁹On 1 October 1948, Government College, Rawalpindi was started in this school (Nawa-i-Waqt September 26, 1998). (Fig. 11).

³⁰After August 1947, it was renamed as Muslim High School and in 1989 it was upgraded to a higher secondary level.

³¹Quaid-i-Azam visited this orphanage in July 1944.

³²*Qilah* Pharwala was visited by the founding Mughal Emperor Zahiruddin Muhammad Babar (1483-1530) in 1519. Mughal Emperor Nasiruddin Muhammad Humayun (1508-56) and the then Prince Akbar also visited this fort in 1534.

of the western wing (Hasan 2005: 63-65). (Fig.13). Like *Qilahs* Pharwala and Rawat, there are also some remains of a Hindu *Qilah*, now called *Purana Qilah*, a defensive structure around the city, with a gate built in 1896. Bagh Sardaran, Haveli Hasraat Singh (1860), Haveli Sujjan Singh, Haveli Moti Lal, and Haveli of Dhan Raj Sehgal are also an architectural heritage of the city. Poonch House on Adamjee Road was built in the late 1800s by Raja Moti Singh as a rest house for rajas of Poonch. The 37 Kanal majestic mansion combined the best in European and Indian architecture, also incorporated Kashmiri woodwork (Dawn February 22, 2015). A mixture of Mughal and Anglo-Indian architecture, a 110-acre building was constructed in 1898 on the Mall Road by Sohan and Mohan Singhs, known as Shahzada Kothi to house the then Prince of Wales Albert Edward (1841-1910) later King Edward VII, during his proposed visit of British India. Since the Partition of British India till August 1998, the grand building was being used as a presidency, and state guest house³³ (Dawn March 19, 2017).

Apart from the historic buildings, the bazars present a variety of architectural as well as cultural landscapes of the city, which reflects the image of Rawalpindi as a city of masses and the common man. Among different bazars, TENCH Bazar is the largest in Asia (City Report n. d.: 7). Other older bazars are Lal Kurti Bazar, Moti Bazar (1901), Chik Bazar, Sarrafah Bazar, Urdu Bazar, Raja Bazar, Nirankari Bazar, Ganj Mandi, and Saddar Bazar.

(British East India) Company Bagh (now Liaquat Bagh) witnessed many historic events including the assassination of the first prime minister of Pakistan Khan Muhammad Liaquat Ali Khan (1895-1951) and the first-ever female prime minister of Pakistan and Muslim World Benazir Bhutto (1953-2007) in October 1951 and December 2007 respectively. The important parks are Jinnah Park, Rawalpindi Public Park, Rumi Park³⁴ (Fig.14), and Topi Rakh Park, named Ayub National Park in 1959 (Dawn February 14, 2016). The Lohi Bher scrub forest on the west of Rawalpindi city was declared as a Lohi Bher

³³In August 1998, the first-ever public Women University of Pakistan, Fatima Jinnah Women University was established in this building.

³⁴This park was built in 1903 in the memory of General Sir William Stephen A. Lockhart (1841-1900) (Dawn December 30, 2018).

National Wildlife Park in 1987, spreading over an area of four kilometers.

8. Rawalpindi as a Literary Center

Till October 1882, besides government and aided schools, there were 660 *maktabs* and *madaris* for the Muslim religious education, nine Sanskrit, and 137 Gurumukhi schools in Rawalpindi district. As far as Rawalpindi city was concerned, there were nine Muslim *maktabs* and Gurumukhi schools where more than 12 thousand students were enrolled (Leitner 1882: 133-143). After August 1947, the educational landscape of the city expanded rapidly. Besides private educational institutions of different levels, there are four general universities, two medical and one agricultural university, numerous colleges, and schools are working in the public sector.

The first-ever lithographic and English typographic Egerton Press was started in 1880 by Narain Das followed by some more (Gazetteer of Rawalpindi 1895: 99). Besides, *Tarjuman-i-Sarhad*, *Shihab*, *Koh-i-Kiysh*, *Tajul Akhbar*, *Nasih*, *al-Muslim* (started on 8 January 1894), *Nasim-i-Hind*, *Chudhwain Sadi* were the most important Urdu weeklies, fortnightlies, and monthlies being published from Rawalpindi (Malik 1970: 154-155). *Chudhwain Sadi* was an Urdu weekly started by Qazi Sirajuddin Ahmad (d.1925) on 1 March 1895, which was mostly read by Muslim graduates (Ramdān 1990: 11-13, 17, 19). He also launched first-ever quarterly from Rawalpindi, named *Sirat-i-Mustaqim* in 1904 (Khān 2017: 83). *Punjab Times and Frontier News* was an English paper published twice a week ('Alam 1904: 31, 76). All-India Muhammadan Anglo-Oriental Educational Conference (December 1886), held its 28th annual meeting at Rawalpindi in December 1914. The delegates hailing from all over British India discussed the issues related to Muslims' education and adopted some important resolutions (Zubāīrī 1928: 200-230 and *Rīport* 1918: 41-48, 179-346). According to Aziz Malik (1916-99), the first-ever translation of the Quran in the *Panjabi* language was done in Rawalpindi by Mawlana Hadaiytullah in 1891, which was published from Lahore in 1969 (Malik 1970: 164-166). The college magazines³⁵

³⁵*The Gordonian* of Gordon College was started in December 1915 whereas *Kohsar* of Government College was launched in November 1951 after renaming the previous

and cultural societies / clubs of different educational institutions also contributed their due role in elevating the literary outlook of the city.

Moreover, Municipal Library, Rawalpindi established in 1873 and renovated in 1980 is one of the most important public libraries of the region. Nazr Muslim Library was established in 1924 by Mian Nazr Muhammad (*Afkār Rāwalpindī dā'iraktrī* 1962: 667,672). The Lansdowne Trust Library built in 1892 was renovated and renamed as Cantonment Public Library in March 1987 (Dawn August 18, 2019).

National College of Arts (Rawalpindi Campus), Rawalpindi Arts Council (October 1975), Pindi Cricket Stadium (January 1992), Pindi Club, Army Museum, Railway Heritage Museum (2003) are also centers of social, cultural, and educational activities.

9. Conclusions

In 1966, an initiative was taken to draft a Master Plan for Rawalpindi, but it was never materialized (Specht 1983: 39). Thus, Rawalpindi expanded mostly in the peri-urban areas without any proper urban planning. There are some planned and various badly planned and illegal localities in the city. Satellite Town once was a symbol of new trends in the architectural heritage of the city, which was developed in 1951 towards the northern end of the city. Now, the governmental, educational, and private buildings present a variety of architectural forms. The most varied are the mosques, shopping malls, and plazas built in different localities. (Fig.15, 16). However, there is no reflection of any local tradition in these new constructions. The city is being expanded through many private housing colonies, which are introducing modern European lifestyle and architecture. The inauguration of motorways from Rawalpindi to Lahore (M 2) in November 1997 and to Peshawar (M 1) in October 2007 was a milestone in the history of the city. Another most important development is the 22.5 kilometers Metro Bus Service, inaugurated in June 2015 which connects Rawalpindi with Islamabad. With all its archaeological, socio-economic, religio-political, and martial importance, Rawalpindi city, tehsil, district, and division still has room to become the most important and influential region in all spheres of life. The utmost need of the hour is to launch a pilot project to protect

one, *The Observer*.

and preserve the archeological, architectural, and social historic heritage of the city.

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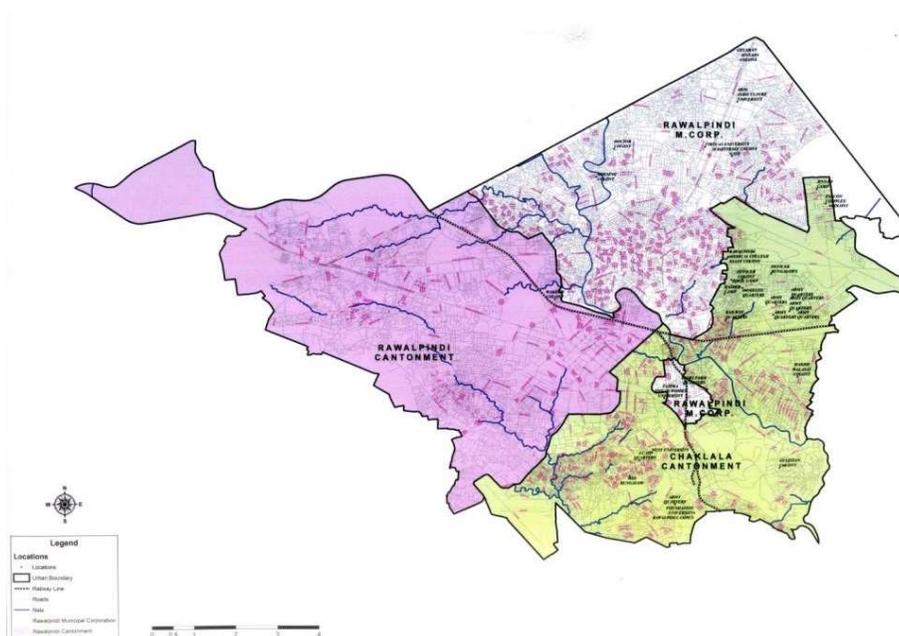


Fig. 1 - Map of Rawalpindi as in 2017
(Source: Pakistan Bureau of Statistics, Islamabad).

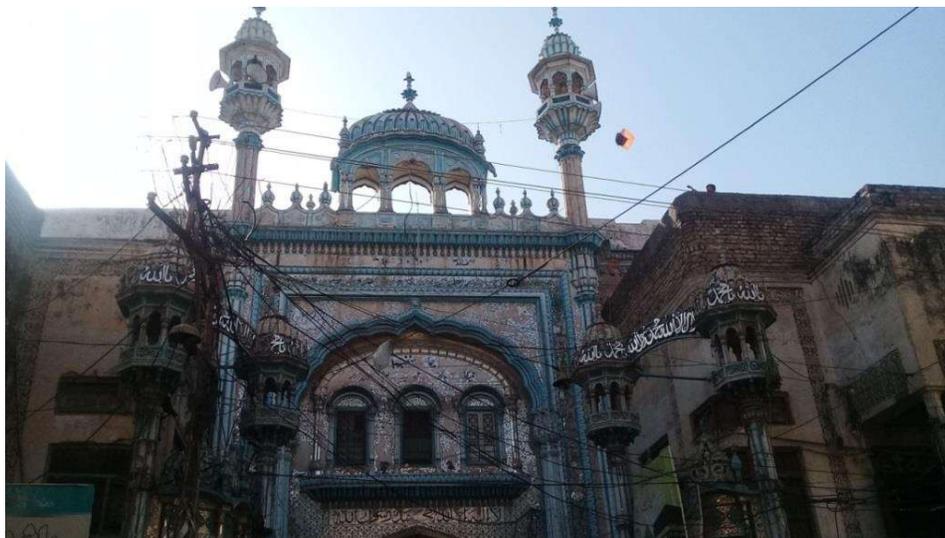


Fig. 2 - Main Entrance Gate of *Markazi Jamia Masjid* (Photo by Mujeeb Ahmad).

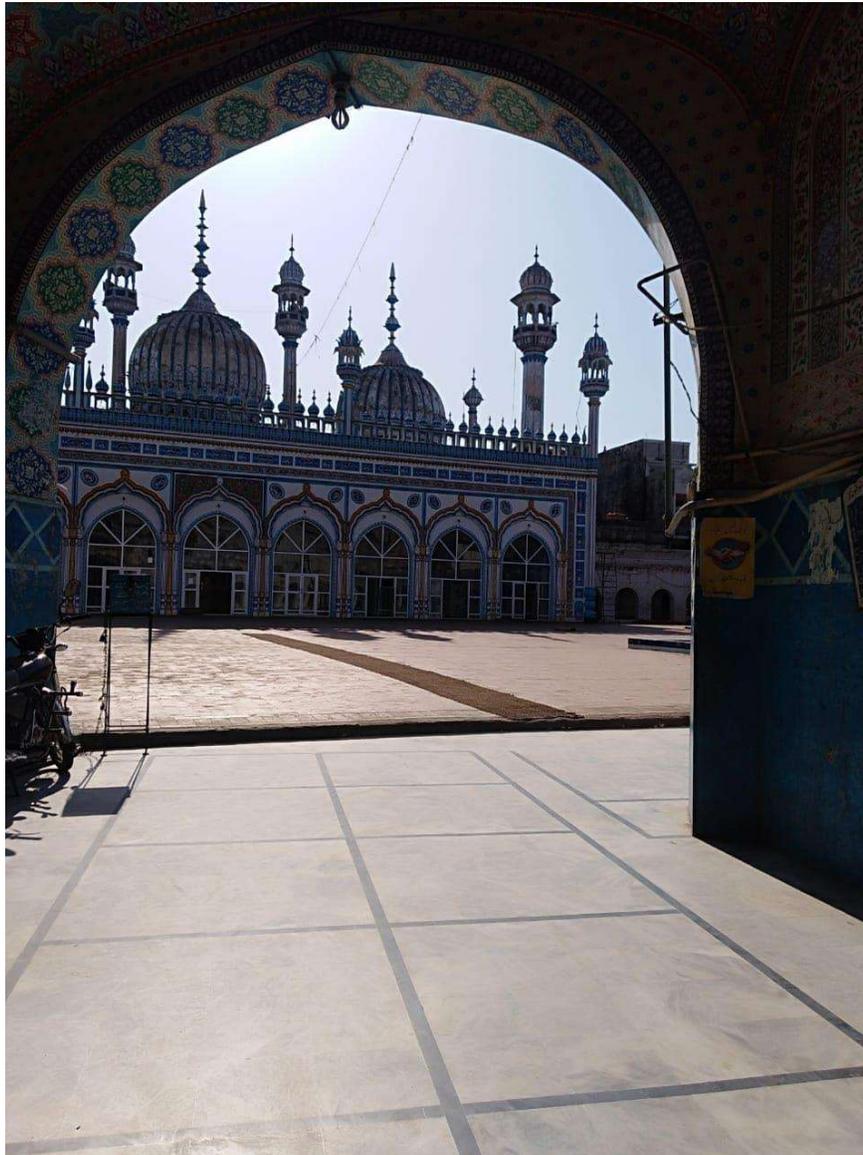


Fig.3. Front View of *Markazi Jamia Masjid* (Copyright. Mujeeb Ahmad).



Fig. 4 - Shrine of Pir Abdul Karim Naqshbandi of Eidgah Sharif
(Copyright. Mujeeb Ahmad).



Fig. 5 - Main Entrance of St. Paul's Gothic Church, The Mall
(Photo by Mujeeb Ahmad).



Fig. 6 - A View of St. Paul's Gothic Church, The Mall
(Photo by Mujeeb Ahmad).

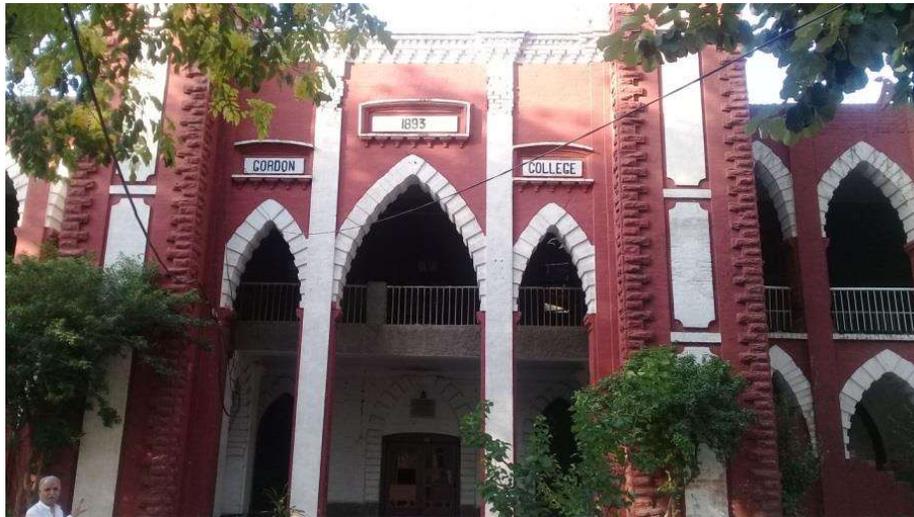


Fig.7 - Main Buiding of Gordon College (Photo by Mujeeb Ahmad).



Fig.8 - A View of Gordon Collge (Photo by Mujeeb Ahmad).



Fig.9 - Foundation stone of the Khalsa High School (Photo by Mujeeb Ahmad).



Fig. 10 - Building of Sanatan Dharma High School (Photo by Mujeeb Ahmad).



Fig. 11- Main Building of Government College (Photo by Mujeeb Ahmad).



Fig. 12 - Mausoleum of Sultan Sarang Khan (Photo by Mujeeb Ahmad).



Fig. 13 - Three-domed mosque (Photo by Mujeeb Ahmad).



Fig. 14 - Rumi Park (Photo by Mujeeb Ahmad).



Fig. 15 - Modern Architecture (Photo by Mujeeb Ahmad).

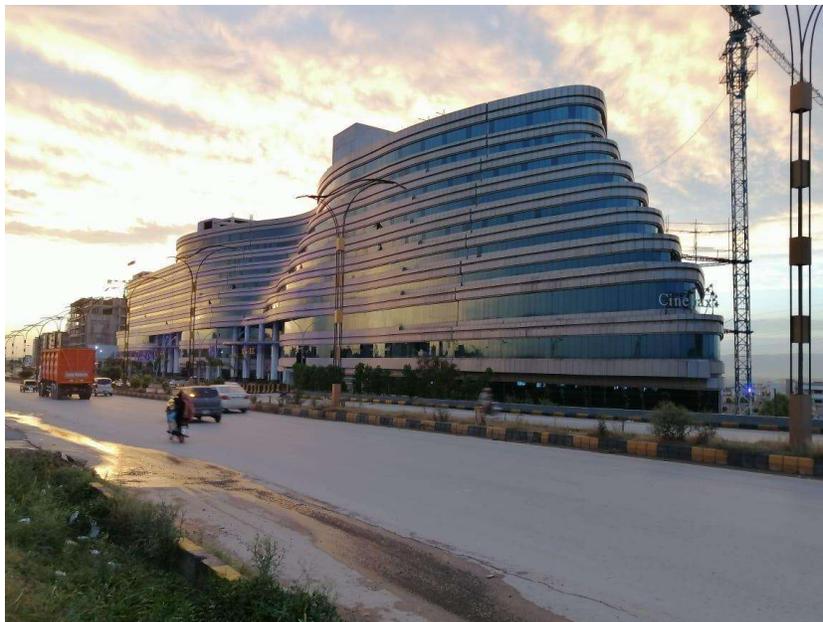


Fig. 16 - Modern Architecture (Photo by Mujeeb Ahmad).

