

## EXPLORING BUILT HERITAGE OF GUJRAT (PAKISTAN): BRIDGING HISTORY WITH MODERN TOURISM

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### ABSTRACT

*Located in the Punjab region of Pakistan, Gujrat is a city that once flourished with immense historical and cultural depth. The mosques, gurdwaras, samadhis and even the forts tell stories from decades ago depicting the Mughals, Sikhs and British influences on its architecture, which we aim to discuss in this document. In addition to construction diversity, the city holds potential for sustainable tourism development. The growing issue of urbanization has led to an upsurge in tourist activity, which poses threats to geographical as well as heritage conservation, which we intend to highlight further along in our document. Through interviews and fieldwork, it identifies the key obstacles to sustainable tourism and provides actionable recommendations for integrating modern tourism with heritage preservation. This study employs for a sustainable tourism model that empowers local communities, promotes cultural exchange, and ensures the long-term protection of Gujrat's tangible heritage. It calls for cooperative efforts between local stakeholders, governmental bodies, and the international tourism industry to promote responsible tourism that respects and celebrates the city's diverse cultural history.*

**Keywords:** *Gujrat Heritage, Gujrat History, Gujrat Tourism, Cultural Tourism, Heritage Tourism*

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## INTRODUCTION

Gujrat is regarded as an ancient region in the Punjab province of Pakistan. Its land is highly fertile, thanks to its proximity to the Chenab River, making it ideal for cultivating a variety of crops. The area is also home to numerous historical villages and towns, including Jalalpur Jattan, Tibbi Sikhwan, Chakina, Barrila Sharif, and Sheikh Chogani (Gupta, 2006). The District of Gujrat is located at coordinates 32.5711° N, 74.0750° E on the global map. It borders Gujranwala to the south, Sialkot to the east, Mandi Baha-ud-Din to the west, Bhimber (Azad Jammu & Kashmir) to the north, and Jhelum to the north-western side.

The early and medieval history of Gujrat is crucial to understanding its rise as a key hub in the subcontinent. Its growth from a small village is due to its natural resources, favourable geography, climate, and accessibility for trade, culture, and politics (Singh & Singh, 2006). After the conquest of Alexander in 326 BCE, reference to the Battle of Hydaspes or Jhelum River, Gujrat became a significant place of cultural exchange between the Greeks and indigenous society. Gujrat's history can be traced back to 326 BCE when Alexander's invasion following the Battle of Hydaspes/Jhelum noticeable a significant change. Although not founded by Alexander, Gujrat's proximity to trade centre made it important (Stein, 1932). The Muslim rule initiated new political and cultural system in Gujrat. The region became the part of the Delhi Sultanate in the 13<sup>th</sup> century. Later, the Mughal Empire brought economic richness in the 16<sup>th</sup> century, which was followed by Sikh rule under Maharaja Ranjit Singh in the 18<sup>th</sup> century. Gujrat's history features its role as a political and cultural crossroads in the Indian subcontinent. Gujrat saw significant architectural development, during the Mughal period, including mosques, gardens, summerhouses etc. with blend of Mughal and local styles. These constructions represented the change of urban spaces and strengthened the empire's regal aesthetic (Ali, 2017).

The change or transformation from Mughal to Sikh rule in Gujrat was determined by the fading of the Mughal Empire after the death of

Mughal Emperor Aurangzeb, due to internal conflicts and external invasions. This created opportunities for regional powers like the Sikhs, who resisted Mughal control, particularly under Guru Gobind Singh (Hasrat, 1968) in 1848, two years after Gujrat came under British rule, a battle took place between Sher Singh and British forces, following earlier conflicts at Ramnagar and Chilianwala. Gujrat, which had been in Sikh hands, was annexed by the British in 1849, and the area from Chenab to Jhelum was carved into districts with Shahpur as the capital. New flood canals for irrigating unploughed lands were brought in during the 19th century by the British, and the Chenab Doab's agriculture was radically increased with the opening of the Jhelum Canal in 1901. This phase also witnessed the establishment of Mandi Bahauddin, which expanded fast with a grid-patterned layout around the railway line having administrative buildings and civic establishments at its centre (Rehman & Wescoat, 1993).

This study is an attempt to explore the rich and fascinating heritage history of Gujrat, Pakistan, and determine how its unique architectural heritage can be a key contributor to the enrichment of sustainable tourism. Gujrat, with its deep-seated history, is a living tapestry intertwined with Mughal, Sikh, and British influences. The city's buildings ranging from ancient temples and mosques to forts and residential homes chronicle its cultural, political, and strategic significance through the ages. The objective of this paper is to observe how these historical places can be made central tourist attractions. With the international appeal of cultural and heritage tourism on the increase, Gujrat's unique architecture is a genuine potential to attract tourists and provide much-needed boost to the regional economy. However, there is a catch: the fast-paced urbanization and the increasing demand for tourism are threatening these historic treasures. This research will not only reveal these challenges but also present hands-on, viable solutions for maintaining Gujrat's heritage while enabling tourism.

## RESEARCH METHODOLOGY

For this study, we embarked on a hands-on experience to see how Gujrat's history and contemporary tourism overlap. Rather than simply examining numbers and documents, we wanted to delve into the historic, cultural, and societal context of how Gujrat's heritage is being kept and also examining how tourism is moulding the city. To have a balanced perspective, we employed a combination of research techniques, ranging from site visits, archive research, and consultations with local experts through interview. We took time walking about the city, going through its major heritage spots, and taking photographs to mark these amazing sites. Through these visits, we also recorded observations on the state of the sites and the ways through which tourists were engaging with them. This provided us with a true, first-hand glance at the issues these sites currently have and how tourism might be able to benefit them or damage them in the future.

## DISCUSSION AND ANALYSIS

### **Heritage and Major Tourism Sites in Gujrat**

Gujrat with a treasure of heritage places that make it a jewel for anyone who would venture into heritage and cultural tourism. Its architecture is a lovely combination of Mughal, Sikh, and British in style, with monuments such as the commanding Gujrat Fort and the picturesque Shah Daula Gate, each giving away its own story of the strategic significance of the city throughout history. For those in quest of a spiritual experience, Gujrat has its fair share of venerated Sufi shrines such as the serene Hazrat Shah Daula and Hazrat Hafiz Hayat, appealing to both pilgrims and seekers. The city further has its ancient temples such as the serene Biowali Temple and the old Aatishkedah (fire temple), testifying to the rich cultural heritage. Shahi Masjid and other Mughal mosques remain reminders of Islamic heritage in Gujrat, and museums such as the Gujrat Museum and Art Gallery recount the history of its artistic and historical past. Even the

Gurdwaras such as Chhati Patshahi are an expression of Sikh people's faith in the area.

### ***Gujrat Fort***

Gujrat Fort stands as a testament to the region's rich historical and architectural heritage. The fort's origins can be traced back to the medieval period, though its current structure is largely attributed to the Mughal era (Williamson, 1921). Positioned strategically along the trade routes between the Jhelum and Chenab rivers, Gujrat Fort served not only as a military stronghold but also as a symbol of political power and administrative authority in the region. During the Mughal Empire, Gujrat was an important urban centre, and the fort played a critical role in asserting imperial control. According to Elliott Mughal Emperor Akbar ordered to establish modern Gujrat city and the fort in 1580 CE (Elliott, 1970). As the Mughal Empire weakened, Gujrat Fort became a site of contention during battles between Sikh forces and the retreating Mughal authorities. In 1849, after the British annexation of the region, Gujrat Fort's strategic importance declined, but it remained an important landmark throughout British colonial rule.

In the 19<sup>th</sup> century, the British initiated significant infrastructural projects, including the construction of canals for irrigation and the establishment of new towns like Mandi Bahauddin. The Gujrat Fort is not just a piece of architecture but a living narrative of political change, military strategy, and cultural convergence (Ghafoor, 2016). The fort, which once stood as a symbol of imperial strength and architectural grandeur, now exists amidst the hustle of modern-day life, with its walls and bastions buried under layers of urban expansion. The ongoing encroachment not only threatens its physical structure but also erodes the historical significance of this once-proud monument.

The walled city of Gujrat had four gates (called *darwaza*): Shah Daula Gate, Kabuli Gate, Sheshean Wala Gate and Kalri Gate, all gates had disappeared except one the Shah Daula Gate on the eastern side of

the walled city (Saleem & Bhatti, 2012). The Shah Daula Gate is attributed to the famous saint of 17<sup>th</sup> century; his shrine is nearby this gate. Kabuli Gate is in the direction of Kabul and it is now famous as Dhakki Darwaza while Kalri Gate is well known as Shah Faisal Darwaza.

### *Akbari Hammam*

The Akbari Hammam was designed in the Turkish style and comprised four main rooms, in addition to the entrance lobby and a space for fuel storage. It featured an internal heating system that created different temperature zones in each room. The fuel storage area can be accessed from the tepidarium. The water supply well is located just outside the hammam, next to the southern wall. The Hammam remains operational during the winter months (Rehman & Wescoat, 1993). Now, it has been encroached by a shopkeeper, soon he intends to demolish it for reconstruction of mini shopping plaza.

## **Major Sufi Shrines**

### *Hazrat Shah Daula*

Hazrat Shah Daula, a Sufi saint of the Mughal era, is intricately connected to the city of Gujrat, which he made his home and which remains synonymous with his name. Sayyed Kabiruddin was the real name Shah Daula also known as Shah Daula Gujrati and he was born in the 16<sup>th</sup> century (Kirmani, 2005). He spent much of his life in Gujrat, where his presence brought peace and tranquillity to the local populace. His services to society were manifold, not only in his spiritual guidance but also through his role as a mediator and peacemaker. His simplicity, kindness, and devotion to Allah attracted followers from all walks of life, and he became renowned for his wisdom, humility, and dedication to the welfare of others. Shah Daula's influence extended beyond the spiritual realm; his teachings focused on love, compassion, and harmony, transcending social and religious barriers. His impact on society was profound, as he was a symbol of unity and an advocate for the downtrodden, earning respect from both common people and rulers alike. Hazrat Shah

Daula passed away in 1676. His shrine is in Gujrat city nearby the Shah Daula Gate.

### ***Hazrat Hafiz Hayat***

According to Professor Dr. Abdul Rahman, Hazrat Hafiz Hayat had come from Delhi to visit the then Saint of Wazirabad, Hazrat Abdul Baqi, to seek spiritual guidance. He was trained under his supervision and was later authorized to distribute spiritual knowledge along the right bank of the Chenab River (Chandr Bhaga) (Rehman & Wescoat, 1993). Hazrat Hafiz Hayat established his centre in the upper areas of the region, which was initially a forest, and a fountain of education and spiritual training began to flow from there. The area became known by the name of Hafiz Hayat, and to this day, the prestigious campus of the University of Gujrat stands there, named Hafiz Hayat Campus.

The University of Gujrat's Hafiz Hayat Campus now stands on the land granted by the Mughal Emperor. The shrines of Hafiz Hayat and some of his disciples are located within the university. To the south of the main shrine there is a Mughal-style building still in relatively good condition, which is thought to have been used by Hafiz Hayat as a guesthouse or a rest area for travellers (Ali, 2020). Professor Abdul Rahman refers to this as the *Baradari* or summer palace (Rehman & Wescoat, 1993). To the west of the shrine, there are ruins of a building which suggests that it was once a majestic structure. Perhaps this building was used as a school or as an inn for travellers and ascetics (Ali, 2020).

### ***Nau Gazy Mazarat***

In Gujrat, Pakistan, there are numerous long graves known as Nau Gazy Mazarat, or "Nine Yard Shrines," which are believed to be the resting places of revered figures, often said to be prophets or saints. These shrines hold significant cultural and spiritual importance in the region, drawing people who seek blessings or wish to pay their respects. However, despite their prominence, the historical and religious authenticity of these claims is often questioned, as there is

no definitive evidence linking these graves to any specific prophets or religious figures. Their allure largely stems from local folklore, spiritual beliefs, and the mystique surrounding their origins, making them a part of the vibrant religious landscape of Gujrat. M. Zaman Khokhar listed some 175 Nau Gazy Mazarat in Gujrat and surrounding areas in his works (Khokhar, 1996). Some of prominent Nau Gazy Mazarat are Hazrat Qanbeet (A.S), Hazrat Tanookh (A.S), Hazrat Amnoon (A.S) and Hazrat Safdan (A.S).

## **Museums in Gujrat**

### *Gujrat Museum and Art Gallery*

Ram Pyari Mahal one of the few majestic pre-partition buildings in Gujrat, reflects a classical and alluring combination of Greek and Roman orders of architecture. Ram Pyari Mahal, mostly of the regal pre-partition structures within Gujrat, displays the traditional as well as appealing mixture of Ancient Greek as well as Roman purchases associated with structures. Ram Piyari family migrated to India during 1947 riots (Ghafoor, 2016). In the following years, the building was attached with the Government Fatima Jinnah College for use as a hostel. Later, the Gujrat district government decided to convert the building into a museum and handed it over to the Punjab Archaeology Department for its renovation.

Under the supervision of chief minister Sardar Usman, the Government of Punjab declare Ram Piyari Mahal gave the status of museum with the cooperation of secretary of Archaeology, Ahsan Bhutta under the supervision of Deputy Commissioner Saif Anwar Jappa, the provincial management provides help and cooperate alot. The museum of Ram Pyari included the artefacts of pre historic time, Gandhara and artifacts used by Ram Pyari. At the entrance of the building on left and right side there are four galleries named as Pre and protohistoric Gallery, Gandhara Civilization Gallery, ethnological Gallery and Miscellaneous Gallery. Two other Galleries on first floor named as Gujrat Industrial Gallery and Gujrat art and Craft Gallery.

### ***Farooq Riaz Museum***

The Farooq Riaz Museum, the largest private museum in Gujrat, reflects the dedication of Farooq Riaz Chaudhry, who has curated an extensive collection over three decades. The museum is renowned for its diverse lock collection, spanning from the Mughal era to British rule, along with vintage swords, timepieces, and historical documents. It also features rare pens, cameras, and cultural artifacts, highlighting past technological and artistic advancements. Riaz's passion for preserving history makes the museum a vital resource for historians and the public. His efforts contribute to safeguarding Pakistan's cultural heritage for future generations.

### **Historical Mosques and Tombs in Gujrat**

#### ***Shahi Masjid, Qiladar***

The Shahi Masjid Qiladar is a historic mosque located in the village of Qiladar, which has long been a notable landmark in the region. The mosque, believed to have been constructed during the reign of Mughal Emperor Shah Jahan, carries immense cultural and architectural significance (Qureshi, 1968). According to local tradition, it was built by Nawab Qiladar Khan, with the guidance and supervision of the revered saint Shah Daula. The prayer hall measures 59 feet by 16 feet internally and was originally crowned with three domes, although these have been lost over time. Over the years, the mosque has undergone numerous renovations, leading to significant changes in its original structure. While the walls of the prayer hall's facade have been preserved, much of the rest of the mosque's original architecture has been altered or rebuilt due to structural concerns (Rehman & Wescoat, 1993). When the secondary author visited the Shahi Masjid Qiladar in 2020, he learned from the mosque's administrative committee that there were plans to demolish the old structure and rebuild it. However, this proposal faced resistance from some of the elderly villagers (especially late Dr. Ahmed Husain Qureshi Qiladari), who strongly advocated for preserving the mosque's original structure.

### ***Mughal Era Masjid, Hafiz Hayat***

This Mughal Era's Mosque is centrally located on the eastern side of the Hafiz Hayat complex, with a well-defined rectangular layout. The prayer hall measures 29 feet 3 inches in length and 10 feet 3 inches in width, divided into three distinct sections, each separated by elegant arched openings (Rehman & Wescoat, 1993). The entire building is constructed using brick masonry, with a smooth, flush finish, and pointed with lime mortar, contributing to the mosque's understated elegance. This architectural design blends functionality with aesthetic sophistication, ensuring both structural integrity and spiritual serenity. The thoughtful arrangement of domes, arches, and turrets creates a balanced, peaceful atmosphere conducive to prayer and reflection, while the simplicity of the exterior underscores the mosque's timeless beauty (Rehman & Wescoat, 1993).

### ***Tomb of Malik Jasrat Khokhar: A Symbol of Punjabi Resistance***

Jasrat Khokhar (1357–1442 CE) was a formidable figure in the aftermath of Timur's devastating invasion of Hindustan, emerging as one of the many daring adventurers who challenged the Sultanate of Delhi during the early 15<sup>th</sup> century. His resistance against the Delhi Sultanate, especially during the reigns of Mubarak Shah (1421–1434 CE) and Muhammad Shah (1434–1445 CE), marked him as a relentless adversary. Jasrat Khokhar epitomized the type of bold, often reckless, leaders who thrived amidst the chaos and instability that followed Timur's invasion (Lal, 1958). Jasrat Khokhar continued his resistance against the Delhi Sultanate for four decades, until his death (Saleem & Bhatti, 2012).

Jasrat Khokhar died in 1442, leaving behind a legacy of fierce resistance to the Delhi Sultanate. His tomb, located at Kuri the easternmost region of Gujrat, near the Jammu Valley stands as a symbol of his resistance. The tomb, perched atop a high mound in Kuri village, unfortunately lies in a state of neglect and disrepair. When Dr. Ali, the secondary author of this study, visited the site in 2021, he found the grave in a tragic condition: it was without any

proper tomb or ceiling, and its structure had crumbled over time.

### ***Kirpa Ram Diwan Garden and Baradari, Kunjah***

The Kunjah Baradari was built by Kirpa Ram Diwan during the Sikh period. Kirpa Ram Diwan, a prominent Sikh governor of Kashmir, is credited with commissioning this architectural structure in his hometown of Kunjah (Kaur, 2011). Its establishment highlights the importance of Kunjah during the Sikh period and remains an enduring symbol of Kirpa Ram Diwan's contributions to the region. Kirpa Ram Diwan and his father Diwan Moti Ram were the prominent figures of Kunjah during the Sikh Era in the Punjab and Kashmir (Grewal and Banga, 1975).

The baradari and the garden both have been encroached upon. It is now surrounded by a new boundary wall, and cattle have been placed there, further diminishing its historical and architectural significance.

### **Temples / Samadhis in Gujrat**

#### ***Aatishkedah Dhuni Sahib, Qiladar***

According to Ahmed Hussain Qureshi Qiladari, during the reign of Maharaja Ranjit Singh, a pandit named Mansa Ram built a fire temple in Qiladar called Aatishkedah in Gujrat, with royal assistance. This fire temple was unique, as it was the only one of its kind across the entire land of India and Pakistan. The fire for it was brought from Kashmir. The fire continued to burn from 1883 until 1947, the establishment of Pakistan. The fire temple was a large marble building, which included a pond and gardens. Eleven villages were designated as the estate of this fire temple. The financial revenue from these villages was collected directly by the temple's caretaker until the establishment of Pakistan. Cow slaughter was prohibited in Qiladar for the sanctity of the temple (Qureshi, 1968).

### ***Samadhi Dr. Sundar Singh, Buzurgwal***

Sundar Singh was born in the village of Buzargwal in 1870. He began his career as a Sub-Assistant Surgeon in Burma, and in 1912, he was promoted to the role of Civil Surgeon. He retired from service in 1920. Dr. Sundar Singh passed away in 1940 (Butt, 2025), and his samadhi is located in his birth village, Buzargwal, though it remains in a deteriorated condition. During the field visit of the secondary author, a Union Council was noticed inside the samadhi.

### ***Samadhi Captain Jawala Singh, Mehsum***

Jawala Singh was born in the village of Mehsum in Gujrat and joined the British Indian Army as a Subedar Major in the Sikh Pioneers. He served in World War I, earning the Order of British India and the Indian Order of Merit for his exceptional bravery. Additionally, he was granted two square acres of land in Gujrat. After retiring from the British Army in 1920, he devoted his efforts to social and educational causes. He became the Vice President of Guru Gobind Singh Khalsa Lobana High School in Tanda, Gujrat, and was also a member of the Gujrat District Board (Butt, 2025). His Samadhi is located in Mehsum village on the Kharian-Jalalpur Jattan road. Like many other samadhis, it has fallen into neglect. Following the partition, Jawala Singh's family migrated to India, and now his samadhi is in a deteriorating condition, with local villagers covering it with cow dung cakes as it fades into obscurity.

### ***Gurdwara Cheven Patshahi, Gujrat***

The Cheven/Chhati Patshahi Gurdwara named after the sixth Sikh Guru, Guru Hargobind (1595-1644), was situated in the Dhakki or Kabuli Gate area within the walled city of Gujrat. Sadly, this once-grand gurdwara has been demolished, leaving behind only remnants of its past. The destruction of the gurdwara can largely be attributed to the upheaval caused by the partition of 1947. During this period, many migrants from India were settled in the area, leading to the neglect and eventual ruin of the gurdwara, which had once served as a significant religious and cultural landmark. According to Iqbal

Qaiser, that Guru Hargobind stayed at this very place during his return journey from Kashmir (Qaisar, 1998), further cementing its historical importance within the Sikh community. However, today, only the remnants of this once-vibrant site remain, a poignant reminder of both its past significance and the impact of partition on the region's cultural heritage.

## **Private Important Buildings**

### *Sunder Das Mahal Dinga*

Rai Bahadur Sundar Das Chopra, a prominent contractor from Dinga, Gujrat during the British era, was renowned for his exquisite taste in architecture. Among his most famous creations are Ram Pyari Mahal and Sundar Mahal, which served as his personal residences. Located in the southwest of Dinga, Gujrat, Sundar Mahal's construction began in 1914 and was completed in 1918. Spanning an impressive 226,000 square feet, the Mahal includes a summer palace, a guest house, and several other regal features. The towering height and intricate design of Sundar Mahal lend it a majestic presence, drawing attention for its royal elegance. Following the Partition in 1947, the palace was passed on to Chaudhary Abdul Hameed's family and is currently owned by his grandson, Rao Sajid Jahangir. The grandeur and architectural splendour of Sundar Mahal continue to captivate visitors, standing as a lasting testament to the opulence and vision of Rai Bahadur Sundar Das Chopra (Rehman et.al, 2022).

## **Other Historical Places**

### *Akbar's Chokandi, Alamgarh*

Chokandi primarily, is an Akbra Era architecture that is associated to royal stay and hunting ground. Today, its ruins can be seen in Alamgarh village of Gujrat, which was on the route of Kashmir from Sialkot or Lahore. According to different sources, the Mughal Emperor Jalal-ud-Din Muhammad Akbar ordered to construct the inn or residence when he was heading towards Kashmir in the 34<sup>th</sup> year of his reign, the Alamgarh was the first halting place after

crossing the River Chenab (Davies, 1893, Williamson, 1921). The secondary author visited the site of Chokandi in Alamgarh in 2020 and found nothing just crumbling walls, on the western side of the mound, of Alamgarh, at its last breaths.

### ***Role of the Community Engagement in Preservation of Heritage***

In Gujrat, the involvement of local community is crucial in order to protect its heritage in terms of architecture and culture, which consists of old mosques, gurdwaras temples, forts and colonial buildings especially palaces. Involving the locals ensures conservation of the sites by utilizing their knowledge and promoting cultural awareness. Community-based approach harmonizes conservation with local traditions, nurtures sustainable tourism, and creates economic opportunities. This joint approach combines historical links, instils pride, and promotes unity. The following case studies reveal effective community-based preservation efforts:

#### ***Hayatian Historical Society: Empowering the Next Generation in Heritage Preservation***

The Hayatian Historical Society, established in 2023 by Dr. Muhammad Kashif Ali at the University of Gujrat, is a catalyst in heritage preservation, which involves students of the university in empirical learning through field trips, inculcating an appreciation for Gujrat's cultural heritage. Primarily, the society conducts seminars, workshops and research events to train students in conservation and admiring out heritage. By combining theory with practical exposure, it raises a heritage-aware generation dedicated to preservation. The efforts Dr. Ali and his team inspire pride and responsibility among youth, ensuring Gujrat's cultural legacy is safeguarded and celebrated.

#### ***Ch. Farooq Riaz: Collector and Preserver of Gujrat's History***

Ch. Farooq Riaz who is an enthusiastic antique collector and owns the Gujrat's biggest private museum, which is devoted to maintaining the cultural heritage of Gujrat and Punjab. His collection comprises

vintage locks, weapons, old furniture, utensils, and coins, all symbolizing the history of Gujrat and Punjab. He, frequently, exhibits his collection on national days and festive occasions, spreading awareness among people with events at educational institutions and community centres. His collection and work spreads awareness and nurtures an appreciation of local heritage and makes him responsible for saving the history and heritage of Gujrat.

### ***Mobeen Ur Rehman: A Young Explorer and Advocate for Gujrat's Heritage***

Mobeen Ur Rehman (aka “Gujrat ka Khoji” (The Explorer of Gujrat), is a young and energetic personality who has emerged as cultural enthusiast who is engaged with the conservation of Gujrat's heritage. From his passion for the history of the region, Mobeen has been closely coordinating and collaborating with district management for the preservation of historical sites and monuments of Gujrat. One of his major contributions has been his participation in the creation of the Gujrat Museum and Art Gallery, which provides a centre from which the artistic and cultural heritage of the region can be displayed. Through his efforts, he has created a revival of pride and consciousness, ensuring that Gujrat's rich cultural heritage is not forgotten by future generations.

## **CONCLUSION**

Gujrat's built heritage is a living record of its multicultural past, spanning centuries of architectural, religious, and social influences. With such noticeable potential for heritage tourism, the city is vulnerable, threatened by real dangers that risk eroding its historic fabric, including neglect, inadequate infrastructure, uncontrolled urbanization, and a lack of community involvement. However, with careful implementation of well-planned conservation measures, comprehensive tourism policies, and effective community engagement, there is still a solid possibility of maintaining and revitalizing Gujrat's heritage properties. A combined and concerted effort—bringing together government organizations, local players,

historians, and cultural activists—can make Gujrat a rich cultural tourist spot. These initiatives not only conserve its architectural heritage but also enhance economic growth, civic pride, and historical consciousness, ensuring that Gujrat's history continues to influence future generations. Paper presents following recommendations.

Engaging local communities in conservation efforts to foster ownership and responsibility; securing funding and resources for restoration through collaborative efforts; Using virtual tours, social media, and interactive exhibits to attract a global audience; Developing visitor centres, guided tours, and informational materials for a better experience; and Launching initiatives to highlight the cultural and economic value of heritage preservation.

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