



The Tomb of Mian Shahal Muhammad Kalhoro Larkana, Sindh:

Its History and Architecture



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FINAL APPROVAL

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DEDICATION

To my loving Parents

Especially to my Loving Brother



DECLARATION

I hereby declare that this thesis is the result of my individual research, and that it has not been submitted currently to any other university for any degree.



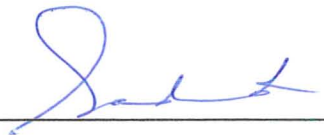
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I hereby recommend that the dissertation prepared under my supervision by Mr. Sadam Hussain Titled “Tomb of Mian Shahal Muhammad Kalhoro, Its History and Architecture” be accepted in partial fulfillment of the requirement for the Master of Science in Archaeology.

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Abstract

Among the old and rich archeological legacies of Larkana division, Mian Shahal Muhammad tomb shares an extraordinary nearness for its eye-getting and unrivaled architectural style. It is a Muslim hallowed place with particular architecture that conveys it to the focal point of consideration of any scientist who confined on Muslim architectural design. In this manner, the Tomb has been contemplated by national archeologists and an incredible insightful civil argument has started while depicting its architectural styles concerning Persian engraving in Tomb. Other than the architecture the workmanship on the alleviation boards of its dadoo are superb portrayals of Muslim craft of the Kalhora period which claims some extraordinary attributes unmatched in rest of Kalhora period. The site is nearly fall, where is need of pressing look after further devastation.

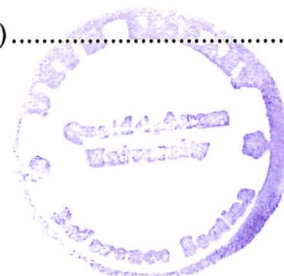
Table of Contents

Acknowledgement	5
Abstract	6
Introduction	8
Statement of the Problem	10
Scope of Study	10
Literature Review	10
Methodology	11
Hypothesis	11
CHAPTER NO 1.....	12
1.1 Area Profile	12
1.2 Archaeological, Religious and other sites	13
1.3 Geographical Position	14
1.4 Physical Features.....	14
1.5 Hills	16
1.6 Climate	19
1.7 Prominent Tribes.....	20
1.8 Agriculture	22
1.9 Soil and Cultivation.....	22
CHAPTER NO: 02	25

2.1 History of Kalhoras	25
2.2 Genealogy of Kalhoras.....	27
2.3 Mian Shahal Muhammad Kalhoro (1620-1657).....	29
2.4 Religion Political history.....	30
CHAPTER NO 03.....	32
3.1 Muslim Architecture of Sub-Continent.....	32
3.2 Kalhora period Architecture in Sindh	49
3.3 Architectural detail of Tomb of Mian Shahal Muhammad Kalhoro.....	49
Conclusion	57
Bibliography.....	59

List of Figure:

Figure 1 General view of Tomb of Mian Shahal Muhammad Kalhoro. (Photo taken by Researcher)	51
Figure 2 Main Entrance of Tomb Mian Shahal Muhammad Kalhoro. (Photo taken by Researcher)	52
Figure 3 Entrance of Tomb of Mian Shahal Muhammad Kalhoro. (Photo taken by Researcher) 53	
Figure 4 Graves of Mian Shahal Muhammad and his son (Photo taken by Researcher)	54
Figure 5 Interior view of Dome (Photo taken by Researcher).....	55
Figure 6 Exterior view of the Dome (Photo taken by Researcher).....	56



Introduction

Tomb of Mian Shahal Muhammad Kalhoro is situated on right bank of Ghaar Wah (name of the canal), and there is a village of Abro community where it is located. It is away from Larkana District around fifteen kilometers.

Mian Shahal Muhammad Kalhoro was son of Mian Muhammad Daud Kalhoro and grandson of Mian Adam Shah Kalhoro. Mian Muhammad Daud Kalhoro had two sons one was Mian Muhammad Ilyas and second was Mian Shahal Muhammad Kalhoro. And Mian Muhammad Ilyas Kalhoro was elder son of Mian Muhammad Daud, so after the death of Mian Muhammad Daud his elder son succeeded and when Mian Muhammad Ilyas was died then Mian Shahal Muhammad succeeded his brother in 1625. He got the leadership of jammat (party), he was ruler of Kalhora dynasty. As his grandfather was Saint and he had a lot of disciples. Likewise Mian Shahal Muhammad also had disciples and followers like his grandfather and he attained popularity in his region.

Mian Shahal Muhammad took interest in agriculture field, he was fond of agriculture. Therefore he dug the Ghaar Wah after the digging of Ghaar Wah, the region became rich in agriculture field and it is also become rich economically due to this Ghaar Wah.

The architecture of tomb is very beautiful and it is unique style of Kalhora period architecture. This tomb is square in plan and it is surrounded by wall and it has one main gateway from south and two more entrance to the tomb one from east side and another from south side. There are four copulas on every corner and base of dome is octagonal, which is semispherical dome. There are three hujras for travelers; one is situated in front of tomb in side of the wall and two hujras situated outside of the wall.

Some parts of the tomb and wall have been damaged because of neglecting. Sindh government should take interest in heritage of Sindh and government ought to preserve it properly.

Statement of the Problem

The art and architecture of the tomb of Mian Shahal Muhammad Kalhoro is very beautiful and unique. So we should study in detail of above mentioned tomb. The scientific documentation of the tomb will highlight the ancient history of the Sindh.

Scope of Study

In this research, the researcher will have a brief discussion in the history of the tomb of Mian Shahal Muhammad. The oldest civilization of the world (Indus Valley Civilization), connects its roots to the people of Mohen-Jo-Daro, which was main city of Indus valley civilization. The architecture of the tomb has its own characteristics. The researcher has highlighted the architecture and brief history of this tomb. Therefore this research will bring awareness among the people of Abro village and people of Larkana. It will pave way for the preservation of this cultural heritage of Sindh.

Literature Review

This research was carried out by consulting all primary and secondary sources. The secondary sources were related to books and journal which is related to the art and architecture of the Sindh. The book written by Hakim Ali Shah title *Kalhora period architecture in 2006* was studied. The Sindhi book title *Larkano Tareekh jay Aainey men* written by Muhammad yousif Shaikh in 2002, this book related to history of the tomb, therefore I have studied it. The famous book related to the *Islamic period architecture of South Asia* written by Ahmed Nabi Khan in 2003 is consulted. Another Sindhi book title *Sindh men Rahandar Zatyun aen Kabeela* written

by Ayaz Bhagat in 2008, this is also related to the history and I have read it. The Sindhi book written by M.H Panhwar title *Sindh ji rejani tareekh ja shae hazaar saal* in 2013, this book also studied. The thesis submitted by Zulfiqar Kalhoro to the TIAC in 2014 for his Ph.D. this thesis also consulted for this research.

Methodology

The research carried out by the researcher is scientific. All the important architectural and history were recorded. Each and every part of the tomb has been measured by using the modern instrument photographs of the tomb have been captured for developing idea. The plan and necessary drawing have been prepared with the help of the computer software. Descriptive, analytical, and comparative methods are used. Researcher took interviews from the native people and collected local field data collection.

I hope this research will be helpful in solving historical problem as well as preserve the cultural heritage of Sindh.

Hypothesis

The tomb of Mian Shahal Muhammad Kalhoro is very rich in architectural point of view. This tomb has all the basic characteristics of Kalhora period architecture.



CHAPTER NO 1

1.1 Area Profile

Larkana is the fourth greatest city of the Sindh. Larkana is main residence of Zulfiqar Ali Bhutto and Shaheed Benazir Bhutto. The most well-known archaeological site Mohen-Jo-Daro is situated here.

With respect to as the old of Larkana concerned it backpedals to five thousand years when Mohen-Jo-Daro was going all out. This human progress was contemporary to Mesopotamia and Egypt. Henceforth credit for unparalleled inventive progress of Mohen-Jo-Daro goes to its trade of material. Aryans had come in Sindh in 1500 BCE. They had settled in various piece of Sindh. They while crossing Larkana, touched base at Bhambhor. Different people came in Sindh yet none could kill the custom of Aryans till lessons of Budhism spread for and white in fourth century BCE whose affirmation is found in Mohen-Jo-Daro that was a center of affection for Buddhism. Alexander the great attacked Sindh in 330 BCE. His qualities had crossed little town known as Mahota. It was named by his forces as Maota in Greek. After Greeks Sindh was controlled by Gupta family from 320 CE to 550 CE (Soomras had whole of Sindh beside Bakhar and Multan). In 1182 CE Sultan Shuhab-ud-Din Gori was included Bakhar and Multan. In the interim, Larkana was tranquility of Bakhar (now known as Sukkur). After Soomra tribe, Sama faction drove over Sindh and Thatta was made as a capital of Sindh, Jam Nizamud commotion was best pioneers of Sindh. Then Chandia Community had hold over Larkana. In this way, Chandias were remunerated seriously for their dedication. Regardless, after annihilation of Jam Nizamud commotion, Shah Bag Argon started controlling at the end of the day Sindh. Larkana city is completely delayed consequence of development of cannal "Ghaar Wah". In late sixteen

century, Kalhoras started their fundamental. Larkanian took dynamic part being developed of Khilafat and Hijrat so generally Larkana is reliably been the center of political activity in Sindh (Dhamarh, 1993).



(Source: Google)

1.2 Archaeological, Religious and other sites

Larkana is popular for archeological destinations. One of such illustration is none other than Mohen-Jo-Daro which goes back to 5000 years. This site is an enormous fascination for voyagers from everywhere throughout the world. Mohen-Jo-Daro is around 25-27 kilometers far from Larkana city and has a recorded critical ness of Indus Valley human progress. Another archeological site situated in Larkana region which is known as Jhokar-Jo-Daro and which is

likewise primary wellspring of fascination for visitors. Other than from archeological locales there are various religious destinations and well known markets, for example, Allah Wali Masjid, Reshamgali, Sonarki showcase, Machi (angle) market and Khataan (pickle) advertise which offers different pickle flavors and every one of these business sectors known for their customary things.

1.3 Geographical Position

The Larkana district lies between 25 53' and 28 North scope and 67 11' and 68 33' on the correct bank of the stream Indus covers a region of 5,053 square miles. It is limited on the North by the upper Sindh frontier district and the Sukkur district, on the East by the waterway Indus and on the West by the domain of His Highness the Khan of Kalat at the South it contracts extensively and meddles into the Karachi District. It might be separated into two sections which are totally unique in character, viz. (i) The Kohistan, or slope nation, and (ii) the swamps which lie between the Kohistan and the Indus.

1.4 Physical Features

The Kohistan comprises of a scope of limestone slopes, or mountains alluded to by old essayists as the Hala, however now by and large known as the Khirthar Range. They stretch out along the entire Western limit of the district, with an expansiveness of from twelve to fifteen miles, in a straight line, as measured on the guide. At the South in the Sehwan Taluka they spread out and approach the Laki Hills, which ascending close Sehwan, run South along the Eastern limit of the district, so that almost the entire of the Taluka is bumpy. The Khirthar Range comprises of a rising arrangement of edges running by and large North and South with expansive level.

Valleys between The edges are privately recognized by various names. For instance the principal line of slopes is discussed as Kakrio or Kukrio i.e, broken, the following as Kara (dark) or Zarad (yellow), the third as Pinaro (saffron-shaded) etc. The name Khirthar which has been given by us to the entire range has a place appropriately with one a player in it in the Karachi Kohistan. The most astounding edge of the range shapes the limit amongst Sindh and Balochistan, its general tallness at its Northern furthest point being around 5000 feet towards the South the stature decreases. The most hoisted pinnacle, named Kute-Ji-Kabar (i.e. the Dog's tomb) is 6878 feet above ocean level, and eight hundred feet quickly underneath it toward the North is a level known as Daryaro which was at one time considered as a conceivable asylum. Somber, tough and infertile as these slopes look, they bear the cost of pasturage for substantial groups of sheep and goats. The valleys are green with grass after rain and concede to development up to tallness of four thousand feet. Normal porches, limited by enormous stones and referred to locally as "Kafir Kot," take the stand concerning the presence of broad development at some remote period. In the convoluted rough channels which deplete the slopes there are pools adequately perpetual to secure the survival of a few types of fish. In these spots plants, wild blossoms and even shady trees are to be found. Less parched types of vegetation, for example, Salvadoraindica and persica, the leafless Caper, and the little Fan Palm, called Pis (Chamoropsritchiana) keep up a balance even on the slope sides. At lower levels the downpour beds are innovatively dammed for reasons for water system. (Gazateer Larkana).

Between the slopes and the Indus the nation may legitimately be portrayed as a wide shallow, since the center line, from North to South, is extensively beneath the level of the Indus on the one side and the construct of the slopes with respect to the next. By this misery the slope deluges and the waters of the westem Nara all discover their way to the Manchhar Lake and there upon



by the Aral to the Indus. The dirt is the rich alluvial topsoil of the Indus valley. The Northern part of the area used to be liable to the Indus surge or "let." The Kashmor flood from the Upper Sindh Frontier, the Muhro Mari flood from Shikarpur Taluka, and the Jali surge from Garhi Yasin Taluka, was obligated each year to immerse the nation, and to obliterate everything in their way. The waterway limits have now effectively thought about this peril, and throughout the previous forty years the security of the nation has been basically guaranteed. The outcome has been that development has created unhindered and the locale produces rich harvests of rice, wheat and different grains. Lines of Babul trees demonstrate the courses of waterways and streets, however there is minimal timberland. In the Mehar, Kakar and Southern piece of Labdarya Talukas there is a decent arrangement of Kalar. Yet, whatever remains of the swamps are generally astoundingly rich. This is particularly the case in the North of the locale, which appreciates a brilliant water supply from the Ghar Canal, and in the East, between the Western Nara and the Indus. Toward the West trench water system is confined by the progressive ascending of the nation toward the slopes, with the outcome that this bit of nation which is known as the "Kacha" expect the exposed and horrid part of pat. This and the lessening supply in the Nara consolidate to make the Johi Taluka the slightest gainful in the area.

1.5 Hills

The Khirthar Range has as of now been adequately depicted, its aggregate length is around 150 miles, of which around 120 are contained in this area. To the regions of the principle range and running parallel to it, with a between space of from two to five miles is a line of slopes which are topographically very particular. Next in significance is the Laki go which, starting unexpectedly toward the South of the town of Sehwan, runs southwards along the limit of the District for about 35 miles and afterward goes into the Karachi District. Its aggregate length is around 80 miles and

it achieves a height to 1,500 feet above ocean level at its Northern and close Sehwan and Laki. This range comprises for the most part of limestone, yet halfway additionally of brilliant shaded Sandstone. At one time the Indus washed the Eastern side of these slopes; with the goal that explorers to Karachi needed to cross the waterway, continue some separation along its left.

Bank and after that records. However, stream has moved a few miles Eastbound. As has as of now been stated, the nation amongst this and the Khirthar Range are altogether possessed by goods of latter or to talk all the more accurately by flanking scopes of comparable yet bring down slopes. The biggest of these is the Badhra Range, which lies West of the valley navigated by the Karachi-Sehwan Road and South of the Manchhar. The Bhit Range, littler yet ascending to almost 3,000 feet, lies West of this in the Johi Taluka. The geographical character of every one of these hills has been depicted in the A Volume.

The stream Indus streams for around 150 miles along the Eastern limit of this region, yet inferable from the varying course which it takes its channel is not steady. To keep away from perplexity with the Khairpur State, which walks with the three Northern Talukas of the locale, a changeless limit has been formulated by method for counter balances taken from settled focuses on the two banks. Encourage South however where Nawabshah region runs parallel to Larkana, a comparable game plan has not been made, with the outcome that right now parts of Nawabshah area are on the correct bank of the waterway. The Western Nara, Manchhar Lake and Aral River ~~from a circle of the Indus which at one time was nearly as essential as the standard, so that old~~ journalists frequently allude to the belt of land between the two as an "Island" yet the Nara should now be viewed as a waterway. There are no different waterways in the area, yet there are various water courses which deplete the slopes, and are known as Nais these are savage deluges after rain, yet would expediently go away when the rain stopped in the event that they were not

dammed for reasons for development. The most critical of them is the Gaj Nai, which can be relied on to supply the subjacent terrains with water till February in a time of ordinary precipitation. It is framed by the union of two channels, the more imperative of which seems to have its root in the Jhalawan nation close Kalat, while alternate ascents in the Khirthar. On touching base at the foot of the hills it has the decision of three channels, one northward towards Johi and the third eastbound between the two. Which of these the flood may take or whether it might take every one of the three rely on its drive and volume and upon the groups worked by cultivators to limit and direct the stream? Regardless the surplus water in the long run voyages Southward, parallel to the Nara, until it comes to the Manchhar Lake.

There are different Nais deserving of notice. The Mazarani Nai, when in surge, streams into Warah Taluka and closes in the Hamal Dhand (lake). At Mazarani around 6 miles inside the lower scopes of the hills, the water is appropriated and a sheet of water around 250 yards in length by 40 yards wide is held up. Water courses steal away the water to flood the bordering lands. Mahseer are to be gotten at this band and at all the bigger pools of the streams bolstering it.

The Khenji Nai is at the extraordinary North of the region and in reality frames the fringe amongst it and the upper Sindh frontier. The most critical Nai amongst it and the Mazarani Nai is the Sita Nai which opens out into the Ghaib Dero Jagir in Kambar Taluka. Dilan Nai. This is shaped of three littler Nai which debouch on the canyon of Shah Godro in Mehar Taluka. Dhand close Garkan in Mehar Taluka. Water is to be found at specific places in the higher compasses of this Nai consistently. About 5,000 sections of land of land can be developed from the surge water of the Nai in a time of substantial precipitation.

Salari Nai is a shorter Nai, and as the slopes at the point, through which it rises all the more suddenly from the plain, can do much harm when it descends in surge. Its water streams into the Salari Dhand close Khairpur Nathanshah.

The Nali Nai is the most vital Nai in Johi Taluka is substantial rain in the hills. With the special case of the Nai Gaj. Alternate Nais just special case of the Nai Gaj all the Nais in this taluka stream into the Manchhar Lake, Crocodiles are found in a portion of the pools of the Nai Gaj and the Sehwan Nais. Nai Naing and Nai Bandhi however aside from a little wheat, no yields are developed from the water got from them.

1.6 Climate

The atmosphere of Larkana area is alongside that of the upper Sindh frontier the severest in the Province. The considerable warmth of the mid-year months is minimal alleviated by even such breezes as visit Sukkur from off the stream during the evening, while the pervasive channels and general submergence of the nation add dampness to the warmth. They include mosquitoes additionally, which must be viewed as a component of the atmosphere when its tolerability is the perspective. Clean tempests additionally are not obscure, and savage hot winds are regular amid the "Chaliho" the forty days succeeding the tenth of Jeth, i.e. May 153' Sehwan, stitched in by high slopes, is maybe the focal point of the most exceedingly bad district, however Larkana is the place for which the most reliable insights are accessible, and from these it creates the impression that the temperature in May amid the most recent a quarter century extended from at least 68° amid that month with the exception of in 1910, when the air was incidentally cooled thus of overwhelming downpours. The contrast between the most elevated and least temperature enlisted in May is more often than not around 34 degrees. The cool season, which starts in November, is delightful, as somewhere else in upper Sindh. In November the greatest in any

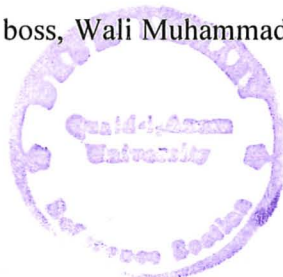
case, around 88 and the base around 55°, In January the thermometer may tumble to 35°, which implies ice under the open sky. Amid that month the thermometer does not seem to have touched 82 in the most recent a quarter century.

The mean precipitation is put at 3.28 inches, however it fluctuate a decent arrangement, however not to an indistinguishable degree from it nears the ocean drift. The greatest recorded amid the most recent a quarter century 16.72 crawls at Johi in 1914, and the base 41 pennies at Larkana in 1899. The circulation of rain in the locale is, upon the entire, genuinely uniform, the talukas close to the waterway getting somewhat more than their share and those toward the North-West somewhat less.

1.7 Prominent Tribes

The extent of Hindus in the District is little, somewhat more than one in six of the populace and of these more than three-fourth are Lohanas. Among Muslims two tribes of Balochis, the Rinds and Chandios, are in adequate numbers. The last gave the old name of Chandko (Chanduka) to the nation about Larkana. Brahuīs who show up independently in no other region with the exception of Karachi summoned 21,698 at the last enumeration. They took a dynamic part in the early battles of the Kalhoras. More than 33% of the entire Muslim populace is classed under Samas.

The Chandias are still the most conspicuous Baloch tribe of the area. Their present Chief Nawab Ali Nawaz, title name Ghaibi Khan son of Muhammad Khan lives at Ghaibi Dero in Qambar Taluka, the central station of his jagir which stretches out additionally to the Mehar and Warah Talukas and to the Shahdadkot Taluka of the upper Sindh frontier area and covers in every one of the 2,16,116 sections of land. After the success the then boss, Wali Muhammad, rendered Sir



Charles Napier significant help in his battle against the Bugtis, and Phulji. The Chandias were be that as it may opposed to leaving their own particular nation and were permitted to come back to it. There was extensive talk with reference to the amount of the jagir ought to be affirmed to the Chief by the British government, in any case the whole range was conceded as a top of the line jagir subject " Should the British Government see fit, to the installment of a Nazarana not surpassing RS 2,000 on every progression." This is just jagir in Sindh to which such a condition is an appended however it has never been implemented at any progression. The chandia Nawab positions first among the Jagirdars and Zamindars occupant in Sindh.

The Rinds are found in the Sehwan division. The late Khan Bahadur Yar Muhammad Rind held a jagir in Sehwan Taluka, yet on his demise in 1915 without leaving a lineal male relative it was continued. Wadero Mir Muhammad son of Hayat Khan Jamali Positions as a Sardar Jagirdar, and dwells at Phulji in Johi Taluka where his jagir in the area having a place with non-occupant Talpurs, and to Lagharis, Khosa and others The main top of the line jagirdar other than the Chandia boss is Rao Bahadur Alumal Trikamdass grandson of Seth Naumal who possesses a jagir of 10,457 bigahs in Sehwan Taluka. It has been said in the A Volume that Seth Naumal rendered significant administration in securing transport for Sir J. OOKeen's armed force in 1838. His great administrations then, and after the victory, and all the more particularly all through the revolt were compensated by concede of this jagir and by a benefits to be proceeded for two more eras.

There is just a single noticeable group of Saiyids in the area, the Lakiari Saiyids, who have the guardianship of the holy place of Lal Shahbaz at Sehwan. The seat of the family is however at Laki in the Karachi region a short separation past the outskirts of Larkana region.

1.8 Agriculture

The expansion of range in 1915-16 as contrasted and 1900-01 as appeared in table VII is chiefly because of the consequences of the revision study. The "others" appeared under "not accessible for development" comprise of (1) Uncultivable terrains, involving sloping tracts, sandy grounds and saline tract (2) Lands set apart for exceptional reason, vis for government and municipal structures, and so forth (3) Arrive set apart for open purposes vis for cemetery, streets, railroads, musafir khanas (4) Arrive dissolved by the stream Indus.

It has been demonstrated as of now that except for the Western bit which is rugged the general part of the region is that of a level plain converged by waterways. The Southern segment (Sehwan sub-division) contrasts in a few regards from the rest of being all the more uneven and containing the Manchhar Lake in it. The farming states of the fields are distant from everyone else of significance.

1.9 Soil and Cultivation

The Larkana division comprises of talukas Larkana, Kambar and Labdara. Larkana. This taluka might be separated into two sections, one that between the stream Indus and the defensive bunds, and the other on the further side of these bunds. The previous tract is obligated to the activity of the stream, and Rabi crops, particularly wheat, are generally developed. The last structures part of the wealthiest and best developed land in Sindh. The development is completely by stream room the Ghar trench and the Western Nara, and rice is the transcendent product. The entire nation is studded with rich and crowded towns, remaining amidst the development.

Kambar this is one of the finest and most rich Taluka in Sindh. In the meantime the differences in soil are of a fairly startling character. Toward the West of the central town Kambar is a broad

plain of salt land as awful as Sindh. The Western segment of the Taluka inside the Ghaibi Dero Jagir is uneven, depending for its water supply on slope streams and on rain. The rest of the Taluka contains the best rice arrives in the Province. The tract toward the South of Kambar and including a segment of Larkana acclaimed, the town of Ghogharo having an exceptional notoriety for the nature of rice which it produces. The water supply is totally from the Ghar channel and its branches, and the development is only by stream.

Labdarya This taluka is watered by the Western Nara which goes through it from North to South. In spite of the fact that not exactly as fruitful as Larkana and Kambar Talukas it by the by produces exceptionally rich products. The zone developed on stream is 96 for every penny of the entirety. Between the waterway band and the stream the kachas are widely developed with wheat and other Rabi crops. The taluka is the most thickly populated in the region. Trees become to a great degree well and the long roads of Nim, Siriah and Babul at Bakrani, Dokri and Badeh are the finest in the Province. Mango forests and gardens are more various in this Taluka than anyplace else in the locale.

The Ratodero Divison comprises of the Ratodero and Mirokhan Talukas. Ratodero this is an alluvial tract of land watered by the Ghar and the Sukkur waterways and their particular branches. The richest segment is amongst Naodero and Ratodero. The irrigational offices toward the North of the subject to the activity of the stream Indus, More than 90 for every penny of the development are by stream.

Mirokhan this Taluka is likewise inundated by the Sukkur trench and the branches of the Ghar waterway. Extensive tracts are loaded with Kalar and Sand, and are uncultivated in outcome. The

development is altogether by stream. The Taluka is to some degree scantily occupied and the towns are scattered. The Mehar Division comprises of Mehar, Kakar and Warah Talukas.

Mehar this taluka is shaped of a slender, long portion of land extending from the stream Indus on the East to the Kohistan slopes along the Western limit. That part between the stream and the Nara is generally high-lying and backings dry harvests. The other segment on the correct bank of the Nara has a general fall towards the despondency which leads the seepage of the area Southward and afterward rises again to the open and raised plain at the foot to the slopes. The Taluka is inundated by the Western Nara and Pritchard Canals with their branches. Around 94 for each penny of the development is sub-current and the rest of lift.

The dirt of each Taluka is generally the same, and there is couple of extraordinary contrasts between various Talukas. The accompanying are the central sorts of soil and the harvests for which they are generally suited:

1. Latiari Suitable for wheat, cotton, gram, chickling vetch and oil seeds
- 2, Gosiari Suitable for rice and wheat
- 3, Chiki Suitable for all crops
4. Nao Suitable juar, bajri and tir
5. Dasar suitable for juar, bajri and tir
6. Kalrathi Suitable for rice and jambho
7. Kalar Unsuitable for any crop



CHAPTER NO 02

2.1 History of Kalhora

Since we are concerned here with the Kalhora tribe I would like to throw a little light on their arrival in Sindh from Arabia. The Kalhoras claim their descent from *Hazart* Abbas, paternal uncle of the Holy prophet. One of the ancestors of the Kalhora Mian Odhano came from Arabia to settle in Makran where he was welcomed by the local people and was held in great esteem. He was a pious person. Many people became his disciples. Later on, one of his ancestors came to Sindh. Thal, fifth in generation from Mian Odhano, rose to prominence in Sindh and established his local rule in Kahar Bela in the present Sehwan Taluka of Jamshoro District (Mahar 1996).

During the Mughal period Mian Adam Shah rose to prominence and founded the religious movement which was called Mianwal Movement. This movement, later on, was also called the Mianwal Tariqa during the leadership of his great-grandson Mian Nasir Muhammad. Mian Nasir Muhammad was first in the family who established his rule in the Kachho region of the present Dadu and Larkana Districts and paved the way for the Kalhora dynasty. The later rulers, who were recognized by the Mughal emperors and later Persian and Afghan monarchs, ruled all over the present Sindh and some present regions of Balochistan, Like Jhal Magsi, Sibi and Dhaddar.

Several tribes from Punjab, and Balochistan came to serve the Kalhoras and in return of their services they were given jagirs. Rajputs, Balochs and Sindhi tribes comprised the nobility of the Kalhoras. While the Hindu nobility only dealt with their finances.

Keeping these facts in mind, their history focusing on the early history when the tribe moved from Makran to Sindh to the ascension of Jam Channey Khan as governor of Sindh during the rule of the Slave dynasty and the later history when the tribe spread from upper Sindh to other



regions of Sindh and finally establishing their rule in Sindh, has been studied. Their contributions in art and architecture have also been discussed. The tombs of the nobility were erected by both nobility themselves and their patrons, the Kalhoras to commemorate their chivalry and heroism. Apart from the role of the nobility in the military and art, royal Kalhora architecture with especial focus on their features is one of the objectives of this dissertation. Wall paintings that decorate both the tombs of the royals and the nobility are also another objective of the dissertation (Mahar 1996).

2.2 Genealogy of Kalhoras

Channa 1220

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Muhammad 1240

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Ibrahim Sani 1280

|

Shah Muhammad 1320

|

Rano 1360

|

Tahir 1400

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Mian Khan 1440

|

Mian Sahib 1480

|

Gajjan 1520

|

Mian Adam Khan 1592_57

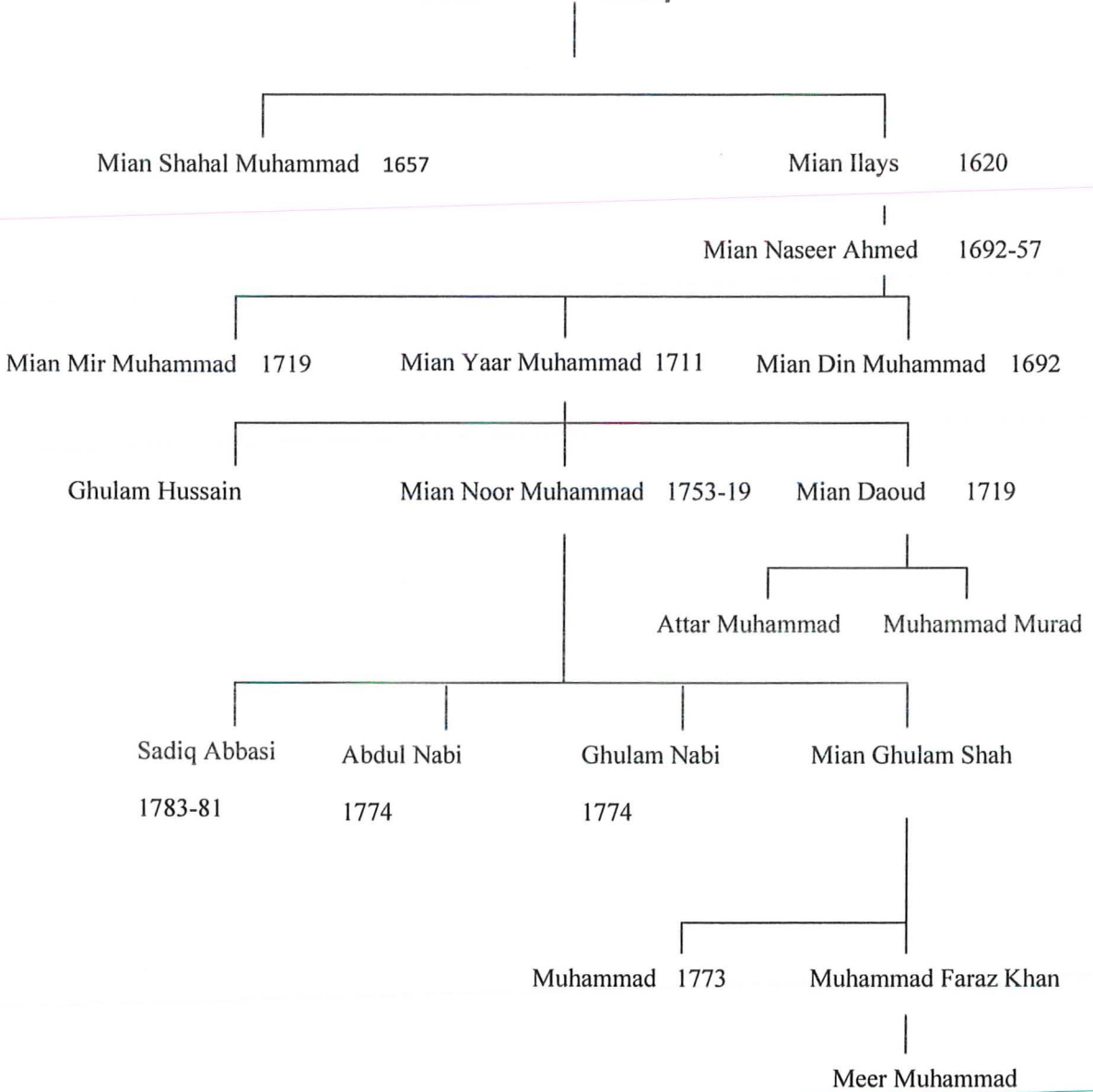
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Daoud 1600

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Daud 1600 century A.D



2.3 Mian Shahal Muhammad Kalhoro (1620-1657)

Mian Muhammad Ilyas was succeeded by his younger brother Mian Shahal Muhammad. Mian Shahal Muhammad gained popularity and he took a keen interest in agriculture. The Mianwal Movement became much stronger under his leadership. The number of disciples also multiplied. He dug Ghar (name of the channel) which brought a boom in the local economy of the jamaat. They began to till the uncultivated land and the resources of the jamaat (a religious party) increased manifold. The number of the disciples also multiplied. His growing power irritated the local chiefs who complained against him to the Nawab of Bakhar. Many skirmishes took place between the disciples of Mian Shahal Muhammad and the local chiefs. Two of his disciples Jam Sidique and Jalal also sided with local chiefs forgetting their affiliation with the jamaat. Some clashes also took place against the army of the Mughal Nawab of Bakhar. Mian Shahal Muhammad was killed in one of the combats with the army of Mughal Nawab of Bakhar (Shaikh 2002: Mahar 1996: 144). However, Khanai (1995:32) presents a full account of the battle that Mian Shahal Muhammad fought against the Mughal Nawab of Bakhar. In order to rein in the growing power of Mian Shahal Muhammad, the Mughal Nawab Abdul Wahid decided to arrest Mian Shahal Muhammad. Abdul Wahid marched to the headquarters of Mian Shahal Muhammad and camped at Popti Village. Local chiefs and tribesmen also joined the war party of Abdul Wahid. Mian Shahal Muhammad also marched along with his disciples to Popti village. A battle ensued between the disciples of Mian Shahal Muhammad and troops of Nawab Abdul Wahid. Many people of Abdul Wahid particularly seven Syeds of his court and his bakshi Mir Buzrug was killed in the battle. Few people of Mian Shahal Muhammad were also killed in the battle. Abdul Wahid retreated from the battle. Thus, Mian Shahal Muhammad Kalhoro won the



battle and increased his power. In the wake of this victory he also increased the number of his disciples.

The news of defeat of Nawab Abdul Wahid had already reached to the Mughal court of Delhi. Abdul Wahid was sacked and Nawab Shaikh Ahmed was appointed the new governor of Bakhar. Nawab Shaikh Ahmed was asked to punish Mian Shahal Muhammad. As soon as Shaikh Ahmed took the charge of Fojdar, he decided to attack Mian Shahal Muhammad. For this he marched to the headquarters of Mian Shahal Muhammad. Like Abdul Wahid, he also camped at Popti village. Mian Shahal Muhammad also reached to Popti village to face Nawab Ahmed Shaikh. The battle was about to begin when Abdul Awal Purani, who enjoyed good relations with both Mian Shahal Muhammad and Nawab Shaikh Ahmed, diffused the tension between them and the battle was averted. Mian Muhammad was invited for peace talks to Bakhar. However, when Mian Shahal Muhammad reached to Bakhar, he was arrested by deceit and put to death. This incident took place in 1657 AD (Mahar 1996).

Haig states that a remarkable thing about them (Kalhoras) was their habit of combing violence and rapine with preserving industry in the cultivation of the land. It was they who dug the Larkana canal called the Ghar, and first made Chanduka the garden of Sindh, and whenever they carried their lawless self-assertion they turned the wastes into productive fields and laboured hard to justify the claim that none so well as they made good use of ill-gotten gains (Haig 1992:122).

2.4 Religion Political history

The religion-political history of Kalhoras begins when Mian Nasir Muhammad Kalhoro became the new Shaikh (spiritual leader) of Mianwal Tariqa. Both words jamaat (party) and Tariqa were



in vogue regarding the movement of the Kalhoras. Nowadays, devotees, known as Faqirs of Mian Nasir Muhammad call the movement Mianwal Tariqa. Baloch (2004:293) also calls it Tariqa while discussing the rituals and symbols of Mianwal Suharwardi Tariqa. I will be using both jamaat and Tariqa to refer to the followers of Mian Nasir Muhammad Kalhoro as a collective group who share the same beliefs and traditions.

CHAPTER NO 03

3.1 Muslim Architecture of Sub-continent

In spite of the fact that the Muslim had satisfied the triumph of Sindh in 712, yet India did not feel kick the can impact of the Islamic culture until the begin of the eleventh century, when the repeated assaults of Sultan Mahmood of Ghazna from the North compelled her to pay notice to the new drive. History fortunately offers credit to Sultan Mahmood who, as an issue of first significance fundamentally to acclaim his triumph over the Hindu Kingdom, built up some Islamic structures of (Khishti) squares at Lahore, which don't exist today. Furthermore, the epigraphically affirm exhibits that in Western India Gujrat the goal of Sultan Mahmood's attacks, a couple of milestones were in like manner produced. The Sultan passed on in 1030. Without these early Muslim historic points of the Ghazanavide organization, it is especially difficult to review their basic advantages. In any case, it could without a lot of an extend be expected in the light of those surviving relics in Ghazna that they had taken after the custom of the Tulunid points of interest of Egypt and of those of the Abbasi convention in Mesopotamia. In this way, these early Muslim victors, who were for the most part Persian, Turkish and Pathan beginning stage, were beyond question improved with a trademark nature for the art of working, despite the way that the Muslims in any case were immensely influenced by Sassanian and Byzantine topics. Islamic workmanship was not made by a nation like various Western imaginative advancements, however by a religion which was and is even to-day the certainty of various nations in many parts of the world, The genuine history of Indo-Muslim architecture animals with the most out of date existing milestone, the mosque Quwwat-ul-Islam at Delhi and its minar, which rises as a memorable point for miles around. It was set up by Qutb-ud-Din Aibak, a Viceroy of Sultan.



Muiz-ud-Din Muhammad Ibn Sam Ghori, to laud his triumph over the Rajput drives inand was raised under the supervision of Fazl canister Abil-Ma'ali. The outside of the supplicating get together of the mosque bears raised pointed bends which are adorned with completed friezes and Quranic inscriptions in easing. In any case, inside the mosque there are still some indigenous lower roofed chambers whose tribute system gives a separation the arcaded course of action of the Muslims. Truth be told this mosque depended on the site of old find and Jain havens out of their royal gems. It had in like manner curves as said by the contemporary savants which regardless do not exist at present. So this same style immediately experienced India and it got the opportunity to be particularly principal with the Muslims. They had used adjacent non-Muslim bricklayers who were unaware of the most ideal Muslim strategies and structures, yet they worked by the suggestions of the Chief Muslim designers. Sir John Marshall has all around expressed: "To make a productive working out of such material, to suit two styles so unmistakably repudiated without transgressing the standard formulae of Islamic craftsmanship may well have been respected an amazing undertaking. For the separation between the Hindu asylums and the Muslim mosque could scarcely have been furthermore striking. The place of love of the past was for the most part little and gotten, the supplication gathering of the latter was far reaching and spacious. The confined destroy and hidden; the other lit and open to the winds of sky. The Hindu plan of advancement was tribute in light of segment and architrave the Muslim was precise in perspective of bend and vault. The haven was designated with thin towers or pyramidal towers the mosque with wide vaults. Hinduism found strong expression in the affection for pictures and its historic points were blotched with countless images of its divine beings Islam inflexibly denied reverential esteem or the portrayal of any living thing. Improving remark in Hindu designing got a kick out of plastic showing it was naturalistic as Gothic and

substantially more indulgent Islamic enhancement on the other inclined to shading and line or level surface cutting and showed up as conventional arabesques or sharp geometric bitters. Be that as it may with all these undeniable intricacy (and there are various continuously that might be incorporated) there are certain segments typical to both sorts of plan which unmistakably helped towards their amalgamation."

This was the period when under the Gouride, the Muslim oversee was for unsurpassed developed in India. Aiter Sultan Shams-ud-Din Iltutmish (1234 AD) come a between time of ninety years when Alau-ud-Din Khilji had incorporated a Gateway (1309 AD) to the Quwwat-ul-Islam Mosque and not long after it he moreover amassed a Jama'at Khana (meeting-put) in the premises of Hazrat Niazam-ud-tumult Aulia. These two milestones of the mid 14" century having cusped vaults and barely horseshoe bends can be seen as the perfect cases of the Islamic style of outline in India with no tinge of non-Muslim advancement. The non-Muslim artisans under the bearing of their Muslim specialists were fittingly arranged to finish their diagrams in bends, vaults, arabesque improvements and other minor unobtrusive components. Here it appears to be critical that in the spirit of Muslim design, the honest to goodness bend must be denned for it is seen as a great headway brought by the Muslims. It is as of late possible that some would scrutinize that before the Muslims such structures existed in shake cut improvements. This is legitimate, however the bona fide bend, deductively, is a variety of unfathomable wedges set up together without cement, remaining stable by alter of parts. Arthur Kingsley Porter has all around remarked that the pendentives (muparrians), the crucial component of vault advancement were known in the East at an early age and the bend among the Arabs was so ordinary as an exceptional component of their improvement that they used to express a bend never rests. Subsequently the bend and vault with the Muslims have been from time immemorial the key

note of their advancement, and however in their as of late held onto styles they as regularly as conceivable maintained the tribute structure, it was the bend and curve that they for the most part saw as inquisitively their own specific and as run of the mill of their certainty. Other trademark highlights which they displayed were minar or minaret, the pendentive and extinguish bend, stalactite, nectar brushing and half-domed twofold portal. Clarify frivolity and extremely shaded.

Trimming were at all conditions dear to the heart of the Muslim, and in both these circles he displayed striking advancements. The rich blossom layouts of the Indian masters he supplemented with gushing arabesque or baffling geometric contraptions of his own, or occasionally interwove with them (as only a Muslim calligraphist could) the exquisite lettering of his consecrated works and critical etchings. Nor was it enough that his structures should be superb just with a plenitude of cutting executed in stone or piece or mortar the Muslim required shading also and shading he gave by painting and plating by using stones of various tones to underscore the building highlights. Later on, by the more troublesome methodology of enriching and pietradura, he recreated the blueprints themselves in shaded stones and marble. Still more stunning were the effects he finished by encaustic tiling which he used at first sparingly and in two or three tones yet later without constraint to embellish whole structures with the gleaming surface of clean.

So the Muslims constantly brought after these qualities with a mind boggling capability in India and elsewhere. Immensity and outside ease depicted in Tughluq configuration like early Norman in England. This organization continued going practically a century however their points of interest having incline dividers and immaculate semi-round vaults are generally found in Delhi, Multan, Sindh and so forth. The Tughluq are in like manner credited for orchestrating new towns after their own specific Muslim point of view. In such manner we should propel the instances of

Tughluqabad and Daulatabad. In any case, Sultan Feroze Shah Tughlaq can exceptionally be seen as a champion among the most recognized makers of India. His open works are indicated in his very own record known as Futuhat-i-Firoze Shahi. By that period the specialty of town master minding and building had fulfilled an irregular state and diverse structures for instance strongholds, illustrious living arrangements, mosques, recuperating offices, bunds, tombs. Toward the finish of the fourteenth century every one of the ranges split a long way from the suzerainty of the Sultans of Delhi, and henceforth different lines in different parts got their own specific layouts according to close-by work places.

Similarly the Sharqi rulers in Jaunpur made a curious crossbreed of Hindu and Muslim workmanship, Bengal developed its own one of a kind Muslim style which is for the most part found in Gour and Pandua in the Malda region the Mandu-Malwa under the Sultans of the Khilji organization developed a Purely Muslim style and they gathered their milestones on the most noteworthy purposes of slants; in Gujrat, the point of convergence of the Jains and other standard Hindus, the Muslims were compelled to make another Style of their own, building it in light of the work places of the material and the use of a segment of the earlier non-Muslim historic points with their attributes of the vault and bend as watched doubtlessly even in the early historic points at Cambay. In the last some portion of the control of the Gujrat Sultans particularly under Sultan Mahmood Begarah, we find the Turkish effect, for instance, in the Juma Masjid of Chamaner's outside having two minarets on its fronton. Additionally, similarly in the Deccan the styles of the Bahamani Barid Shah and Nizam Shah Lords are really most basic parts ever. In any case, the Bahamani Kingdom (1343 AD) was essentially an Iranian Kingdom and they had used the organizations of modelers from Qazveen, for instance a Rafi offspring of Shams who amassed the observed Gulbarga Juma Masjid and Shukarullah who arranged the tomb of Wali Bahmani.

So likewise, the Madrasa (University) of Khawaja Mahmood Gavan is an excellent case of an informational foundation. At Bijapur the style made by the Adil Shah Lords genuinely requires outstanding thought because on accommodating recognition it appears to oversee close affinities to the Mughal outline. Their two unimaginable designers, Malik Sandil and Malik Yaqut Dhabhuli, were insistently influenced by Turkish topics. Their names are defended in inscriptions. The best vault on the planet, over the grave of Sultan Muhammad Adil Shah known as the G01 Gumbad round curve was certain 1665.

Under the Muslim effect the curve designers of India finished an expert over this shape darken to them some time as of late, yet advance the Pathans had especially exhibited polygonal bases for their tombs and diverse structures with essentially hemi-round vaults over them different cases of which are found in Lahore, Multan, and Delhi at cetera. The best of them and the most dependable one is the tomb of Shah Rukn-i-Alam at Multan (1335) which depends on an ordinary octagonal game plan. It has a twofold sickle on the peak of its curve which is certain Saljuk headway. Nevertheless the best of them is the tomb of Sher Shah Suri (1539-45) the most "recognized of his race, close Sasram in Shahabad with tinted Persian tiles. He had given his novel respect for open works. The mosque and Sher Mandal in the Delhi old post are moreover the best cases of his architecture with more mind boggling layouts of beautification in Stone.

The tomb of Humayun at Delhi was worked by his lady, Hamida Bano Begum who procured the organizations of a Central Asian Architect, Mirak Mirza Ghias. This twofold storied sepulcher stays inside an open square garden and it is brimming with Persian and Gurkish outlined topics. Its twofold bulbous curve is greatly basic. A couple of writers regard it the model of the Taj Mahal of Agra. In the isolate zone of Nizam-ud-uproar Aulia there stands the tomb of Shams-ud-Din Khan of Ghazna, accepted name Atka Khan, which was produced basically at the period of

the advancement of Humayun's tomb (974 AH. 1566 AD.) Though it is significantly more diminutive than that of Humayun yet both these are totally indistinguishable especially as regards their curves and the material used as a piece of them. The name of the artist of Atka Khan's tomb is Ustad Khuda Quli, as recorded on the eastern portal of the tomb (J .G.1978).

It is indicated in Ma'athir-i-Rahimi that Agra had been the seat of the Government of the Gorgani Sultans, who fabricated pretentious, delicate, awesome and great structures there. Among the artists of the age there was a most unmistakable modeler, Ustad Hirvi (of Hirat). The contemporary craftsman Moulana WashiYazdi made verses in praise out of his extremely talented Workmanship. Ustad Hirvi was a fugitive from Iran settled in India. He manufactured a marvelous various structures. The Mahathir-i-Rahimi similarly gives a record of the tomb of Abdur Rahim Khan Khana's significant other at Delhi in which Khan Khanan himself was buried later on. This fine tomb is seen as a model of the Taj by Creswell. It was evidently arranged by the same Ustad Hirvi, who is extraordinarily said by the maker as a principle sketcher of those days.

The same is legitimate for the Taj Mahal at Agra, worked under the bearings of Shah Jahan himself. It takes after the tradition of Central Asian Muslim points of interest like Gour-Amir, the tomb of Amir Timur at Samarqand. Lutfullah the offspring of Ahmad of Lahore claims that his father Ahmad had plot the Taj which is not so far bolstered by any master. Ahmad of Lahore was a marvelous organizer and furthermore an extraordinary mathematician. The credit goes to Mir Abdul Karim who had managed the improvement of the Taj and just before that he was at Lahore and under his heading the focal structures of Lahore Fort was made. His name is as yet secured in inscriptions in the fortification of Lahore. Lahore is a standout amongst the most settled towns of Indo-Pakistan where such an extensive number of historic points of an

unprecedented grouping have been manufactured, yet at present the lion's impart of them have a place to the Mughal heads. The tile work of these points of interest is meriting note. Exceptionally the mosque of Wazir Khan can claim to be far superior in many respects than Iranian historic points.

To the degree the building material is concerned the red stone as a focal material for the most part expected a marvelous part up to the run of Akbar (1605). The best case of his historic points is of Fatehpur Sikri. Exactly when Jahangir developed the tomb of his father at Agra, he introduced trimmed enhancing topics of white marble on red stone. It was Shah Jahan, who totally supplanted red stone with white marble and improved it in the pietradura strategy with variegated profitable stones.

In any case we have determined the Sindh achievement, when Muhammad Bin Qasim had raised a mosque at Dybul. This has been lost to us close by Dybul and Sindh remained in concealment for quite a while until the begin of the 14' when some building practices began in the custom of Gujrat, at Thatta which moreover at present contains the trimmings of tombs. Yet Shahjahan's mosque at Thatta is a terrific historic point. Its game plan and tile work require watchful audit.

I close this short record in the declarations of Allama Muhammad Iqbal who has perfectly depicted these Muslims tombs in his poetical work (*Zabur-i-Ajam*) under the pending.

Configuration is the claim to fame of building. It suits the human need of safe house however all shelters which don't come up to the standard of craftsmanship don't fall inside its degree. Nevertheless, all structures which are consolidated inside architecture must be real asylums to meet the social needs of the get-together of people living in a given locale and to give work places against brutal atmosphere. Structures are along these lines a piece of the overall

population in which they are collected and are expected to suit the air and geography of where they are produced. Along these lines develops the subject of the sensibility of a working for either put. The slant prompts to one or a couple styles of plan that may be inspected on a regional level or on a social level. It is in the primary sense that we dialog of the Roman architecture or the Indian plan and in the second sense that we examination of the Muslim (or Islamic) design.

All design is imparted the extent that the specific learning finished by man at a given time and through those material media which are open to him inside the techniques accessible to him in the country where the building is raised. Thusly the main establishment is the social need which is fulfilled similar to three fundamental parts: (i) the specific data, (ii) the building material and its consequent structures and (iii) the money at the exchange of the maker. Given each one of them in abundance the building is not an unpredictable thing since man does not want to waste money. He intends to have a building which is strong, beautiful, accommodating, and as financially worked as could sensibly be normal. In this way organizers are not thoroughly free. They can't create a house for trial and wreck it correspondingly as a scientist does with his examinations in his lab. For this matter a house when fabricated is worked for ever. That structure if it survives, remains an instance of credit or demolish to the artist. It is accordingly that a sketcher falls back upon the experience of his time or past periods and layouts his working in the light of this assembled human learning. This adapting again settle sit self commonly or facially toward the day's end the organizer transforms into a loss of tradition and takes off changes a tiny bit at a time. In addition it is generally along these lines that history masters way to deal with focus the advancement of outline and resolve it into either style.

The Muslim (or Islamic) style of architecture is not spoken to by any definitive substance. Its cause and headway thoroughly depend on the segments analyzed in the past entry. The Muslims

had no floundering in drawing upon the particular mastery even of their adversaries and acquiring building materials outside their region. The style that they made is out and out in perspective of the standard data of architecture. It is in this manner that in my book on Muslim Architecture of Bengal I have described Muslim architecture as that time of outline which fills the need of the Muslims. This need not be made exclusively by the Muslims and history bears affirm that Muslim design is the aftereffect of the sketchers of different religions. Nevertheless, this architecture must thrash the prerequisites of the Muslims. It is the fulfillment of this point which most likely was confined to the solicitations of the medieval society that the Muslims propelled a particular style which we today call Muslim or Islamic. This style got the opportunity to be particularly standard and settled the extent that the specific data and building material then known to the Muslims in conclusion conveyed in the structures that relied on upon them and on the start of brilliance that connected with the Muslims. It must be reviewed that incredibleness is a relative term, where one sees perfectness the other need not take it so.

By the early piece of the eighth century, Arabia, Persia, Mesopotamia, Syria, Palestine, Egypt, North Africa, Spain and Sindh were in tum, totally or to a constrained degree, subjected to the effect of Islam. The unfathomable range with differentiating geological situation and moving land advancement and its multi-racial parts had some time recently experienced social effects of Hellenism, Byzantium Persian and India. Genuinely the supporters of Islam set up their trust in those grounds however no place did they pass on the style of plan with them. They were substance to hold onto what had starting at now been shown sensible to the locality. Certain wonders deciphered as phenomenally Islamic in the field of architecture had starting at now existed in the pre-Islamic conditions or were to be found in the then contemporary Byzantium or Iran. This is a comparative kind of conflict which is raised against the imaginativeness of Islam

by and large. It was said that such and such parts were Jewish, Christian, Zoroastrian or India. This is just an over-complement on the obsolete theory of relationship.

There is begin of each advance little that is genuinely immediate, yet the specific choice from before contemporary human progression and the new blend and explanation of those more settled segments can and do occurring one of a kind creation. This is evident in the headway of the extensive number of urban foundations of the world and the Islamic human advance is no uncommon case. It drew seriously from Hellenism, Byzantine and Persian. In any case, the gained segments, not with stand they existed some time as of late, show up now influenced by Islam in by and large one of a kind lines since they accept a substitute part. Notwithstanding the way that Islam did not adjust itself to expressions in a way like Christianity and Buddhism, it regardless made a way of life and mindset which significantly impacted its designing. It is fundamental to understand the particular aura of brains which rises out of the basic Islamic instructing solidarity of God and the solidarity of mankind which is so sweeping based that it gets a handle on all the past social orders that are not antagonistic to the basics of Islam.

Archeological examination and asks about in the current past have passed on to light building cases of the early Arab time period in Syria, Iran, Egypt and Mesopotamia.

The examination of these points of interest exhibits that under the early Ummayyads, the advancement system in Syria took after the Hellenistic tradition. The result was that the mosque made there was stone-walled and top roofed. The kind of mosque made in Iraq was square in plan with its level housetop laid particularly on the area without the delegate of bends. The mosques at Basra, Kufa, and Wasit have a place with this sort. The timeliest case is the mosque



of Wasit. This mosque organize diffused over the eastern caliphate and went before in the Abbasid period.

Architecture is the after effect of examinations and crafts man ship of individuals totaled together. Muslim outline is the architecture of the season of the Muslim Empire of the Indo Pakistan sub-landmass and furthermore that of other Muslim nations for instance Iran, Turki, Arabia et cetera. If we take after the chronicled background of Muslim architecture, we find that it was at its summit in the midst of the reign of the Moghul Empire in India, The Taj Mahal is still thought to be one of the best bits of configuration on earth, and is in like manner regarded to be one of the super natural occurrences of the world. More so since it was inherent a period when erection sorts of apparatus were not of any essentialness diverged from those huge supplies available in the present age. How was it then that the Taj Mahal and other unmistakable structures like the Jamia Masjid and Qutub Minar showed up? One would regularly ask. I would state it was the result of the sureness which the pioneers of that age had in their own specific people. Those farsighted rulers invigorated and gave each one of the work places to their own specific artisans. They had national pride and they understood that where there is a will there is a way. Here we are taking pride in what our Muslim kin did many years back.

With the demise of the Moghul Empire and its substitution by the British whatever vitality besides vision that our kinfolk had in the head of configuration seemed to vanish and a relentless sponsorship off of the standpoint in. We ended up being totally custom bound losing all our imaginative capacity and that virtuoso for innovativeness.

We seem to have completely lost our capacity to peruse a compass and don't know whether to go. Our mentality has ended up being basically electrical obtaining one segment from this and

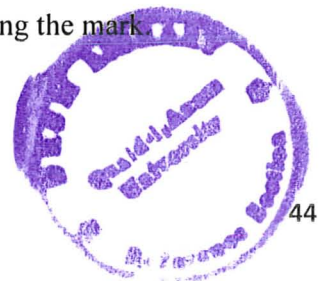


one area from that. The last outcome is at the best a hotchpotch with nothing of that sentiment modify rhythm, degree and eminence which had grabbed for Indo-Pakistan such an unrivaled position in the hover of Muslim design. The season of abatement has been without an out-happened to a particular building style of its own. Reliance on the architecture sorts of the past and the styles of others has betrayed the interior character sureness. Reliance on these has been to such a degree to the point that on occasions the copying of the sorts of existing customary structures has been overseen without regard to limit or character.

The social and academic revolts that have happened in the meantime can never again be dependent on totally ordinary considerations of Muslim design.

Sometime recently Muslim architecture has been connected with what were fundamentally steady building issues, mosques, tombs, posts, illustrious home strongholds, open structures et cetera. Nevertheless, the movement of development and the ensuing enthusiasm for specialization has set new and changed endeavors for the modeler to overcome. Producing plants, recuperating focuses, workshops, association structures, lodgings, thorough fares, air terminals, transport terminals, sports structures, stadia, schools, hotels, libraries and introduction entry ways et cetera. Are all issues that are debilitating the inventive capacity of the modelers of today?

Meanwhile there has risen an extraordinary need to consider, from the view-motivation behind general control, the colossal augmentation of requirements and bearings. Stood up to with such a grouping of issues, choosing from different styles with each structure in perspective of recorded perspectives has bombarded again and again and is found to keep missing the mark.



An aggregate change in progress technique has happened. Strategies have appeared to twist up unmistakably the choosing component. The main impetus given by new benchmarks and materials is a basic ascertain design today.

In case we the originators of Pakistan are to make an achievement of Muslim architecture and set it back in its authentic place as a pace-setting style, we have to re-assess our position.

The style of architecture for open structures in Federal Capitals and Pakistan all around has been able to be a huge wrangled about subject for the present day originators. A bit of the top specialists are of the view that why should we not go in for Muslim architecture to take after the necessities of the Islamic State of Pakistan. While esteeming their points of view, it is a noteworthy troublesome work for a sketcher to come back to the old scale, particularly when the technique for living has changed and when we are grasping new social and financial conditions. We are living in a period of amusement with new kind of materials in the market. The recorded setting of configuration reveals changes of structures and milestones as demonstrated by the materials open once in a while. Regardless, in the latest 50 years steel and bond have brought as new triumph which is a rundown of a more conspicuous farthest point of advancement as demonstrated by the front line approach disquieting the old codes. I am of the View that the structures proposed for the new site and for the new urban groups should be of rather contemporary character. Right when most of the dynamic countries like the United States and other European countries are advancing towards contemporary arrangements, I just inquire as to why we should not to keep pace with them. Imagine a city like London, which has reputation for its preservationist character is directly part a long way from its traditions and going for the totally new sort of illustrating in the midst of standard Renaissance, structures, in any case, keeping up a

scale bartering with the present structure. Sometimes an organizer can't be too much unprecedented from his condition. (Rehman.1981)

The Muslims passed on to this subcontinent tradition of a quite made human headway. In the range of architecture in like manner as in such an assortment of various times of life they had made great progress. It is along these lines not astounding that they exhibited new segments and guidelines in plan and structure and in the system for advancement and outline.

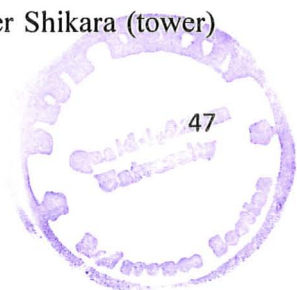
They introduced the use of mortar that engaged the producers to navigate greater areas by the usage of bends. In this way they could adjust the effects of calculated or parallel push and to contradict the Constrain of strain and stress. It also achieved an economy of material. The introduction of the curve and minaret gave an unrivaled skyline and an appearance of balance to their structures. This dedication of the Muslims consolidated with the indigenous authority strength in the control and use of stone acclimated to the new benchmarks of improvement, made the Indo Islamic architecture.

The impact of Islam and Islamic musings made element results in all circles of Indian life designing was no uncommon case to it. From the great todays when the Muslim victors expected to use the material of structures crushed in wars to the season of the Mughals when the art of building accomplished its most astonishing water-check there was a long determined formative plan. With a particular ultimate objective to fathom and welcome the Mughal designing we have to keep this reality as a primary need.

The architecture remains of the Arab time period in Pakistan are few and far between. The fragmentary mosques starting late revealed at Bhambore close Karachi, the tombs of the blessed individuals at Multan and perhaps a couple early tombs on the Makli Hills close Thatta in Sindh,

adequately exhibit how neighborhood engineers got the Muslim style by supplanting the explained parts of Hindu plan tall tower, pyramidal housetop, grow carvings and human figures by the ease and superb ness of direct yet trademark bend, the bulbous vault and the minaret.

The more prepared structures now being recovered from the leftovers in Sindh vouch for the astonishing change in style and taste, the Bhambore mosque indicates capable reuse of the more settled material and makes a course of action ordinary with the style then known in the Islamic world. It is regardless in the find of different covered potsherds, engraved compartments and vases and easy limit shakes that the impact of another stylish part in Bhambore makes a 30basic break with the past. Right when this the truth is joined with the condition of the animated city of Bhambore near the sea, it is immediately evident how the ocean Arabs were to bring another thought of human headway by a playful blend of articulations of the human experience and fortes from East and West. Of this mix in this country we have no earlier plan case now available. In any case, without instability, particular segments combined together and provoked to the progression of a style difficult to miss to Pakistan. This transformative style can be honest to goodness considered in the tomb design of Sindh. In different spots graves of the Summa period (1340-1520 A.D.) are shielded. Each one of them show an exceedingly flighty style of cutting on stone and depict how the Hindu inclination envisioned to depict new blueprints of the Muslims on tomb architecture which was dark in this piece of the world some time as of late. This style accomplished its top in the tomb of Jam Nizam-ud-din Thatta (1509 AD). Here the superb cutting layouts both Arabic inscriptions and Saracentic geometric cases nearby Hindu rosettes and half-lotuses. Regardless, in particular, it is the expected display of the Hindu style that structures an excellent component in this building. The graduated levels then again joining the Muslim calculated subject with the Hindu brightening segments and corner Shikara (tower)



framework are assigned by an extremely ornamented projection on lovely segments. They appear to the eye and help us to recollect that concordant progression of culture that has been the unique character of Islam.

There was again another style making in this part which completed in the midst of the reign of Tughlaq heads in the fourteenth century. Its slightest complex casing is found in the tomb style at Thatta which shows a domical improvement staying on segments. In the earlier structures of the vault is created ring sagacious on the course of action of over-lapping stones yet later this was supplanted by honest to goodness curve. The other headway is spared in a Tughlaq period mosque on the Makli Hills in Thatta in which the dividers on the outside side exhibit a dubious hither excellent to mud-divider improvement. This component of the Tughlaq historic points is respectably addressed in the delightful tomb of Shah Rukn-i-Alam (c. 1320 AD.) at Multan. The style of this tomb has progressed through the before cases here. Particularly the present point of interest is exceedingly embellishment and jams the best in the Multani School. The battered dividers, the slanting corner towers, the upgraded melons and the shooting pinnacles all make a symphonious treat in this style. Above all, Multan is acclaimed for its unique tiller that shimmers in the sunshine of the plain. Here again is to be found the soonest instance of wood-cutting shielded in within the tomb. Wood has moreover been used as a piece of the internal side as an arrangement of the structure as is standard because of mud improvement. This system which is secretly known as Dhajji-patti is to a great degree essential in the more prepared structures in Peshawar. To be sure, wood-work has been followed in this piece of the world from incredibly out of date conditions. A part of the finest cases of this work man ship are spared in the more prepared mosques in Swat and Kashmir. One uncommonly cut instance of a medieval door recovered horn Lahore, is by and by secured in the National Museum at Karachi.

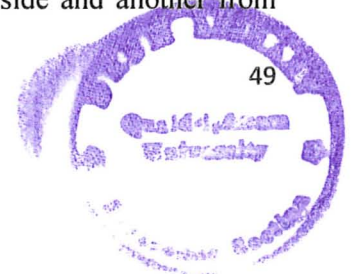


3.2 Kalhora period Architecture in Sindh

Greater part of the landmarks of this period has been as of now wrecked to ground either by vandalism or by disasters, In any case, the straggling leftovers is uncovering that no less than one stupendous structures of religious or semi-religious nature was built averagely ever where other than the mainstream and military and so forth. They established around twelve of towns as the capitals or something else. This may likewise have added to their involvement in the circle of architecture. None of these towns has survived physically for study and assessment. The Kalhora architecture is an exceptionally popular design in the Sindh and the Pakistan. History says a few castles, illustrious home and other open and private structures of value worked inside the fundamental stronghold at the Hyderabad. By Mian Ghulam Shah Kalhoro yet not portrayal of a solitary building is given. Contemporary miniatures, in any case uncover that at any rate wooden overhangs of diverse sorts, round and hollow columns and multi-cusped curves were in like manner use amid the Kalhora period because of the amount and nature of the landmarks of different classes raised all through the length and breadth of Sindh, the Kalhora have been called, by a few researchers, the Mughals of Sindh According the survival incorporate primarily the mosques, mausolea, tajjars, vaults, walled in areas, coverings, strongholds, tresses, graves and so on.

3.3 Architectural detail of Tomb of Mian Shahal Muhammad Kalhoro

Researcher started to conduct field work on the site from 17 February 2016. Researcher visited the site he got information and took photography. The architecture of tomb is very beautiful and it is unique style of Kalhora period architecture. This tomb was constructed by Mian Ghulam Shah Kalhoro and tomb is square in plan and it is surrounded by wall and it has one main gateway from South and two more entrance to the tomb one from East side and another from



South side. There are four copulas with pinnacle on each at every corner of tomb base of dome is octagonal with semispherical dome and a pinnacle on top. There are three hujras for travelers one is situated in front of tomb in side of the wall and two hujras situated outside of the wall.

Some parts of the tomb and wall have been damaged because of negligence. Authorities should take interest in heritage of Sindh and concerned department ought to preserve it properly.

Researcher conducted field work at the site and took fresh photographs with their measurement.

Analytical, descriptive and comparative methods were applied during the visit to the site.

Researcher conducted interviews of the native people and discussed with experts in this regard.





Figure 1 General view of Tomb of Mian Shahal Muhammad Kalhoro. (Photo taken by Researcher)

Erected on a high mound approached by eleven steps leading to a newly build main gateway.

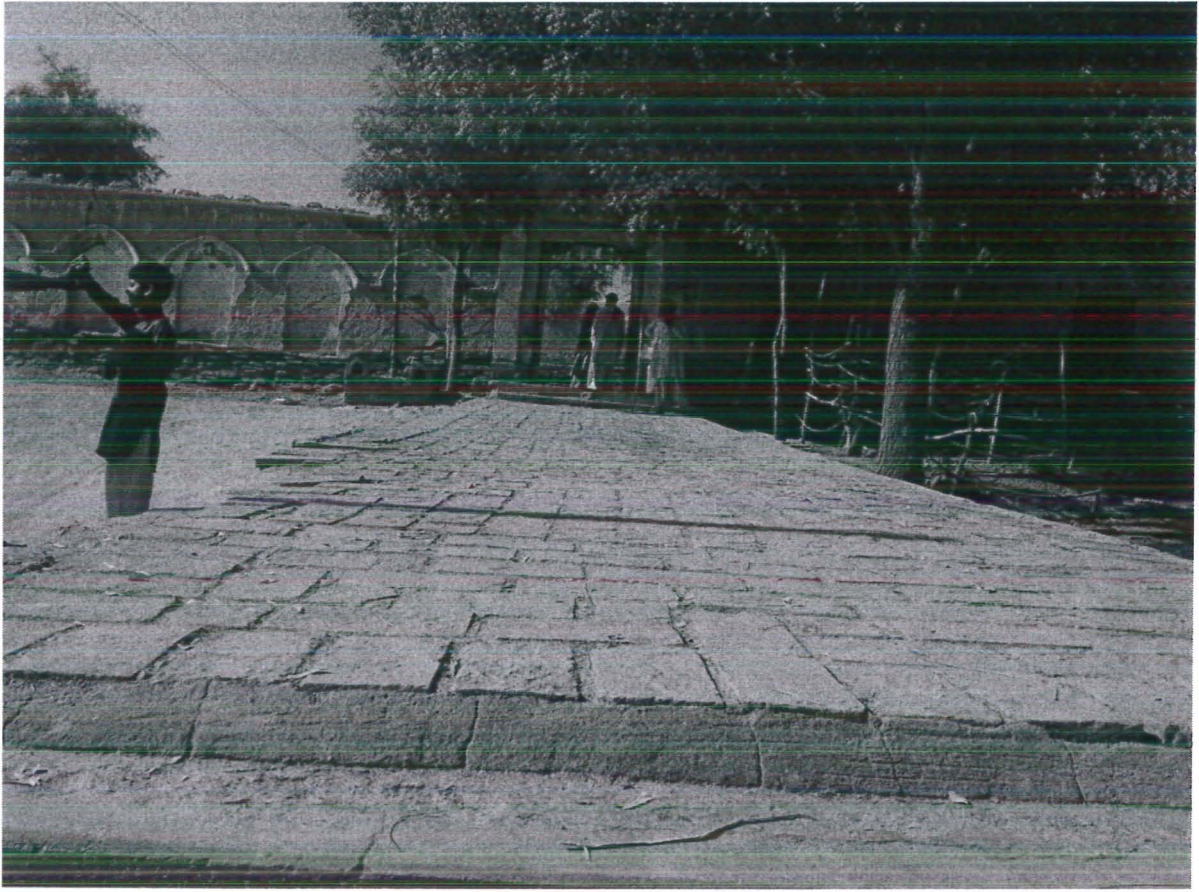


Figure 2 Main Entrance of Tomb Mian Shahal Muhammad Kalhoro. (Photo taken by Researcher)

Main entrance is simple with Iron Gate, in front of the gate there is three feet wide bricks pathway.



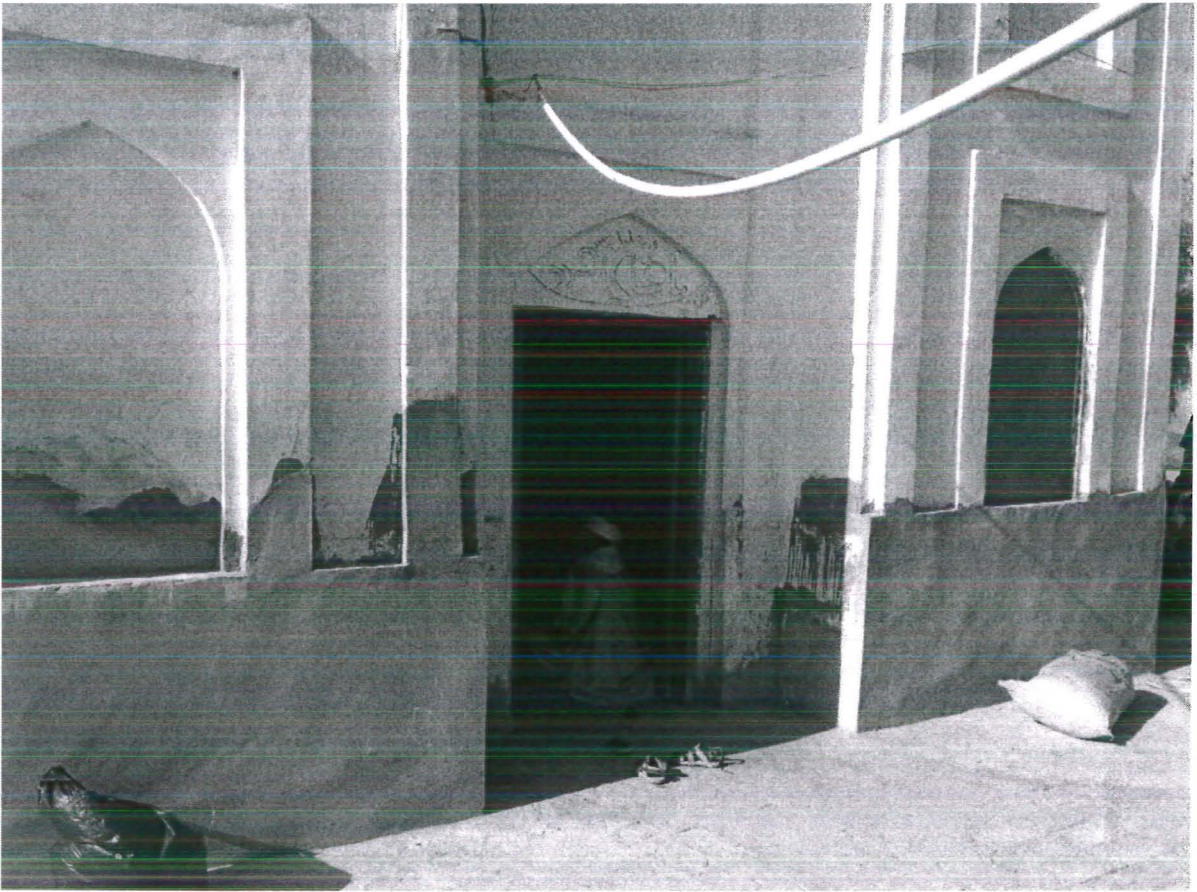


Figure 3 Entrance of Tomb of Mian Shahal Muhammad Kalhoro. (Photo taken by Researcher)

The mausoleum with its present form and trades is enclosing by a compound wall measuring about 8ft-6 inch in height including the battlement which are about 1ft-2 inch high. There are two panels once at above the other on either side of the central arch above the dado level. And this feature is reproduced on other side of the monument as well.





Figure 4 Graves of Mian Shahal Muhammad and his son (Photo taken by Researcher)

Entering to the mausoleum either from its Eastern or Southern wooden doors set in the arches measuring 6'-5" in width, is seen in the center of the chamber, a platform measuring about 9'x9'x2'. On this platform are located two graves. The one on the West is that of Mian Shahal Muhammad Kalhoro, whereas the other on the East is said to be of his son Shah Hassan. The floor of the chamber is as present paved with colored modern tiles.



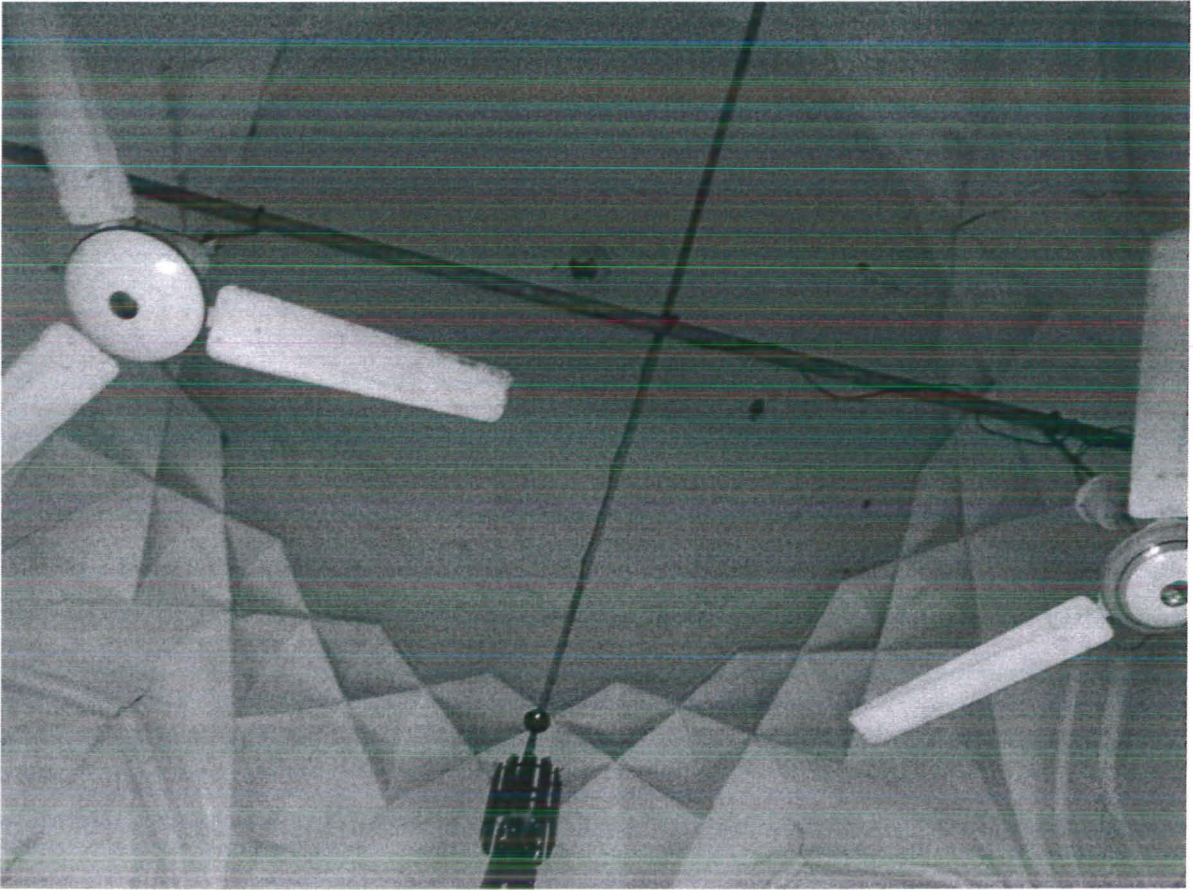


Figure 5 Interior view of Dome (Photo taken by Researcher)

The present parapet of the neck was simple and flat shown as a mere band of green paint with dentoid skyline each angle of drum is furnished with a finial. The squinches made in the interior are also palpable on the exterior of the neck the dome which perhaps had plan surface previously now was furnished with a segmented one. The total height of the monument is said to be about 35 feet.



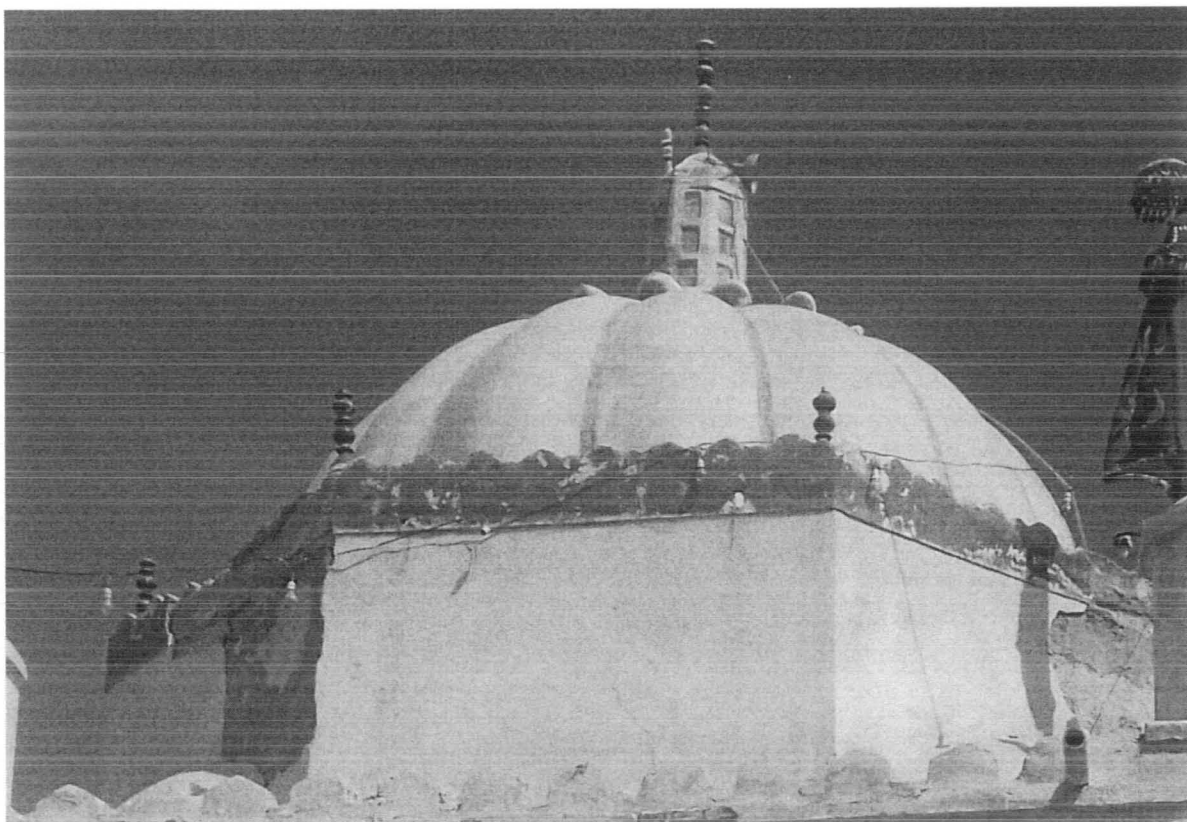


Figure 6 Exterior view of the Dome (Photo taken by Researcher)

The dome-shaped tomb was used as a reproduction of the ancestral god-given shelter made permanent as a venerated home of the dead. In this tomb the dome is rounded made of either curved segments or arches that are rotated around its central axis. The dome has also petals like decoration on its upper part despite of it, it has pinnacle on its top. Along the dome there is also octagonal extension that has summit like decoration on its top. This dome was made of bricks, cement and white wash layer also used on its upper part. Its sites are damaged in some extent. Green color use because it is considered that green color relate to modesty.

Conclusion

The whole Sindh province is very rich in archaeological sites as well as Muslim period tombs which still exist in excellent condition in different areas of the province. Several tombs are monuments belonging to different dynasties ruled on Sindh after arrival of Islam onwards in the region. In flash history tombs, graves, places, masjid, which were made with full construction in the past now with the passage of time many cultural changes occurred due to which the royal architecture has mostly lost royal patronage. The tomb of Mian Shahal Muhammad is one of the great examples of the Muslim period, situated near Larkana city. The tomb is very important in terms of art and architecture. The architecture of the tomb has a resemblance with the architecture of the Kalhora period. The tomb is partially disturbed, the building is very poor. The authorities have no attention about this tomb. The architecture of the tomb is being destroyed; it should be saved and protected. The site needs preservation and restoration by an archaeological expert; this site can be a source of religious tourism and economic activity for the local people. The importance of this tomb can be imagined by the people who come there and say their prayers. Despite this, the designs on the walls of the tomb and the inscriptions on the different sides of the tomb make it beautiful and important. So the tomb is very important, and the art and architecture of the tomb also has different characteristics. It should be studied and protected to make it more valuable.

