A Preliminary Archaeological Survey of Landscape of Nagri, Tehsil Lora, District Abbottabad, KPK

Submitted By

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A Preliminary Archaeological Survey of Landscape of Nagri, Tehsil Lora, District Abbottabad, KPK

Submitted To

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DECLARATION

I hereby state that this thesis titled **"A Preliminary Archaeological Survey of Landscape of Nagri, Tehsil Lora, District Abbottabad, KPK",** is the result of my individual research, and that it has not been submitted currently to any other university for any degree.

_____

Iqra Naseem

Supervisor's Approval

I hereby recommend that the dissertation prepared under my supervision by **Ms. Iqra Naseem** titled, **"A Preliminary Archaeological Survey of Landscape of Nagri, Tehsil Lora, District Abbottabad, KPK"** be accepted in partial fulfillment for the degree of Master of Science of Archaeology.

Dr. Ghani-ur-Rahman

Supervisor

Dedicated

To

My Family

Acknowledgement

Abstract

No prior study has been conducted on this archaeological site, I have used basic research procedures to collect the essential data and utilized several research approaches including descriptive, explanatory and analytical. For this research work, firstly, I conduct field-survey of Nagri (Abbottabad-KPK) to gathered information; during the survey of this village I identified caves, graves and Shamshan Ghat. No one have done systematic work on this site or not even mentioned by any researcher before me.

In my thesis I also have done comparative analysis of caves with Sanghao cave. Ashes are also found from one stone, locally known as (Panday-pan-ka-pathar) which is situated near the site. Researcher also conducted XRD analysis of these ashes. In my work I also discussed about the area profile of Abbottabad KPK. In the end researcher also give photographs of the site. The goal of my research is to highlight the significance of this site and conducted systematic archaeological investigation.

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Chapter No 1:

Introduction

Khyber Pakhtunkhwa (KPK), previously known as North-West Frontier Province (NWFP), northern most area of Pakistan. It is limited by Afghanistan towards the west and in the north, by China, Gilgit-Baltistan, towards the east and upper east, Punjab area towards the southeast, and Baluchistan region towards the southwest. On the western limit of Khyber Pakhtunkhwa, along the Afghan boundary, are the regions once known as the Federally Administered Tribal Areas (FATA), a progression of regions that are ethnically homogeneous with the territory yet were semiautonomous until 2018. Peshawar is the commonplace capital. Region area 39,282 square miles (101,741 square km) Pop. (2017) area 35,519,927. (Gazetteer, Imperial Gazetteer North West Frontier Province, 2013)

Map 1: Map of Pakistan (Google source)

In antiquated occasions, the territory of Gandhara involved the Vale of Peshawar and bordering regions. This realm was significant due to its essential area at the eastern finish of the Khyber Pass. Gandhara was added by the Persian Achaemenian administration in the mid sixth century BCE and stayed a Persian satrapy until 327 BCE. The locale at that point passed progressively under Greek, Indian, Indo-Bactrian, Sakan, Parthian, and Kushan rule.

Muslim principle was first brought to the district by a previous Turkish slave-officer (mamlūk) named Sebüktigin, who oversaw Peshawar in 988 CE. His child, Maḥmūd of Ghazna, attacked northern India a few times somewhere in the range of 1001 and 1027 and brought an enormous space of the present-day area into the limits of the Ghaznavid line. Starting in the late twelfth century, the district was held progressively by the Ghūrid sultanate, by different Muslim Afghan lines, and afterward by the Mughal tradition. After the attack of the Iranian ruler Nadir Shah in 1738, the region stayed under the free control of the Afghan Durrānī faction. Beginning around 1818, attacking Sikhs from the Punjab district of India progressively got control of the outskirts region until the happening to the British in 1849.

The northwestern outskirt regions were attached to India by the British after the Second Sikh War (1848–49). The domains thereupon framed a piece of the Punjab until the territory, at that point known as North-West Frontier Province, was made in 1901. After Pakistan achieved autonomy in 1947, the district kept on existing as a different Pakistani area. In any case, the occupants of the ancestral regions, the westernmost region along the Afghanistan line, were not made dependent upon the Pakistani lawful code. During the 1980s the area was immersed by Afghan exiles looking for refuge from the Soviet control of their country. The ancestral

regions, officially assigned as the Federally Administered Tribal Areas (FATA) from 1970 until 2018, were likewise a significant arranging region for mujahedeen warriors entering Afghanistan.

Abbottabad district is also very important it has many archaeological sites especially of the Buddhist period and also the some of the stone tools has also been collected from this district. These caves are located in the Nagri, Tehsil Lora, District Abbottabad, and KPK. This tehsil has been recently updated from the Abbottabad. Nagri is a village which has the caves and also the graves from the ancient times. This is a mountainous region. There is a water fall following just along the cave. This fresh water source shows its significance that it had been used by the man throughout more than one time period. (Gazetteer, Gazetteer of Hazara District 1883-84, 2002)

Lora

Lora was a village of some important lying on the left bank of the Dhund Harroh, in an open valley between offshoots of the Murree and Dungagali ranges. It is only 4 miles from Goragali on the Rawalpindi Murree Road. (PBS, 1961)

The most punctual hearths are in any event 790,000 years of age, and a few specialists figure cooking may reach back more than 1.5 million years. Control of fire furnished another instrument with a few uses including cooking, which prompted a principal change in the early human eating regimen. Cooking delivered supplements in food varieties and made them simpler to process. It likewise freed a few plants of toxins. After some time, early people started to assemble at hearths and safe houses to eat and mingle. As cerebrums expanded and more intricate, growing up took longer requiring more parental consideration and the defensive

climate of a home. Extending informal organizations drove, in the end, to the perplexing public activities of current people.

The Prehistoric Period or when there was human existence before records reported human movement generally dates from 2.5 million years prior to 1,200 B.C. It is by and large arranged in three archeological periods: the Stone Age, Bronze Age and Iron Age.

Caverns have been in every case extremely huge, as through the pre-memorable occasions this was the characteristic environment of the people and these were where the man began to think inventively and today has a created and adaptable society. Caverns are likewise significant as these have been too the natural surroundings of the wild creatures numerous creatures like the lion actually live in caverns. The caverns shielded the existence structure from the brutal ecological conditions like the tempests, weighty downpours, and penetrating sun sparkle and so on. (Ellis, Archaeological Method and Theory, 2002)

The cave which is under research is such a cave which had been used by the many of the people from the different times from the pre-historic times to the recent. The former was for the protection and shelter and during modern times the followers of the Mystic school of thought used these for the isolation being a mediator. These caves are located in the District Abbottabad, province KPK, Pakistan. Pakistan is very important by the archaeological perspective. This place has been inhibited by the man from the Paleolithic times to the modern day. The Soan valley is significant during that time and many of researchers have been conducted by the most foreign and local scholars. The Indus valley civilization which is also considered as the first civilization of man is here in Sindh province. The Mehar Garh the early farming community is present here and likewise the monuments of all times are present here.

KPK is the very prominent province, very rich by the historic perspective; especially the majority of the Buddhist sites are present here. This land or simply we can say Pakistan is a very rich country by the Archaeological point of view.

Statement of Problem

It is a new, undiscovered site that came to my attention which if provided necessary attention, possible publication, through my research thesis may become a direct source of knowledge and information regarding the area geographically, historically and culturally as well, with further aims of providing conservation measurements and touristic labeling of the place.

Literature Review

The accompanying writing survey gives a thorough summary of past request on distributed work about related examination points. The composing examines give the insightful of overview reports, articles, books, gazetteer, and different sources relevant to a particular time of researching. The writing review should recognize, depict, sum up, unbiased evaluate, and explain this request about the past. Following composing review gives a rundown of the sources found identified with the past research work around here.

- 2002 Linda Ellis in her book "Archaeological Method and Theory" makes reference to about the caverns and the kinds of the collapses brief detail. This gives a decent outline of the caverns and this book upgraded the perspective on cavern understanding. Notwithstanding of these the essential hypotheses of Archeology and the procedure are additionally exhaustively. The method of doing the archeological examination is momentarily clarified. The insights concerning the overview, unearthing and so on were additionally useful. (Ellis, Archaeological Method and Theory, 2002)

- 1964 Prof. A.H. Dani in his book "Ancient Pakistan" mention about the excavations from the site yielded evidence of human activity from the Middle Paleolithic period. Chipped stone, bones, were found during the excavation. Other items included scrapers, quartz tools, blades, flakes. (Dani, 1964)

- 2016 William B. White in his article "Cave" mention about the normal opening in the earth huge enough for human investigation. Such a cavity is framed in numerous sorts of rock and by numerous cycles. The biggest and most basic caverns are those shaped by compound response between circling groundwater and bedrock made out of limestone or dolomite, these caverns, called arrangement caverns. (White, 2016)

- 2015 Colin Renfrew in his book "Archaeology Essential" mention about the most authoritative and accessible introduction on the market has been updated with new discoveries, new technological innovations, revised pedagogical features, and improved illustration. (Renfrew, 2015)

- July-December 2017 in the "Journal of the Punjab University Historical Society" Volume No. 03, Issue No. 2 mention about the Kartarpur is a symbol of worldwide unity, since it is the meeting point of the region's three major religions. Kartarpur, on the Pakistani side of the Indo-Pak border, is where Baba Guru Nanak died in 1539 AD. The intriguing element of the narrative that makes it a worldwide location is that when Nanak abandoned his mortal body, the dilemma of whether it should be buried according to Islamic customs or cremated according to Hindu rites arose. There are stories and fables, but the brutal fact of the present day is that we have three complete mausoleums of Guru Nanak, which were subsequently constructed. A Smadh and a

Grave are both in Pakistani territory, while the third is in India. Then there's River Raavi, who's constructing a garland. (University, 2017)

- IUCN Pakistan (2004) in their book "Abbottabad-State of the Environment and Development" mention about the State of the Environment & Development begins with a district overview, including physical topography, climate and land use patterns, as well as demographic and socioeconomic statistics. Broader issues influencing human development, such as poverty, unemployment, society, and culture are investigated alongside contemporary institutional systems. The plan creation process is explained, as well as the public consultation exercises performed to identify topics of importance to the residents of Abbottabad. (Pakistan, 2004)

- October 15, 2021, Nisar Ali in his website "Arab News" mentioned about the crew of archaeologists has just discovered a 3,000-year-old burial site in Chitral," a district in Pakistan's northern Khyber Pakhtunkhwa province. Scientists think the finding of a 3,000-year-old burial place is critical to tracing the beginnings of Pakistan's Chitral. (Ali, October 15, 2021)

- February 20th, 2021, Sardar Dyal Singh Majithia in his article "The Tribune" mentioned about the provincial administration of Pakistan's Khyber Pakhtunkhwa province has seized possession of a 19th century gurdwara erected during the time of Sikh monarch Hari Singh Nalwa in order to repair and reopen it to worshipers. The Sikh gurdwara in Mansehra district is now shuttered and serving as a temporary library. The EPTB is a statutory organisation that oversees the religious assets and shrines of Hindus and Sikhs who immigrated to India after the partition. Hari Singh Nalwa (1791–1837) was the Sikh Empire's commander. He is recognised for his contributions to the

battles of Kasur, Sialkot, Attock, Multan, Kashmir, Peshawar, and Jamrud. Over 56 structures, including forts, towers, gurdwaras, and tanks, are reported to have been erected directly under his direction. (Majithia, 2021)

- December 14th, 2014, Shiraz Hassan in his article "Dawn News" mentioned about the a Shamshan Ghat is created near rivers or fresh streams in Hindu religious practice so that ashes can be disposed of after cremation. (Hassan, 2014)

- 2011 International Journal of Biology and Biotechnology (Pakistan) in the Journal Article "Mammalian fauna of Ayubia National Park district Abbottabad Khyber Pukhtunkhwa Province Pakistan" mentioned about fauna of Abbottabad, the species of mammals are two Insectivora species, six Chiroptera species, one Primates species, six Camivora species, and seven Rodentia species, were discovered. The park is currently a permanent breeding habitat for the leopard, Panthera pardus millardi. (Mammalian fauna of Ayubia National Park district Abbottabad Khyber Pukhtunkhwa Province Pakistan, 2011)

- Volume 5, 2007 (Published in 2015) Abdul Samad in his journal "Frontier Archaeology" mentioned about the project of the Government of Khyber Pakhtunkhwa's Directorate of Archaeology and Museums to conduct an official survey of Tehsil Abbottabad's historic sites and standing monuments. As a result, a preliminary survey report is offered here for academic research. (Samad, Archaeological Survey in Hazara Division, District Abbottabad, 2015)

Research Methodology

Given the fact that no previous work about this potential archaeological site has been done, I will perform basic research methodologies to acquire necessary data evidences and provide

supporting descriptive explanatory analysis of literature reviews. Different explorers use different procedures in accumulating information according to their requirements and I have aim to provide a preliminary archaeological survey of the site mentioned in the research. In this research, I have accumulated the data through field-survey procedures which will be further analyzed by performing exploratory, explanatory, descriptive analysis. The site is taken as a case-study to perform comparative and contemporary analysis along with other pre-existing sites in order to develop a primary data material composed of preliminary archaeological survey report, potential timeline of the area and provide required amount of knowledge needed for building awareness regarding the area in archaeological context.

Primary Sources

The primary sources include photography of the site, primary published articles about the site.

Secondary Sources

The relevant books, journals, reports, articles, magazines etc are used to understand the data acquired for the research.

Hypothesis

The main theme of my research is limited to providing cause and effect regarding the potential archaeological site, expose it to other interested researchers and scholars for further future studies.

The aim of my research is to provide the cause and effects regarding the potential of the archaeological site and to make it possible and interested or future research.

Research Questions

- Is the site under study an archaeological or general environmental site?

- Which time period the site belongs to? Or the activity that took place there?

- The site is divided into three parts, caves, graves and shamshan ghat geographically. When, how and who established those graves and shamshan ghat, whether they thrived in the caves or the caves are pre-existing before the graves?

- For which purposes the cave had been used?

- Have these caves been previously studied or documented, if so how much?

- Which aspects these caves share with other caves of the similar contemporary timeline and other such caves of Pakistan?

Significance and Scope

The research will provide new insights towards how to preliminary, identify, document and record a potential archaeological site.

This research will provide potential chronological timeline of the site under study in order to perform future researches regarding the archaeological backgrounds of the site and other sites.

The caves hold a huge amount of data and knowledge within themselves. There are only a few caves in Pakistan which have been studied properly and they had provided a lot of sources to add to the epistemology. The proper analysis of the data of the cave will be an addition to the academics and many of the aspects will also be uncovered.

Statement and Limitations

The specific village area is unidentified, undocumented and due to lack of awareness as well as the excessive vegetation is hindering the identification of potential archaeological sites.

The research is based on hypothetical reasoning which the researcher will prove through data analysis and subjective reasoning.

Tentative Organization of Study

Chapter 01: Introduction

Chapter 02: Nomenclature, Area profile, Geography, History, Census

Chapter 03: Brief history of Sikhism, Islamism and Mythology

Chapter 04: Archaeological activity (prehistoric caves, graves and shamshan ghat data acquired of the site)

Chapter 05: Analysis (comparatory, contemporary, descriptive)

Chapter 06: Findings, Analysis, Conclusion and Suggestions

Chapter No 2:

Nomenclature, Area profile, Geography, History, Census

Geography

On a political map, the city's geographical coordinates are 34°09′21″N (latitude) and 73°13′10″E (longitude), and its elevation above sea level is 4120.73 ft. (1256 m). The district spans 1967 km^2 (759 mi^2) and is bounded by the lush hills of Pine and Sarban.

Map 2: Map of KPK (Google source)

Abbottabad is a city in northern Pakistan's Khyber Pakhtunkhwa province. It is located 38 miles (61 kilometres) northeast of Rawalpindi. It is a hill station (4,120 feet [1,256 metres]) on a plateau in the southern part of the Rash (Orash) Plain and serves as the entryway to the lovely Kagan Valley. It is linked by road to the Indus Plain and the Kashmir area, as well as via railhead (at Havelian, 10 miles [16 km] south) to Peshawar.
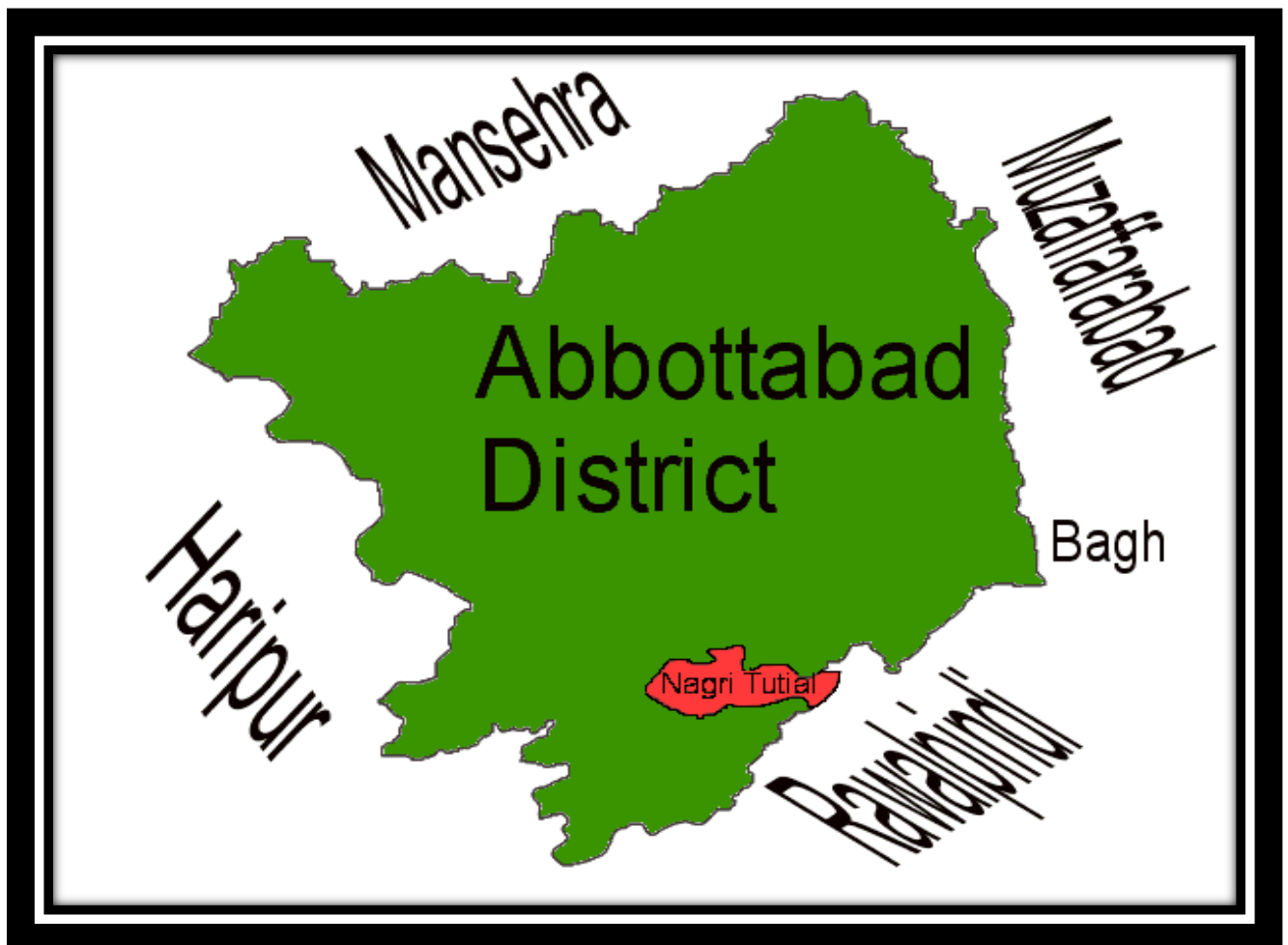
Map 3: Cities of KPK (Google source)

Abbottabad is a market town in the district. It was named after Maj. James Abbott, the region's first British deputy commissioner, when it was established in 1853. Parks, a preparatory

school, various institutions associated with the University of Peshawar, and a forest research centre are all available. The Pakistan Military Academy is located 5 miles (8 kilometers) to the northeast in Kakul. Nearby are significant iron-ore resources. The city is a popular summer destination because of its beautiful beauty and closeness to the Himalayas and the Karakoram Range. 106,101 people lived there in 1998.

Nagri

Nagri Tutial is located in the district's south-east corner and forms part of Abbottabad's border with Punjab (Nagri Tutial's eastern boundary is with Punjab's Rawalpindi Tehsil). In Abbottabad District, Nagri Tutial is bordered to the north and east by Seer Gharbi, to the west by Nara, and to the south by Lora. Nagri Tutial has an elevation of 1243 meters on average (4081 feet).

Nagri Tutial, or the Tutials settlement, is called after Dhund Raja (chief) Toota Khan, a son of Doomat Khan. The Haro River runs through the settlement of Nagri Tutial. Its latitude and longitude are 33° 56' 0" North and 73° 19' 0" East. The inhabitants of Nagri Tutial, mostly from the Tutialian branch of the Dhund (Abbasi) can (called after Raja Toota Khan, an Abbasi leader) in the Hazara division, have settled on a stretch south-east of Abbottabad up to Ghora Gali near Murree in the east.

Hindus and Sikhs coexist with Muslims until the partition, when they fled in huge numbers to India. The ruins of the room where Hindus and Sikh used to burn their dead may still be found. However, Hindus and Sikhs fled the region soon after Pakistan was established.

The British utilized the region as a summer getaway, and many senior officials from the empire visited the town on multiple occasions.

Tribes of Nagri

- Abbasi

- Qureshi

- Awan

- Gujjar Chaudary

History

Ranjit Singh conquered and took control of this territory in 1818, according to historians. Following the defeat of the Sikhs in 1849, the British army took control of the whole region. Major James Abbott, a British army commander who built the city in 1853 for military objectives, is remembered as the city's namesake.

He was so taken by the beauty of the region that he penned Abbottabad, a poem dedicated to it, before leaving. The town also became a sanatorium after the opening of the first dispensary in 1911. The first school in town opened its doors in 1930.

Political history of District Abbottabad

Gandhara was the ancient kingdom that ruled over the Vale of Peshawar and its surrounding territories. The strategic location of this kingdom near the eastern end of the Khyber Pass made it significant. In the early sixth century BCE, the Persian Achaemenian dynasty captured Gandhara, which remained a Persian satrapy until 327 BCE. Following that, the territory was ruled by Greeks, Indians, Indo-Bactrians, Sakans, Parthians, and Kushans.

Muslim power was originally introduced to the region by a former Turkish slave-soldier (mamlk) called Sebüktigin, who took control of Peshawar in 988 CE. His son, Mamd of Ghazna, invaded northern India numerous times between 1001 and 1027, bringing a substantial

portion of the present-day Punjab under the control of the Ghaznavid dynasty. Beginning in the late 12th century, the territory was governed successively by the Ghrid sultanate, different Muslim Afghan rulers, and ultimately the Mughal dynasty. The province remained under the loose authority of the Afghan Durrn tribe until the invasion of the Iranian king Nadir Shah in 1738. Beginning about 1818, the Sikhs from India's Punjab area gradually took control of the border regions until the British arrived in 1849.

After the Second Sikh War (1848–49), the British annexed the northern boundary territories to India. The regions were then included into the Punjab until the province, then known as the North-West Frontier Province, were established in 1901. After Pakistan gained independence in 1947, the area continued to exist as a separate Pakistani province. The residents of the tribal regions, the westernmost territory near the Afghanistan border, were not, however, subject to the Pakistani legal code. During the 1980s, the region was overwhelmed by Afghan refugees fleeing the Soviet takeover of their nation. From 1970 until 2018, the tribal territories were technically known as the Federally Administered Tribal Areas (FATA), and they served as a significant staging place for mujahideen militants entering Afghanistan. Following the fall of the Taliban rule in Afghanistan in 2001, the tribal areas became a haven for Taliban and mujahideen forces. The tribal territories were legally merged into Khyber Pakhtunkhwa in 2018, placing them under the legislative and judicial jurisdiction of the federal government.

The name of the province was formally changed to Khyber Pakhtunkhwa in 2010. Later that year, extraordinarily high monsoon rains flooded the Indus River. The flooding damaged large areas of Pakistani territory, notably Khyber Pakhtunkhwa. Officials there, unprepared to deal with such floods with so short notice, were overwhelmed by the wreckage and human costs

wreaked by the floodwaters. By mid-August, Khyber Pakhtunkhwa had responsible for around two-thirds of all recorded flood-related deaths.

Topography of District Abbottabad

Mountains and hills dominate the District's landscape. The mountains of Abbottabad District are part of the lower Himalayas. One of its ranges runs along the right bank of the Kunhar and Jhelum rivers and reaches Abbottabad District from the north. It flows across the District as the Dungagali range and its offshoots, which range in elevation from roughly 2,500 to 2,700 metres. Many spurs protrude on each side of this range. The spurs pointing west are longer, with valleys in between. However, the elevation of the terrain in the West ranges from 600 to 1,500 metres.

Low tracts fill the gap between the mountains. A series of low-lying hills constitute a barrier to the Mangal tract in Mansehra district along the district's northern boundary. The "Orash" or "Rash" plain, which covers around 6 square kilometres, is to the south of these hills. It appears to have been a large lake in the past. The centre of this plain is still swampy, but the majority of it has been drained, and great maize and potato crops are farmed there. Another similar tract is "Dhan," a high plain surrounded by Nara hills. Other minor cultivable regions can be found along river and stream valleys. One of them is the Dor valley plain to the south, which, in the south, connects with the Haripur plain. The Lora tract is located on the Dhund branch of upper Haro.

Flora

The biggest family, Lamiaceae, has 11 species, followed by Rosaceae, which has 9 species. Among angiosperms, 76 (55.63%) were herbs, 17 (12.78%) were shrubs, and 40 (30.07%) were trees; 127 plants (95.48%) were dicot, while 6 plants (4.51%) were monocot.

Fauna

Twenty-two species of mammals, including two Insectivora species, six Chiroptera species, one Primates species, six Camivora species, and seven Rodentia species, were discovered in the protected Ayubia National Park in Khyber Pakhtunkhwa Province. There are details on the present state, dietary habits, relative abundance, nesting and breeding, and so forth. The park is currently a permanent breeding habitat for the leopard, Panthera pardus millardi.

Climate

Lovely has a pleasant climate all year round. Summers are hot, humid, clear, and moist, lasting around five months. Temperatures might reach 25°C on average. The temperature may range from -1.11°C to 31.66°C throughout the year.

Winters are about 2.9 months long and have an average temperature of 5.5°C. The rain falls throughout the year, totaling 167.64 mm every year.

Language

People in the area can converse using:

- Hindko (mother tongue)

- Pahari

- Punjabi

- Urdu

- English

Floodplain

The NWFP assisted Watershed Management and Forest Extension Project, which included the Dour and Kaghan valley basins, operated from 1976–77 to 1981–82.

Phase I of the Tarbela-Mangla Watershed Management Project began in 1983–84 and ended in 1992–93.From 1993–94 until 2001.

Phase II was dedicated to afforestation, social forestry, soil conservation, re-sowing, and project administration.

Phase III, which aimed to cover 3,885 km2 of the dour watershed, has been replaced with a new project dubbed "Poverty reduction through participatory watershed management in Tarbela reservoir."

The Dour division is located inside the Abbottabad district and is further subdivided into three ranges:

- Abbottabad

- Havelian

- Sherwan.

The major Murree–Thandiani mountain crest separates the district into two different watersheds: the Indus (which covers 78.7% of the territory) and the Jhelum (covering 21.3 percent of the area). According to the Forestry Sector Master Plan, overall soil loss is anticipated to be 2.8 million per year, with the Indus accounting for 75.4 percent and the

Jhelum accounting for 24.6 percent. The project area has been split into seven watershed divisions for the purpose of watershed management.

- Haro: 42,137 ha

- Siran: 35,419 ha

- Jhelum: 22,880 ha

- Daur: 19,564 ha

- Kunhar: 15,272 ha

- Sokah Nullah: 12,627 ha

- Indus: 1,964 ha (Hussain et al, 2001).

Names of places of interest

The city is surrounded by natural beauty, and travellers from all over the world come to enjoy it. The following are the most frequently visited sites:

- Dahamtore Village Harnoi River

- Herarchy Gaming Lounge

- Ilyasi Mosque

- Jalal Baba Auditorium

- Lady Garden Public Park

- Lodge of Civil Surgeon of Hazara

- Miranjani Top

- Mukeshpuri (Mushkpuri) Top

- Nathia Gali

- Old Lockhart House

- Pakistan Military Academy

- Sajikot Waterfall

- Shimla Hill/ Park

- St.luke's Church

- Thandiani

Economy

The two most important economic sources are agriculture and tourism. Natural resources are plentiful in the area. The mining sector has huge potential to contribute significantly to Pakistan's economic development and GDP.

Agriculture

The terrain and soil are rich and conducive to agriculture. Agriculture accounts for around 48 percent of all land use. Farmers rely largely on precipitation in addition to basic irrigation facilities. Wheat, maize, apples, and potatoes are all abundant in the region. Livestock and poultry husbandry enhance the town's horticultural industry.

Industry

Abbottabad is abundant in natural resources. Minerals such as gypsum, granite, marble, limestone, soapstone, barite, dolomite, magnesite, red ochre, red oxide, and phosphate are plentiful.

However, there is currently no large industrial estate in the town. Some international corporations operate in the region, providing residents with employment possibilities as a source of income and a means of subsistence.

Communication

The city is linked to Islamabad, Peshawar, and Rawalpindi through the M-15 highway. Visitors may access Abbottabab by automobile thanks to a network of hinterland highways. Many private transportation services, like as buses and omnibuses, run from all of Pakistan's main cities to this region.

A network of railroads connects the metropolis to the outside world. The railway station is located on Railway Road in Havelian, close to the city centre, and acts as an interchange for inbound and outgoing trains. Abbottabad Airport (AAW) is located in the city's vicinity. Other nearby airports include:

- Muzaffarabad Airport (MFG), Muzaffarabad, 28 km
- Tarbela Dam Airport (TLB), Haripur, 64 km
- Rawalakot Airport (RAZ), Azad Jammu and Kashmir, 64 km

Culture

Because it is a tourist destination, the city observes a combination of traditional and modern culture as well as multicultural variety. People from all over the world come here, and the interactions between residents and visitors share a variety of unique experiences. The folks are polite, cooperative, and welcoming.

The city is brimming with both native and international cuisine restaurants. Chicken Karhai, Chicken Korma, and Saji are popular dishes. Visitors enjoy sampling cuisine from the following countries:

- Daal Hotel Havelian

- Lakh Patti Kabab

- Red Onion

- Kaghan Café

Archaeological sites

The current project is approved by the Directorate of Archaeology and Museums, Government of Khyber Pakhtunkhwa for the carrying out an official survey of the ancient sites and standing monument of District Abbottabad. A preliminary report of the survey is therefore presented here for the academic research. (Samad, Frontier Archaeology, 2015)

Table of the explored sites.

S. No	Sites Name	Access	Probable Period
1.	Abbottabad Mound I	Khan colony road	Kushan?
2.	Abbottabad Mound II	Same	Kushan?
3.	ST Luke Church	Jannah Road	British
4.	Old Tehsil Building	Main city	British
5.	Frontier House	Same	British
6.	Cantt Police Station	Same	British
7.	Mall Khana	Same	British
8.	DCO Bungalow	Same	British
9.	Sikh Temple	Gurdwara Gali road	British
10.	Town Hall (Abbottabad Museum)	Company Bagh	British

11.	Senior Civil Judge Court	Kutchery Area	British
12.	Guard room	Same	British
13.	Union Council	Jail road	British
14.	MS House	Same	British
15.	City Girls Primary School Building	Mohalla Noordin Main city	British
16.	Vicarage House	Jannah road	British
17.	Church Quarter	Same	British
18.	FG Boys School Building I	Shimla road	British
19.	FG Boys School Building II	Same	British
20.	City Mosque	Sarafa bazar	British
21.	Panjpir Ziyarat	Fowara Chowk	British
22.	Govt. Guest House	Main city	British
23.	Wapda sub station	Main city	British
24.	Nawashehr Hindu Temple	Nawashehr	British
25.	Orish Public School	Rush Mohalla Nawashehr	Sikh
26.	Nawashehr Bazar Shops	Nawashehr	British
27.	Masezi Mohalla House I	Same	British
28.	Masezi Mohalla House II	Same	British
29.	Sikh Temple Nawashehr	Same	British
30.	Nawashehr site I	Ilyasi Masjid	Kushan
31.	Nawashehr site II	Same	3rd -5th Cent. AD

32.	Nawashehr site III	Same	3rd -5th Cent. AD
33.	Nawashehr site IV	Same	3rd -5th Cent. AD
34.	Nawashehr Graveyard I	Karipana chowk Nawashehr	18th-20th Cent. AD
35.	Nawashehr Graveyard II	Lakhpathi chowk Nawashehr	18th-20th Cent. AD
36.	Nawashehr Graveyard III	Ilyasi Masjid	18th-20th Cent. AD
37.	Narduba site I	Tandyani road	Kushan?
38.	Narduba site II	Same	Kushan?
39.	Narduba site III	Same	Kushan?
40.	Narduba site III	Same	Kushan?
41.	Takya site	Galiyat road	Mughal
42.	Takya water Tank	Same	Mughal
43.	Sarban site	Same	3rd – 7th Cent. AD
44.	Ghumawan	Tandyani road	Kushan?
45.	Rawal Kot site	Same	Kushan?
46.	Dhera site	Same	Kushan?
47.	Kotwali site	Same	Kushan?
48.	Ghazi Baba Ziarat	Galiyat road	18th century AD
49.	Damtaur cave	Galiyat road	Might be frequented since earlier
50.	Muslimabad Cave	Haripur Abbottabad road	Might be frequented since earlier

51.	Baragali Campus	Galiyat road	British
52.	Dungagali Church	Murree road	British
53.	Nathiagali Church	Nathiagali Governor Cottage road	British
54.	Bodhla site	Bodhla road	Sikh
55.	Sikh Temple	Havelian Bazar	Sikh
56.	Chapri Cave I	Phulanwali road	Might be frequented since earlier times
57.	Chapri Cave II	Same	Same
58.	Chapri Cave III	Same	3th-5th Cent. AD
59.	Chapri Cave IV	Same	Kushan?
60.	Chapri Cave V	Same	Kushan?
61.	Chapri Cave VI	Same	Kushan?
62.	Chapri Cave VII	Same	Kushan?
63.	Chapri Cave VIII	Same	Kushan?
64.	Mangia Cave	Bodhla road	Might be frequented since earlier times
65.	Mangia Site I	Same	10th Cent. AD
66.	Mangia Site II	Same	10th Cent. AD
67.	Mangia Site III	Same	10th Cent. AD
68.	Kiyala site I	Same	7th -11th Cent. AD
69.	Kiyala site II	Same	7th -11th Cent. AD
70.	Kalpaint site	Same	Kushan?

71.	Mandar site I	Abbottabad Mansehra road	1st Cent. BC- 1st Cent. AD
72.	Mandar site II	Abbottabad Mansehra road	1st Cent. BC- 1st Cent. AD
73.	Mujahid site I	Havelian	10th Cent. AD
74.	Mujahid Graveyard	Havelian	19th – 20th Cent. AD
75.	Kailog Bridge	Car road Havelian	British

Chapter No 3:

Brief history of Sikhism, Islamism and Mythology

Sikhism

Sikhs, like the rest of the country, have been dealing with grief and anxiety since September 11th. However, their apprehension is not limited to another external attack. Because of their physical appearance, many Sikhs have been victims of hate crimes. Balbir Singh Sodhi, a Sikh American (Balbir Singh Sodhi), was slain on September 15th due to a mistaken identification. Turbans are solely worn by Sikhs across America. Sikhs are a Hindu-Muslim sect from Northern India (Punjab). (Singh, 2006)

Although Sikhism advocates self-defense, it explicitly instructs followers not to pursue vengeance or retaliation, and it instructs onlookers to remain devoid of animosity.

An Overview of Sikhs

- Sikhs from India account for 99 percent of turban wearers in the United States.

- Sikhs have been present in the United States for more than a century.

- Sikhism is the world's fifth biggest religion, with 25 million members worldwide. There are around 700,000 Sikhs in the United States today.

- Sikhs believe in one God, equality, religious freedom, and devotion to the community.

- Turbans are used by Sikhs to hide their uncut hair.

- The Sikh turban symbolizes a devotion to justice and equality.

- Sikhism is unique from Hinduism and Islam.

Origin of Sikhism

Sikh (pronounced "sickh") is a term that signifies "disciple" or "learner." The Sikh faith, which is different from Islam and Hinduism, was formed in Northern India in the fifteenth century by Guru Nanak Dev Ji. Sikhism is a monotheistic religion that emphasises the equality of all men and women. Sikhs adhere to three essential principles: meditating on God's name (prayer), earning a living via honest means, and sharing the results of one's efforts with others. Sikhism opposes caste and class hierarchies and places a premium on humanitarian service. Turbans are used to cover our long hair and to show our reverence for God. Discover how to spot a Sikh turban. Sikhs wear their hair uncut, have beards, and wear their moustaches. The Sikh faith teaches us humanitarian concepts like as freedom, equality, and fairness, which are also the foundations of this great democracy. The world's Sikh population is estimated to be over 25 million. Sikhs have lived in America for over a century. Sikhism accepts fundamental principles that lay at the heart of all human efforts, faiths, and belief systems. The universal essence of the Sikh way of life extends out to individuals of all religions and ethnic backgrounds, inviting us to see past our differences and work together for global peace and harmony.

History and Beliefs

The over 25 million Sikhs worldwide comprise the world's fifth biggest religion. Despite the fact that there are almost a million Sikhs in North America (the United States and Canada), they are frequently misidentified as Arabs or Muslims. Sikhs came in North America in 1897 and played a critical part in the opening of the West and the construction of the Panama Canal in 1904. Sikhs founded their first gurdwara, or place of worship, in the United States in 1906.

Sikhs number 700,000 in the United States and Canada, and virtually every large city has a Sikh temple or community Centre.

The Sikh religion dates back 500 years. The founder of Sikhism, Guru Nanak, preached a message of love. He spoke of a global God, one who is shared by all humanity and is not bound by religion, nation, race, creed, color, or gender. The Sikh faith is entirely monotheistic, believing in a one almighty Creator who is without gender, absolute, all-powerful, and eternal. Sikhism sees life as a unique chance to uncover and develop the divinity inside each of us, rather than as a fall from grace. Human rights and justice are central to Sikh theology, and there are numerous examples of Sikh Gurus and their followers making enormous sacrifices for the sake of religious freedom and justice throughout Sikh history. Sikhs were among the most decorated warriors in the British armed forces throughout both World Wars. They were crucial in the historic battles of El Alamein on the Burma-China front, as well as the allied attack in Italy. During India's war for independence from the British, more than two-thirds of all Indians convicted to life imprisonment or execution were Sikh. Despite the fact that Sikhs make up fewer than 2% of India's population.

Figure 1: Identity of the Sikh

Guru Gobind Singh, the tenth and final living Sikh Guru, gathered his disciples to the Punjab town of Anandpur in 1699; about 80,000 people attended. Guru Gobind Singh, according to legend, stood in front of his followers, brandished a bare sword, and demanded a head. He called again and again until five Sikhs responded. These five people hailed from various places of India and belonged to various castes. Guru Gobind Singh conferred a new discipline, a credo, on these five and many others on that historic day. The Guru introduced these five into the new Khalsa order, and they, in turn, initiated him in a spectacular and momentous gesture. On that day, he bestowed upon the Sikhs a distinct identity comprised of five articles of faith:

- Unshorn hair is seen as a gift from God and Guru, as well as a symbol of Sikh identity.

- A little hair comb a steel bracelet that represents a reality with no beginning and no end and is also symbolic of a Sikh's dedication to the values of his faith, much like a wedding ring may express fidelity and identity

- A sword symbolizing resolution and dedication to justice, and

- Knee-length breeches in keeping with a Sikh's strict lifestyle

Male Sikhs have been easily identified for the previous 300 years by their long, uncut hair covered by a turban. Notably, in old Indian society, turbans were worn solely by men of high status or the ruling class. Guru Gobind Singh intended all Sikhs to be honourable by mandating them to wear turbans. Sikh women follow the same way of life, symbols, laws, and conduct as males, but only a small number wear turbans. Instead of a turban, young Sikh boys frequently cover their uncut hair in a top-knot with a simple piece of cloth.

Along with the physical markers stated above, Guru Gobind Singh went a step further in differentiating Sikhs. In Indian society, a person's name shows his or her caste and social rank.

Guru Gobind Singh liberated Sikhs from the rigorous caste system by requiring all Sikh males to take the surname "Singh," which means "lion," and all Sikh females to take the surname "Kaur," which means "princess," so abandoning their caste identity. Every year, Sikhs throughout the world commemorate and celebrate the historic events of Vaisakhi 1699, when Guru Gobind Singh declared the foundation of the Khalsa and shaped the nation of Sikhs.

Brief History of Sikhism and major Sikh doctrine

Though Sikh traditions are often confused with Hindus, Sikhs assert that their tradition has always been distinct from Hinduism [Jakobsh, 2004]. On the other hand, many Western scholars argue that Sikhism was actually a movement within the Hindu tradition in its initial stage so it is basically an offshoot of Hinduism, Nanak was born to a Hindu family and throughout his childhood, he was a staunch follower of Hinduism. Sant, a movement associated with the great poet and mystic Kabir (1440–1518) of northern India, of mostly deprived, evicted, and illiterate, composed chants of great beauty and articulate their practice of the divine which they believe was eminent in everything. These ideas closely converge with Vaishnava bhakti, a devotional movement within the Hindu tradition that worships the god Vishnu, though there were certain points of divergence between the two movements. Nanak was really inspired by the ideas of Kabir and just like the followers of bhakti, the Sants too believed that devotion to God is essential condition for to emancipation of humans from the cycle of rebirth and similar ideas in which all human beings are stuck; on contrary the Sants upheld that God is *nirgun* ("without form") and not *sagun* ("with form")., God can be neither incarnated nor represented in concrete terms from the Sants point of view. Among other concepts that characterize Sath school of thought was the Nath tradition, the Nath tradition was actually made of bunch of sects which entitle their descent from the semi-legendary teacher

Gorakhnath and promote Hatha Yoga as the means of spiritual liberation. Though the Sants precluded the physical aspects of Hatha Yoga and prefer meditation techniques instead, yet they accepted the Naths' concept of spiritual ascent to ultimate bliss. Some scholars also believed that the Sants were greatly influenced by teachings of Islam owing to their contact with the Mughal rulers of India who came there in early 16th century specifically Sufism (Islamic mysticism) influence them greatly. The country between Beas and Sutlaj were named the "Doab Sikh"

Guru Nanak

Guru Nanak was born in the Punjab, cradle of the Sikh faith. A member of the Khatri caste famous for trading and highly literate, Nanak was unlike typical Sants, but just like others in the movement he founded, he came across the same spirit of God in within him and outside.

Figure 2: Guru Nanak

Nanak composed a number of hymns, which were collected by the fifth Sikh Guru, Guru Arjan in 1604 in the *Adi Granth*. There are certain evidences that Nanak visited pilgrimage sites throughout India and authored these works. Except this very little is on record. The story of his life has been the elucidated by legendary *janam-sakhi*s ("life stories"), which were composed quite late after the Guru's demise in 1539 (between 1590 to 1620) , that is why their authenticity is not assured.

Guru Angad

Figure 3: Guru Angad

After the demise of Nanak in 1539 died, Guru Angad was first appointed (1504–52) as his successor. Guru Angad had been a believer of the Hindu goddess Durga. He was instantly won over by the beauty of Nanak's hymns when he passed by Kartarpur while leading a party to the holy site of Javalamukhi (a temple in a town of the same name in Himachal Pradesh state, India), and. His actions proved his loyalty and thus deemed a more suitable successor than

either of the Guru's two sons. A very compliant disciple, Angad followed Nanak's teachings in purest form, and the period of his leadership was smooth.

Guru Amar Das

Figure 4: Guru Amar Das

After Angad death, the title of Guru passed to Amar Das (1479–1574), due to his complete fidelity to Guru Angad. It had been established about Amar Das that he was a Vaishnava and he spent a major time of his life looking for a Guru. He was impressed by Sikhism when he heard daughter of Angad singing a hymn by Nanak while on a trip to the Ganges River. Amar Das, thus at the age of 73 years became Guru and assumed responsibility for the Panth. Amar Das performed various works of social welfare like the digging of a sacred well (*baoli*) at a pilgrimage site; created three festival days (Baisakhi, Maghi, and Diwali); and compiled a

scripture of sacred hymns, the so-called *Goindval Pothis*. In addition, because the Sikhs had spread throughout the Punjab, he established *manji*s (dioceses) to help spread the faith and better organize its adherents. Despite these changes, there was no weakening of the obligation to meditate on the *nam*.

Guru Ram Das

Figure 5: Guru Ram Das

The fourth Guru, Guru Ram Das (1534–81), was the son-in-law of Guru Amar Das. His most important contribution is foundation of the town of Amritsar ("Pool of Nectar"), the capital of the Sikh religion and the location of the Harmandir Sahib (later known as the Golden Temple), the major site of worship in Sikhism.

Guru Arjan

Figure 6: Guru Arjan

Arjan was the fifth guru of Sikhism. During his time The Mughal governor of the Punjab was anxious about the development of the religion, and Emperor Jahāngīr was disturbed by rumors concerning Arjan's alleged support for Jahāngīr's rebellious son Khusro. Guru Arjan was thus arrested on these grounds and was tortured to death by the Mughals. Before he died, however, he urged his son, Hargobind, the sixth Guru to always carry arms.

Guru Hargobind

Figure 7: Guru Hargobind

Guru Hargobind (1595–1644) era marks a shift fin Sikhism ideology. Arjan's command to his son which was then termed as *miri*/*piri* ("temporal authority"/"spiritual authority"). He was referred as a *pir*, or spiritual leader, other than *mir*, or chief of his people, who was responsible for their safety against use of force.

Sikh Holy Text

Figure 8: Holy Book of Sikh

Guru Gobind Singh also put an end to the line of human Gurus. The writings of the older Gurus, as well as those of Hindu and Muslim spiritual luminaries whose teachings strongly resonated with Sikh beliefs, were compiled. Guru Granth Sahib, a remarkably ecumenical and eclectic collection of spiritual texts, is the name given to this collection of works. Guru Granth Sahib is the reservoir of all spiritual knowledge and authority for Sikhs. In temporal affairs, all power lies with the Sikh community globally, which acts democratically and mindfully in prayer, cognizant of the spiritual legacy enshrined in the Guru Granth. Sikhs worship the ten Gurus, from Guru Nanak to Guru Gobind Singh, for delivering the holy word of the one, eternal God. As a result, the term "Guru" takes on a very specific connotation for Sikhs. It is just for the ten Gurus who delivered the divine word to us, as well as the message contained in the Guru Granth Sahib.

The Gurdwara

The Sikh house of worship, or Gurdwara, is more than just a place of prayer. It has historically acted as a haven for the homeless and poor. Gurdwaras often display the Nishan Sahib, a saffron-colored triangular flag featuring the khanda, the Sikh faith's emblem. Visitors,

regardless of faith, are given refuge, comfort, and food. Taking off one's shoes and covering one's head with a handkerchief, scarf, or other material are required before entering a Gurdwara.

Figure 9: Gurdwara

The Sikh house of worship, or Gurdwara, is more than just a place of prayer. It has historically acted as a haven for the homeless and poor. Gurdwaras typically feature the Nishan Sahib, as In a Gurdwara, no specific spot or seat may be reserved or set up for any dignitary, as all are regarded equals. The service comprises of liturgical singing as well as an explanation of Sikh history, culture, and theology. Non-Sikhs are always welcome. Sikh gurdwaras across the world often operate free communal kitchens that serve meals to anyone. These kitchens are managed and funded entirely by volunteers. People of high and low castes were firmly

separated in old Indian culture. To address this societal issue, the Sikh community kitchen, or langar, encourages everyone to sit side by side and eat together, therefore instilling the notion of equality by breaking down all boundaries of caste and class. Every major city in the United States and Canada has Sikh gurdwaras that are open to the public.

Elements of Sikh Architecture

Sikh Architecture, the distinctive style and design of buildings popular among Sikhs, is mostly due to their sacred monuments. Their secular edifices, such as fortresses, palaces, samadhs (mausoleums built over cremation sites), havelis (fortified houses), bungas (residential and educational houses), educational institutions, and so on, are no different from the contemporary style, which is a mixture of Mughal and Rajput architecture, or, as art historian Percy Browne has described, a late form of Mughal architecture.

Arrival of Sikhs in KPK

Under Maharaja Ranjit Singh's direction, the Sikhs attacked Khyber Pakthunkhwa in 1818. They conquered the whole region after initially taking Dera Ismail Khan. Sikhs gained control of Peshawar in 1923, plundering the city and torching the Bala Hissar Fortress. They demolished several architectural structures, notably the Mahabat Khan Mosque. Sikh forces routinely attacked tribal communities in Khyber Pakhtunkhwa. The Pathans banded together to battle the Sikhs as a result of this. The struggle against the Sikhs was led by Sayyid Ahmad Shah. He carried out several raids and even took Peshawar from the Sikhs for a few months. The Pathan tribes' cooperation, however, did not last long, and he was defeated in the battle of Balakot. The Sikhs did make certain contributions, including the construction of Haripur, Khyber Pakhtunkhwa's first planned city. The Sikhs battled amongst themselves when

Maharaja Ranjit Singh died in 1839. The British East India Company eventually acquired control of both the province and the Sikh Durbar, renaming it Company Bahadur.

Way of life of Sikh

Sikhism is a practical religion, and Sikhs are a pragmatic people. The focus is on live a worldly, prosperous life as a householder and contributing member of society, but with the mind attuned to knowledge of God. Sikhism condemns any differences based on caste, creed, gender, colour, race, or country origin. For Sikhs, God is sought not in solitude or by renunciation of the world, but as an active family member and member of one's community. The term "Sikh" means "student." As a result, a Sikh is and will always be a learner of life's purpose. Sikhism's basic principles are formed from three equally vital tenets: living an honest life and working an honest day, sharing with others what God and life have provided, and living life completely with knowledge of the divinity inside each of us. Sikhism articulates a philosophical idea known as Miri-Piri, which implies living a life with an active, strong feeling of devotion to the world and mankind, regulated and directed by a strong spiritual foundation and underpinning. As a result, the Sikh goal is to achieve a perfect balance and integration of these two states of being.

Sikhs have always used a simple but effective system to ensure that individual voices are heard and choices reflect the current state of knowledge, information, and technology in topics affecting the Sikh community. In all such problems, and in remembrance of the first five Sikhs who responded to Guru Gobind Singh's call in 1699, the community's voice is channelled via five initiated Sikhs who are selected and permitted to settle difficulties and speak as the community's voice. When five Sikhs do focused prayer, Sikhs believe that God and Guru

saturate the assembly. As a result, decision-making becomes a group effort. Sikhs lack a priestly hierarchy and the ecclesiastical authority that comes with it.

Restriction of Diet

Sikhs have no culinary taboos other than those that derive from one basic commandment - a life of moderation in which we avoid anything that damages the body or mind. Animal sacrifice is prohibited, as is the eating of animals slaughtered in this way. This also implies that all intoxicants are prohibited, including cigarettes, alcohol, and other mind-altering "recreational" narcotics.

Other Religions

Sikhism embraces the underlying truths that underpin all human pursuits, faiths, and belief systems, albeit people differ in how those ideas are institutionalised into a code of conduct and a way of life. Sikhism is as courteous and welcoming of various ways of life and beliefs, as much as Sikhs love their faith. Sikhism challenges non-Sikhs to understand and practise the basic message and meaning of their own faith, so that a Christian may become a better Christian, a Jew can become a better Jew, a Hindu can become a better Hindu, and a Sikh can become a better Sikh.

The 18th and 19th centuries

Lacchman Dev, who was probably born in Punch in Kashmir and became a Vaishnava monk called as Madho Das, is the most important character in 18th-century Sikh history. He travelled south and was in the region of Nanded when Guru Gobind Singh arrived. Madho Das was instantaneously converted to the Sikh faith and nicknamed Banda ("the Slave") after meeting

the Guru soon before his death. The Guru also bestowed the title of Bahadur ("the Brave") on him, and he has been known as Banda Bahadur ever since.

According to legend, Gobind Singh commissioned Banda Bahadur to lead a battle in Punjab against the governor of Sirhind. The Guru presented him with a hukam-nama, or letter of command, stating that he was the Guru's servant and encouraged other Sikhs to join him. When Banda arrived in Punjab with a party of 25 Sikhs, he issued a call to join him, and he had tremendous success, mainly because the peasants were fighting against the Mughals' high land tax. The fact that he had been commissioned by the 10th Guru was equally significant. It appears that the process took some time, as Banda and his army of peasants were not able to launch an attack until late 1709, sacking the towns of Samana and Sadhaura.

Banda next turned his attention to Sirhind and its governor, who had bricked up Guru Gobind Singh's two younger sons. The Sikhs thought he deserved to die for these and other offences. Banda's troops, battling valiantly, assaulted and defeated Sir hind, and the governor were slaughtered. Following that, much of the Punjab was thrown into chaos, despite the fact that Banda's army was obviously the dominating power in the early years of the uprising. Many peasants had sided with Banda, and the Mughals were finding it difficult to keep control. After six years of fighting, Banda was cornered in the village of Gurdas Nangal, where he chose to defend himself by flooding a nearby canal. This proved to be a mistake, as the Mughals only had to wait until Banda's army surrendered due to hunger. Banda was chained and sent to Delhi in a cage, where he was tortured and brutally killed in June 1716.

Sikh Monuments in Abbottabad District:

Kartarpur

Kartarpur is in Pakistan, roughly 2 kilometres from the Indo-Pak border, on the right bank of the Ravi River. Because there is no living around, the shrine structure stands out. There was formerly a railway link, and the station was named after it.

Gurdwara in Mansehra

The provincial authority in Pakistan's Khyber Pakhtunkhwa has taken custody of a 19th century gurdwara constructed in the course of the reign of Sikh ruler Hari Singh Nalwa, to renovate and open it for devotees. Presently, the Sikh gurdwara in Mansehra district is closed and acts as a makeshift library. The EPTB is a statutory board that manages non secular homes and shrines of Hindus and Sikhs who had migrated to India following the partition.

Figure 10: Gurdwara in Mansehra

Hari Singh Nalwa (1791–1837) become the commander of the Sikh Empire. He is remembered for the battles in Kasur, Sialkot, Attock, Multan, Kashmir, Peshawar and Jamrud. Over fifty six

buildings, which includes forts, towers, gurdwaras and tanks, are stated to be constructed beneathneath his direct supervision.

Shamshan Ghat

The word "ghat" means "stairs," and it refers to the steps placed along river banks to facilitate access to the river easier. A shamshan ghat is often placed at or near such a set of steps, and in some areas, a row of such buildings may exist, allowing people to conduct many funerals at the same time. The bodies are wrapped in white and ochre fabric, adorned with flowers, and placed on pyres of wood drenched in ghee to be burned in a traditional open-air cremation.

A shamshan ghat, also known as a cremation ground, is a platform intended for the cremation of remains by Hindus; Sikhs also utilize shamshan ghat. A shamshan ghat is typically built near a river so that the ashes can be flung out and floated away according to Sikh custom. Many large towns in India feature shamshan ghat for their inhabitants' use, and such structures may also be found along significant rivers such as the Ganges. For millennia, members of the Sikh religion have cremated their deceased in line with their religious beliefs. By custom, remains are burnt as soon as possible after death, usually within six hours, and only the deceased's family handles them. Fire is thought to cleanse the soul and prepare it for future adventures.

Islamism

Islamism, often known as political Islam, is a broad group of political ideologies that employ and take inspiration from Islamic symbols and traditions to achieve a sociopolitical goal. The goals and objectives of these groups differ greatly, as do their interpretations of Islamic tradition and practice; as a result, the specific scope and definition of the word remain debatable. Reformist movements such as the Muslim Brotherhood, as well as transnational

jihadist movements such as al-Qaeda and the Islamic State in Iraq and the Levant, are among the many different organizations classified as Islamist (ISIL; also called Islamic State in Iraq and Syria [ISIS]). The name is occasionally attributed to Iran's velyat-e faqh form of governance that evolved from the Iranian Revolution, the Saud dynasty's strain of Wahhbism in Saudi Arabia, and the Taliban in Afghanistan, however these are frequently regarded different fundamentalist organizations entirely.

The word Islamist, which denotes someone or entity pursuing a sociopolitical goal utilizing Islamic symbols and traditions, differs from the term Islamic, which refers directly to features of Islam as a religion.

Historical context and theoretical under pinning's

Although many Islamist theorists drew on the work of early theologians such as Ibn Taymiyyah, the theoretical underpinnings of Islamist movements were rooted in the late nineteenth century, a transformative period in which the Islamic world grappled with increased engagement with modernity and Enlightenment ideas on the one hand, and its own decline in the face of Western colonialism on the other. This time was characterised by the advancement of print technology and widespread literacy, which not only aided in the dissemination of new ideas but also provided increased access to Islamic resources, particularly the Quran. The growing capacity of the general public to read the Qurn undercut the authority of educated religious scholars known as ulam as interpretative gatekeepers, allowing no specialists to participate in their own idiosyncratic readings of the text (ijtihd), leading to heightened biblical literalism.

Modernist intellectuals struggled to reconcile the decline of the Islamic world (which had previously been a leader in scientific achievement and intellectual endeavour) with the triumph of the West. Jaml al-Dn al-Afghn, possibly the most prominent of his day, contended that the rationalist idea common in European civilization was also at the undiluted heart of Islam, which, he said, tasked people with the obligation to regulate the created universe through intellect and reason. Muhammad Abduh, one of Afghn's students, put much of Afghn's ideas into reality, spearheading an intellectual effort to change Islamic institutions. He linked Islam with modernism to such an extent that his pupils were able to favor one or the other in their own work. Some of his disciples, like as Amad Luf al-Sayyid, transformed his beliefs into successfully secular ideologies by emphasizing his modernist arguments. Others, such as Rashd Ri, highlighted the necessity for a return to Islam's pure core in order to revitalize Islamic civilization, idealizing the behaviors of Islam's salaf (forefathers).

During the British Raj, a similar growth occurred among Indian Muslim intellectuals. Sayyid Ahmad Khan's work established Islam's compatibility with rationalist ideas and contemporary science, while Muhammad Iqbal actively tried to improve Muslim culture. Ab al-Al al-Mawdd stressed the restoration to an idealised version of Islam and developed a solid political philosophy for Islamic governance in the Indian subcontinent (focused in particular on Pakistan after partition).

Sociopolitical movements at the local level

While reformist ideals were dominating public discourse as a means of escaping deterioration and colonialism, Hassan al-1928 Banna's foundation of the Muslim Brotherhood in Egypt marked a watershed point for organised Islamist groups. Inspired by the belief that Islam fosters modernity and prosperity, the group established grassroots networks throughout Egypt

to promote social welfare, development, and education in communities that Egypt's newly independent government had not reached. Although it was not initially involved in politics, it swiftly became a tool for public mobilisation against the ruling Wafd Party, King Farouk I, and British influence in Egypt.

Meanwhile, in India, as the Muslim League campaigned for the establishment of a secular Muslim-majority state in what is now Pakistan, Mawdd and his supporters refused. According to Mawdd, the duty of any state was to establish God's sovereignty (kimiyyah) and administer his rule, achieving paradise, and only by doing so could Muslims reclaim their previous affluence. Even under Muslim leadership, a secular state would destroy such a great structure, thereby returning society to a condition of neglect and decay (jhiliyyah). As a result, Mawdd formed the Jamaat-i Islami in 1941 to be a spearhead for an Islamic political system against the Muslim League's victories.

Although the Muslim Brotherhood began as a more populist and apolitical organisation than the Jamaat's top-down political idealism, members of the Brotherhood came to accept Mawdd's dichotomy between those who defended kimiyyah and those who were mired in jhiliyyah. Despite working with Gamal Abdel Nasser and the Free Officers movement to bring Egypt's revolution to a successful conclusion in 1952, the Brotherhood broke out with the new leadership, resulting in a cycle of oppression and bloodshed. The conceptual foundation for violence was quickly given for in Sayyid Qub's publications, which reinforced the view that most of Muslim society was only nominally Muslim and that those Muslims who stood in the way of God's dominion were justifiable targets of jihd al-sayf (jihad through physical combat). The Muslim Brotherhood rejected violence in the 1970s, but Qub's notion of jihad was influential in succeeding international Islamist groups.

Islamist organizations flourished in the Arab world as many Arabs got disillusioned with Pan-inability Arabism's to achieve wealth and sought an ideological alternative. Existing Muslim Brotherhood branches spread throughout the Middle East, including Syria, Jordan, Iraq, Sudan, and the Palestinian territories. Ennahda, a similar movement, was founded in Tunisia by Rached Ghannouchi and Abdel Fattah Mourou. These groups shared support of the existing nation-state, a general readiness to engage within the existing legal system, adherence to democratic values, and acceptance of a diverse society that includes non-Muslims.

In less stable political environments, some ideologically similar groups took up arms. Hezbollah was founded in 1982 during Lebanon's civil war (1975–90), and it has since remained the country's most powerful militia. In 1987, Hamas evolved from the Palestinian wing of the Muslim Brotherhood during the first intifada, a Palestinian uprising. After the Algerian government pushed down on the emerging Islamic Salvation Front, which had won a majority of municipal and national elections, various breakaway organizations joined the country's civil war in the 1990s. Despite the fact that these organizations were armed, their use of force was limited to their local settings, and their language was couched in terms of national liberation rather than chauvinistic displays of Islamic fanaticism.

International Jihadist movements

Under the presidency of Anwar Sadat, a period of peace between the Muslim Brotherhood and the Egyptian government prompted the former to abandon violence, although many Islamists sympathetic to Qub's beliefs remained unsatisfied with government policy. Smaller, non-Muslim Brotherhood-affiliated groups sprung up all throughout the country, calling for a violent takeover of the government. Many of these organisations merged to form the Egyptian Islamic Jihad (EIJ), whose leader, Muhammad Abd al-Salam Faraj, published The Neglected

Duty (Al-Farah al-ghibah) in 1981, referring to the Qutbist jihd al-sayf. Faraj and four other EIJ members were charged with Sadat's assassination the following year.

Meanwhile, the Afghan War (1978–1992) raged between Afghanistan's unpopular communist government and the mujahideen, a loose confederation of Afghan guerrilla fighters who took inspiration from Islam as a unifying element. Thousands of Muslims from all over the world flocked to the struggle, many of whom had previously been active in Islamist groups in their own countries, including EIJ member Ayman al-Zawahiri. Al-Qaeda (Arabic: al-Qidah, "the Base") was created to gather foreign warriors through the patronage and charisma of the rich Osama bin Laden; Zawahiri would become a significant leader of the group, particularly after bin Laden's death in 2011. As the regime remained backed up by Soviet military action, many Islamists active in the battle believed that the jihad against national governments could only succeed by first fighting the global forces that support them. As a result of the Soviet retreat and the overthrow of the Afghan government in the 1990s, al-Qaeda embarked on a worldwide jihad.

In the decades afterwards, the concept of a worldwide jihad has drawn the attention of certain existing Islamist organizations, such as the EIJ, and has inspired the development of many tiny terror cells throughout the world. They frequently operated under the "franchise" of the al-Qaeda brand, notably al-Qaeda in Iraq (AQI), al-Qaeda in the Arabian Peninsula (AQAP), and al-Qaeda in the Islamic Maghrib (AQIM), although their organisational connections were generally weak, if not isolated. As a result, the Islamic State in Iraq and the Levant (ISIL; also known as the Islamic State in Iraq and Syria [ISIS]), AQI's successor, was able to simply bypass al-commander Qaeda's and operate independently in 2014. Similarly, many of those

who carried out terrorist actions on ISIL's behalf had little or no direct interaction with the organization.

Other groups claiming to be affiliated with al-Qaeda and ISIL included al-Shabaab in Somalia and Boko Haram in Nigeria, respectively. Despite its early reliance on money from al-Qaeda and its ongoing relations with it and other like-minded groups, the Taliban in Afghanistan did not promote a global jihad philosophy.

Post-Islamism

Islamist movements are frequently dynamic, adjusting and changing to their circumstances, as seen by the doctrinal transformations of some of the Islamist groups detailed above. In many situations, Islamist groups began to value modernity and growth over Islamic identity, a transition seen in both their operations and their language. Tunisia's Ennahda Party, which worked pragmatically with secularists in the aftermath of the 2011 Jasmine Revolution, is one example of these phenomena. In 2016, the party explicitly declared that it would focus its efforts on maintaining Tunisia's democracy and would no longer participate in the edification or mobilization of Islamic institutions. Their officials stated that its assistance for Islamic organizations was no longer required, owing to the freedom of religious institutions and pious individuals under Tunisia's new government.

In Turkey, a similar trend happened. The Justice and Development Party (Adalet ve Kalknma Partisi; AKP) emerged from the Islamist Welfare Party, which was outlawed in 1998. Though it included former Welfare Party members and continued to work for Turkey's desecularization for example, lifting a prohibition on headscarves in public places the new party was both no confessional and liberalizing. It came to power in 2002 and first sought the backing of Islamic

scholar Fethullah Gülen and his Hizmet organization in order to destabilize secularists and ultranationalists. However, in the 2010s, the AKP began to use its power to repress the Hizmet movement. By the end of the decade, the party was known for its economic policies and nationalist rhetoric more than its social views, even establishing a coalition with an ultranationalist party in the 2018 elections.

Mythology

Myths are found in every culture throughout the world and are used to explain natural events, where a people originated from, how their civilization arose, and why things happen the way they do. Myths, at their most fundamental, provide consolation by bringing order and significance to what may often appear to be a chaotic world.

Origin of Myth

Mythology (from the Greek mythos for story-of-the-people and logos for word or speech, so the spoken storey of a people) is the study and interpretation of often sacred tales or fables of a culture known as myths or the collection of such stories which deal with various aspects of the human condition: good and evil; the meaning of suffering; human origins; the origin of place-names, animals, cultural values, and traditions; the meaning of life and death; the afterlife Myths convey a culture's ideas and values on certain topics.

Myths relate stories about ancestors and the origins of mankind and the universe, gods, supernatural entities (satyrs, nymphs, mermaids), and heroes with superhuman, generally god-given, abilities (as in the case of the Greek myth of Heracles or Perseus). Myths can also explain the origins or intricacies of long-held practises, as well as natural events such as dawn and sunset, the moon's and seasons' cycles, or thunder and lightning storms.

Mythology has played an important role in every society throughout the world. Prehistoric cave paintings, etchings in stone, tombs, and monuments all imply that, long before humans recorded their stories in words, they had already constructed a belief framework that corresponded to Leach and Fried's definition of'myth.' Myth, according to twentieth-century psychiatrist Carl Jung, is a fundamental part of the human psyche that seeks meaning and order in a world that frequently appears chaotic and meaningless.

The mysterious, sacred, and powerful numinous element that supplies the underlying draw of mythological narratives and motifs because it provides an ultimate significance to human existence. In an uncertain environment, the thought of something higher and more powerful than oneself provides hope of guidance and protection. The mysterious, sacred, and powerful, according to Leach and Fried, is "a notion of the human mind from earliest times: the underlying psychological reaction to the cosmos and environment that underpins all religion".

Types of Myth

There are many distinct forms of myths, however they may be divided into three categories:

- Etiological Myths
- Historical Myths
- Psychological Myths

Etiological myths

Etiological myths (derived from the Greek aetion, which means "reason") explain why something is the way it is or how it came to be. This form of myth is sometimes referred to as an origin storey. In Egyptian mythology, for example, the sycamore tree appears the way it does because it is the abode of the goddess Hathor, the Lady of the Sycamore. Thunder is

depicted in Norse mythology as Thor's chariot speeding over the skies. Etiological myths can explain why the world is the way it is as in the Greek mythology storey of Pandora's Box, which explains how evil and misery entered the world or how a particular institution came to be as in the Chinese tale of the goddess Nuwa, who created humans again and over again until she tired of it and introduced marriage so humans could reproduce themselves. Characters in myths have a specific function, whether it's to explain marriage, an epic expedition, or a final war.

Historical myths

Historical myths repeat a historical event but elevate it to a higher level of significance than the real occurrence (if it even happened). One example is the account of the Battle of Kurukshetra in the Indian epic Mahabharata, in which the Pandava brothers represent many virtues and serve as role models, even though they are occasionally imperfect. Kurukshetra is then depicted in microcosm in the Bhagavad Gita, when the deity Krishna, avatar of Vishnu, visits one of the Pandavas, Arjuna, on the battlefield to explain one's purpose in life. Whether or not the Battle of Kurukshetra truly occurred has no bearing on the legendary force of these two myths. The same may be said of Abrahamic narratives in the Bible, or the Siege of Troy and its collapse as depicted in Homer's Iliad, or Odysseus' trip home in the Odyssey, or Aeneas' exploits in Virgil's work.

Psychological myths

Psychological myths depict a journey from the known to the unknown that, according to Jung and Campbell, indicates a psychological urge to balance the outward world with one's own awareness of it. Whatever the case may be, the myth's plot generally involves a hero or heroine

embarking on a journey to find their actual identity or fate and, in doing so, resolving a crisis while also giving an audience with some vital cultural value.

Chapter No 4:

Archaeological activity (Prehistoric Shamshan Ghat, Caves, and Graves data acquired of the site)

XRD of Ashes

The following graphs and tables show the results of the human ashes for the XRD test. The human ashes data includes thermocouple data that measure the combustion temperature. The results of for CNP or ICP and calcium phosphate indicate the significant elements for identification of cadaver residue. The XRD results show the similarities and differences between crystalline structures in the field fire samples as related to bone and other humain remains.
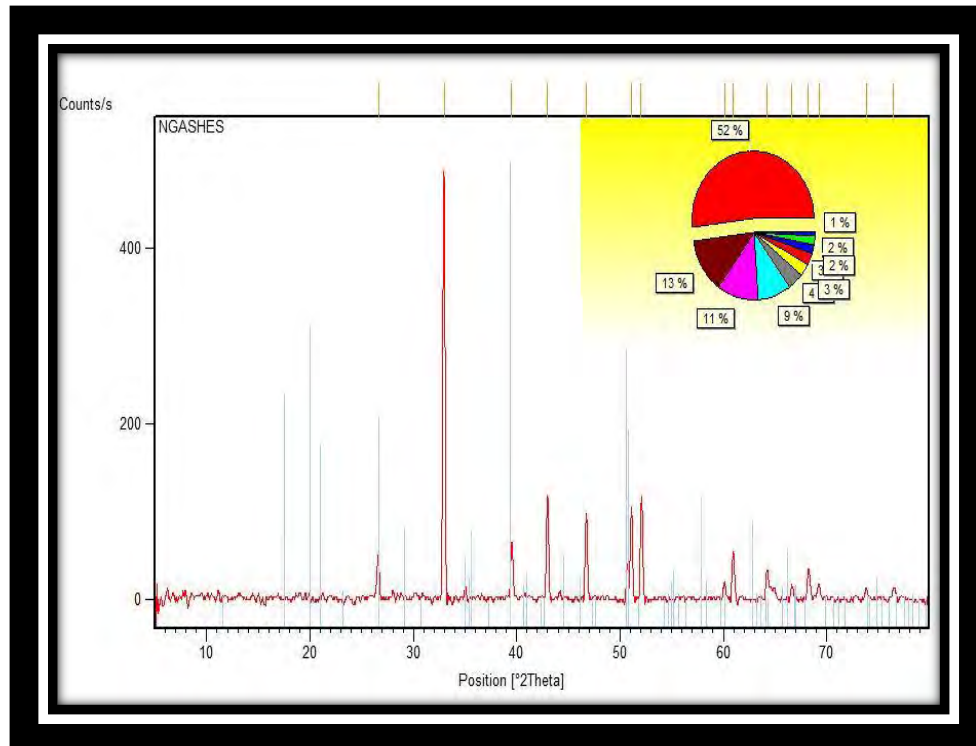
Graph 1: Analysis the result of XRD report
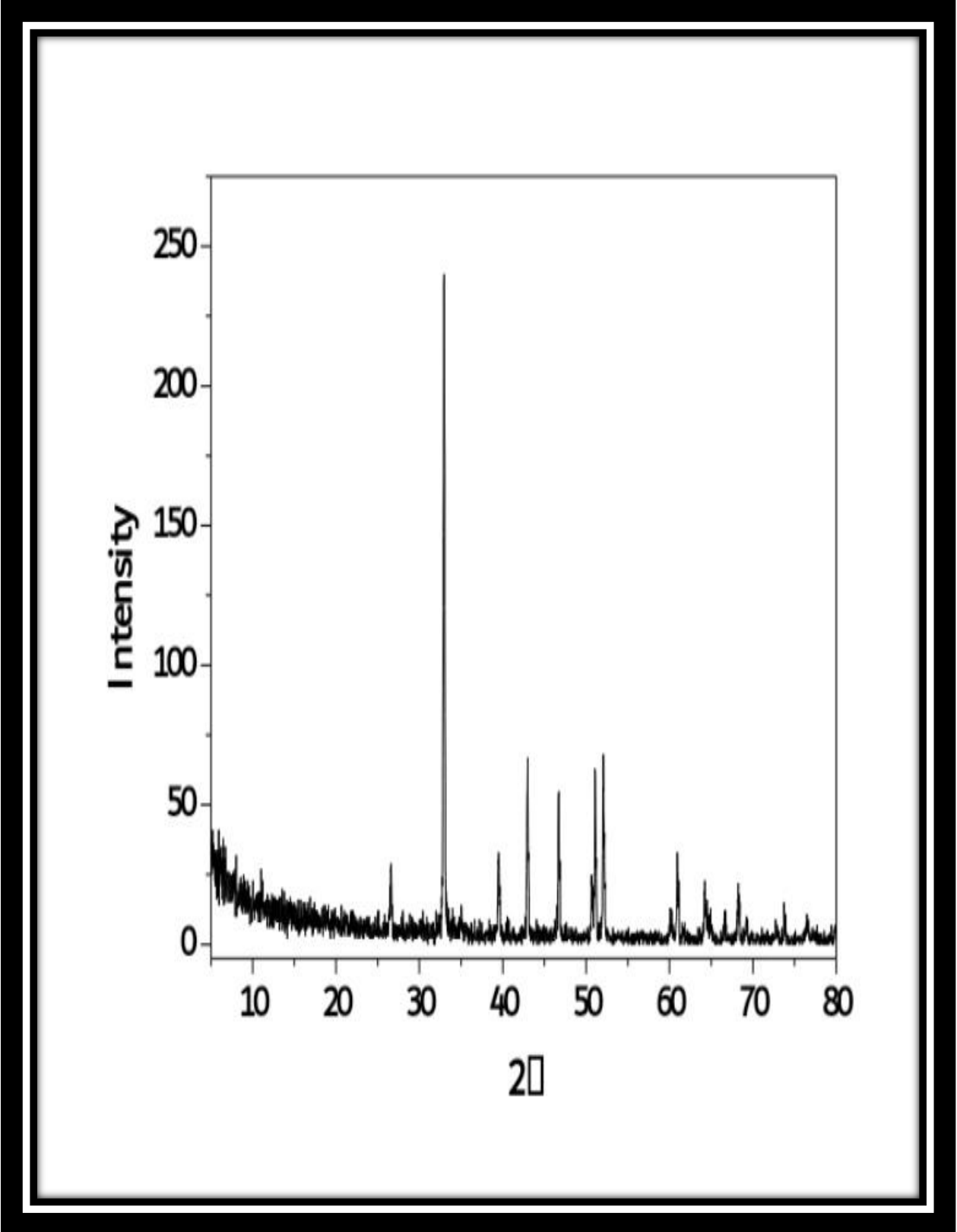
Graph 2: Graph of ashes intensity measured
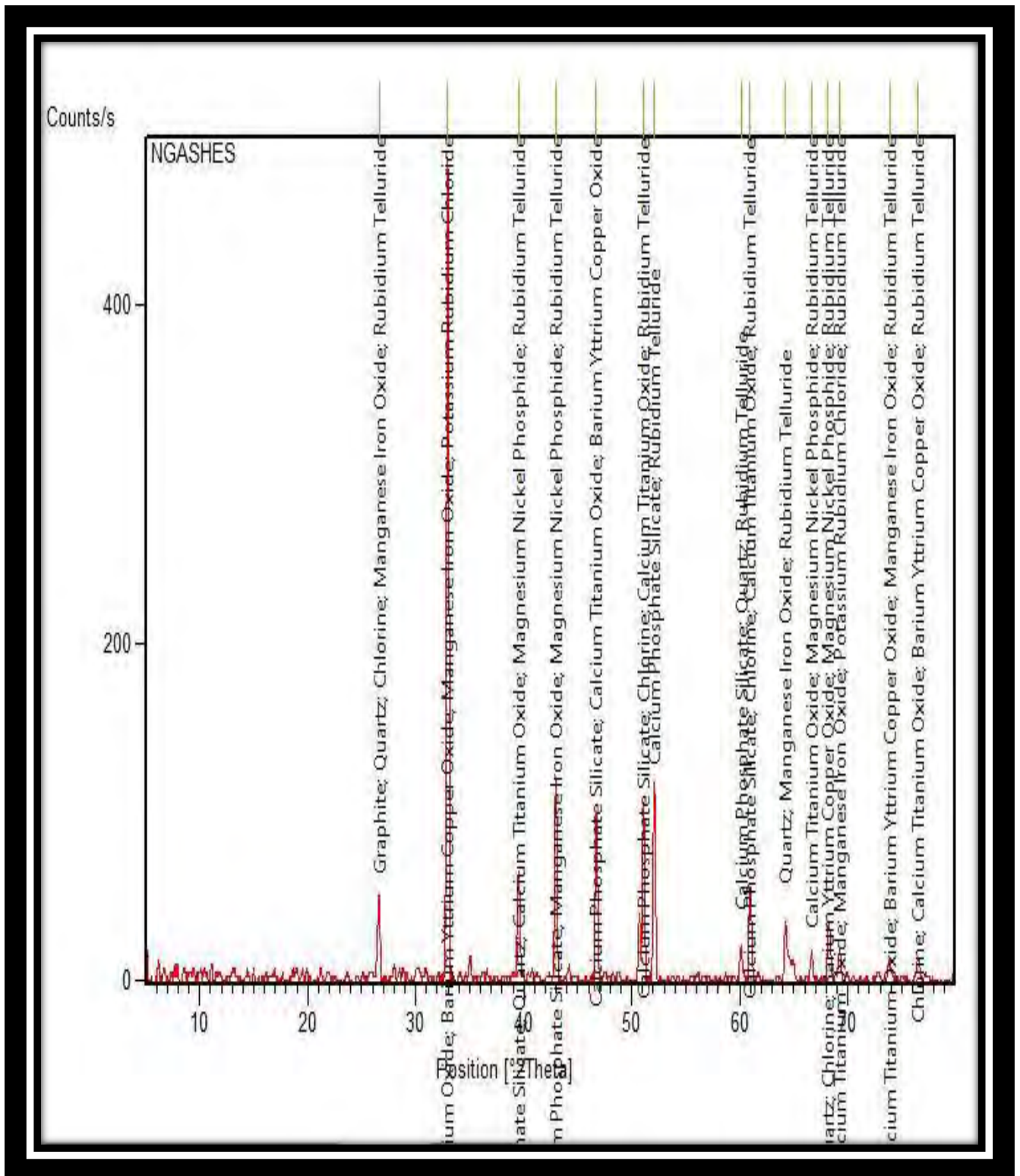
Graph 3: Showing the compound

Calcium Phosphate Silicate 52 %

Rubidium Telluride 1 %

Quartz 2 %

Graphite 2 %

Potassium Rubidium Chloride 3 %

Magnesium Nickel Phosphide 3 %

Chlorine 4 %

Barium Yttrium Copper Oxide 9 %

Calcium Titanium Oxide 13 %

Manganese Iron Oxide 11 %
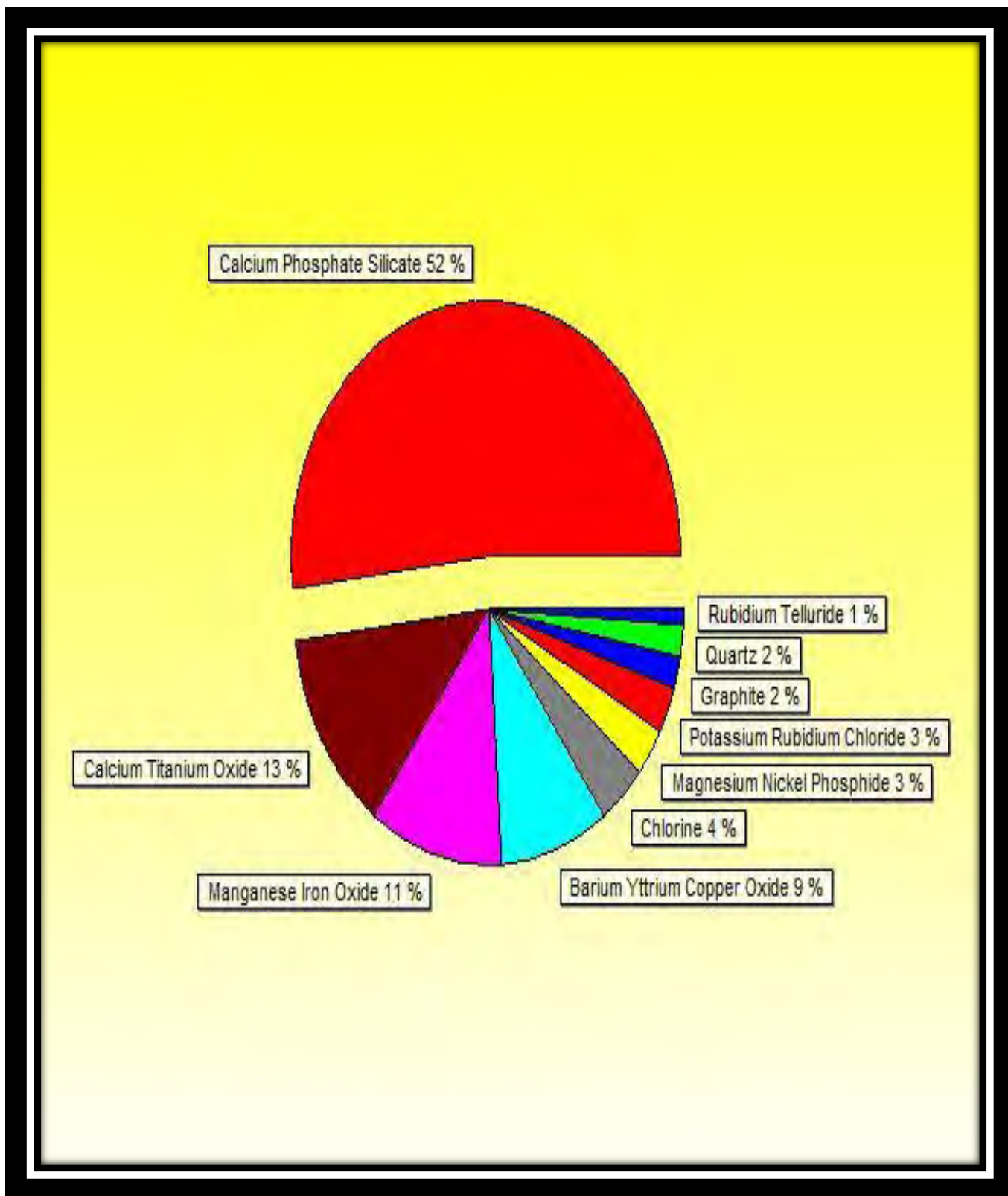
Graph 4: Showing the graph of Compounds with the Percentage

No.	Visible		Ref. Code	Compound Name	Chemical Formula
		✓	01-083-1494	Calcium Phosphate ...	Ca5 (P O4)2 (Si O4)6
		✓	01-075-2078	Graphite	C
		✓	01-078-2315	Quartz	Si O2
		✓	01-073-2104	Chlorine	Cl2
		✓	01-078-2480	Calcium Titanium Ox...	Ca3 Ti2 O7
		✓	01-080-0589	Barium Yttrium Copp...	Ba2 Y Cu3 O6.63
		✓	01-071-0637	Manganese Iron Ox...	(Mn.37 Fe.63)2 O3
		✓	00-042-0914	Magnesium Nickel ...	Mg2.50 Ni11.50 P7
		✓	01-077-2123	Potassium Rubidium...	K.3 Rb.7 Cl
		✓	01-075-1268	Rubidium Telluride	Rb2 Te5

Graph 5: Showing the table of Compound with the Chemical Formula
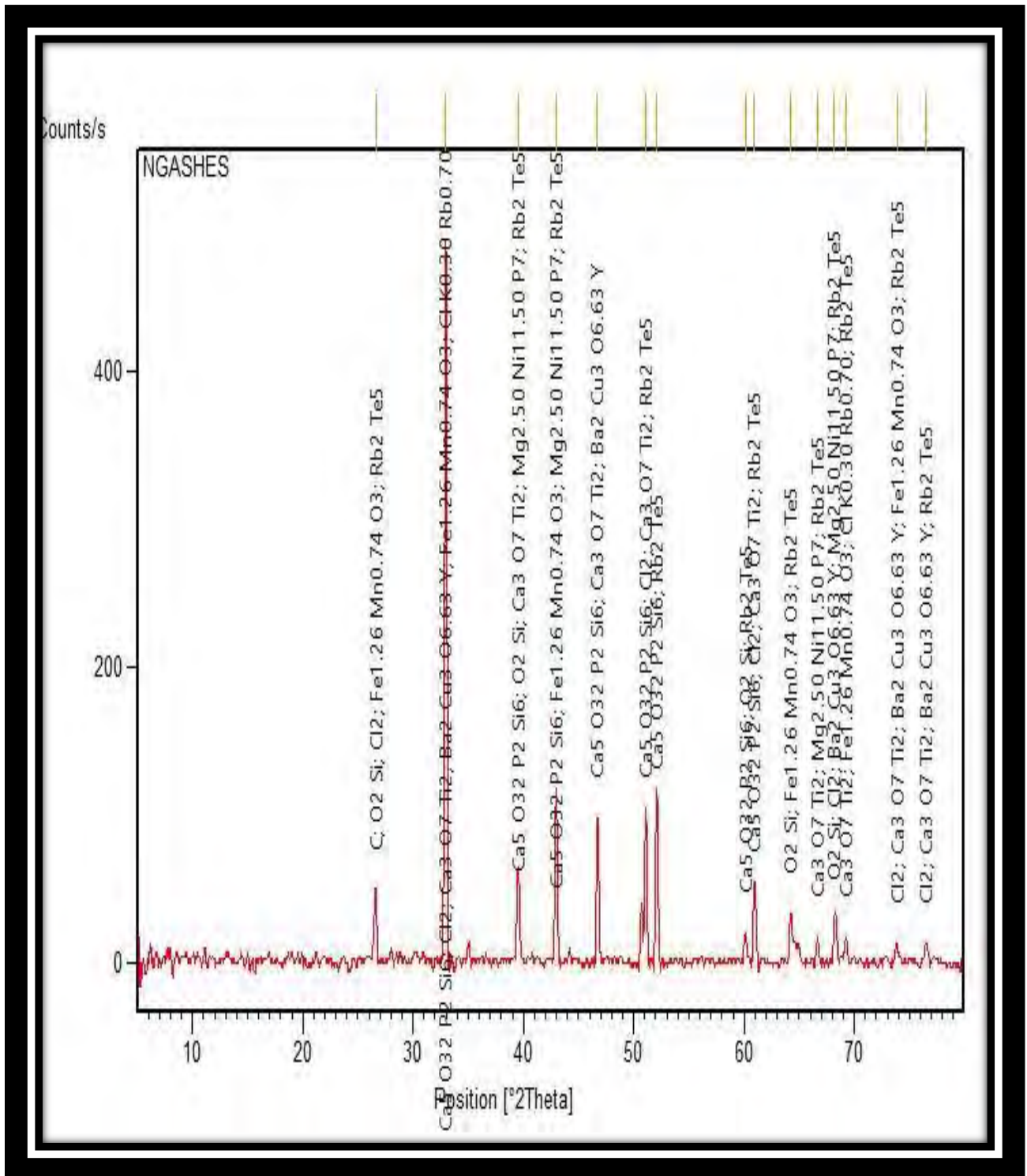
Graph 6: Showing the graph of Compound with the Chemical Formula
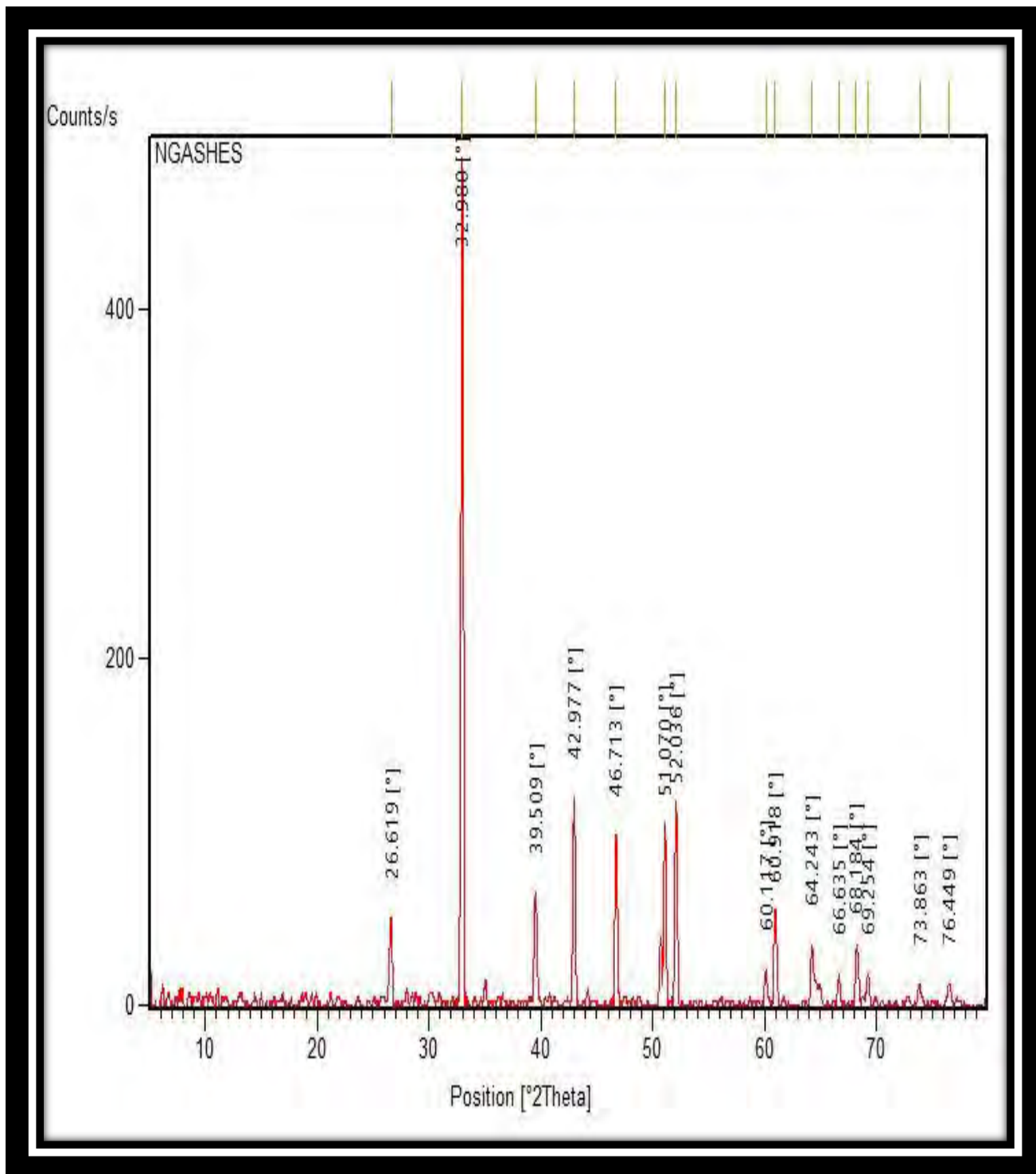
Graph 7: Showing the position of (2 theta)

The diffractogram for sample of graph 5 is an example of the output from the XRD for samples from the ashes of human. The red lines visible at the top of the diffractogram correspond to the peaks found. The "V" above the first line indicates that peak is not from one of the ten minerals identified. The peak list of graph 5 shows the locations of the peaks found.

No.	Ref. Code	Score	Compound Name	Chemical Formula	Sc
1	01-075-0984		Sodium Silicon Flu...	Na2 Si F6	
2	01-081-0099		Yttrium Barium Iro...	Y Ba2 (Fe0.193 C...	
3	01-081-1982		Lanthanum Coppe...	La2 Cu2 O5	
4	01-078-2114		Barium Yttrium Co...	Ba2 Y Cu3 O7.06	
5	00-023-0171		Chromium German...	Cr11 Ge19	
6	01-080-1973		Yttrium Barium Str...	Y (Ba1.7 Sr0.3)...	
7	00-047-0491		Lithium Praseody...	Li0.41 Pr0.53 Ti O3	
8	00-007-0109		Copper Titanium	Cu Ti3	
9	00-048-0404		Barium Copper Str...	Eu Sr Ba Cu3 O6+x	
10	00-018-0520		Gadolinium Indium	Gd In	
11	01-081-2248		Lanthanum Neody...	(La Nd Ca) Cu2 ...	
12	01-075-0806		Manganese Chro...	Mn0.60 Cr0.40 As	
13	00-021-1077		Silver Indium Oxide	Ag In O2	

Graph 8: Showing Compound with the scores and chemical formula
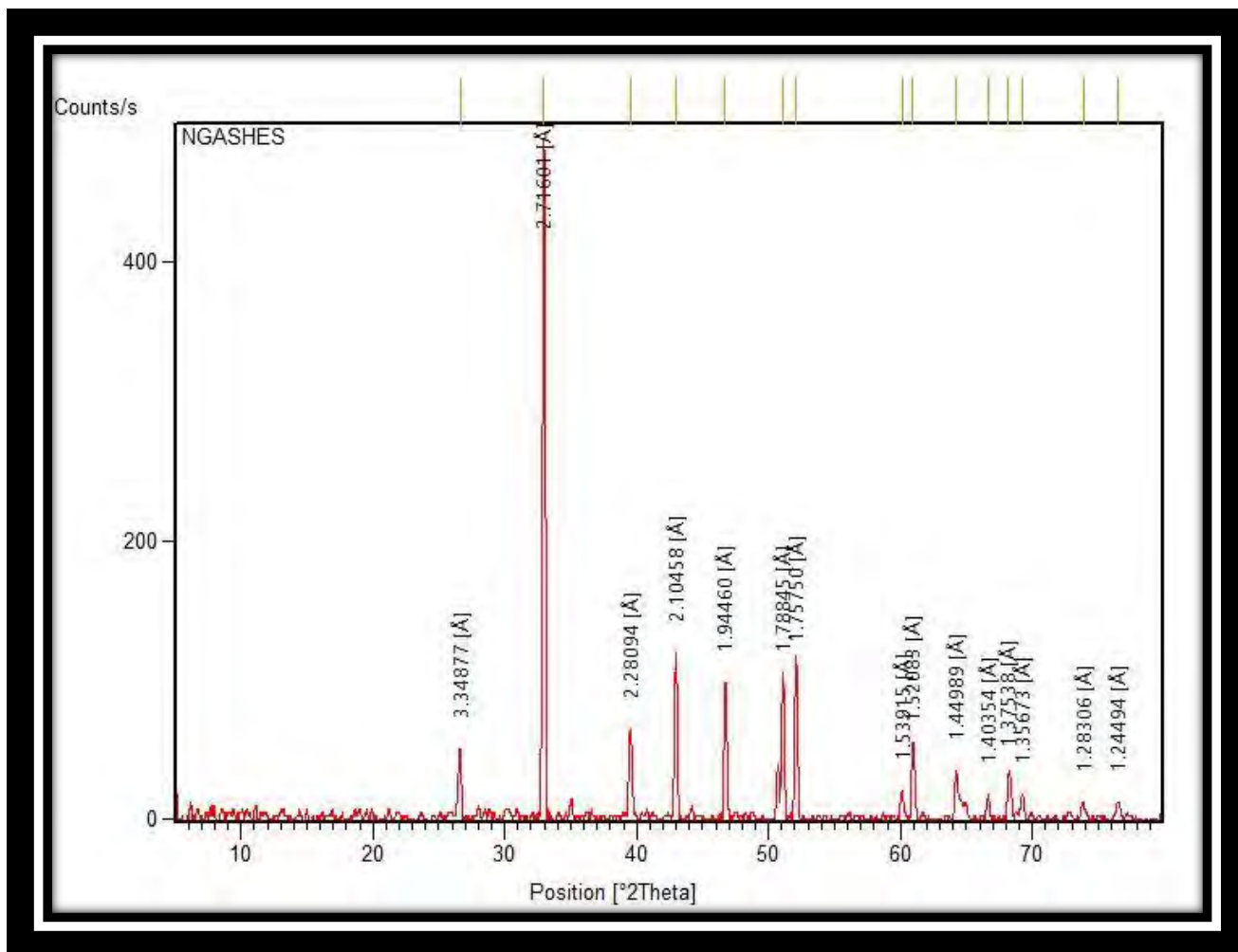
Graph 9: Showing the d-spacing

This is the simple example template containing only headers for each report item and the bookmarks. The invisible bookmarks are indicated by text between brackets.

Modify it according to their need and standards.

Measurement Conditions: *(Bookmark 1)*

Dataset Name   NGASHES

File name   C:\X'Pert   Data\ASGHAR   XRD\OTHER   UNI\QAU

DEPARTMENTS\TIAC\DR GHANI\IQRA\1913\NGASHES.xrdml

Comment   2003

Measurement Date / Time   2/15/2022 11:03:32 AM

Operator   XRD Data

Raw Data Origin   XRD measurement (*.XRDML)

Scan Axis   Gonio

Start Position [°2Th.]   5.0125

End Position [°2Th.]   79.9875

Step Size [°2Th.]   0.0250

Scan Step Time [s]   0.4000

Scan Type   Continuous

Offset [°2Th.]   0.0000

Divergence Slit Type   Fixed

Divergence Slit Size [°]   0.9570

Specimen Length [mm]   10.00

Receiving Slit Size [mm]   0.1000

Measurement Temperature [°C]   25.00

Anode Material   Cu

K-Alpha1 [Å]   1.54060

K-Alpha2 [Å]   1.54443

K-Beta [Å]   1.39225

K-A2 / K-A1 Ratio   0.50000

Generator Settings   30 mA, 40 kV

Goniometer Radius [mm]   240.00

Dist. Focus-Diverg. Slit [mm] 91.00

Incident Beam Monochromator   No

Spinning   No

Main Graphics, Analyze View: *(Bookmark 2)*
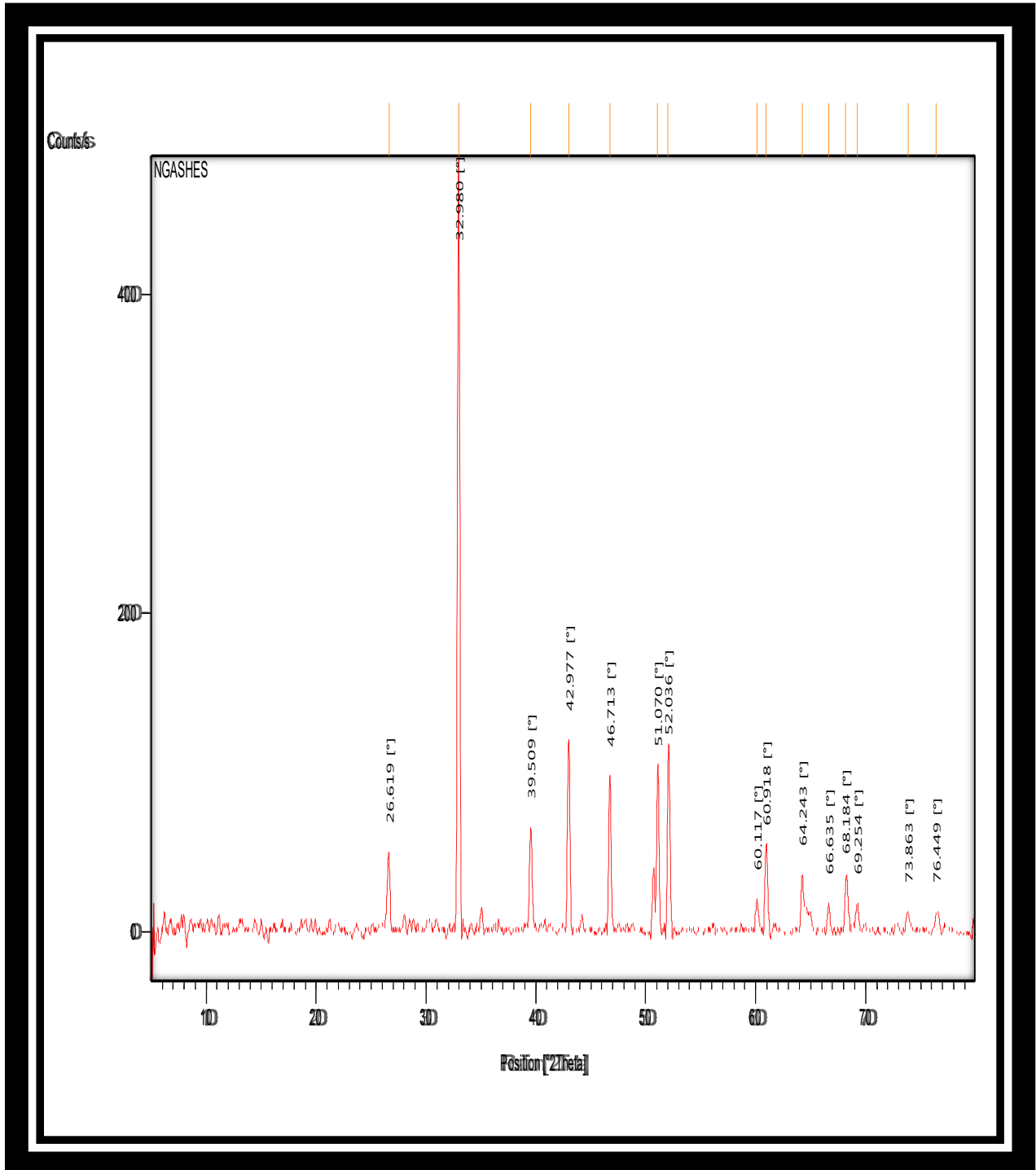
Graph 10: Graphic Analysis

Peak List: *(Bookmark 3)*

Pos. [°2Th.]	Height [cts]	FWHM [°2Th.]	d-spacing [Å]	Rel. Int. [%]
26.6195	20.00	0.1968	3.34877	10.42
32.9801	192.00	0.1722	2.71601	100.00
39.5090	26.00	0.1968	2.28094	13.54
42.9768	49.00	0.1476	2.10458	25.52
46.7130	40.00	0.1230	1.94460	20.83
51.0701	41.00	0.0738	1.78845	21.35
52.0364	44.00	0.0984	1.75750	22.92
60.1172	9.00	0.2952	1.53915	4.69
60.9178	20.79	0.2952	1.52083	10.83
64.2434	15.00	0.2952	1.44989	7.81
66.6354	8.00	0.2952	1.40354	4.17
68.1843	12.00	0.2952	1.37538	6.25
69.2540	7.00	0.3936	1.35673	3.65
73.8625	6.00	0.5904	1.28306	3.13
76.4493	6.00	0.7200	1.24494	3.13

Pattern List: *(Bookmark 4)*

Visible	Ref. Code	Score	Compound Name	Displacement [°2Th.]	Scale Factor	Chemical Formula
*	01-083-1494	5	Calcium Phosphate Silicate	0.000	0.760	$Ca_5 (P O_4)^2 (Si O_4)^6$
*	01-075-2078	33	Graphite	0.000	0.096	C
*	01-078-2315	15	Quartz	0.000	0.105	$Si O_2$
*	01-073-2104	11	Chlorine	0.000	0.172	Cl_2
*	01-078-2480	14	Calcium Titanium Oxide	0.000	0.508	$Ca_3 Ti_2 O_7$
*	01-080-0589	8	Barium Yttrium Copper Oxide	0.000	0.650	$Ba_2 Y Cu_3 O6.63$
*	01-071-0637	25	Manganese Iron Oxide	0.000	1.002	$(Mn.37 Fe.63)^2 O_3$
*	00-042-0914	10	Magnesium Nickel Phosphide	0.000	0.148	$Mg2.50 Ni11.50 P_7$
*	01-077-2123	17	Potassium Rubidium Chloride	0.000	0.621	K.3 Rb.7 Cl
*	01-075-1268	6	Rubidium Telluride	0.000	0.132	$Rb_2 Te_5$

Document History: (Bookmark 5)

Insert Measurement:

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- Modification time = "2/17/2022 12:52:42 PM"

- Modification editor = "XRD Data"

Search Peaks:

- Minimum significance = "2.00"

- Minimum tip width = "0.01"

- Maximum tip width = "1.00"

- Peak base width = "2.00"

- Method = "Minimum 2nd derivative"

- Modification time = "2/20/2001 11:55:18 AM"

- Modification editor = "PANalytical"

Smooth:

- Type of smoothing = "Polynomial"

- Polynomial type = "Quintic"

- Convolution range = "25"

- Modification time = "2/12/2021 2:48:01 PM"

- Modification editor = "XRD Data"

Subtract Background:

- Correction method = "Automatic"

- Bending factor = "25"

- Use smoothed input data = "Yes"

- Granularity = "19"

- Add to net scan = "Nothing"

- Modification time = "2/12/2021 2:49:07 PM"

- Modification editor = "XRD Data"

Search & Match:

- Data source = "Profile and peak list"

- Restriction = "None"

- Scoring schema = "Multi phase"

- Auto residue = "Yes"

- Match intensity = "Yes"

- Demote unmatched strong = "Yes"

- Allow pattern shift = "No"

- Two theta shift = "0"

- Identify = "No"

Chapter No 5:

Analysis (Comparatory, Contemporary, Descriptive)

An XRD Study of Ashes

I trust maximum people might be skeptical if we obtained a love stays and obtained a strong gray lump just like the one with inside the image. This is what occurred to a man's own circle of relatives with inside the United States, and it became a kilogram heavier than planned. Doubtful, indeed! The funeral planners, who do not sound very bright, back the urn to the own circle of relatives 3 weeks after pronouncing it had been misplaced. Before ever starting it, the own circle of relatives despatched the urn to the Human Identification Lab at California State University, Chico, for forensic osteology testing. The evaluation started out after the darkish gray mass (now no longer an normal kingdom for ashes to be in) became dried out; they observed screws, staples, stones, and a few bone, however some distance much less than predicted, round one-1/3 of what became expected. The scientists went one step in addition and asked that the cremated ashes be tested the usage of X-ray diffraction (XRD) and scanning electron microscopy via way of means of a Swedish institute. They come to the belief that fibre glass strengthened concrete became introduced into the mix! Was this a few type of Blue Peter blunder? There had been no proof of sticky-sponsored plastic, so we will rule that one out. The evidence became enough for the funeral domestic to settle out of court, so we can by no means know. The researchers had been thrilled and said that their technique can be applied in comparable conditions. "Using a multidisciplinary technique to cremains evaluation can deliver critical statistics for resolving conditions of infected stays and instances wherein the stays do now no longer replicate the decedent," they said, The researchers add, "Using a

multidisciplinary technique to cremains evaluation can deliver critical statistics for resolving conditions of infected stays and instances wherein the stays do now no longer resemble the decedent."

The recently discovered burial site of Gankoriniotek Singoor in Chitral District of Khyber Pakhtunkhwa of Graves

MANSEHRA:
In what's being called "the primary ever medical try to reconstruct the records of Chitral," a district in Pakistan's northwestern Khyber Pakhtunkhwa province, a collection of archaeologists has newly excavated a 3,000-year-vintage burial site, an educational main the challenge stated this week.

The 3-year-lengthy multidisciplinary challenge completed through the archaeology branch of Hazara University caused the invention of burial stays of an Iron Age culture, with graves revealing each unmarried and a couple of burials at the side of numerous artefacts like stone beads, copper and iron earrings, bangles, nails, arrowheads and terracotta vessels.

The Iron Age become a duration in human records that commenced among 1200 BC and six hundred BC, relying at the vicinity, and accompanied the Stone Age and Bronze Age. During the Iron Age, humans throughout an awful lot of Europe, Asia and components of Africa started out making equipment and guns from iron and steel.

"The antiques could be displayed at a museum whilst the bones observed throughout the excavations could be despatched to the USA for DNA checks to narrate the relationship among the historical time and the modern populace of Chitral," Dr. Abdul Hameed Khan, who's main the five-member team, informed Arab News in Mansehra.

"This studies challenge is particular because we're engaging in the primary-ever medical studies the use of historical DNA and molecular sequencing [in this area] to hint the origins of its humans. We are attempting to find out whether or not they got here to Chitral from Central Asia or every other vicinity."

The challenge has 3 important targets consistent with a press release: "Characterize Iron Age human genetic range and migrations in Chitral; Establish a hyperlink among the current populace and the Iron Age People; Reconstruct the human demographic records and fitness trajectory of the vicinity via molecular analysis." MANSEHRA: In what's being called "the primary ever medical try to reconstruct the records of Chitral," a district in Pakistan's northwestern Khyber Pakhtunkhwa province, a collection of archaeologists has newly excavated a 3,000-year-vintage burial site, an educational main the challenge stated this week.

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Chapter No 6:

Finding, Analysis, Conclusion and Suggestions

Caves

The most punctual hearths are in any event 790,000 years of age, and a few specialists figure cooking may reach back more than 1.5 million years. Control of fire furnished another instrument with a few uses including cooking, which prompted a principal change in the early human eating regimen. Cooking delivered supplements in food varieties and made them simpler to process. It likewise freed a few plants of toxins. After some time, early people started to assemble at hearths and safe houses to eat and mingle. As cerebrums expanded and more intricate, growing up took longer requiring more parental consideration and the defensive climate of a home. Extending informal organizations drove, in the end, to the perplexing public activities of current people.

The Prehistoric Period or when there was human existence before records reported human movement generally dates from 2.5 million years prior to 1,200 B.C. It is by and large arranged in three archeological periods: the Stone Age, Bronze Age and Iron Age.

Caverns have been in every case extremely huge, as through the pre-memorable occasions this was the characteristic environment of the people and these were where the man began to think inventively and today has a created and adaptable society. Caverns are likewise significant as these have been too the natural surroundings of the wild creatures numerous creatures like the lion actually live in caverns. The caverns shielded the existence structure from the brutal ecological conditions like the tempests, weighty downpours, and penetrating sun sparkle and so on.

Figure 11: Natural Carverns

Figure 12: Top Inner view

Figure 13: Inside View

Figure 14: Top View of inner

Figure 15: Left side View

The cave which is under research is such a cave which had been used by the many of the people from the different times from the pre-historic times to the recent. The former was for the protection and shelter and during modern times the followers of the Mystic school of thought used these for the isolation being a mediator. These caves are located in the Tehsil Lora, District Abbottabad, province KPK, Pakistan. Pakistan is very important by the archaeological perspective. This place has been inhibited by the man from the Paleolithic times to the modern day. The Soan valley is significant during that time and many of researchers have been conducted by the most foreign and local scholars. The Indus valley civilization which is also considered as the first civilization of man is here in Sindh province. KPK is the very prominent province, very rich by the historic perspective; especially the majority of the Buddhist sites are present here. This land or simply we can say Pakistan is a very rich country by the Archaeological point of view.

Figure 16: Close view of Cave

Shamshan Ghat

A Shamshan Ghat (cremation site) is created near rivers or fresh streams in Hindu and Sikh religious practice so that ashes can be disposed of after cremation. One such ancient Shamshan Ghat may be seen at Nagri, Tehsil Lora, District Abbottabad, KPK. By custom, remains are burnt as soon as possible after death, usually within six hours, and only the deceased's family handles them. Fire is thought to cleanse the soul and prepare it for future adventures. At there collected ashes have also been discovered at the site from a stone called locally known as the (*Panday pan ka pathar*). The ashes were also subjected to XRD examination by the researchers.

Figure 17: Close view of (Panday-pan ka pathar)

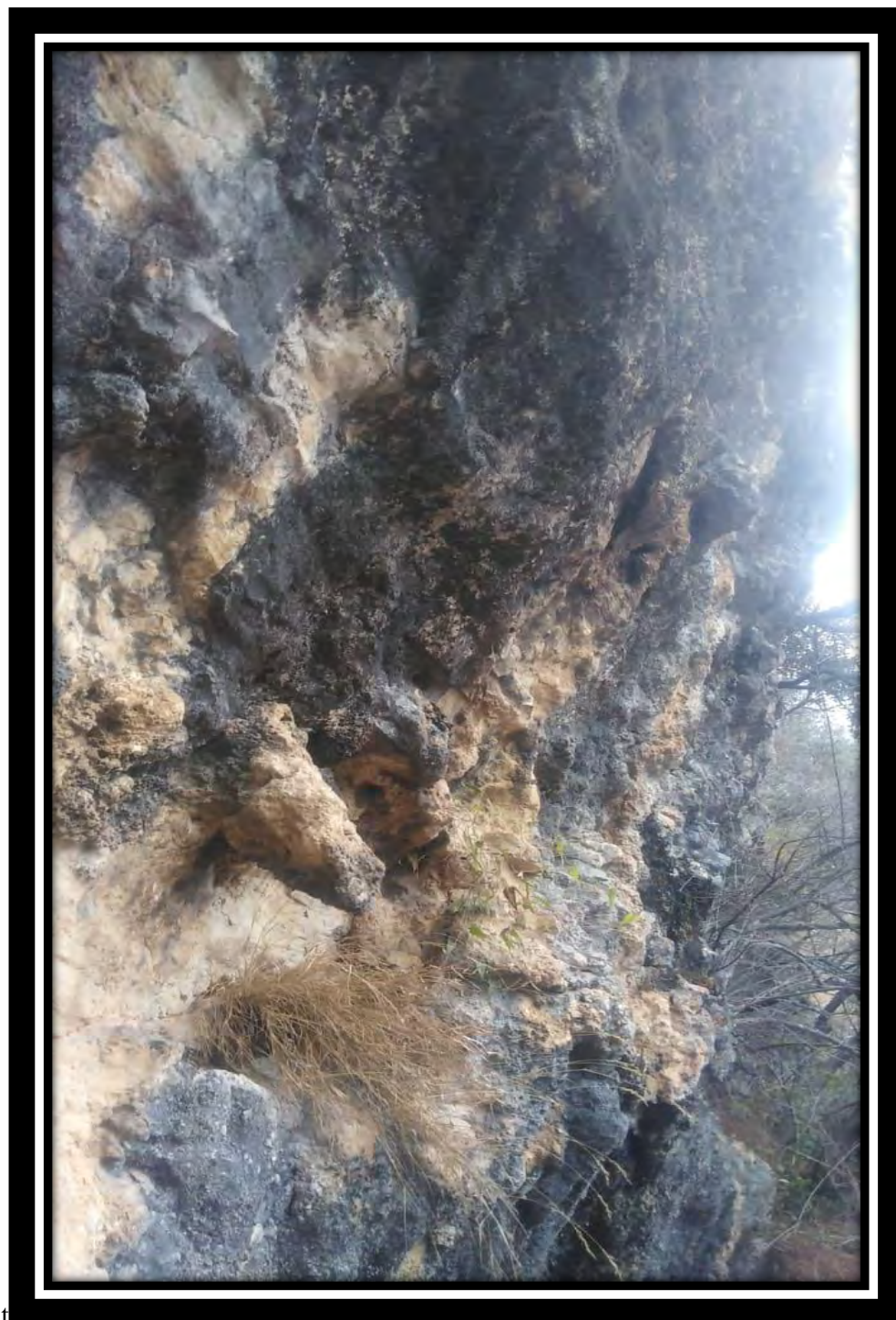**Figure 18: Another view of ashes at the stone**

t

Figure 19: Top view of stone (Panday pan ka pathar)

Graves

Dargahs are seen by Wahabi Muslims as venues of butparasti, or idol worship, which is prohibited by Islam. They claim that visiting a dargah or ziarat is equivalent to worshipping the tomb of the Parday wali biwiay, but Islam allows only Allah to be worshipped. This just demonstrates such people's folly and religious fanaticism. According to here tribes, once upon a time four women were came together and stayed at here, surround covered with the clothes.

But later, there were four graves in the instead of women. Then tribes called that place was "*Parday Walay Biwio ki Ziarat*"

Figure 20: Grave 1

Figure 21: Grave 2

Figure 22: Grave 3

Figure 23: Grave 4

Conclusion and Suggestions

The studies will offer new insights in the direction of the way to preliminary, identify, report and report a ability archaeological website page. These studies will offer ability chronological timeline of the website page beneath Neath take a look at so that it will carry out destiny researches concerning the archaeological backgrounds of the website page and different sites. The caves, graves and Shamshan Ghat preserve a large quantity of information and expertise inside themselves. There are only some caves in Pakistan that have been studied nicely and that they had furnished a whole lot of reasserts to feature to the epistemology. The right evaluation of the information of the cave could be an addition to the lecturers and some of the factors may also be uncovered.

Given that no earlier observe has been performed in this viable archaeological website page, I will use simple studies methods to gather the vital statistics evidences and provide assisting descriptive explanatory evaluation of literature studies. Different explorers rent distinct techniques to gather data primarily based totally on their needs, and my intention is to offer a initial archaeological survey of the place distinctive with inside the studies. In this observe, I amassed statistics via way of means of field-survey protocols, on the way to be similarly evaluated via exploratory, explanatory, and descriptive evaluation. The website page is used as a case observe to carry out comparative and modern-day evaluation along different pre-current websites that allows you to expand number one statistics cloth inclusive of initial archaeological survey report, capacity timeline of the region, and offer the desired quantity of expertise wished for constructing cognizance concerning the region in archaeological context. My studies' primary issue is limited to giving purpose and impact concerning the viable archaeological website page, in addition to exposing it to different fascinated lecturers and

pupils for destiny investigations. The intention of my studies is to provide the reasons and outcomes of the archaeological website pages capacity and to make it viable and exciting for destiny investigation.

This site faces both human and natural vandalism. During rainy season water level of waterfall raised then caves and its frontal area completely covered with water. If government of Pakistan and Archaeological department of KPK try to protect this site and making bund around the caves to stop the water to get inside it then this site is preserve for the next generation

Caves are also get deteriorate day by day because of weather erosion as well. Archaeological experts need to install some shelter or anything to cover the sites which also help to slow down the process of erosion.

If archaeologists conducted workshops to create awareness among the natives of this place towards the significance of our heritage then it will be very much fruitful.

Now in this area mostly Muslims are lived there but my research area include both Hindu and Muslim remains, if workshop successfully create awareness also about the respect of other religions then this thing gives the good message to other countries of world that Muslim are not terrorists they show's respects to other people religions. Then tourists from other countries come to Pakistan which lead to boost economy level of our country because they don't feel any insecurity.

Other pictures of Site
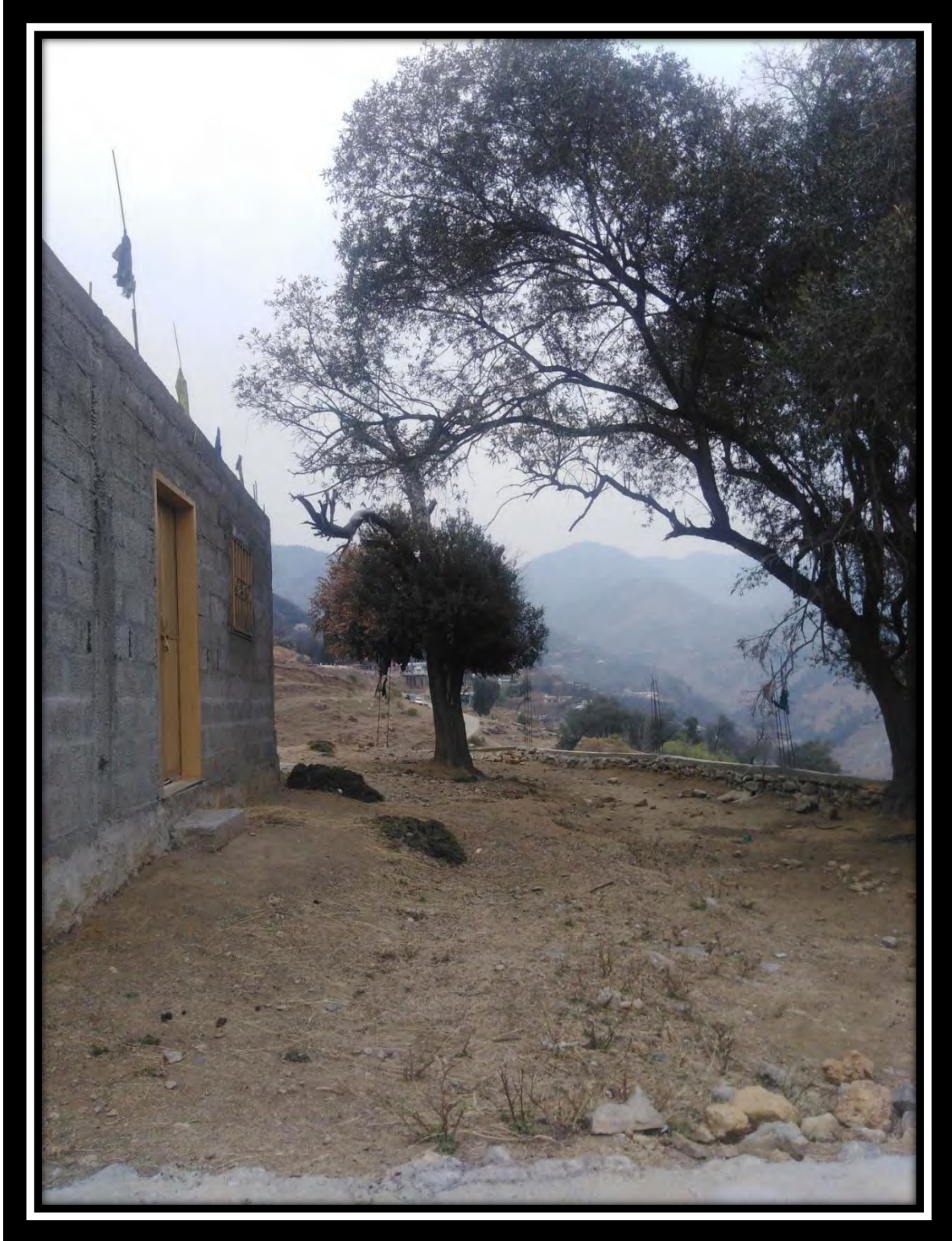

Figure 24: Ancient Tree outside of Ziarat

Figure 25: Side view of entrance of Ziarat

Figure 26:Entrance door

Figure 27: Window of Ziarat

Figure 28: Small Pottery at the Ziarat

Figure 29: Side view of pottery

Figure 30: Inside Back view of Ziarat

Figure 31: Outer side view of Ziarat

Figure 32: Tree of Mannat

Figure 33: Close view of Mannat

Figure 34: Other view of Mannat Clothes

Figure 35: Bottom Inner view of caverns

Figure 36: Hanging material to the top

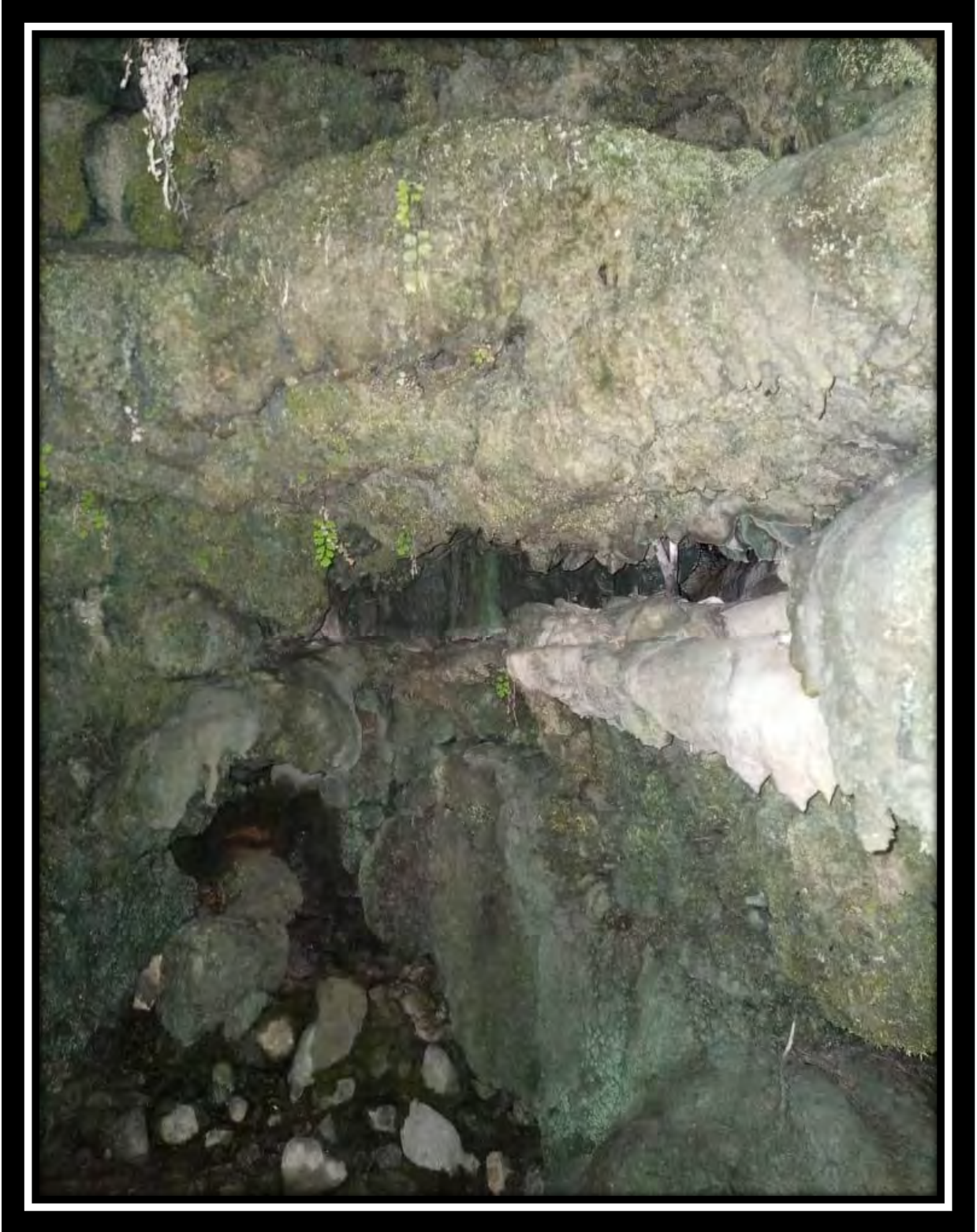**Figure 37: Inside view caverns of Algae**

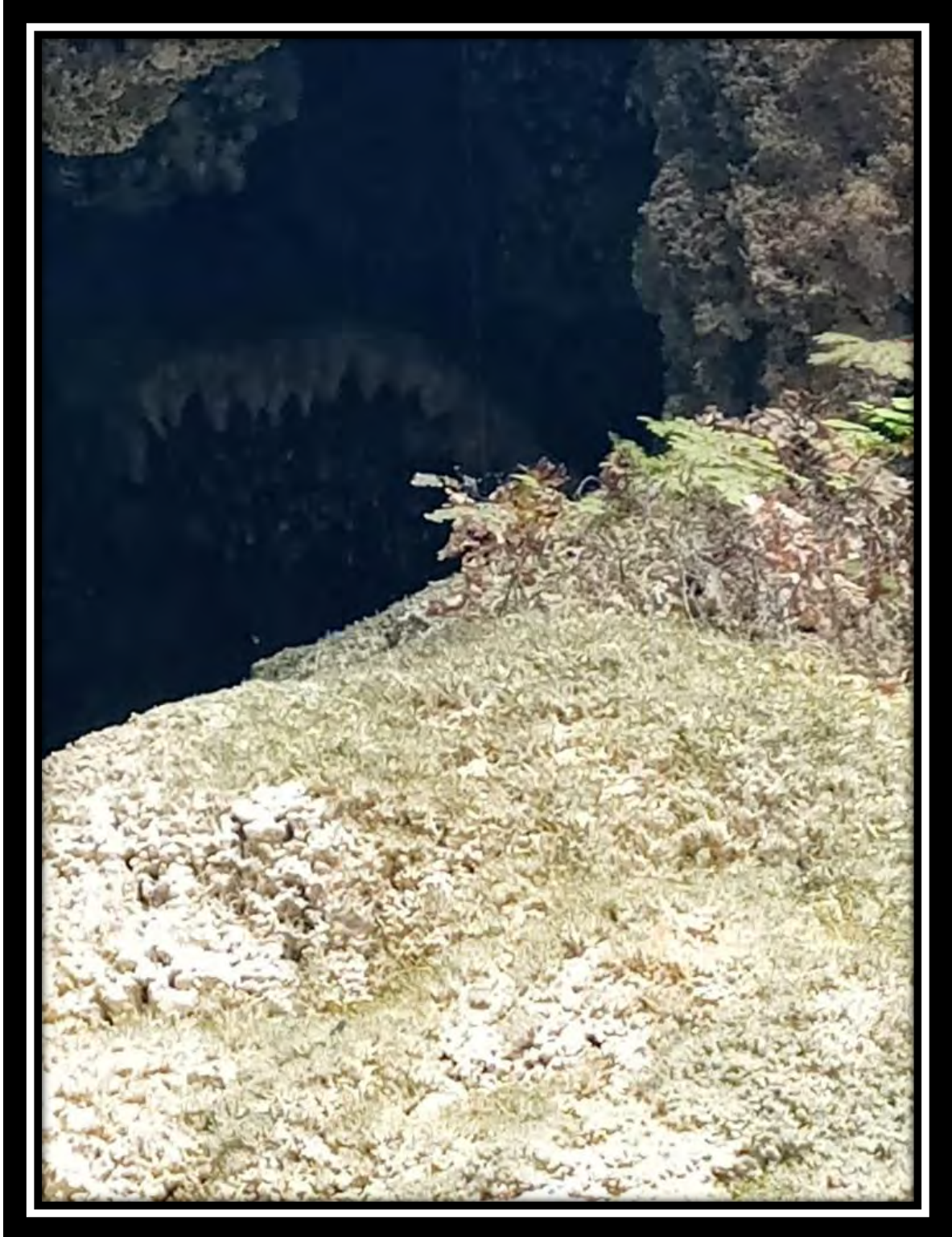**Figure 38: Another inside view**

Figure 39: The top inside View

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