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ISLAMIC MONUMENTS OF KALHORA PERIOD IN SIND

The Kalhoras of Sind traced their descent from Hazrat Abbas, uncle of the Prophet Muhammad (peace be upon him). They derived their direct descent from Muhammad of *Khabata* who lived in the twelfth century during the reign of Nāsir-ud-Din Qubācha. It has been related that the family migrated from Mekran to settle in Sewistan. They remained in obscurity till the middle of 16th century when Adam Shah Kalhora, their progenitor, became the Khalifa of Mian Muhammad Mehdi, and thus founded a kind of oligarchy which eventually combined secular and spiritual authority in Sind. Soon, however, a conflict arose between Adam Shah and the governor of Multan in which the former, was put to death. His body was brought from Multan to Sukkur and was buried on a hill. The inauguration of the Kalhora rule may be said to date from the beginning decades of the eighteenth century, but they were active in Sind since much earlier date. Mian Yār Muhammad Kalhora succeeded his father Mian Nasir Muhammad Kalhora who died in 1692 A.D., and buried at Gharo, and obtained governorship of Derajāt and the title of Khuda Yār Khan from the Moghul Emperor Aurangzeb in 1701 A.D. He may be regarded as the real founder of the dynasty. His son and successor, Mian Nur Muhammad, not only consolidated the rule but extended his influence over the entire Sind. The Moghul Emperor recognised the Kalhoras as semi-independent rulers of Sind in 1737 A.D. After the invasion of Nadir Shah, however, they became subordinate to the Persian monarch, and, in turn, to Ahmed Shah Durrani.

After the death of Mian Nur Muhammad in 1755 A.D., the erst-while Afghan king recognized his son, Muhammad Murād Yār Khan as his successor and was awarded the title of Sarbuland Khan. Meanwhile, as a result of some family feud, his brother Ghulam Shah deposed Murād. The Afghan king, however, gave the *sanad* to yet another brother, Atar Khan, who was then living as a hostage at his court. This chaotic situation resulted into a civil war between the three brothers.

Sind therefore, witnessed a period of unrest and uncertainty from 1750 to 1758, until Ghulam Shah Kalhora finally emerged as victor. Ahmad Shah Abdali recognized him as supreme ruler of Sind, in 1761, and awarded the title of Shah Wardi Khan.

After the death of Ghulam Shah on 12 August 1772, Sind again plunged into a state of anarchy and civil war, ultimately bringing Talpurs in power.

The Kalhoras' contribution to the art of building is mainly represented by mosques and tombs. While secular buildings confine to two forts in Hyderabad. The tombs and mosques are scattered in the province of Sind, right from Sukkur to Hyderabad. Some of the more important specimens are detailed as below:

Tomb of Adam Shah Kalhora at Sukkur

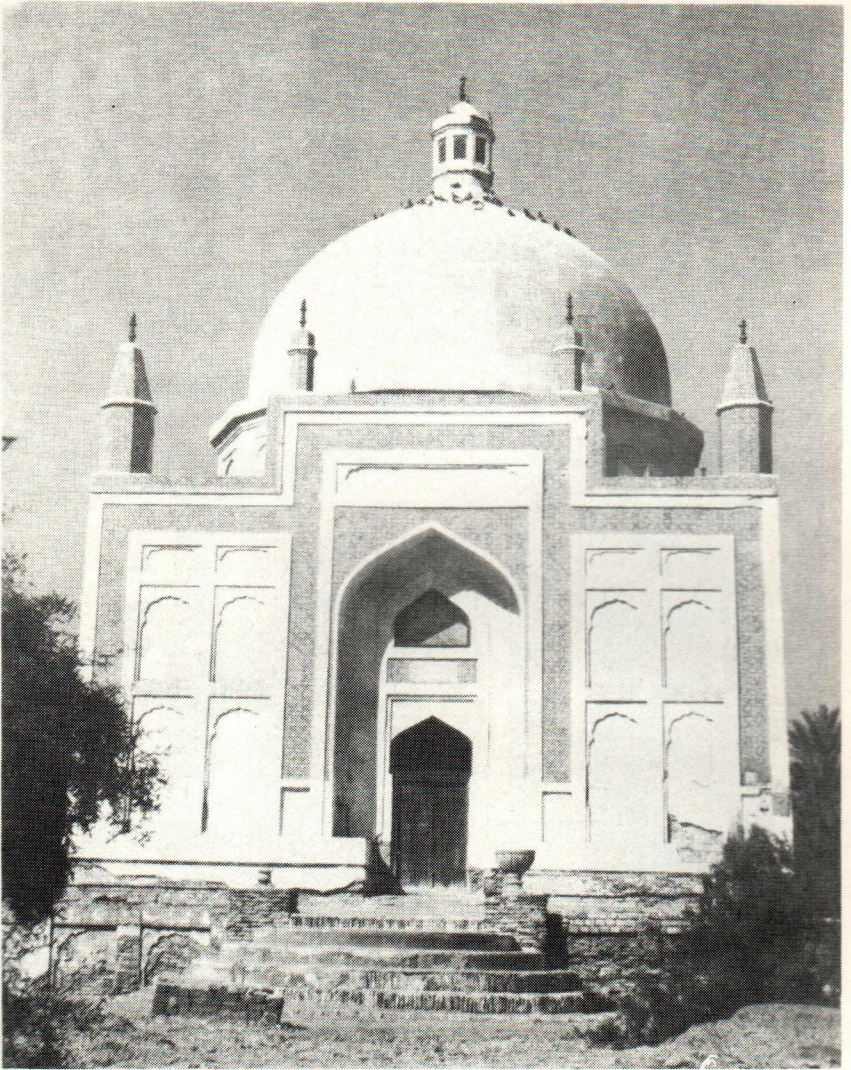
Overlooking the old city of Sukkur in the locality called *Adam Shah Takri* is located the tomb of Adam Shah in shape of a brick-masonry edifice. The tomb, the earliest of the group, is a domed structure, square in plan measuring 29 feet side. It rises to the height of 42 feet, 3 inches without plinth. The exterior is relatively plain and each face has a recessed arch, 8 feet 5 inches high and 3 feet 9 inches deep, with solitary entrance from south. The interior has four arched squinches thus converting its square plan into an octagon, on which rests the rim of the drum which has four arched clerestory windows above which is placed the broad base of the dome. The interior of the tomb has regular recessed panelling which might have possessed painted decoration, now completely white-washed. Without a parapet and having no enclosure wall, the tomb of Adam Shah has an appearance of purposeful strength combined with simple elegance.

Khudabad and its Monuments

The ruins of Khudabad, now almost beyond recognition, spread over an extensive area covered with its unsubstantial buildings. The ruined buildings were built predominantly of mud brick enclosed by mud fortification wall, and no remains of imposing buildings are discernible except the Jame Masjid and the tomb of Yār Muhammad Kalhora.

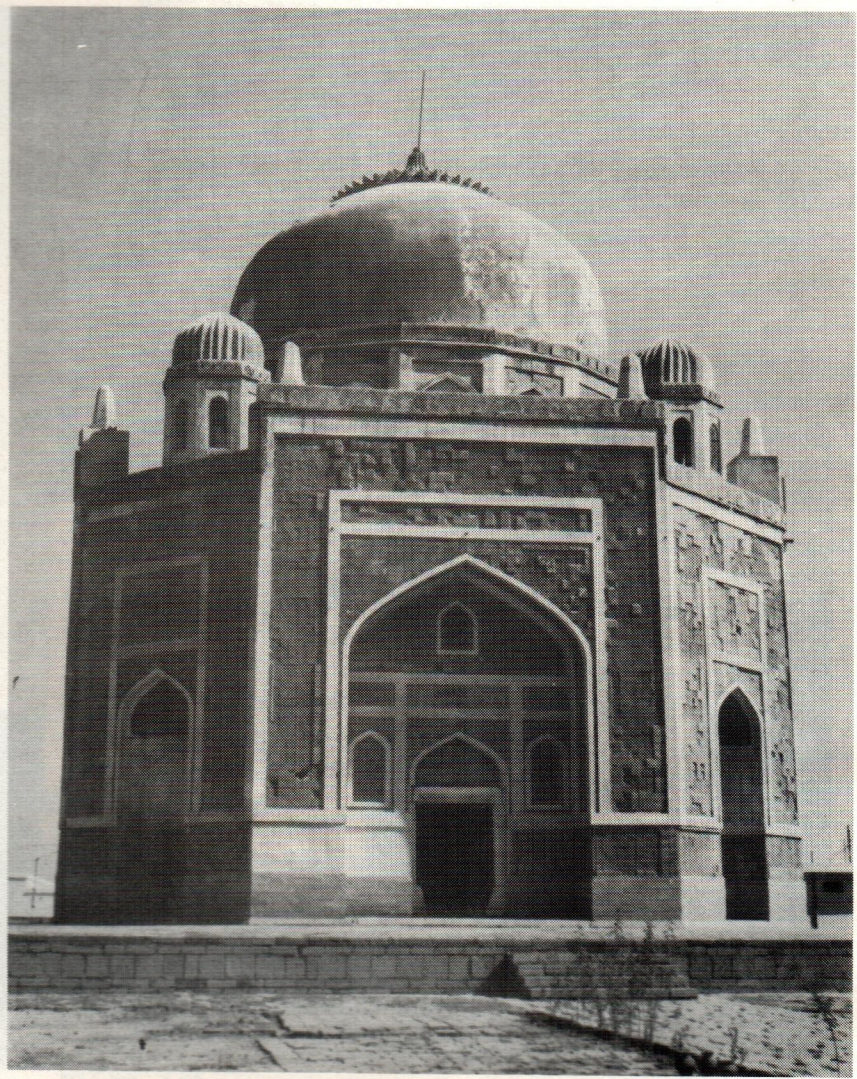
Khudabad Mosque

Built on a raised platform with a notable gateway approached by flight of semi-circular steps, the uninterrupted expanse of open quadrangle enriched with glazed tiled maqsura and manifest its breadth and decoration.

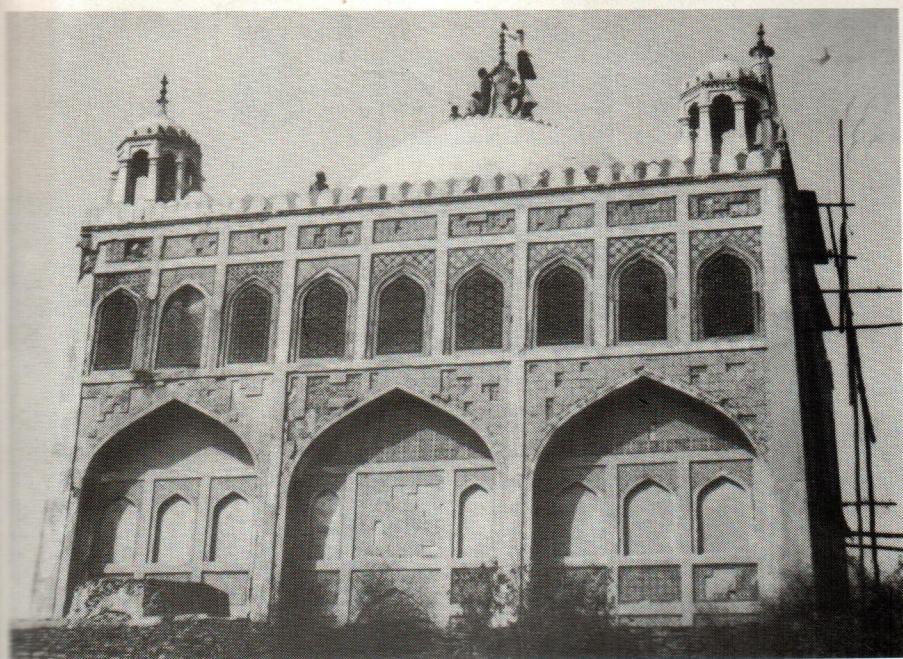


Tomb of Shah Bahara, One of the Commanders of Noor Muhammad Kalhora
Larkana, Sind

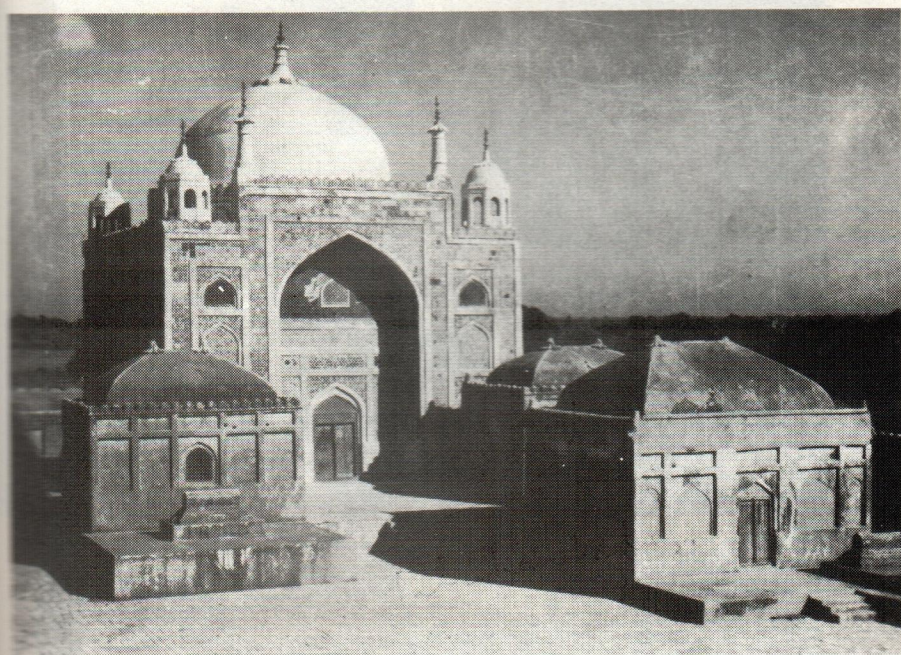
and therefore, witnessed some of the most important events in the history of the city to 1748, until Chhatrapati Shahu II was defeated by the British and the city was handed over to the British. The tomb of Ghulam Nabi Kalhora is one of the many historical monuments of the city.



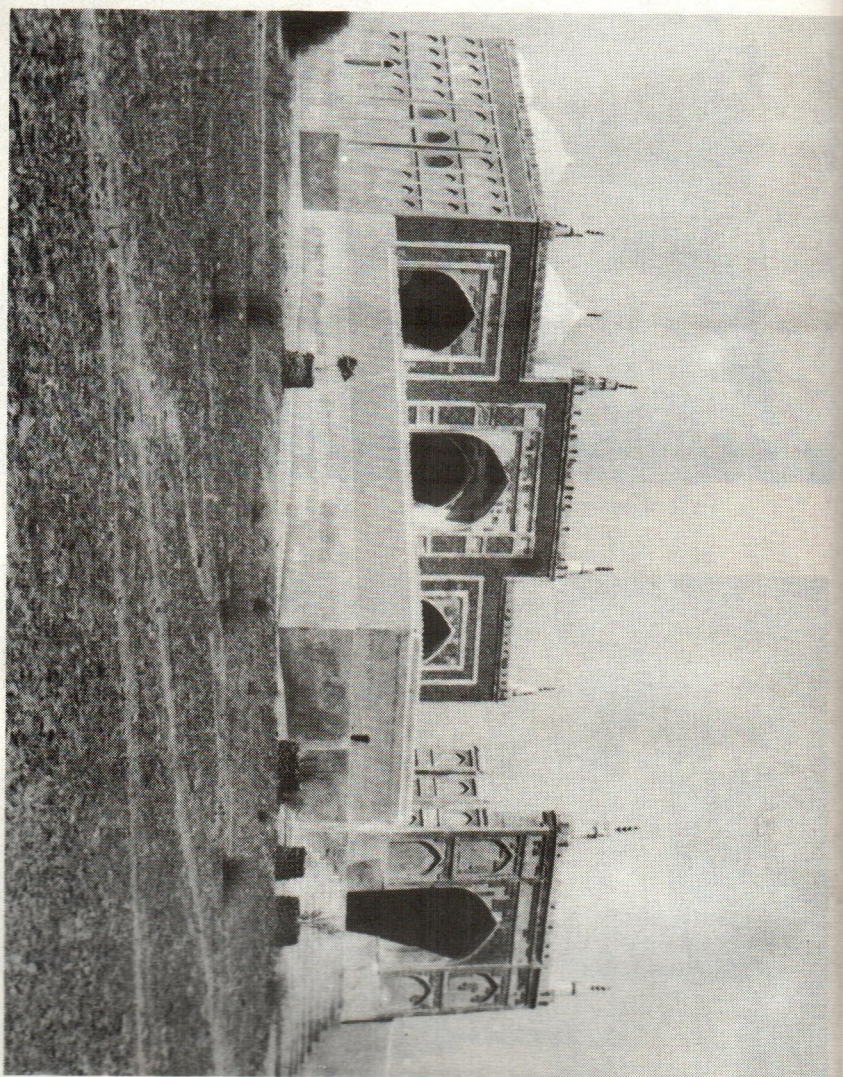
Ghulam Nabi Kalhora's Tomb, Hyderabad City, Sind



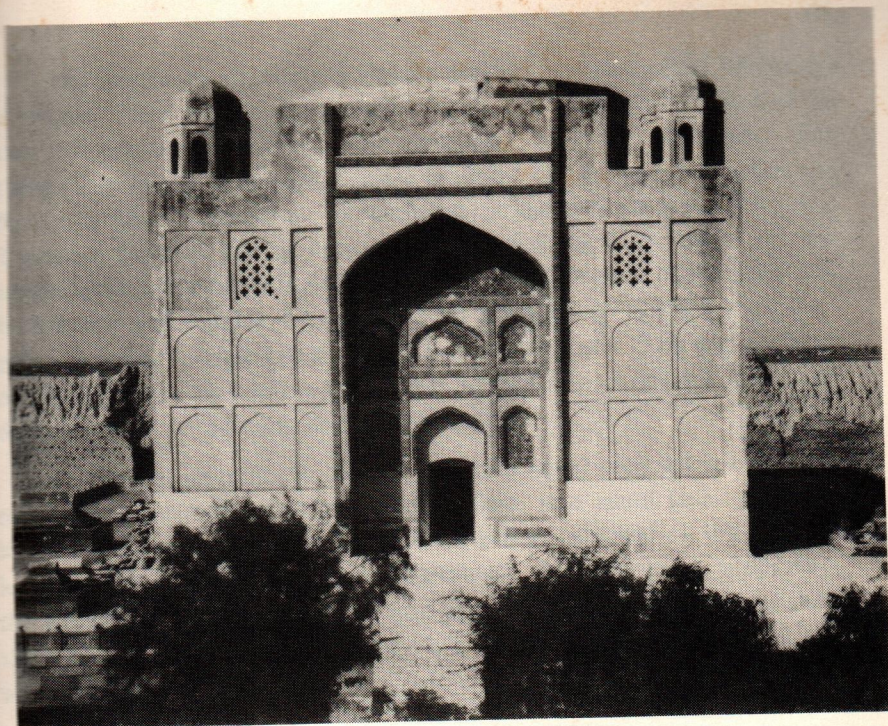
Yar Mohammad Kalhora's Tomb, Khudabad, District Dadu, Sind



Mian Noor Mohammad Kalhora's Tomb, Taluko Moro, District Nawabshah, Sind



Jamia-Masjid of the Kalhora Period, Khudabad, District Dadu, Sindh



Ghulam Shah Kalhora's Tomb, Hyderabad City, Sind



Kachcha Qila, Hyderabad City

The sanctuary structure is clearly divided into two equal horizontal divisions, while maqsura presents a wide central archway flanked by two comparatively smaller arched-entrances, one on each side. The three sides of the courtyard possess cloisters no tall minarets grace the facade to give it elevation. Nonetheless, it has compensating attributes. The main features of this mosque are the pleasing distribution of the arches forming its maqsura with intervals. Every portion of the structure, both inside and outside, is enriched with a variegated scheme of colours either executed in fresco paintings or in lustrous glaze. The wall surfaces of the sanctuary and entrance gate are divided into bands and panels of different sizes to contain the ornamentation.

The prayer chamber is divided into two equal compartments. The eastern compartment, now rendered roofless, is a small hall, originally having a low flat roof, has an access to the gallery achieved at the squinch level of the domed western compartment. Massive piers supporting the arches divide the western hall into three aisles, the central larger than these on its either side. Each bay has an arched mehrab sunk in the western wall.

Tomb of Yar Muhammad Kalhora

The tomb of Mian Yar Muhammad, one of the early monuments of Kalhora dynasty in Sind, is believed to have been built by Mian Ghulam Shah Kalhora. According to a local tradition the construction began by Yar Muhammad himself and completed by his son and successor, Mian Nur Muhammad.

Erected on a raised platform 214 feet long and 105 feet wide on western side and 8 feet high from the surroundings, the tomb is enclosed by a 5 feet high wall and is approached by a flight of semi-circular steps on the eastern side of the platform, similar to the one leading to Jami Masjid, Khudabad.

The tomb is a massive square with an unassuming entrance in a high arched alcove. The facade including parapet is profusely decorated with enamelled tiles in regular panels. Cousens has in particular appreciated the panel above the entrance and writes, "The great panel of coloured tiles above the entrance is a remarkable piece of work. Nearly ten feet square, it is made up of no less than 240 square tiles, no two, except in the outer border, being alike. The tomb is imposing by virtue of its height, specially due to its gallery. The lower part of the drum is pierced at regular intervals by arched windows, filled with

grills. The gallery is approached by a flight of steps in the thickness of wall with an entrance from the north-western exterior corner.

The interior has a masonry platform possessing the cenotaph of the grave embellished with a turban. The platform has a wooden canopy. In the western arched recess is another platform for the grave of Muhammad Khan son of Yar Muhammad Kalhora, while to the south of his tomb is an exquisitely carved stone grave, with a railing of six different geometrical patterns, of Mian Shafi Muhammad, son of Muhammad Khan. The grave stone has *Ayatul Kursi*, Persian couplets and dated inscription. Outside the tomb in the enclosure are other graves of Kalhora family and faqirs laid on masonry platform and in domed structures.

The dated inscription on the tomb of Mian Shafi Muhammad indicates that the tomb was built prior to 1156/1742.

Tomb of Ghulam Shah Kalhora at Hyderabad

Built on raised rectangular platform, 3 feet 10 inch high, measuring 118 feet by 114 feet, the tomb is 36 feet high and square on the exterior, each side 56 feet, has its entrance in the eastern side in a recessed tall pointed archway. The exterior is divided into three horizontal panels above the dado level, covered with glazed tiles of floral patterns.

Tomb of Mian Nur Muhammzd Kalhora at Moro

The tomb of Mian Nur Muhammad Kalhora, son of Mian Yar Muhammad, a prototype of his father's tomb at Khudabad, is situated about 6 miles towards west of Moro in District Nawabshah. The rectangular walled enclosure, it has a single domed entrance in the centre of the eastern wall. The wall 8' high has regular arched recessed panels on the interior and exterior with inscription at the arched portal.

The domed tomb is located on a platform $80' \times 70' \times 3'$ in the western part of the enclosure. 57' high the tomb structure is rectangular in shape $48' \times 45'$ with a gallery at squinch level and 4 octagonal kiosks on the roof. Internally the plan is converted into octagonal. The sixteen-sided drum, supporting the hemispherical dome, has eight arched clerestory windows.

The tomb of Shah Bahara at Larkana built by Mian Ghulam Shah is another domed cube erected on a high podium and converted internally into an octagon to huge masonry lantern on the dome is noteworthy. The octagonal lantern is 6 feet high excluding finial which is itself 2 feet 9 inches.

Pillared Canopy at the Tomb of Mian Nasir Khan Kalhora near Johee, District Dadu

Mian Nasir Khan Kalhora, father of Mian Yār Muhammad, died in 1692 and buried in an exquisitely carved octagonal pillared stone canopy. Erected on a raised platform, the canopy has a compound wall built in stone. The platform 4'-10" high, covered with beautiful carved jandoti sand stone has 2'-2" high stone railing running all around. The perforated railing has small pillars at regular interval with an opening on the southern side. The tomb stone lying on the platform and elaborately carved with geometric patterns and interlaced Arabic inscriptions has another carved stone railing. The corners of the rectangular canopy structure have been cut to form an octagon, the dome being supported by two pillars in each of the four sides of the pavilion.

The Tomb of Ghulam Nabi

Situated above 100 feet south of Eye Hospital and about 800 feet from the tomb of Ghulam Shah at Hyderabad, the tomb of Ghulam Nabi consists of the usual combination of a tomb and mosque thus comprising what is termed by Percy Brown as Rauza. The mosque outside the enclosure is similar to that near the tomb of Yar Muhammad Kalhora at Khudabad and has three-domed sactuary, tastefully decorated but now white washed. The screen of the prayer chamber consists of three arched entrances, central one larger than the flanking on leading to the three bays of the chamber. The tomb stands on a low, square terrace 116' side, without a railing, giving an unfinished appearance. The platform is reveted with buff sand stone having interesting masons marks. In the centre of the platform is the cenotaph, a solid octagonal brick structure. Each outer face has deep arched recesses of different sizes. A sixteen sided drum supports the hemispherical dome. Each face of the drum has a shallow sunken pointed arch. A staircase in the thickness of the wall leads to the roof with an entrance from south-western corner. The parapet is devised to break the monetary of the facade, as the parapet over the facades towards the cardinal points are higher than the alternate one, which have each a heavy masonry kioske with ribbed Coplas.

The exterior was reveted with glazed tiles now almost completely missing. The arched alcove on the east provides the solitary access to the sepulchral chamber through marble rectangular frame work. The interior was decorated with paintings and glazed tiles. Decoration in glazed tiles is restricted to a horizontal recessed band. The rest of the

interior including the dome was richly painted in floral and interlaced decoration. The paintings have faded now. However, the painted design on the soffit of the dome are good examples of the tradition of the period.

Forts at Hyderabad

Irregular on plan, the Pucca Fort, Hyderabad, built by Mian Ghulam Shah at the south end of the old town served the purposes of defence as well as the residence of the Kalhora and later Talpur Chiefs. The ancient buildings within the fort were nearly all cleared away by the British in 1857, who, used the place for sometime to accommodate their troops and their equipments. A small room on a raised platform, known as "Painted Chamber" and a few halls known as old offices of Mirs, are of later period.

The most impressive feature of the fort at present is its imposing fortification which varies from 29 feet to 40 feet due to the uneven topography of the hillock. The extent of the perimeter wall is about 2 miles. The fortification is built of country bricks of $9'' \times 6'' \times 1\frac{1}{2}''$ laid in mud-mortar. The tapering wall 5' at the base and 2'-9' at the top has round tapering bastions at irregular intervals. Along the crest of the fortification wall are ornamental *Kanguras*, or merlons. The fort has the main entrance in the northern part, while a small entrance penetrates the eastern fortification wall.

The other fort known as *Kachcha Qilla* was also built by Mian Ghulam Shah in 1772 A.D. to cover the main fort on the northern side. Rectangular in shape the tapering fortification wall has semi-circular bastions at regular intervals. Lying on a hillock the fortification has one arched entrance on the southern side. The wall is not one compact mass, like the *Pacca Qilla* to the south, but the interior is of mud bricks encased by burnt bricks on the inner and outer face, now mostly disintegrated and disappeared. Inside the fort the grave of a local Saint, Haji Muhammad Makai is of interest. Both the Forts are now occupied and serve as the residential areas of the city.