



**RESEARCH PAPER**

**Tomb of Pir Sarhandi: A Rare type of Architecture in Matiari District, Sindh, Pakistan**

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**ABSTRACT**

The objective of the research is to document this information in systematic and scientific pattern. Previously no any archaeologists study in this tomb. Researcher selects this tomb decided to archaeological record. Sindh is the second largest province of Pakistan which is fertile and rich in cultural heritage both tangible and intangible in which Cultural archaeological sites and architectural remains as old shrines, mosques temples forts palaces and necropolises grave yards as Makli, Sonda in Thatta, Choukundi in Karachi. Sindh is called the land of saints and religious sect. There are shrines of Sufis as Lal Shahbaz Qalander (Dadu), Shah Abdul latif Bhitai (Matiari) and the Sachal Sarmast (Khairpur). The tomb of Pir Sarhandi is one of them it is located north of the Matiari city just left side of the present motorway. For this research, both quantitative and qualitative research are used and also focus the idea / thought are used for the construction the tomb and try to decipher the Arabic and Persian inscription depicted inside the panel form on the four sided walls and the proper conservation work if there is required. The tomb is totally different in their architecture style as reported in the district. The style of architecture its design, form are same as Seraiki style of architecture of Multan in its plan Inside decorated floral motifs painted panels with Quranic inscription and Persian poetry are also depicted. This research provides the fresh data for the youth for further research in the field.

**Key words** Archaeology, Decoration, Geography, History and Inscription

**Introduction**

The international boundaries of Pakistan are from the Arabian Sea to the Himalayas Iran and Afghanistan in the west. The China is from the North and India from the East. The land of Pakistan and its people have long history from Stone Age called Palaeolithic to the modern history. Mohen-jo-Daro in Larkana, Lakhn Jo Daro in Sukkur (Sindh), and Harappa in Sahiwal and Ganeriwalla in Bahawalpur (Punjab) before partition archaeological sites represent the climax of the Indus valley Civilization which is characterised by well-planned cities with monumental public and private buildings and provided with such amenities baths market places religious and ceremonial centres and granaries. And after partition discovered sites by the archaeologists as Balakot Sutkagendar (Dales G.F 1962) coastal sites Allahdeno (Fairservice W.A 1973) Bharo Bham (Mughal M.R 1972) and Kot Kori (Khan A, Rouf 1979) and Cholistan (Bahawalpur) more than 174 archaeological sites representing Indus Civilization were surveyed (Mughal M/R 1990). All these archaeological sites have same architectural remains with their mason material.

The cultural heritage of Pakistan is divided in to tow parts as cultural settlement sites and built heritage sites. This built heritage site again divided as Mosque architecture funerary memorial architecture, canopies, enclosure walls and palaces, forts and Grave yards etc.

The built heritage Sindh is rich in his surface there are many old mosques of Muslim period at Bhanbhore (Khan F A) Brahmanabad Bhira Bham (Laghari 1917). And on ward. Funerary memorial architecture/Tomb structure or shrine are also located various parts of Sindh in which Makli necropolis is one of them where various form of architecture from Samma style Argun-Turkhan and Mughal style of architecture are reported and some graves and its stone slabs are curving with various designs and motifs are visible and with Arabic and Persian inscription are observing (Shaikh 2001) The tomb of Lal Shahbaz Qalander was first built by the Mirza Jani Baig Turkha but less or more 40 years it was collapsed with 8 casualties. Mughals were also interested to build shrines of famous persons prominent scholars and religious mans. At the time of Kalhora dynasty during their ruling period constructed the historical tombs in which tomb Shah Abdul Latif Bhatai is one of them erected by Mian Ghulam Shah Kalhora. Talpurs were again religious ruler of Sindh built the shrine of Sachal Sarmast at Ranipur, Khairpur district..

About the name of the present Matiari is given back to the history the early name of the city was Mutalvi about this statement that in 1801 AD Syed Hyder came (unknown place) to visit Sindh stay here and married with beautiful girl of Halla and a person from Chang community was Mutalvi as learned people says that a saint named Syed Hassan Aari was belongs to this city keep the filled water Jar in the street for the public. Some locals says that before the name of the city was Mataran this term was used till the Kalhora period (1680-1783 AD) when they rule over Sindh, and Matiari was introduce during the Talpur period (1783-1843 AD) to continue.

### **Literature Review**

For this research, researcher visits various libraries as Shamsh-ul-Ulmai umer bin Muhammad Daudpota library Hyderabad Central library University of Sindh Jamshoro, Departmental library of the Department of Anthropology and Archaeology, University of Sindh Jamshoro where study the relevant historical books on the District Matiari.as Old Gazetteer of Sindh by Hughs, Sorely and Aitken and famous historical books Sindh: An Introduction by H.T Lambrick, Janat-ul-Sindh by Molai Sheedai Rahimdad Khan, Tarikh-e-Sindh by Aijaz-ul-Haq Qudoosi but found only the history and geography of District and also researcher discuss with the prominent scholars of the region about the tomb of Pir Sarahandi of Matiari District. They all information shows only the historical perspectives but archaeologically it is ignored.

The tomb of Pir Sarahandi is only focused by historians describe the history of the Sarahandi Pirs but architecture point of view it is ignored. A famous book on Matiari mentions only the history of the district and some information about the Quranic verses and the Persian poetry depicted inside of the tomb on painted panels Mr Momin Bullo in his book Directory of District Matiari mentions only the biography of the Pir Sarahandi. This research will furnish all aspects and high light the issues if find in the tomb (Bull M 1996). The researcher visited not only the tomb of Pir Sarahandi but throughout the city of Matiari while, there are many tombs of Kalhora and Talpur periods of Sindh> The tomb of Pir Sarahandi is one of them and have different form of Design its plan and masonry work. its design and decoration in various colours are good with inscription on panels.

### **Material and Methods**

In this researcher uses both data as well as qualitative and qualitative research method will be applied but here quantitative method of research is dominantly applied

### **Location**

Matiari district is part of Hyderabad division. This district was created in 2005. Before this it was part of Hyderabad district. The total population of the district estimated in 2011 was 738000 persons. The spoken languages are Sindhi 92% and Urdu 4%. Mazar of

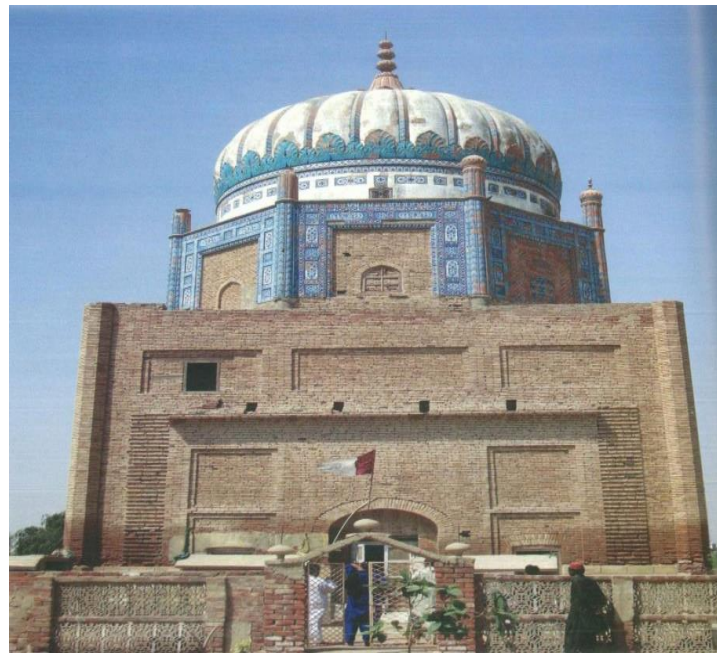
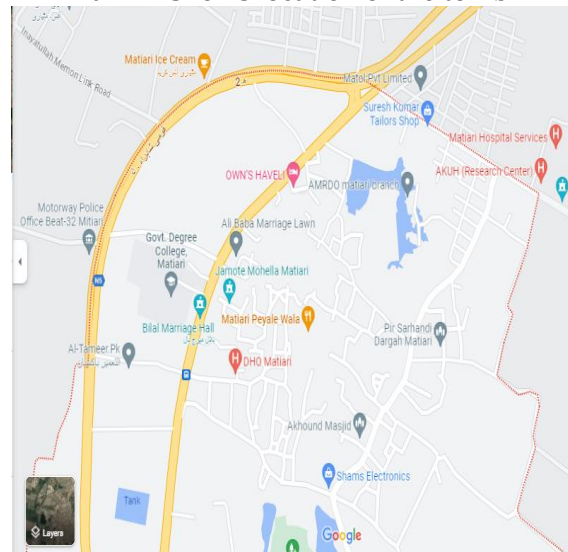
Sakhi Hashim Shah Badshah is situated in Matiari city. The spiritual city of Hala is located in Matiari district. It is headquarter of Hala family. The Tomb of Hazrat Shah Abdul Latif Bhittai is also located in Matiari district (Plan#1).The tomb of Abdul Rahim Pir Sarahandi Alyas/Almarof Agha Sahib (Fig#1) is located half kilometre east of the northern diversion of National highway/ Moterway at Muhalla of Pir Sarahandi Syed, Taluka and District Matiari, Sindh (Google Map#2). At present the District is just in the centre of Sindh and rich in agriculture, farming of animal's herds and gardens. Almost the land is totally occupied by agricultures both Rabi and Kharif Crops and also te peoples are rich in his professions and business.

At present there are 30 union councils are throughout districts.

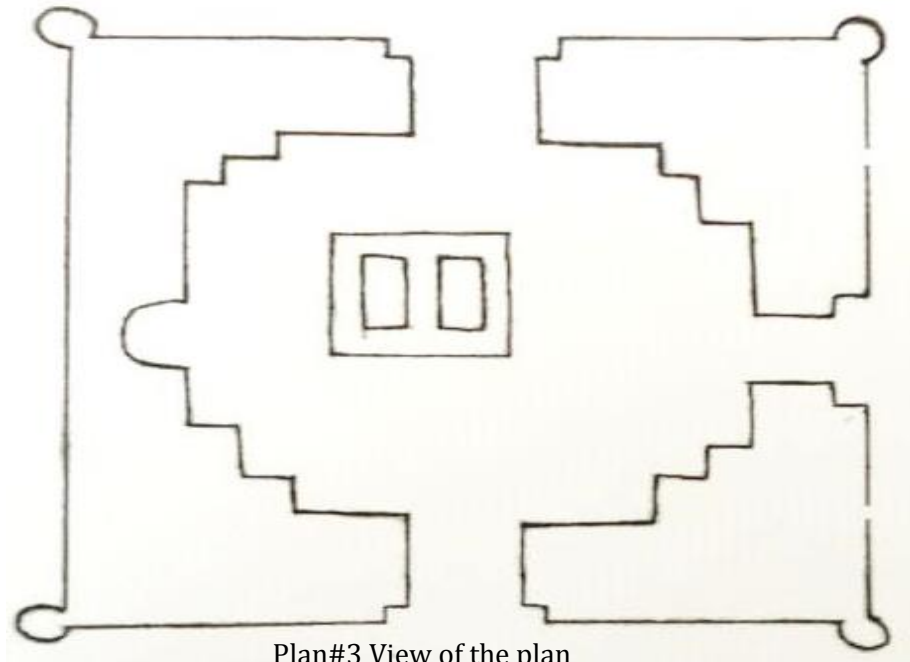
Plan#1. Shows Matiari Town



Plan#2. Shows location of the tomb



Fig#1 General view of the tomb



### **Biography**

The real name of the saint is Agha Abdul Raheem he was born 1222 Hijri in Kabul (Afghanistan) according to the oral conversation of care taker than he travelling to reach ar Matyariin 1296 Hijri stay here and died in 1313 Hijri. Later one year the tomb was constructed by his elder son Agha Saleem and to compete in 1319 Hijri. The design and masonry workers were hired from Multan. According to Momin Bullo he mention in his book Directory of District Matiari..The Muslim rule and subsequently with the rise of Sikhs in India, several Sarhandi families migrated to different locations. Some came to Peshawer while few shifted to Qandhar. When they were denied due respect by the then ruler of Kabul Ameer Abdur Rehman, they further migrated and finally settled in different parts of Sindh way back in 1281 Hijri.Khwaja Abdur Rehman son of Khwaja Shaikh Abdul Qayoom spearheaded the migration, fie came to Tikharr and was offered a living place by Miraan Muhammad Shah, who was his follower. Khwaja Abdur Raheem belonged to same family, who established a spiritual centre in Matiari. This religious centre was at one stage became the centre of political activity and various politic al stalwarts of the time started converging at this place. Pir Ghulam Mujadid Sarhandi who is also buried in this graveyard spearheaded the Khilatat movement. Ali brothers also paid frequent visits to the town. Other prominent leaders who came off and on visited this dargah included Qaid e Azam Muhammad Ali Jinnah, B Aman, Pir Sibghatullah Shah Sani alias Sooreh Badshah, Molana Nasir Kanpori, Dr. Sail Kuchlo, and many others. Following the anti-imperial sentiment and the virtual increase in the political activity, this dargah came under direct attack and in a series of raids a huge treasure of books were carried away by the Britishers. Moreover, about 2400 acres of land owned by Pir Mujadid in Lundo village was also forfeited (Bullo M 1996).

### **Analysis**

The tomb is fortified with same bricks and entrance is from northern side. The outside of the tomb is square in shape and it is measured 11.80 X 11.80 ms (Plan#3). The tomb is observing multi story as square base octagonal and round drum and dome called million dome. The tomb have three doors with equal measurements and one western is closed and reserve for praying purposes when devotes came heir appreciations. It is unique architecture of the district which is built by the Pir of Sarahndi mason by the Multani style of architecture all the mason and labours were hired from Multan almost elements of

architecture are focused Multani style that is why this architecture is feelings looks like Seraiki style of architecture (Shaikh 2001)

### **Exterior Paintings**

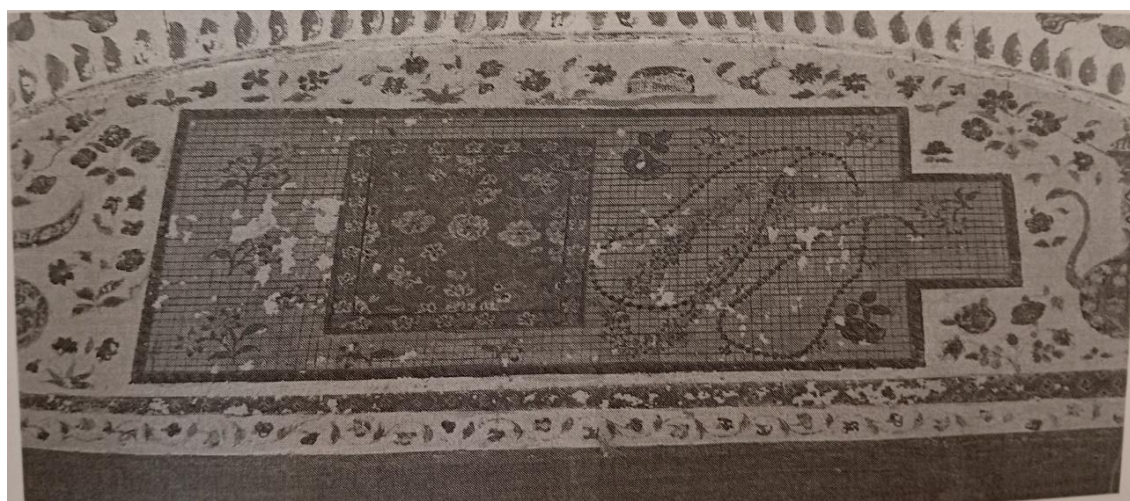
All the structure is built with burnt bricks with equal measurements over inside squanches are eight pointed drum with turrets each side is the panels and designed over round drum with dome. The square base is barren / without plaster only round drum and dome is plastered and white wash and paintings.

### **Interior Paintings**

Inside of the tomb is beautifully decorated it is plastered over white wash each direction wall are panels with designs with beautiful colours and panels are filled with Quranic and Persian inscription from each side fild squelches are also decorated octagonal drum and dome is also beautifully designed with good colours and embroidery work. One western side is the panel where Musallah is painted (Fig#3)..



Fig#2 Shows painted designs and Quranic verses



Fig#3 Musallah painted on panel of the inside wall

### Inscription

In this tomb inside inscription are in two types as

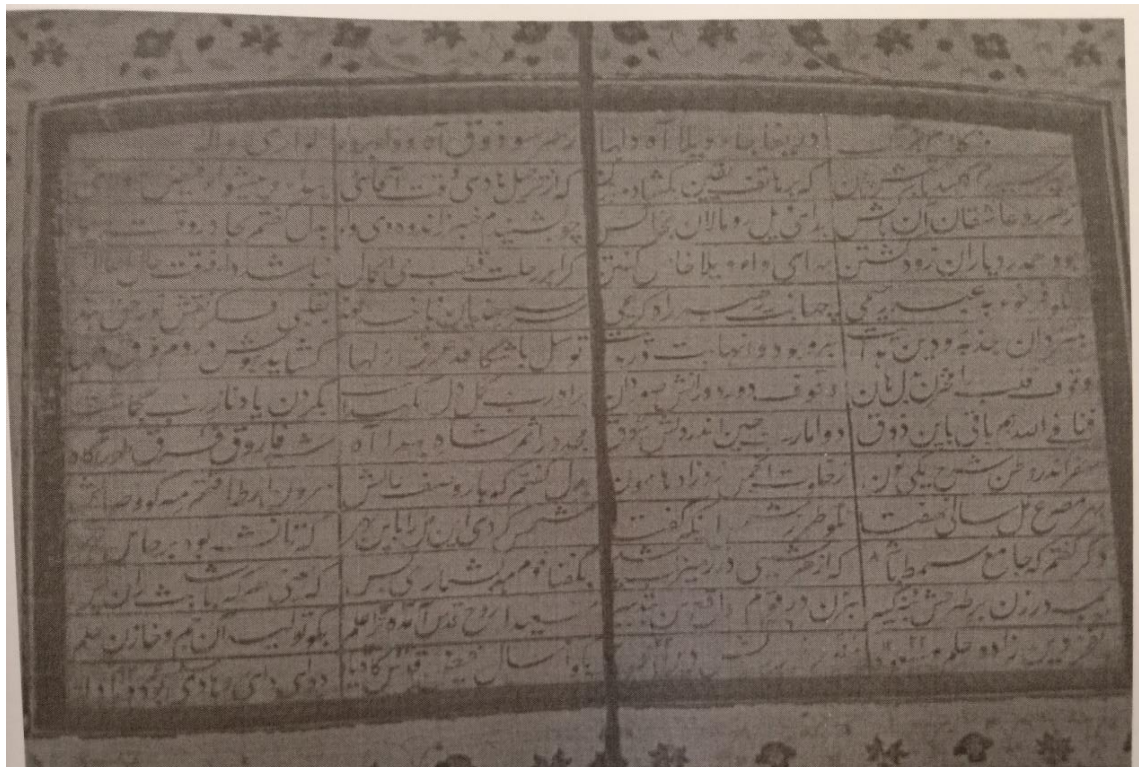
#### Arabic / Quranic Surah

Inside each direction of the decorated wall wall with their panels are fill with Quranic Ayats / Surah here only references are mention

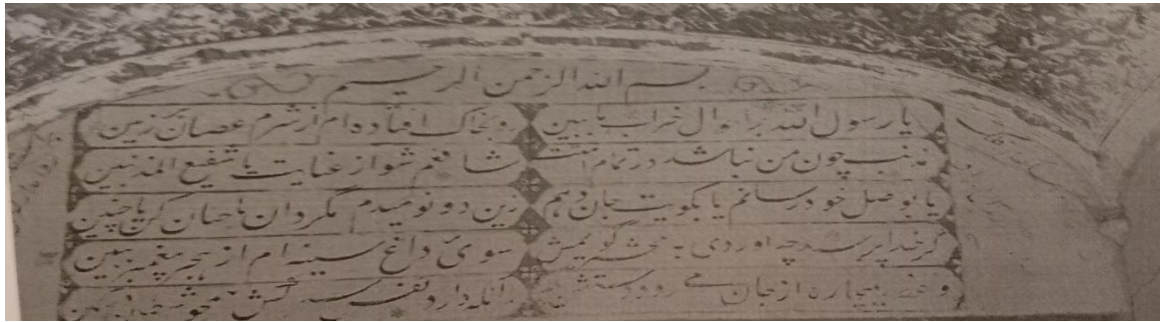
1. Para No 2 Saykool Surah No 2 Al Bakrah Ayat No 152-156
2. Para No 3 Tilk Russul Surah No 3 Al ImranAyat No 17-19
3. Para No 3 Tilk Russul Surah No2 Al Bakarh Ayat No154
4. Para No 4 Lan Tanalo Surah No3 Al Imran Ayat No192-194
5. Para No 11Yatsoon Surah No 10 Younis Ayat No 8-10
6. Para No 11 Yatsoon Surah No 9 Al Tobah Ayat No127-129
7. Para No 22-23 Wamn Yaqnat wamali Surah No 36 Yaseen Ayat No1-83
8. Para No 28 Qad Samiullah Surah No 64 Tabarklzi Ayat No 1-18
9. Para No 28 Qad Samiullah surah No 59 Al Hashar Ayat No 22-24
10. Para No 29 Tabarklzi Surah No71 Aljin Ayat No 125-128

#### Persian Poetry

Almost inside is the Persian poetry are depicted in inside panels with small and long texts in both *NAZM* and *NASAR* form (Fig#45)



Fig#4 Shows Quranic verses on panel of the inside wall



Fig#5 Shows Quranic verses on panel of the inside wall

### Conservation and repair work

It is observe during the visit of the researcher found outside of the tomb at the corner pillar and wall was eroded by salinity foundation bricks were damaged which was replaced by the owner / Care taker of the tomb from the donation and contribution of the devotees and followers. Sign board fixed at the shrine shows masonry work done by Ali Muhammad Khaskeli and Ustad Muhammad Arfan Nasarpuri on May 21- 2012.

### Conclusion

The tomb of Pir sarhndi is the unique architecture feature in the district Matyari, Sindh, erected in good condition fine and finished and properly cared by the locals outside is baked brick including panals and inside beautifully decorated in paintings ovet white wash from base to the dome shining colors are used in panals and again panels are filed with Quranic verses and Persian and decorated floral fringes all around the tomb, these things provide the fresh opportunities to the fresh researchers to do the their creation of research

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