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PRESENTATION

Ritual, Social and Political relevance

In Sindh the Islam came quite early and with it came the Mosque. We will see the Mosque in various periods of history as it stands on the basis of available evidence on ground and also in history sources.

MOSQUES IN SINDH RITUAL, SOCIAL AND POLITICAL RELEVANCE

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BY

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DR.KALEEM LASHARI,PH.D.

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72ND ADVANCED COURSE IN ADMINISTRATION & DEVELOPMENT

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NIPA,KARACHI

Mosques in Sindh Ritual, Social and Political relevance

In Sindh the Islam came quite early and with it came the Mosque. We will see the Mosques in various periods of history as it stood, on the basis of available evidence on ground and also in literary sources.

In to understand the reasons behind construction of these mosques, the available historical information will be looked into in the later part of this discussion.

There is no need to dispute the view commonly held that the first Arab conquerors had no architectural skill or taste. It is also said that, 'they relied, most of the time, for technical skill in the building arts on craftsmen they found, in the country taken or craftsmen brought from the other provinces, or the conquered area'.

But it is an undeniable fact that the Muslim architecture in all countries and in all centuries has retained an unmistakable individuality, although influencing and affecting forces have remained quite diverse.

And it is so chiefly because of the mosques. It is one such building that it may vary to some extent, in different locale, but always retains its main features. Its standardization has an interesting background and long history.

The mosque built by the Holy Prophet (peace be upon him) in 622 AD was a square enclosure surrounded by walls of stone and unbaked bricks, the *Qibla* part of it were roofed with palm branches covered with mud.

In such an elementary building not much of architectural know how was required and as such no outside features were borrowed.

With the spread of Islam to various towns more mosques were constructed. We have the record telling us about the mosque built at Kufah in 639 AD. It had marble columns, over which proudly rested the roof. These columns were brought from a former palace of the Persian kings at Hirah. It was square in plan.

Egypt stood conquered and Amr built a small mosque at *Fustat* in 642 AD. It was square too but it had no open court (*Sahn*). It contained a new feature, a high pulpit (*minbar*), later on a screen (*Maqsurah*) was added to isolate/protect Imam from the crowd. Minarets are said to have appeared about the end of the 7th century, and the prayer niche or *Mihrab*, indicating Qibla was to come a little later.

The mosque had in seventh century evolved and acquired all the essential features of a Jami mosque, *Ivan* was also an addition. This fairly short list includes the chief ritual requirements of the mosque in all periods.

The earlier mosques have not retained their original structure. There have been so many additions and alterations changing the shape/plan greatly.

Masjid Nabvi was rebuilt with dressed stone. During the last days of 7th century was built *Gumbad-e-Sukhara*, Dome of the Rock, it was a greatly decorated impressive structure.

This had round plan, rounded by octagon. Load bearing stonewalls, with semi-circular arches as main feature.

The great mosque of Damascus was built in early days of eighth century.

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The interior was decorated with marbles, mosaics and apparently windows of colored glass.

The earliest surviving minaret is that of the great Mosque of Qayran, near Tunis, it was built during the days of Hisham (724-43 AD). It has a massive tower square in shape, tapering a little. It seems to be built simply to meet the ritual requirement, and need not be referred to Syria/Damascus.

Here we reach to the point of history when the Arabs conquered Sindh. Mohammad Bin Qasim took the coastal urban center in 711 AD.

First formal mosque was created, reportedly, at that part of the Deybal, which housed the liturgical headquarters of the conquered people, a sort of state house.

The archaeologists have identified that particular quarter of Deybal at Bhanbhore, where the mosque stands excavated, and reveals an interesting structure. Stately it must have been, it also have undergone three proud repairs, as mentioned in the inscriptions found there. But the building must have been massive, with much of covered area before the conquest, as the closer scrutiny of the entrance reveals. The subsequent adoption as a mosque has not changed the primary plans, and this mosque has no *mihrab*.

The roof was carried by pillars, which stood on basis. It had covered *Ivans* on east, north and south besides the prayer hall, which has two rows of pillars and is 34 feet deep. The open courtyard is paved with brick tiles, and most of the indications suggest it for *Ivans also*. It is 120 feet by 122 feet. The stonewalls are thick and are made of blocks of varying sizes.

The second important mosque remains are from Mansurah, a city found besides Brahmanabad, by the Arabs.

The Jami Mosque is rectangular and measures about 150 feet by 250 feet.

The mosque had almost half the area covered the roof stood on piers of 4 ½ feet square, made out of backed bricks.

This mosque was elaborately decorated, the archaeological evidence reveal it to have the prayer chambers covered unto the dado level, with teak wood panels.

The courtyard was paved with rectangular tile bricks. The extraordinary feature of this mosque is not yet properly emphasized/discussed that is the presence of a square Minaret. The city was founded somewhere between the years 728-737 AD and flourished under the Habari rulers. Its grandeur is one point that cannot be missed.

The much awaited archaeological explorations and excavations in Sindh have left us quite unaware of the building activity during ninth tenth, eleventh and twelfth centuries; however some of the explorations in deltaic areas of Indus by the team of SEAS Pakistan (the author was the leader of that expedition) has brought to light a Jami Mosque constructed by Jalaluddin Khwarzim Shah. This mosque can accommodate one thousand persons, and was made of burnt brick. It had a wide prayer chamber, covered by a roof carried by the Piers/pillars Square in shape.

The mosque was decorated with inscription in monumental size, in plaited Kufic style. A fortress, a small mosque and many domestic structures, which are submerged under seawater most of the time, were part of the mega polis of Deybal. These quarters are about 4-½ km from Banbhore.

The construction mode seems to have been indicative of the confidence of the builder in its mediums/material as the pillars here are at about the double distance in comparison to the one at Mansurah. The prayer chamber must have been about 44 feet deep.

It had a deep Mehrab, jutting out clear of the western wall. The area of the mosque is not less than twenty thousand square feet.

The plan is rectangular and wider on qibla side i.e. North south axis, unlike the *Mansura Jami Mosque*.

After that not much remains of the big mosques are found. Near this was found a smaller mosque, which had an interesting factor that was its paved floor. Very unlike the Bhanbore Mosque, this floor is divided in rectangular blocks and then paved.

The prayer chamber is all covered leaving, probably the entrance from south. The mosque was given an additional area that is the courtyard and may be some out houses on the southeast corners. The mosque seems to have been constructed tastefully for a small circle of people. Its design is indicative of local dynastic approach, as historically shown by the introvert Soomra dynasty.

Just a kilometer towards north east of the mosque stands ruins of another small mosque. Constructed fully in stone, in purely West Indian style of Architecture, the sandstone is cut and carved beautifully.

The stone has withered greatly and the beauty of it, i.e. the carved pillars of the mosque has long been plundered.

Rising tide of sea has eaten up the structure and the ruins can only testify to its past glory. This is called *Thumbanwari Mosque*, the original name is not known, but the design and tradition ascribe it to

Bhatti Rajputs of Sindh, who were initial partners of Summas of Sindh and Gujarat.

The burial of sponsors in the mosques created another kind of structure that has come to be named as tomb mosque or memorial mosques or funeral mosques.

In *Gujo* is located the tomb mosque of Abu Turab, said to be the Arab governor of Sindh.

He is buried in a small building, square in plan, having squatting dome over it. The *Mehrab* on *qibla* side is simple, be rift of any decoration. It has a later day addition of an equally small prayer area.

Next building, which was constructed on the orders of Feroz Shah Tughlaq, was tomb mosque over the grave of Hazrat Usman Marvandi at Sehwan. This building had some pretensions to grandeur as it reportedly had seven domes.

It was the Summa supremacy in Sindh, and Summas though good builders were less inclined to building big mosques. The mosques constructed by them were small not worthy of mention. Hilaya, chilya, Samui, Kalankot and Makli remained their headquarters, but they were not much interested in mosques quite unlike their cousins in Kutch and Gujrat.

Mosque in Dadloi is small, having three domes chambers, as ascertained by the ruins, Likewise the mosque at Makli too is not a robust structure, but fairly medium structure. As the tradition goes it was built by Jam Tamachi in 1388 AD. Its longitudinal prayer chamber has three bays and its arches wide and functional.

This is typical Summa brick structure; much can't be made out of it. Staircase was at southeast corner to reach the top of the building. The walls battering slightly.

Another small mosque built by Jam Tamachi near Kinjhar Lake is a pretty stone cut structure. It is small but serious in look. The flat roof stands on pillars and beams. Architecturally it is an interesting structure, as it has all the west Indian stone building elements present, additionally the moonstone is also present on the door step. It has a *musalla* of stone on western side faced by a carved arch on western wall. The absence of deep cut niche has misled the observer thus the name 'Marri'. i.e. the building.

The tomb-mosques of Summa period are however quite interesting, the *Madrassa* of Hamad Jamali, the tomb mosque of Jam Nizamuddin and the enclosure mosque of Darya Khan are stone structures of great architectural interest.

The tomb mosque of Jam Nizamuddin is a jewel of stone buildings, in thought as well as in execution. Its *Mehrab* is cut deep, has three successive arches; it has side pillarets, adding to its beauty. Inside it the decorative designs are grouped together imaginatively.

The moonstone on doorstep at sill shows beautifully carved sunflower.

Besides it there is the enclosure mosque of the tomb of Darya Khan, the prime Minister of Jam Nizamuddin. The walls bear inscriptions and simple geometric decorative designs carved. The grave of Darya Khan is nearer to the *Mehrab* niche probably for *Barakah*.

The Arghuns along with Turkhans took over Sindh from son of Jam Nizamuddin. Thus ended the Summa period.

The early mosque was constructed at Kalankot. Its ruins suggest a grand mosque. It had an unusual feature, that huge water tank in center of the courtyard.

The water tank or fountain in the mosque is a normal feature in Islamic world. But in Sindh it was quite unusual. And it was first time that there was made not only a tank but that too in such a huge size. The ruins suggest some grand arrangements. The mosque has a *Minbar* also. The central chamber had a huge prominent central Asian dome, which has since fallen. The walls were decorated with glazed tiles. The Arghun built a Jami Mosque at Joan in district Badin. Now only a part of the west sidewall stands, however it is indicative of a mosque of some good size and befitting grandeur.

The Arghun/Turkhans were fully entrenched in the Herati tradition i.e. Timurid architecture. Thus we see some great funeral mosques and tomb enclosure mosques in Sindh generally and in Makli particularly during sixteenth and seventeenth centuries.

The Sultan Ibrahim's tomb and its enclosure mosque is one good example of that. Though most of the enclosure wall has fallen down but its remains testify to the gone glory.

Mirza Jani Beg's tomb enclosure mosque is next, it is still standing. The *Mehrab* niche is created with stone slabs cut and richly carved. The *Mehrab* has been created in the western wall, which is designed to accommodate the deep *Mehrab*. The tombs dome upper layer has since fallen and with the inner dome seen from outside present quite different view. The tomb and enclosure mosque are tasteful created and inspire the onlookers. Throughout the seventeenth century this practice of enclosure mosque continued to inspire the folks. The *Mehrab* in these enclosures is so forcefull and prominent that even the beautiful tomb building can not possible take away the observers attention from its presence. The enclosure mosque of Isa Khan Turkhan II's Tomb is emphatic like that of Tughral's Begs' it has

four other niches on the western wall. The *Mehrab* of enclosure mosque to the grave of Ahinsa Bai is quite tastefully carved. It has besides *Mehrab* niche two blind arches and two niches covered with stone-perforated screens in the western wall.

The Baqi Beg Uzbek and Amir Khani graves both have the enclosure mosques, and each have three bays on west side, central one larger than the others on sides and all capped by the domes.

Amir Sultan Mohammad's enclosure mosque is small but emphatic, its *Mehrab* has decorative element properly addressed.

Tomb of Isa Khan Turkhan I has proper walled enclosure mosque, that has again an all around enclosure mosque, which also house graves of the relatives of first Turkhan ruler of Sindh.

Jan Baba's grave enclosure mosque is another case of beautiful stone carving. It is so force full that it can never be neglected, that's the reason that it gave rise to the debate that the extensive stone carving is under Gujrati influence. Though the motifs are clearly indicative of the merger of existing rich local practice with central Asian designs.

The Dabgir mosque was constructed during last years of 16th century at Thatta. It is one of the impressive mosques with quite some pretensions to grandeur. Its beautiful tile work has its peculiar style. Though mosque has usual layout but its execution and finish is individualistic. Khusro Khan Charkas built it in 1588 AD.

In Bukkur a small but very beautiful funerary mosque was constructed at the turn of the 16th and 17th centuries. Mirza Abdul Baqi Purani was high official in Justice department of Mughals, he built this mosque for most probably his mother.

This mosque was tastefully decorated with glazed bricks and its beautiful impact must have surpassed even the big buildings.

Mir Abul Kasim Namkeen at Rohri, built at his famous picnic point of *Sufa-e-Sufa*, another small mosque. This tiny structure was made for evening prayers when the Mir visited *Sufa-e-Safa* along with friends and colleagues.

Another contemporary mosques stand at the feet of the hill on which stands the *Sufa*. It is small mosque and with no pretensions. There is every possibility that this mosque was built later when the area on the *Sufa* and around it was converted into family graveyard.

Mir Masoom was dependable Mughal Amir during the days of Akbar the great. He was assigned various assignments. He had many buildings to his credit; the famous tower of Sukkur is one among these.

There are two mosques at Bukkur, one Eidgah still existing along with the family graveyard, where the Minara of the Mir is braving the vagaries of men and nature. The much-debated mosques of the Mir are very small but balanced structures, not much importance can be assigned to these.

At Pir Patho a mosque named after Mohammad Bin Qasim stands. Its design and construction puts it in the category of normal 17th century structures this modest structure was probably constructed on the ruins of an older structure. It has a remarkable feature that is a tower. It might have housed a lamp, no other utility can be assigned to it, as the mosque itself is on hillock and Mouzan don't have to go further up to send his sound further.

A mosque has recently been excavated at an old port *Juna Shah Bander*. The mosque is similar in plan to Dabgir mosque. Its decoration suggests earlier Arghun style. The mosque seems to have

been attached to official quarters near to the Turkish bath a governor's residence.

Amir Khani Mosque in Thatta is a small structure, with no open courtyard. But another mosque nearby was said to have been constructed on the instruction of Shah Jehan and it truly reflects the Kings concern. It is a big mosque, on beautifully balanced plan. It has about 99 domes, which cover the Iwans on the sides plus the prayer chamber.

Its ceramic decoration has peculiarity not observed in the other contemporary buildings. It is reflective of true royal concern.

During the reign of Aurangzeb the notables built a few small mosques in Rohri.

These small mosques are private concerns thus these normally have small prayer area.

A mosque by Mir Yaqub Ali, who was one time assigned Nawab of Bukkur is situated in the residential fortress of the Mir, is not much different in design to the Manzilgah. Another mosque at Rohri was constructed by the Judge and is famous as Muhtasib's mosque; another one is famous as Sudagar's mosque.

The times were changing, political forces were bringing in new people to prominence, Mughals were on their down hill march. Sindh saw some powerful zamindars rising, and Kalhora stalwarts constructed a few mosques, one by Mian Shahul Mohamad near Larkana, and one by Mian Ilyas again near Larkana.

Mian Nasir Mohammad after these came in prominence and he constructed a bigger mosque near Garhi, the headquarters of his activities in district Dadu.

His successor Mian Yar Mohammad Kalhora got the blessings of Delhi and other regional influential. He became virtual subedar. He constructed a large mosque at Khudabad I. This mosque was decorated profusely and is very robust structure, though its architectural execution lacks the meticulous finish, but its ceramic decoration is pretentious.

His grandsons made contributions towards the architecture. Atar Khan built Jami Mosque at Halani and Ghulam Shah added portal to Hazrat Usman Marvandis' Mazar, a mosque each at Nasrpur, Hyderabad, Moro, Sukkur and many other buildings including foundation of Hyderabad and its fort.

Mian Ghulam Shah, Mian Ghulam Nabi, Mian Sarfraz Khan all are buried under very impressive tomb mosques. They fell out of grace by involving themselves in intrigues and Talpurs had to take up from them.

Talpurs constructed impressive tomb mosques even before assuming imperial role.

Drigh Bala, Khudabad Salis, Shahpur Chakar, Fatehpur (Joan) Chitori, and Sukkur has a few instances of Tomb mosques and enclosure mosques. But they have hardly any impressive mosque to their credit.

We have glanced at the mosques in Sindh since the inception of Arab rule here till the annexation of Sindh to East India Company's rule.

Now we will try to understand the currents at force in building of these structures, as they were created and will also try to name the phenomenon in some plausible term.

I do understand that this sort of exercise may be termed as over simplification, as this world of cause and effect is certainly affected,

influenced and molded by, innumerable direct and indirect factors that their account cannot possibly be taken.

I do also understand that our knowledge of history of Sindh in the face of existing gaps too is inadequate, in such circumstances it is essentially difficult domain, where even the angles fear to tread.

But it is also essential that being student of social science I see it as an exercise worth doing. And I do believe that I will be afforded all the assistance possible and the encouragement necessary from the fellow participants and the members of faculty by their worthy opinions in the matter.

If we look at the ritual needs of prayer, the mosque a simple place is more than sufficient. It has no architectural pre requisition. Look at the most significant event as far as prayers are concerned. This also couldn't affect the mosque architecture.

The Muslims were praying in Masjid-I-Quba in Madina in 624 AD when the *Qibla* was changed from Jerusalem to Mecca. See it did not require any architectural much ado. The Muslim face towards Mecca and the mosque was good enough for the change. It is thus clear that not much of liturgical demands were there on mosques in Sindh, but other factors did determine its size, decoration etc.

When the conquering armies march into the defeated cities, no matter how much organized these may be, they are allowed a licensed plundering. The people are taken as slaves and material is taken as *mall qhanemat*. This pillage so often go further, palaces are ravaged, houses burned and helpless civilians murdered.

The Islamic armies have shown considerable restrains, but there is documented information that construction material from few of the places of worship is taken and re used in construction of mosques, as

happened at Jerusalem, Damascuss, Delhi, Constantinople, etc etc. same also happened at Deybal.

It looks that even the very places where the state authority was vested in any religious building, it was converted into Mosque.

The literary sources indicate that the state prison was the building, which was converted into mosque by conquering armies; in order to overcome the disorder and create new authority it likes to operate from the former seats of power or authority. These conquerors are in search of stately buildings and they did achieve their objective in Deybal by creating a huge mosque.

Once established, the Arabs went building new cities. Besides Brahmanabad a new city was established with the name Mansurah. This seems to have been done with the motif to achieve grandeur, stately stuff to create sense of stability and positive attitudes. The mosque there is huge and was tastefully decorated as has been seen earlier. The appearance of square *Minaret* to this mosque is quite an event. Its sudden appearance can't be explained. But thanks to a literary evidence coming to us by a remark that at Qayrwan also was town named Mansura in 8th century. Mansurah in Sindh and Mansurah at Qayrwan were sister cities, thus the similarities of the architecture of these two mosques and the appearance of a square *Minaret*.

Next evidence is of the mosque of Jalalduddin of Khwarzam shah. When he was dislodged from the Khwarzam in face of swelling tide of Mongols he came to India, hotly pursued by Genghez Khan. He was prince and knew only this job, what else he could do. He tried his luck at Salt range, at Uchch and ultimately came to the mega polis of Deybal. He wanted to create his principedom, but was cold-shouldered. No one came out to give him fight. He was thoroughly neglected. Enraged he put certain quarters of Deybal on fire. Though he in his destitute could have very well avoided such an

extravaganza, but he went for it and committed so much funds on this project of construction of huge mosque at Deybal, where a thousand persons can offer prayers at the same time. His stay was only about one year, out of which he spent few months in Kutch, campaigning his cause.

The small mosque nearby belongs to Soomra dynasty. As they were legitimate rulers, they felt no need to go for establishing their image, as it was not their problem, so they were quite at ease with the structure.

Similar was the case with Bhatti Rajputs. They in their turn were accepted as the over lords of that particular region and when they were building this pearl of a mosque, they were already established. Unlike soomras, the Bhattis looked at their Kutch relations with affection, thus the design, architecture and medium of the Thambanwari mosque.

When we look at Gujo tomb, we see that the Abu Turab had either no offspring or if he had some they were not aspirants. The literary sources say so.

Newly sworn king of Delhi, Feroz Shah Tughluq ordering a tomb mosque to be constructed over Hazrat Usman Marvandi, sounds quite strange, specially when the Tughluq armies were wandering for more than a year, without contact with Delhi, and the Mohammad Tughluq, the king and commander in chief of the army had died in strange circumstances, during the siege of Thatta and his nephew is made the new king.

To restore confidence and boost the moral of the defatigued army and to re-strengthen his own legitimacy and show the due respect to the departed king, Feroz Shah decided to bury the dead king near the saints grave at Amanat and order a befitting building over it. The building was said to have comprised seven domes.

Summas had show less interest in mosque but Jam Tamachi did built mosques and those were quite remarkable as well. The reason may be that he had remained prisoner at Delhi darbar. On his home coming he as a token of thanksgiving constructed Makli mosque and Tomb mosque of Hamad Jamali, thus asserting his regal presence.

It is also a well-known fact that Jam Tamachi fell in love with a girl of fishing community. The local Jargon sees the fisherman as low of the low. The Jam in order to win over his love went fishing with the fishermen, and on return sat to clean the catch and dry it. This was not taken well by the people. Jam Tamachi, genius as he was, resolved the crises by constructing immediately the stone mosque on the banks of Kinjhar, and he did remain in favours with the people and won his love too by indicating at the fact that he has not renounced the kingdom, by living with fishermen but is very much a benefactor for the people, and undertake royal assignments.

The tomb-mosque of Jam Nizamuddin is the pinnacle of Summa architectural powers. The inscription on it attributes it to his son. But the scholars have refused to take it, keeping in view the crises of succession, prevalent at that time. The son of Jam Nizamuddin felt threatened by the Prime Minister Darya Khan, who styled himself as the son of Jam Nizamuddin.

The inscription has no need to be false, so to prove that he was very much respectful to his able father, he went all out and got that building constructed, thus emphasizing on his legitimacy claims.

The mosque at Kalankot was grand and magnificent building; it seems to be a loud call for claims to royalty and a befitting step into the succession from Summas to Arghuns. He chose the Summa headquarters and built the impressive mosque. Jami Mosque at Joan to be part of the same derives.

The Arghuns and Turkhans and after them the Mughals kept encouraging immigrants from the Timurid lands. These immigrants came and occupied important official positions; they were yearning to establish their local connection. I see their efforts at building with this view.

Khusro Khan Charkas was an intelligent official. He was gifted by nature to accomplish things most people can't possibly think of. He took his ambitious to be rightful guide for his actions. He made some grand blunders. It was due to his unthinkable ambitions that he thought it fit to be ruler of Sindh.

Construction of this impressive Dabgir mosque may be assigned to his efforts of clearing his way for upward march.

Mirza Abdul Baqi Purani was the grand son of Shaikh Abu Saeed Purani, who is buried in Qandhar, he was Shaikh-ul-Islam there. The office continued in his family. His youngest son, Mirak Mohammad remained Shaykh-ul-Islam under the Arghuns. Mirak Bayazid the father of Abdul Baqi lived with his family at Kabul.

Mirza Abdul Baqi built this funerary mosque to his mother, as he felt that his foster brothers and sisters and his indifferent father had wronged her in life.

Mir Nimkeen tried to bring sanctity to his evening gatherings on Sufa-e-Safa, and built a tiny mosque pavilion there.

The Kalhoras organized co-operatives in Sindh and were getting wealthy. The Mughal court at center time and again checked them. Their stalwarts died at the hands of Mughals.

Mian Nasir in later generations had achieved better organization of his co-operatives also the weak central power necessitated that it may delegate some of its functions to some one; thus Mian Nasir

saw an answer to his aspirations. His mosque is reflective of his sense of increasing his importance.

His successor was able to get the written orders to act as supervisor on behalf of the central power. Newfound subedari weighed so greatly on his shoulders, that he immediately went into creating impact for himself, that people should recognize him in his elevated position.

The entangle of succession, on the death of Mian Noor Mohammad was great. Mian Atre Khan in his brief phase got the Halani Jami Mosque constructed. Soon Ghulam Shah took over and he went into building fury.

With this small appraisal, we have tried to understand most significant force behind the undertaking of the public project such as construction of mosques, at various places in different times, in Sindh.

This generalization though look as school children exercise for broad categorization, is nevertheless a basic step towards understanding the historic process and the possible causes determining when to go for building and to which prescriptions.

As it is quite clear the religious consideration are always present and the salvage in Qujamat too looms in the insides of mind, but to commit oneself to such a public undertaking, most of the statesmen and high officials have shown some over riding considerations.

Mosque at Daybal

- State run building taken up
- The material from places of worship utilized
- Stately buildings were built in the form of huge mosques by the conquerors
- To overcome disorder
- Create new authority

Mansurah

- Establishment of new cities
- Grandeur
- Show stability
- Positive attitudes
- Square minaret
- Sister cities

Mosque at Daybal

SEARCH FOR LEGITAMACY

- Mosque at Deybal/Banbhore
- Size
- Decoration

- Soomra dynasty mosque

- Small
- Advanced
- Containment

THAMBANWARI MASJID

- Kutch relations
- Assertive decoration

TOMB MOSQUE OF BU TURABI

- Lack of aspiration
- No pretensions

SEHWAN

- By Malik Ikhtiar in 1356 AD
- Six domed building

JAM TAMACHI

- Thanksgiving
- Mosque at Kinjhar

TOMB MOSQUE OF JAM NIAZUDDIN

- Doubtful inscription
- Succession crises

ARGHUN EFFECTS

- Claims to royalty
- Novel features
- At Joan

DABGIR MOSQUE

- Ambitions of Khusro
- Grandeur enacted

MIRZA ABDUL BAQI PURANI

- Memorial mosque
- Respecting the dead

SUFA-E-SUFA MOSQUE

- Efforts at reconstruction

MIAN NASIR'S MOSQUE

- Search for Importance
- Gathering of folks

MIAN ATRE KHAN

- Halani Jami Mosque

TOMB MOSQUES IN DADU

- WALL PAINTINGS
- Elaborated Mehrab
- Human depiction

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|---|-----------|
| The Mosque built by the Holy Prophet (peace be upon him) | 622 AD |
| The Mosque built at Kufah | 639 AD |
| The Mosque built at Fustat (Egypt) {It had a high Minbar Maqsurah was added later} | 642 AD |
| <i>Minarets</i> appeared at the end 7 th century | |
| <i>Mihrab</i> came a little later | |
| Masjid Nabvi rebuilt with dressed stone | |
| Gumbud-e-Sukhara was built in last days of 7 th century | |
| Mosque of Qayravan (near Tunis) | 724-43 AD |
| Arab conquest of Sindh | 711 AD |