

## Tomb of Darya Khan Rahu

Jam Tughlaq Juna II, son of Sadr al-Din Jam Sikandar Shah I, ruled from AH 831/1428 AD to AH 857/1453 AD. He tried to stop the Baloch incursion and occupation of the fertile land of Sindh. He suppressed the Baloch rebellion around Bukkhar, punished the ringleaders, and appointed his brothers as Governors of Sehwan and Bukkhar to secure the northern frontiers of his kingdom. He built a strong fort at Tughlaqabad at the southern end of the Makli Hills which is known as Kala or Kalan Kot. He sent his daughters, Bibi Murki and Bibi Mughli, to Gujarat in AH 846/1442 AD. Bibi Murki was to be presented to Sultan Muhammad Shah, the ruler of Gujarat, but the ambassadors found that Bibi Mughli was better looking than her sister. They therefore presented Bibi Mughli to the Sultan, and married Bibi Murki to Shah Alam, son of Qutub-i-Alam, the spiritual guide of the rulers of Gujarat. The purpose of Jam Tughlaq was to forge an alliance with the royal family of Gujarat to protect his south eastern border against the infidel Jareja Sammas of Kutch who had given refuge to the rival family of Jam Nizam al-Din I. Also, he wished to re-establish ties with the great grandson of Makhdum Jahaniyan who had such a close association with his ancestor, the Jam Juna I.



The broken inscription on the octagonal stone tomb *chatri* to the south of the old Jamia Mosque states:

*This edifice was erected by Darya Khan Rahu, disciple of Shaykh Hammad, Rajbal (crown prince) of Jam Tamachi...  
in the reign of Jam Tughlaq Sikander Shah on the date...*















## Tomb with Persian inscription

There is an octagonal stone *chatri*, standing on higher ground, to the south-east of the tomb of Malik Rajbal. It has no date but has been dated as belonging to 800 AD (Shafi, 1950; 14), and is similar to the other octagonal *chattris*.



Under the lintel there is the symbolic eight petalled lotus, and on the inner side of the lintel there is a one-and-a-half line of inscription in Arabic and Persian which says:

*In the name of Allah, most benevolent, ever merciful  
enclosure erected with the words no god but Allah  
sealed in the name of the Prophet Muhammad.*

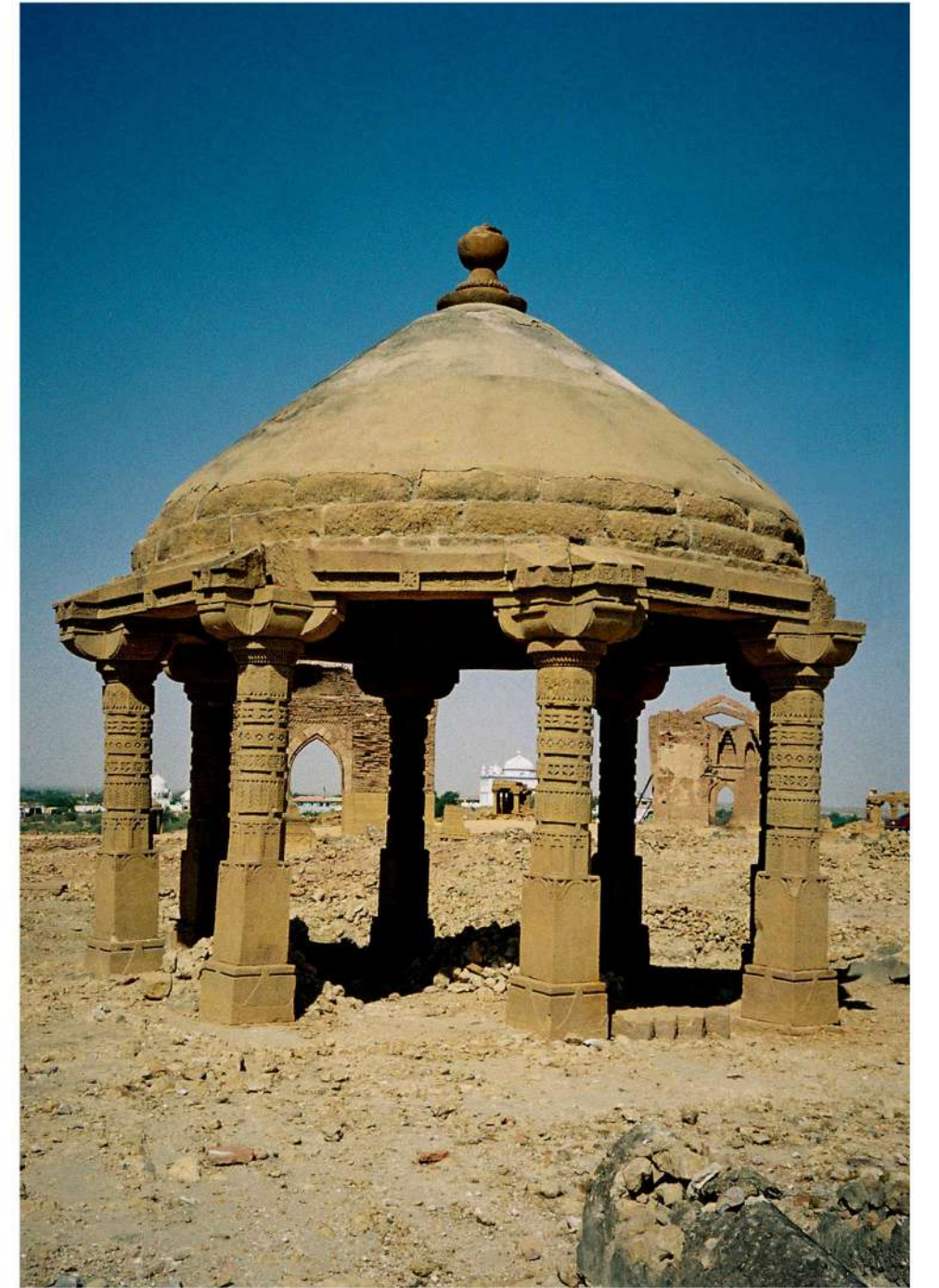
This indicates the growing use of the Persian language by the Sammas. Persian became the official language as well as the language of the literature of Sindh during the Samma period but Arabic continued to be used as language of religion and religious education, and for inscription on monuments that mostly consisted of Quranic verses. The Sindhi language had to wait till the conquest of Sindh by the British East India Company, and the decision of its board to allocate Rs 10,000/- for education in Sindh, along with direction to the commissioner to constitute a committee to devise a script that could allow Sindhi to be used as a medium of communication and instruction at the lower level in Sindh. Naturally the first Sindhi dictionaries, books of grammar and manuals were written by the European missionaries and the bureaucrats of the Company Bahadur. In the absence of Stacks and Burton, the deputy commissioner Barrow Ellis chaired the one man committee that finalised the two scripts for the Sindhi language. One of these was *Khudawandi*, espoused by Stacks that met the Hindu susceptibilities, and the other was a modification of Arabic *Naskh* script that was championed by Burton and catering to the sentiments of the Muslims and Persian educated Hindu elite of Sindh. *Khudawandi*, despite efforts from its powerful lobby to introduce it into the educational system, never gained popularity. Thus Sindhi made the final transformation from an oral to a written language, in the *Naskhi* script so ably espoused by Lt. R. F. Burton of the Bombay Army of the East India Company. The British government also encouraged and supported the translations of books into Sindhi from Urdu and Persian for use in schools, and for general reading. Mirza Qalich Beg of a Georgian immigrant family, played a key role and translated over one hundred books into Sindhi from Urdu and Persian. It required a Herculean effort backed by the British Government to break the monopoly of the *madrassas* (traditional schools), and to convert Sindhi into a written language. It is rarely realized now that Persian was not only the court language but also the language of learning and education in Sindh, because the chief centres of learning in Sindh were dominated by families who had migrated into Sindh, and the writers and teachers were Sindhis neither by birth nor by origin. Neither were the last two native rulers of Sindh, who were also not Sindhi speaking, so it is therefore not surprising that no inscription in Sindhi language is to be found in Thatta.













# Tomb of Rajbal

This stone tomb with its brick dome was built during the reign of Jam Sanjar (alias Jam Rainah or Jam Rayadhan) circa AH 858 to 866/1454 to 1461 AD.

The inscription carved on the stone panel fixed to the interior wall, gives the genealogy of Malik Rajbal, linking him in direct descent to the founder of the Samma dynasty:

*...Malik Rajbal  
son of Malik Unar  
son of Malik Rahu II  
son of Malik Raidhan  
son of Malik Rahu I  
son of Feroze Shah Sultan (Jam Unar I) ...*



















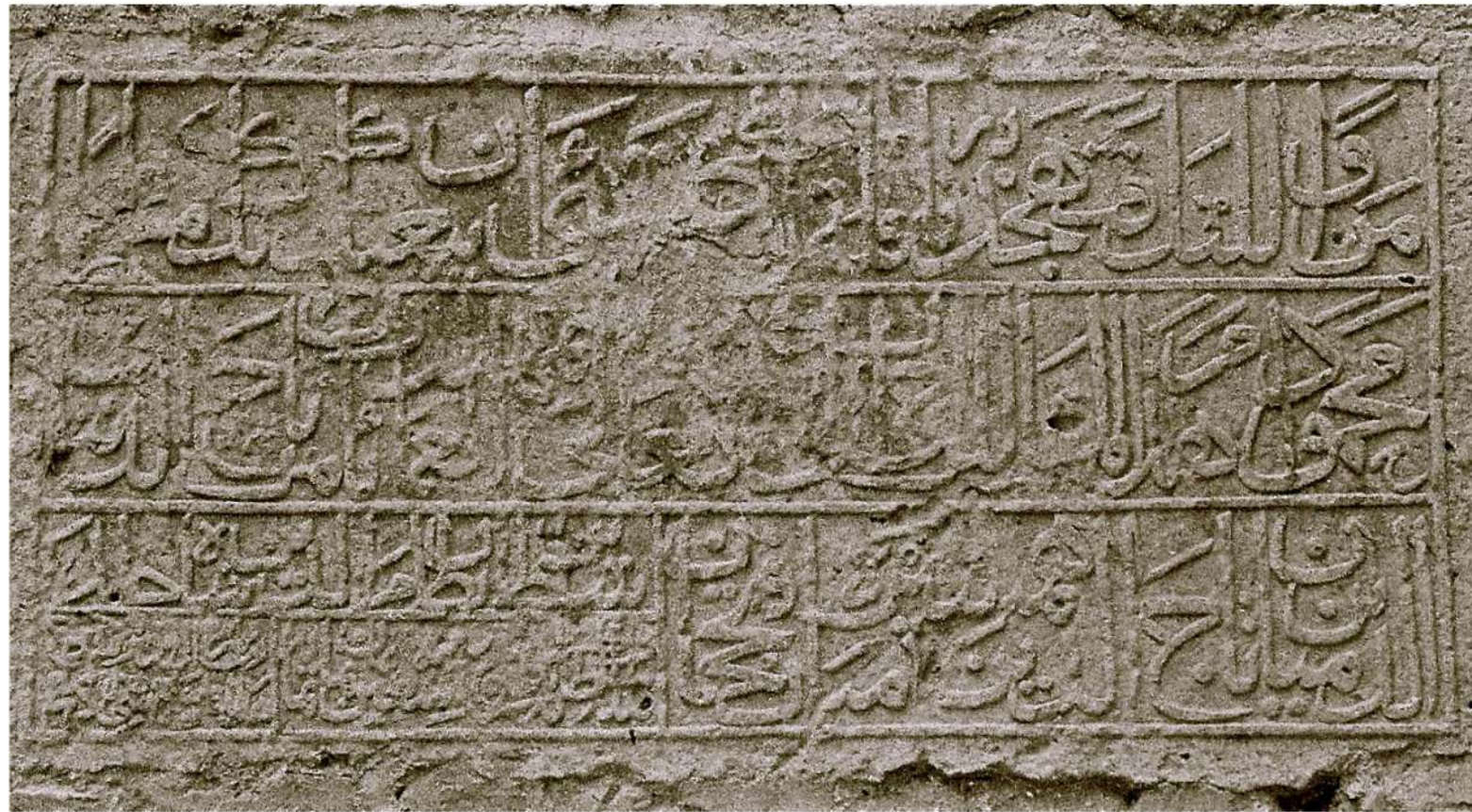


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## Tomb of Hamshira Fateh Khan

There is a square brick chamber tomb with an inscription on stone built into the western wall to the north-east of the tomb of Mian Mubarak which states:

*...ordered by the crown of the world and religion Mian Tajuddin on Thursday in the month of Rabi ul Awwal in the year 878 A.H., for the sister of Fateh Khan, the son of Sultan Nizam al-Din Shah...*



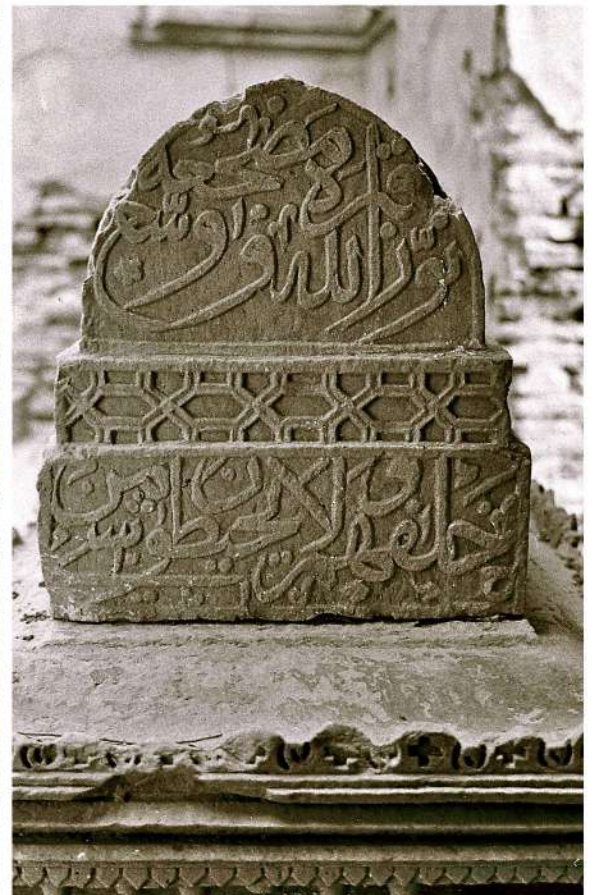




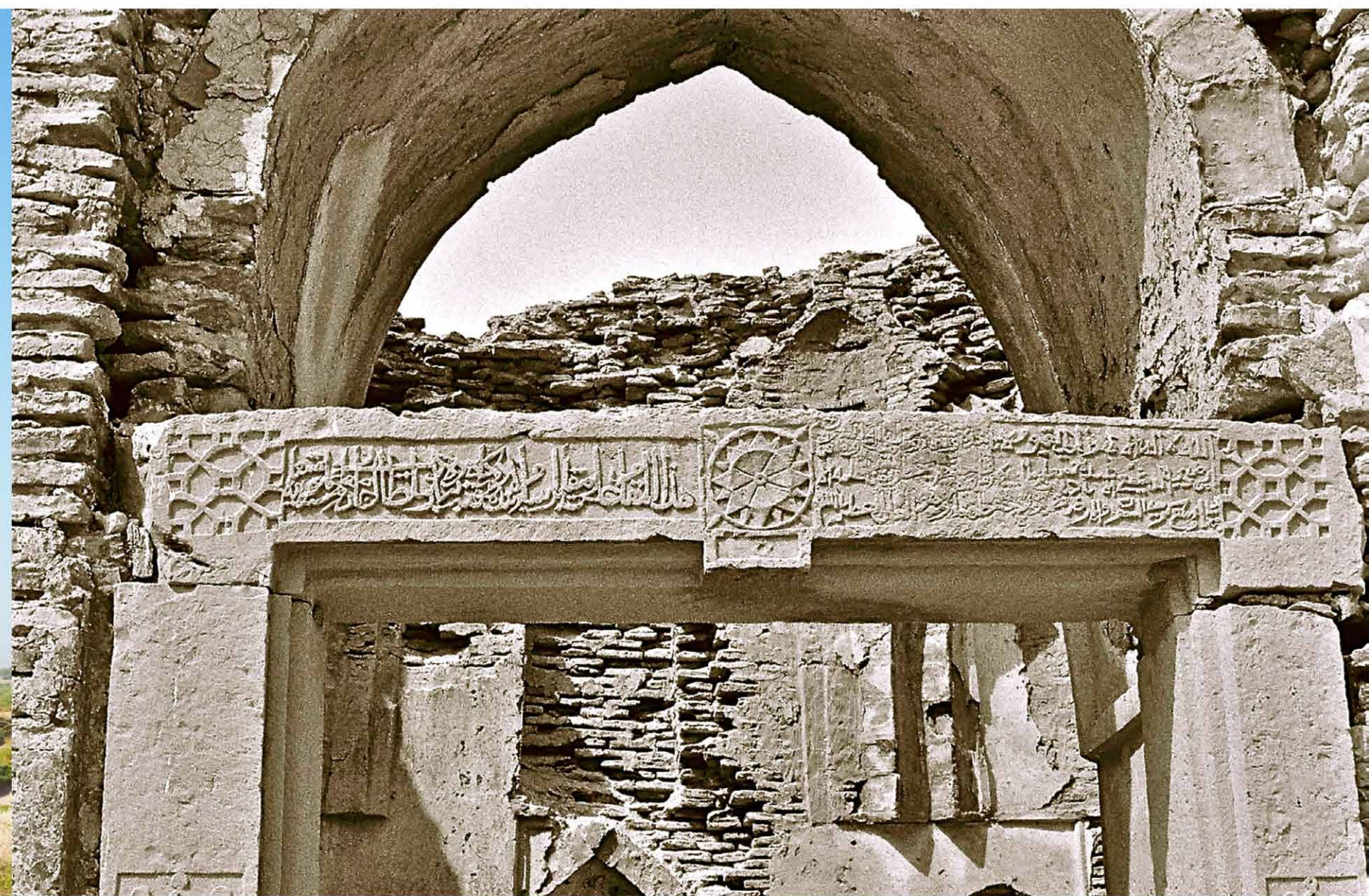




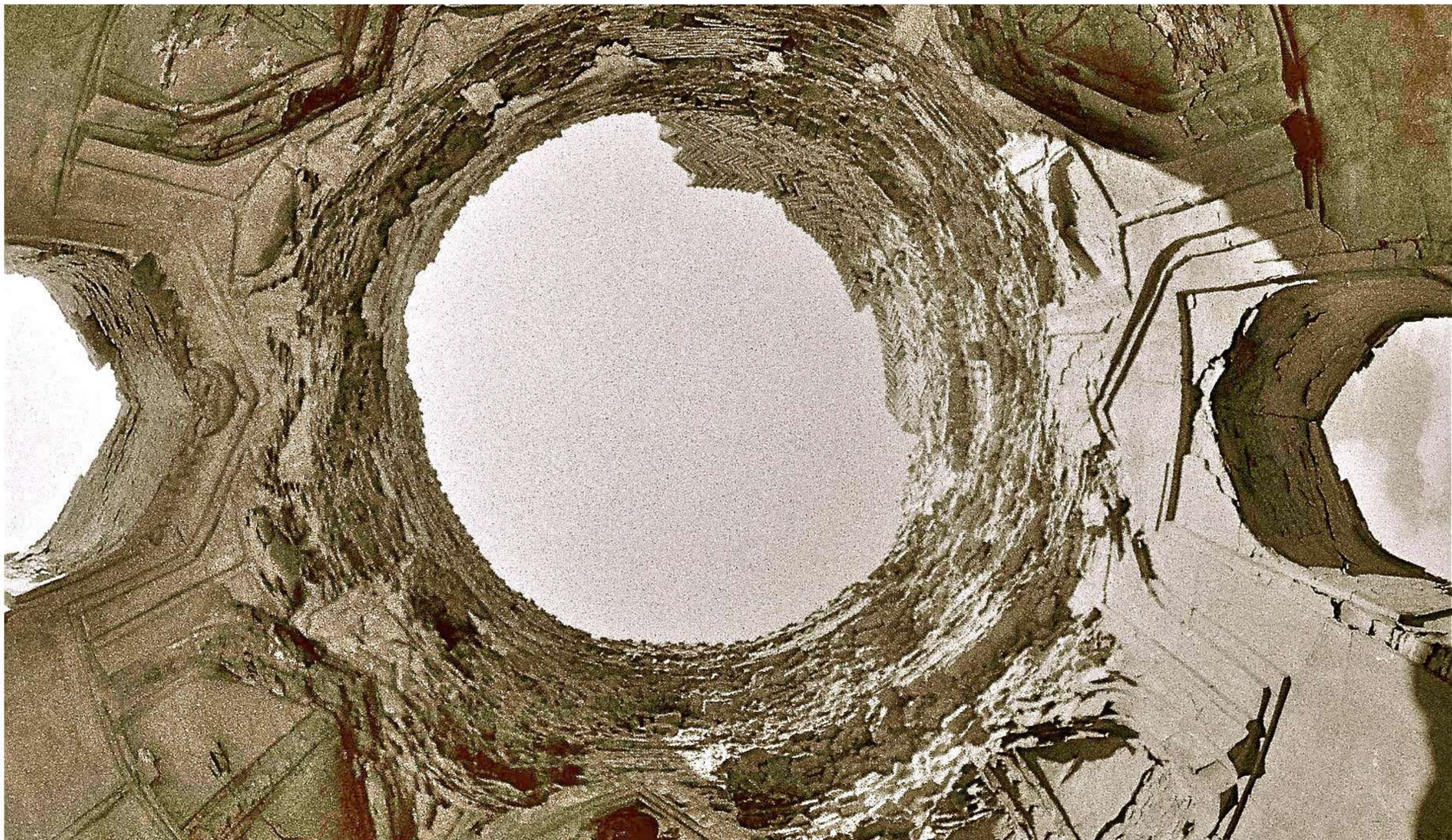
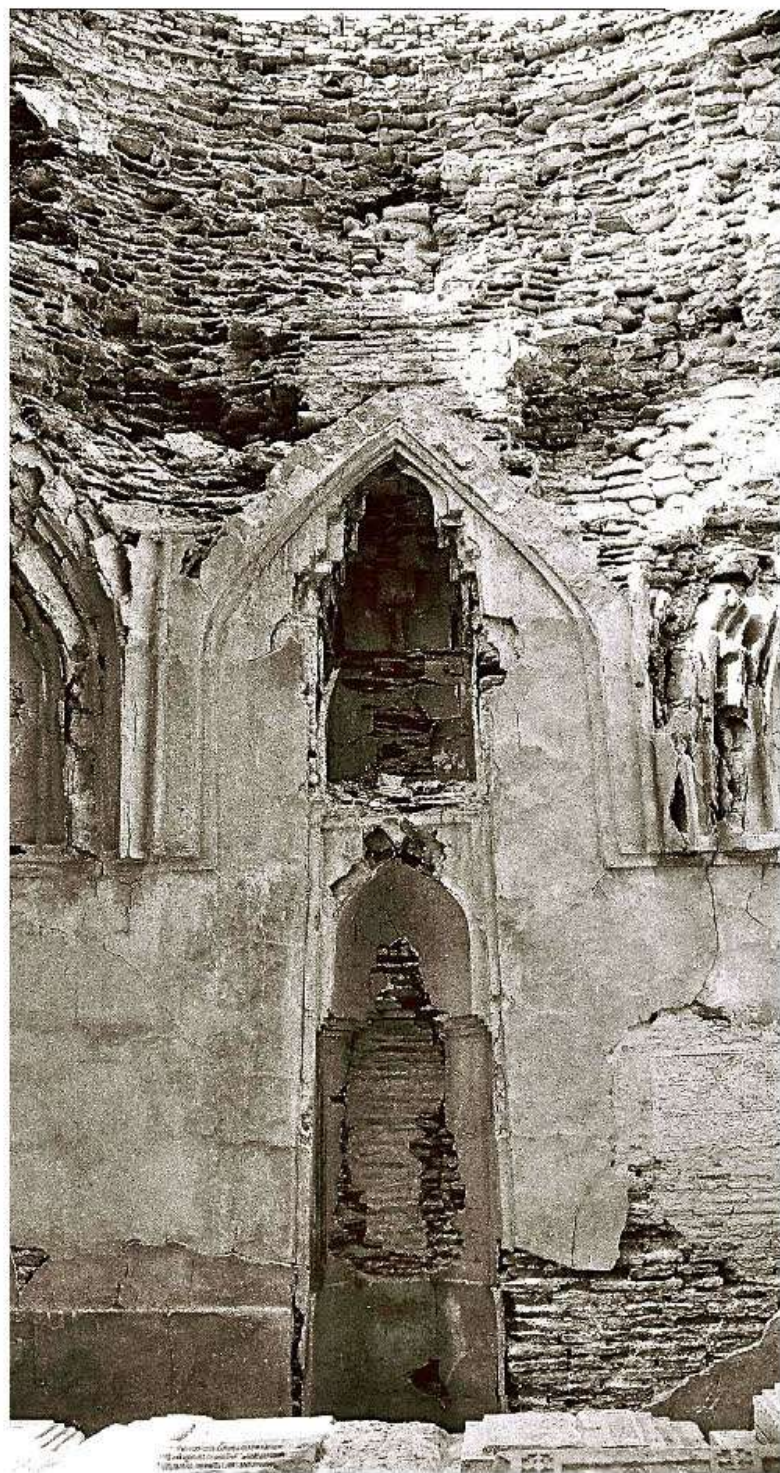














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## Tombs of Samma Nobles

The ruins of two square brick tombs with massive masonry walls belong to the unknown Samma Noble I and Samma Noble II, as they lack any inscription or any knowledge available about them.







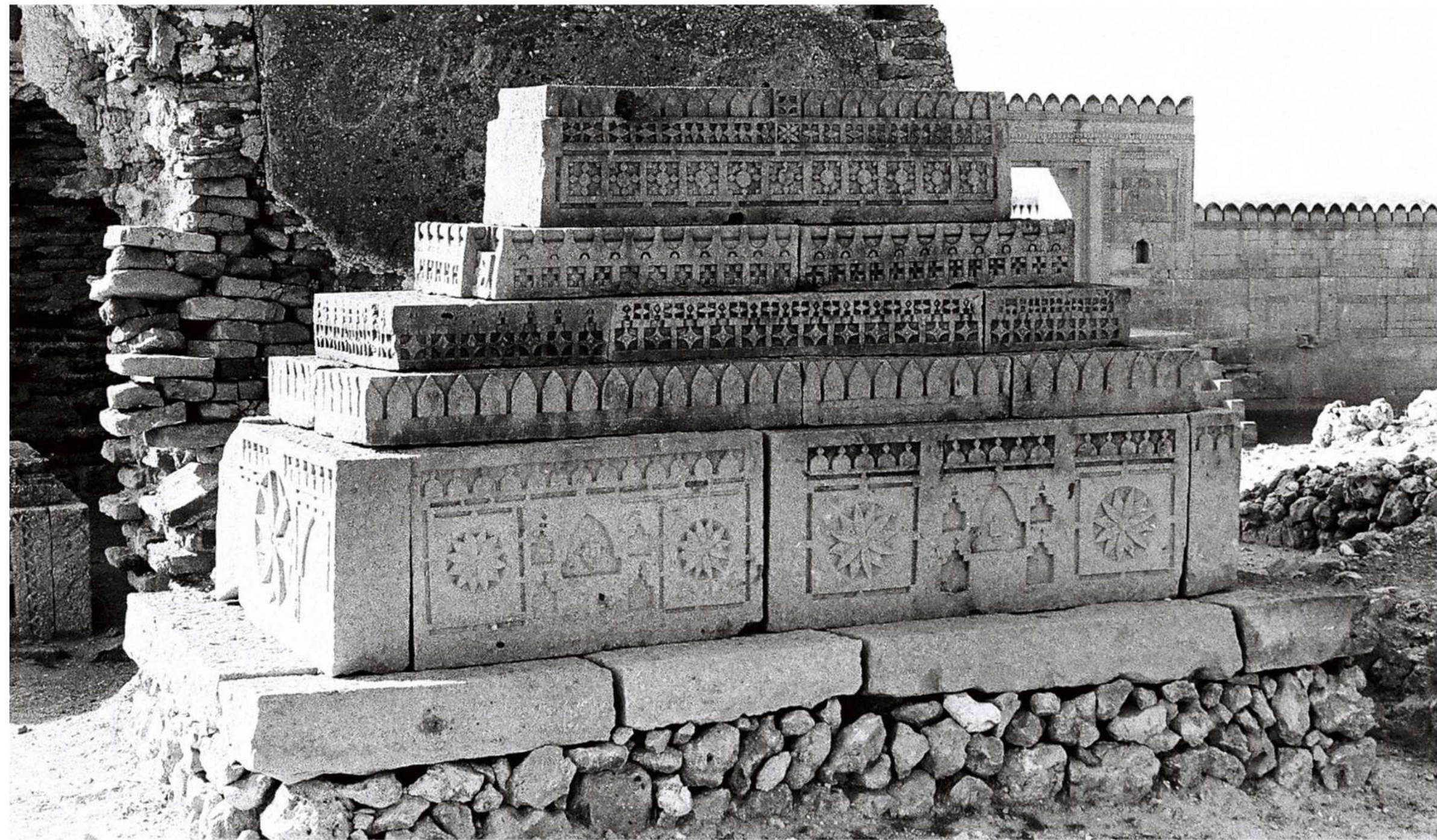














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## Tomb of Qazi Abdullah Tajo

**T**he tomb pavilion of Qazi Abdullah Tajo, son of Tajo stands to the west of the Khanqah of Shaykh Hammad Jamali. There is an interesting story that the night Qazi died he appeared in a dream after his death, and said that his funeral prayers should be conducted by a person who had never looked up at the morning sky in an un-purified state, and without having performed ablutions. After a long search, Jam Nizam al-Din II was found to be the only person qualified to lead the funeral prayers.













## The Ruined Tomb Pavilion of Makhdum Bilawal

**M**akhdum Bilawal was a religious scholar and a grandson of Makhdum Idris, a brother of Jam Nizam al-Din II and had a reputation for piety. As befitting a saint, many miracles are attributed to him. One such miracle that is attributed to him, is that once he was on a boat with a foul-tongued captain who was embarrassing everyone with his loose talk. Makhdum asked his servant to place his cap on his head and the ignorant man immediately started reciting the holy book and giving a scholarly discourse on religion. At the journey's end, Makhdum took his cap back and the captain once again reverted to his uncouth language. Sayyid Haider of Sann was a disciple of his from the age of twelve. Qazi Dinah Sewhani acquired knowledge of the hadith and its interpretation from him. Makhdum Bilawal was also a poet. One of his Persian *quatrains* reads as follows :

*Surrender yourself to God  
Lose your will into His  
Self-assertion is blasphemy  
Shun the self and merge into Him.*

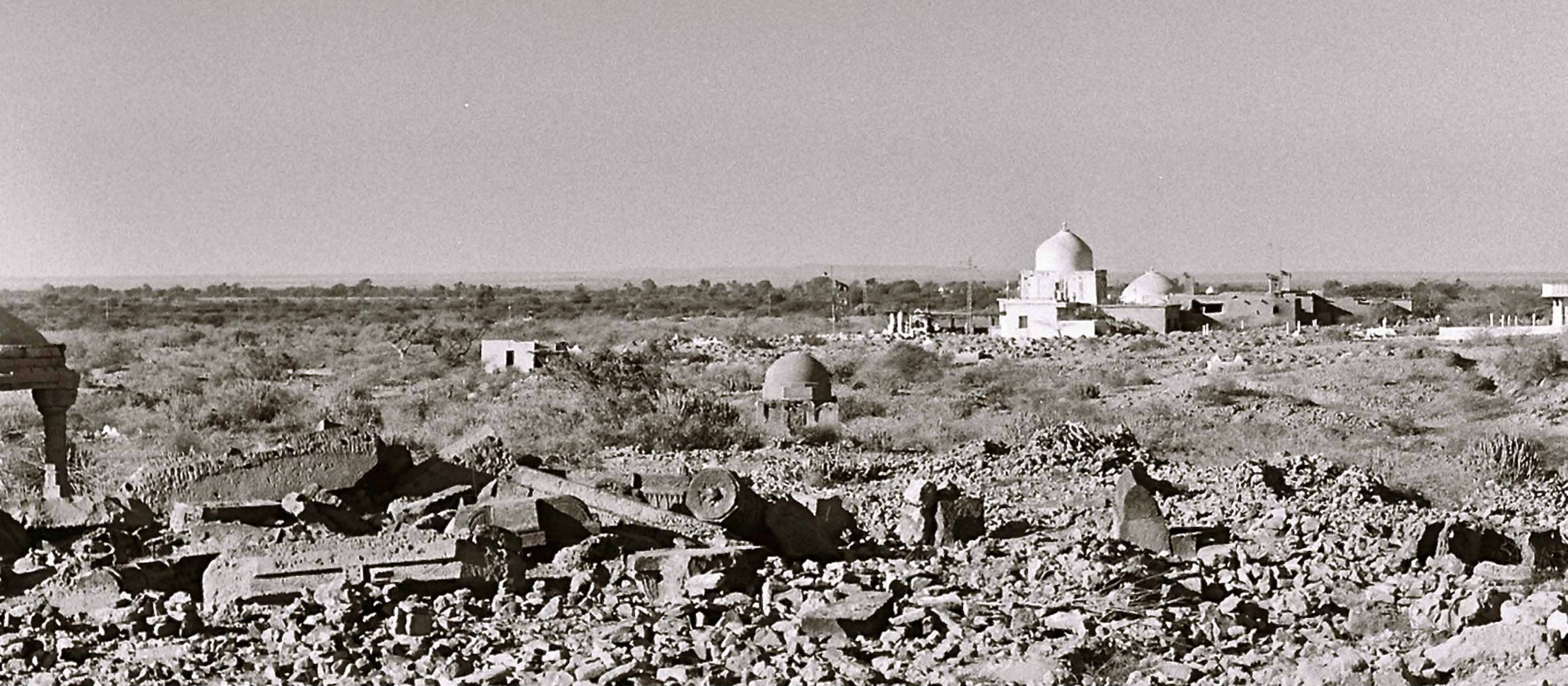
A popular belief in Sindh is that Makhdum Bilawal was ordered to be crushed alive in an oil press after the battle of Talti, for opposing the conquest of Sindh by the Arghuns. This legend, however, does not receive confirmation from any of the known historians of Sindh. According to them, Makhdum Bilawal died in AH 929/1522 AD, which was two years after the battle of Talti and the conquest of Sindh by the Arghuns. It is also widely believed that his *mazar* (mausoleum) is at Baghbanan, about five miles north west of Dadu, whereas historians believe that he was buried north of the hermitage of Shaykh Hammad Jamali under a stone pavilion at Makli. This pavilion has collapsed, but the stones are still there and his tomb, like other stone monuments of the Samma period can



be put back into its original shape. Those who do not agree, say that Makhdum Bilawal is often confused with Makhdum Bilal or Bilali Makhdum who also belonged to Talti, and who died in AH 929.

The ruined stone tomb pavilion of Makhdum Bilawal or Bilali Makhdum is to the west of the Khanqah of Shaykh Hammad Jamali.

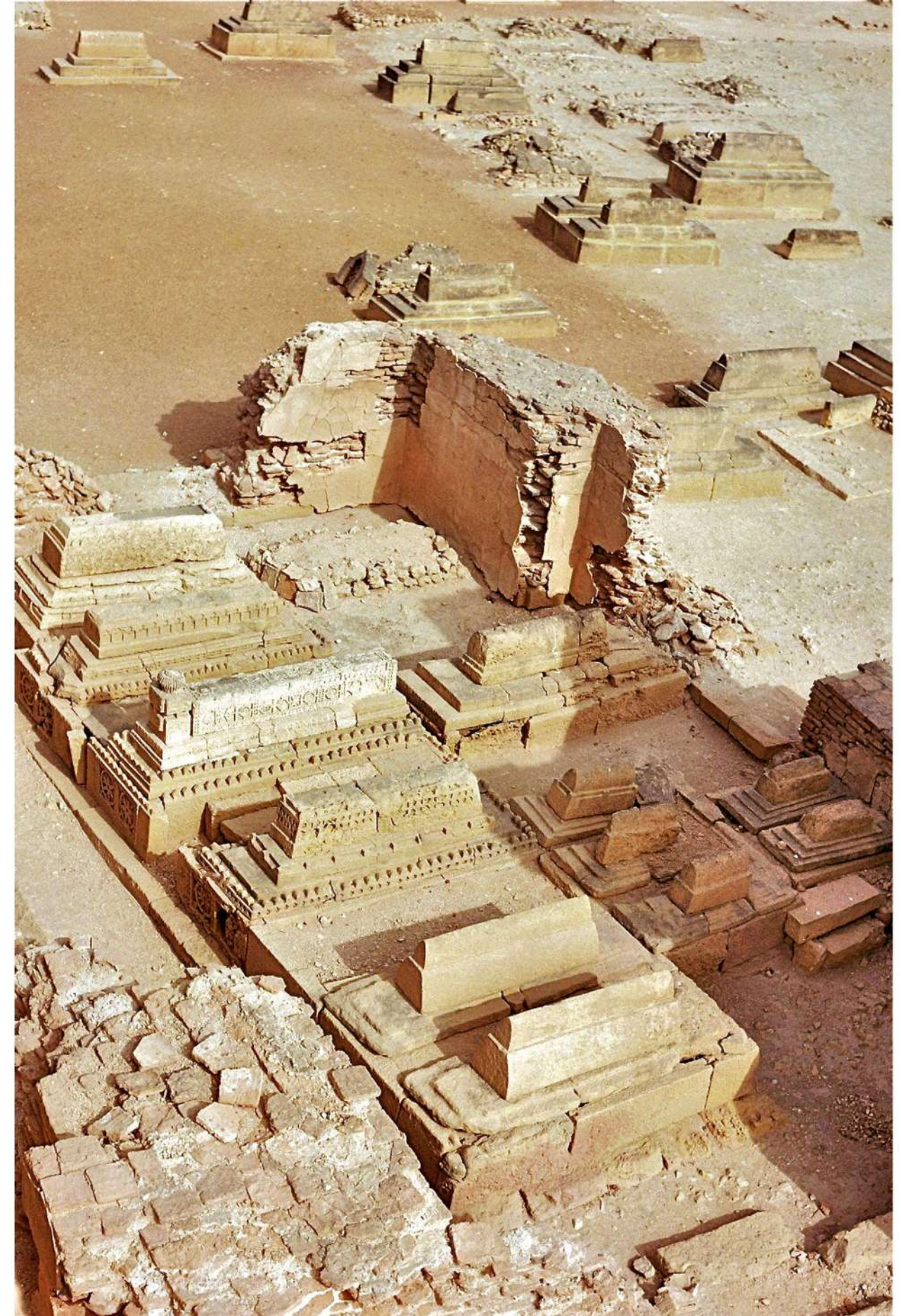






## Royal Grave Enclosure

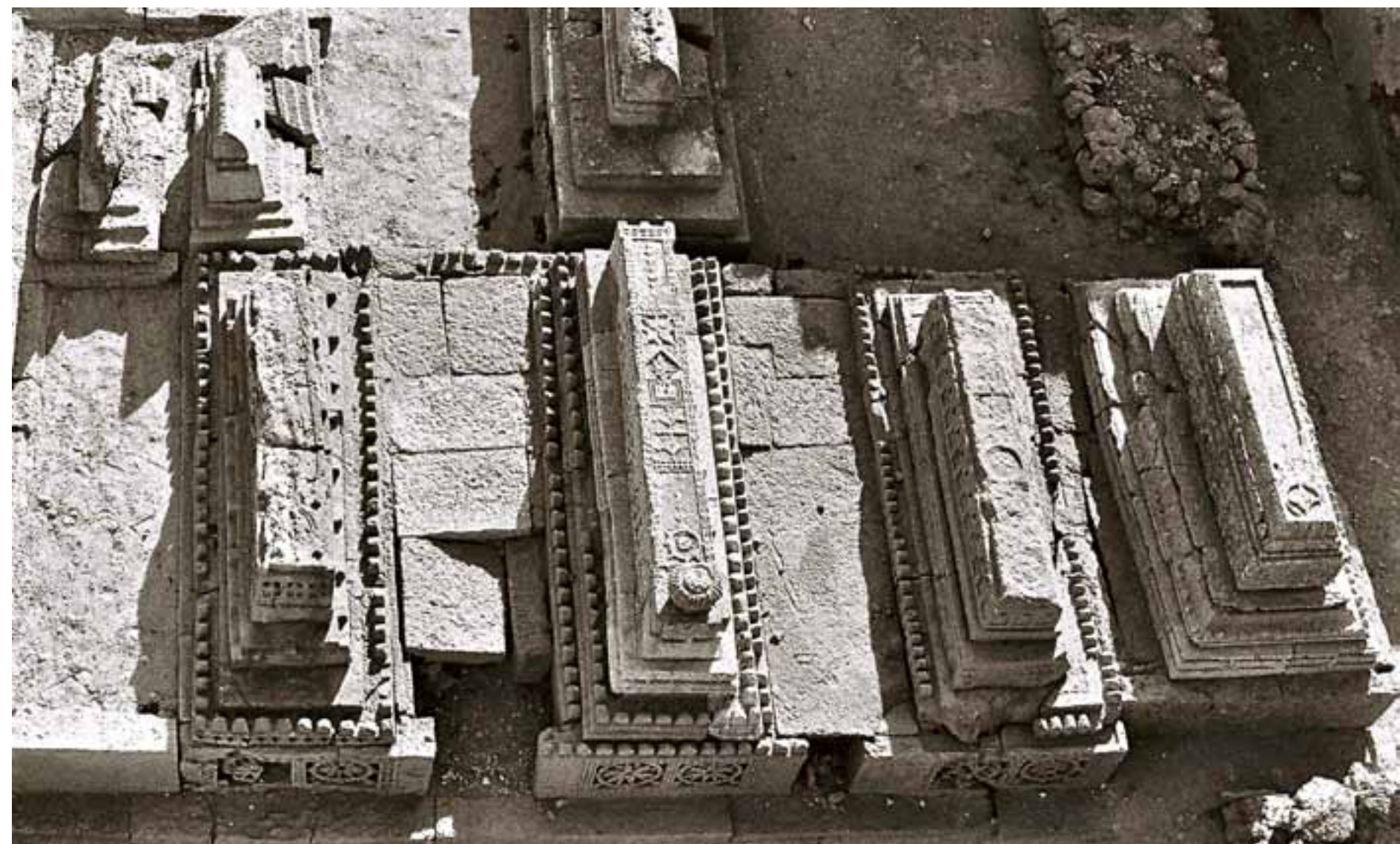
There is a brick enclosure south-west of Jam Nizam al-Din II's on stone foundation's measuring approximately 43' by 30', with over 5' thick walls. It contains several graves, one of which bears a crown at the head which suggests that they belong to the royal family.





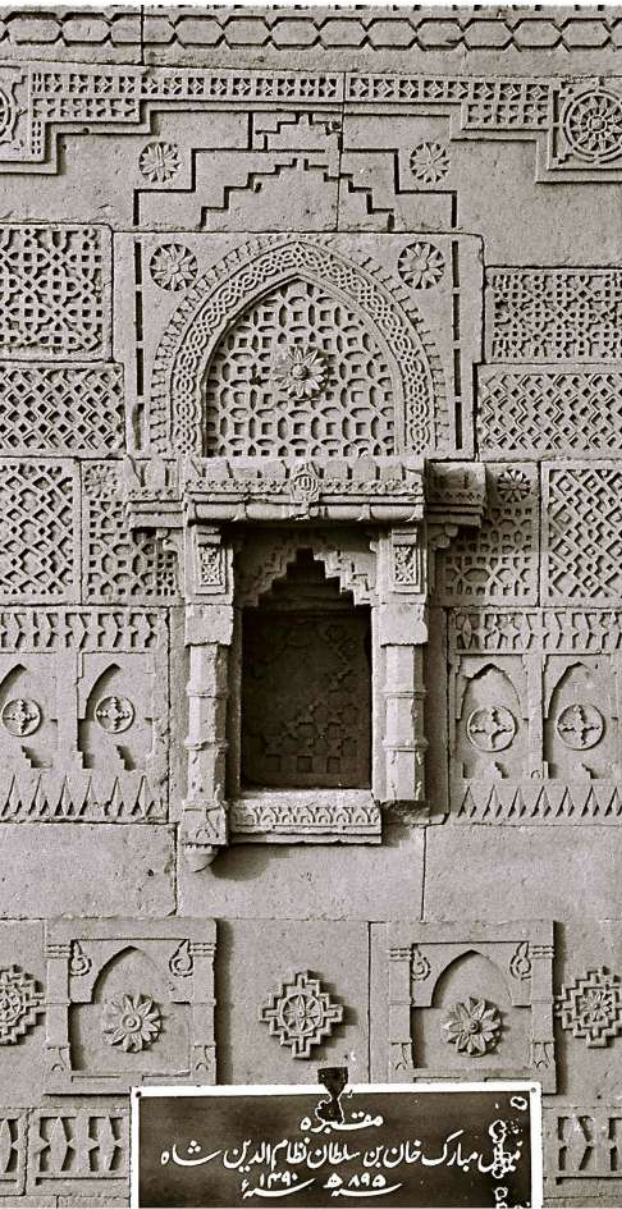








## Tomb of Mian Mubarak



There is a stone tomb quadrangle constructed on an elevated platform to the west of Rajbal. It bears the grave of Darya Khan Dulla, alias Mian Mubarak. There is an interesting story of how Darya Khan Dulla came to the attention of Jam Nizam al-Din II. It is said that once when the latter went on a hunt with his minister, Diwan Lakhdar (Lakhsir, Lakhimal), the minister had with him a young slave named Qabula to whom was entrusted the care of drinking water. Jam Nizam al-Din II feeling thirsty during the chase, called for water. The minister ordered the boy Qabula to serve the king, the lad, young in years but old in wisdom, filled a cup with water and threw into it a few blades of grass before presenting it to the king. The king was annoyed and asked him to explain the presence of grass in his drinking water. The young slave replied, *I saw that your majesty was very thirsty, and I feared that you may drink too large a quantity too quickly and suffer from it; I therefore put these small blades of grass in the water, so that you may drink in moderation.*

Jam Nizam al-Din II was pleased with his answer and immediately bought him from Diwan Lakhdar, gave him the name 'Darya Khan', and made him his personal attendant. His affection for the youth increased day by day, and finding him possessed of sufficient abilities to administer the affairs of the kingdom, he soon conferred upon him the title of Mubarak Khan and employed him in all difficult matters. In time he began to love him better than his own children and relatives (Tahir, 1621; 55), and adopted him as his son.

Shah Shuja Beg son of Zun Nun Beg Arghun, captured Siwi/Sibi from Bahadur Khan who had held it for Jam Nizam al-Din II. In AH 895/1490 AD, Jam Nizam al-Din II sent a large force under the command of his adopted son Darya Khan, who defeated the Arghuns and killed their teenage commander, Muhammad Beg, the younger son of Zun Nun Beg, in a battle at Jalwakhir - near Bibi Nani

in the Bolan pass (Haig, 1894; 83). This victory made Darya Khan, the *Dulla* (hero) of Sindh, whose deeds of valour are sung all over Sindh to this day.

Once Shah Shuja Beg, was assured by the presence of his son at the court of Kabul, that Babur would not make any hostile move against his headquarters in Qandahar, he raised a detachment of cavalry in Zul Qada, AH 924/November, 1518 AD, and surprised Chandauka (fifty miles north-west of Larkana), Gahan (forty-eight miles north-west of Sehwan) and Baghbanan (twenty-seven miles north-west of Sehwan), all of these were in the *jagir* (keeping) of the famous Mian Mubarak, and from there collected an immense amount of booty.

Samma adopted a defensive posture and collected an army under Mahmud Khan and Matin (Motan) Khan, two sons of Mian Mubarak near Talti/Talhati on the left bank of the Indus, to the north of Sehwan, and waited for Shah Shuja Beg to cross the river, while Mian Mubarak made arrangements to raise an army in Thatta (Indus now flows to the east of Talti therefore Talti is now on its right bank). Shah Shuja Beg was not to be deflected from his objective. Two years later, he took the direct Lakhi route and advanced rapidly, keeping the river Indus to his left, through the narrow Lakhi pass, and reached Khanwah six miles from Thatta. He crossed Khanwah at a point where it was shallow, and arrived outside Thatta without encountering any opposition. The Samma army was drawn up outside the city wall under the command of Mian Mubarak. The Arghuns immediately went into action. The Samma army was defeated and their hero Mian Mubarak died fighting on 11 Muharram, AH 927/21 December, 1520 AD.





The inscription on the eastern entrance gives his name as Great Khan Mian Mubarak Khan, son of Sultan Nizam al-Din Shah. It states that the foundation of the building was commenced in the month of Jamadi ul Awwal and the year AH 895/ 1490 AD which means that the construction of the tomb enclosure of Mian Mubarak commenced in his lifetime, after his famous victory against Muhammad Beg.

The inscription on the southern gate of the quadrangle, describes him as the victor of the Mughals of Herat and Qandahar, the Great Khan Mubarak Khan son of Sultan Nizam al-Din Shah son of Sadr al-Din Shah, son of Salah al-Din Shah, son of Sultan Rukun al-Din Shah. The tomb appears to have been completed after his death by his son, who identifies himself in the inscription simply as Ahmed son of Darya Khan.

The name of the calligrapher is given as Qutubuddin bin Mahmood, who was one of the outstanding calligraphers during the reign of Jam Nizam al-Din II.



The grave of Mian Mubarak has a vertical grooved crown at the head with the inscription:

*This fragrant grave is that of  
The Great Khan  
The martyred Mubarak Khan  
son of Sultan Nizam al-Din.*

"Ya Allah" is inscribed all around, while the top band contains the following verses:

*18. Allah is witness there is no Allah but He,  
and so are the angels and men full of learning.  
He is the upholder of justice.  
There is no god but He,  
the mighty and all wise.  
19. The true way with Allah is submission;  
and the people of the book did not differ  
until the knowledge (of this revelation) had come to them,  
out of mutual opposition.  
But those who deny the signs of Allah (should remember)  
He is swift in reckoning  
(Surah Al-Imran 3.18-19).*

Below it are the verses:

*285. The Prophet believes  
in what has been revealed to him by his Lord,  
and so did the faithful.  
Each one believes  
in Allah and His angels, His Books and the prophets,  
and we make no distinction between the apostles.*





*For they say: We hear and  
obey, and we seek  
Your forgiveness, O Lord,  
for to You we shall journey in  
the end.*

*286. Allah does not burden a  
soul beyond capacity.*

*Each will enjoy what (good) he  
earns,*

*as indeed each will suffer from  
(the wrong) he does.*

*Forgive us, O Lord, if we fail to  
remember*

*or lapse into error.*

*Do not weigh us down, O Lord,*

*with such a burden*

*as you did those before us*

*Impose not upon us*

*a burden we cannot carry.*

*forgive us our trespasses,*

*and grant us your mercy,*

*for You are our (Lord and)*

*protector,*

*so help us against unbelieving*

*people*

*(Surah Al-Baqra 2.285-286: The*

*Cow)*

*(Ali, 1984; 49-50).*