

Pattan Munara Or Minara - The History in Oblivion

Dr. Nidaullah Sehrai¹, Muhammad Habibullah Khan Khattak², Dr. Jan Muhammad³

¹Lecturer- cum- Assistant Curator, Sir Sahibzada Abdul Qayyum Museum, University of Peshawar, Email: nidasehrai@yahoo.com

²Former Director, Directorate of Archaeology and Museums, Govt. of Pakistan
Email: mhkhankhattak@gmail.com

³Lecturer, Department of Archaeology, University of Peshawar, Pakistan
Email: janhistorian2010@gmail.com

DOI: <https://doi.org/10.70670/sra.v3i1.403>

Abstract:

Much has been written about Pattan Munara in Rahim Yar Khan district of Southern Punjab. However, unfortunately, no serious efforts have been made to reach the core issues relating to this monument still shrouded in mystery. We have made in-depth studies of this monument's secondary material, primarily based on oral traditions, records, and myths. We also visited this monument to examine it ourselves to gain a better idea and understanding of it. Our study is a combination of both primary and secondary research. An effort has been made to distinguish myths from realities and place this monument in its proper context.

Keywords: Pattan, Munara, Minara, Hindu temple, Tower, Bahawalpur, Rahim Yar Khan¹.

Introduction:

Pattan Munara could be seen standing in isolation at an elevated place that can be reached from the city of Rahim Yar Khan by travelling a distance of 10 - 12 km via Pattan Munara Road (Fig.1). Many things and scenes around this monument can be either hypothetically developed or developed with the help of local myths and historical records available in different sources. We are not inclined to dwell on this issue, which is beyond the present research. Pakistan is one of the luckiest countries in the world that has been the home of the Buddhist, Jain, Hindu, Christian, Muslim, and Sikh architectural heritage of Pakistan. Scholars have attempted to study most of the architectural buildings on the soil of Pakistan and have related them to a specific timeframe and building periods with conclusive evidence. However, some of the monuments are still shrouded in mystery and despite many attempts; there has been greater confusion about their period of origination and their builders. Pattan Munara is one such monument, which has never been conclusively studied for a lack of archaeological studies of the monument and its

¹ "Rahim Yar Khan was once known as "Aror or Alor". It received multiple names such as City of Pattan, Phul Wada, and Noshehra. The name "Rahim Yar Khan" came from one of the relatives of Nawab of Bahawalpur. Its earlier name was "Naushehra".

<https://cms.ndma.gov.pk/storage/app/public/publications/October2020/qTVZSjqaMEZLJLqWxCnq.pdf>

surroundings. Unless and until extensive archaeological explorations are undertaken in the surroundings of this monument, the mystery shall prevail. However, in the absence of such research, this research is an attempt to remove the veils shrouding many facts about this monument, presenting a realistic picture of the historical facts, and eliminating misunderstanding through contextual studies. According to the Bahawalpur State Gazetteer (1904:376-377), “Colonel Tod mentions Pattan in his annals of Jaisalmer where the name of the “Prince of Pattan”, “Princess of Pattan”, etc., occur but he does not give the correct site of the place. Evidently the Pattan of Colonel Tod could only be the Pattan (Munara) which appears to have been the capital of a principality in Sambat² 1100 (10th century A.D.). In the 10th century, Pattan was rebuilt by the Sumras³, whose capital it remained for a long time.

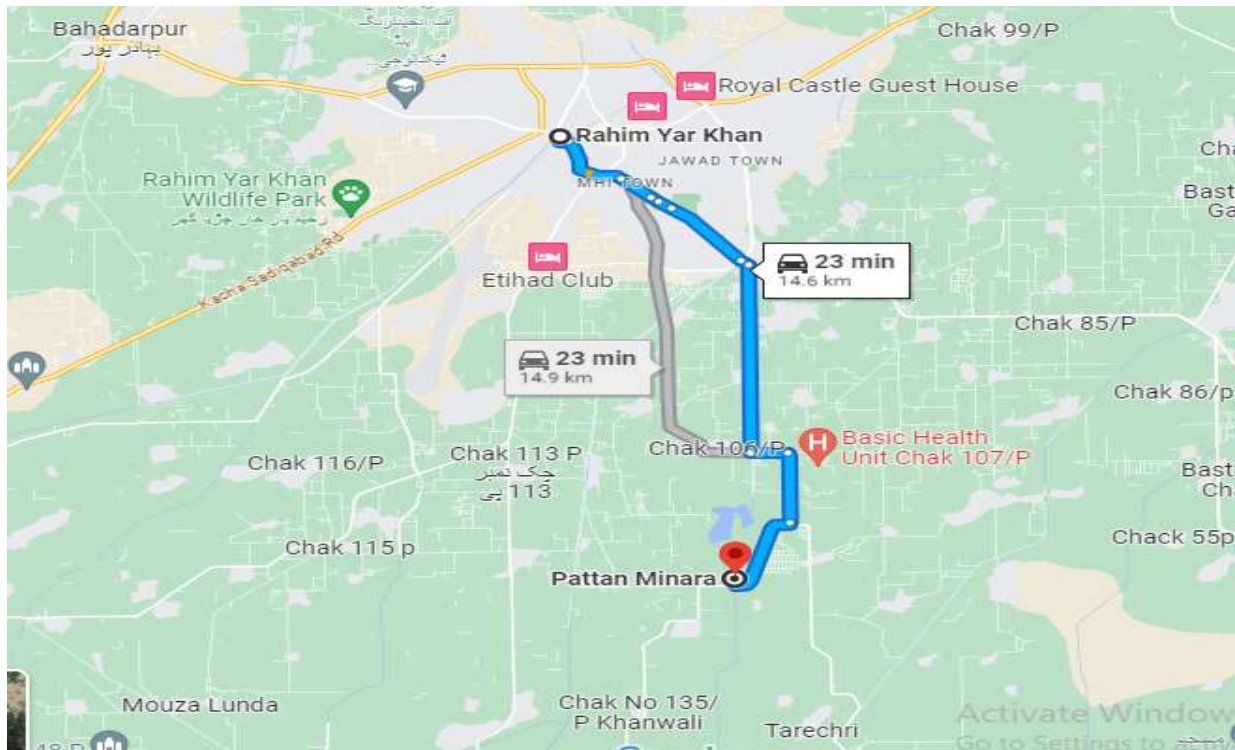


Fig.1. Route from Rahimyar Khan city to Pattan Munara. Courtesy <https://www.google.com/maps/dir/Rahim+Yar+Khan,+Punjab,+Pakistan/Pattan+Minara>

The last chief of the dynasty was Hamir Sumra who was deposed by the Sammas.” However, to our mind, the compilers of the Bahawalpur State Gazetteer 1904 have mistaken the identity of Patan referred to by James Tod. The Patan of James Tod appears to be the “city in the northern Gujarat state, west-central India [.....] situated on the Saraswati River in the lowlands between the Aravalli Range and the Gulf of Khambhat (Cambay). Patan was once the capital of

² Bikram or Vikram Sambat is a Hindu calendar utilized in Nepal and some of the Indian States. One legend attributes it to the mythical king Vikramaditya of Ujjain to have established the Bikram Sambat age after defeating the Śakas (<https://www.imnepal.com/history-vikram-sambat-calendar-bikram-samvat/> - Accessed on 10.05.2023), while some scholars think the other way round.

³ “Soomra or Sumrah is a clan having a local origin in Sindh who are considered to belong to Rajput tribe. They are found in Sindh, parts of Punjab especially bordering Sindh, Balochistan province, and the Kuch district of the Indian state of Gujarat and also Rajasthan”. (<https://en.m.wikipedia.org> – Accessed on 02.07.2023)

the Chavada and Solanki dynasties (720–1242) [.....] Patan is renowned for the Rani ki Vav (“Queen’s Stepwell”), perhaps India’s best-known stepwell and a major regional tourist attraction. It was commissioned about 1060 by Queen Udayamati to commemorate her deceased spouse⁴. It “was designated a UNESCO World Heritage site in 2014”.

Punjab States Gazetteers, Volume XXXVI A of Bahawalpur State (1904:376-377) mentioned Pattan⁵ Munara as “Pattan” and “Fattan, or Pattanpur”, at a distance of “five miles east of Rahimyar Khan Railway Station⁶, on the eastern bank of the old bed of the Indus, locally known as the Sej⁷”. The same Gazetteer further mentions that “The only piece of ancient architecture amid these ruins is a tower which stood in the centre of four similar but smaller towers all forming a Buddhist monastery. The four towers which were joined to the central tower at its upper storey existed in a dilapidated condition as late as the beginning of the 18th century, when they were pulled down by Fazal Ali Khan Halani⁸ and their bricks and stones utilized in making the new fortifications at Dingarh, Sahibgarh and Bhagla⁹. At present only one storey of the tower

⁴ <https://www.britannica.com/place/Patan> - Accessed on 10.07.2023. Another source narrates that “Patan is an ancient, fortified town, founded in 746 by Vanraj Chavda, the most prominent king of the Chavda Kingdom. He named the city Anhilpur Patan after his close friend and Prime Minister Anhil. The city was also known as Anhilwara in the Middle Ages. Patan enjoyed the privileged status of capital of Gujarat, for about 600 years from 746 to 1411. The major Rajput clans of Chavdas (746-942), Solankis (942-1244), and Vaghelas (1244-1304) ruled the Hindu Kingdom of Gujarat from Patan. [.....] Kings and queens of Patan were of unique personality. The scholars of this city have contributed literature of the purest ray to the world. The architecture of the Chaulukya period has earned a glorious name for the city and has kept its head high among the architectural works of the world. Because of the step-well of Queen Udayamati, Rudra Mahalaya, Lake Sahasralinga, Sun-temple of Modhera, Kumar Vihar, Temple of Panchasara Parsvanth, etc. The Chaulukya period is called the golden period in the history of Gujarat.” (<https://patanmandal.org/about-patan/> - Accessed on 08.07.2023). There is also a town named Pattan in Baramulla district in the Indian-held Jammu and Kashmir. (<https://en.wikipedia.org/wiki/Pattan> – Accessed on 17.5.2023), but this is not related to the Pattan referred to by James Tod.

⁵ “Patan is added as a suffix to the name of towns on banks of river and usually trade happens through waterway from there.” <http://odysseuslahori.blogspot.com/2013/03/tower-on-ford.html>

⁶ “Karachi Railway Line was built in the area. At the time its name was “Naushera” which compelled the railway authorities to alter the name of the station, as Naushera was also the name of a station in Peshawar District. Consequently, Nawab Muhammad Sadiq Khan named it Rahim Yar Khan after his first son Rahim Yar Khan, who was given as a hostage to Kalhoras in 1809.” <https://cms.ndma.gov.pk/storage/app/public/publications/October2020/qTVZSjqaMEZLJLqWxCnq.pdf>

⁷ Cholistan covers an area of 25,800 km² (10,000 sq mi) in the Bahawalpur, Bahawalnagar, and Rahim Yar Khan districts of southern Punjab. [.....]Cholistan once had a large river flowing through it that was formed by the waters of the Sutlej and Yamuna Rivers. The dry bed of the Hakra River runs through the area, along which many settlements of the Indus Valley Civilization/Harappan culture have been discovered, including the large urban site of Ganweriwal. The river system supported settlements in the region between 4000 BCE and 600 BCE when the river changed course. The river carried significant amounts of water and flowed until at least where Derawar Fort is now located. Over 400 Harappan sites had been listed in Cholistan in the 1970s, with a further 37 added in the 1990s. The high density of settlements in Cholistan suggests it may have been one of the most productive regions of the Indus Valley Civilization. (https://en.wikipedia.org/wiki/Cholistan_Desert - Accessed on 15.06.2023).

⁸ According to the Bahawalpur State Gazetteer 1904, “No one can say when the upper stories fell, but the second story was pulled down by Bahadur Khan Halani in 1740 A.D., and a brick was discovered which bore an inscription in Sanskrit showing that the monastery was erected in the time of Alexander the Great”.

⁹ “Rahim Yar Khan got much attention in 1751 A.D during the reign of Fazal Ilahi Khan Halani (probably Fazal Ali Khan Halani) who built this region from the ruins of ancient Phul Wadda during the Sumra Supremacy in Sindh.” <https://cms.ndma.gov.pk/storage/app/public/publications/October2020/qTVZSjqaMEZLJLqWxCnq.pdf>

is standing; but tradition asserts that it had three storeys.” From this Gazetteer we also know that (i) at the beginning of the 18th century, though in very bad state of preservation, the currently visible monument “stood in the centre of four similar but smaller towers”, (ii) “No one can say when the upper stories fell but the second story was pulled down by Bahadur Khan Halani in 1740 A.D., thereby meaning that the third story was already missing when it was decided to pull down the dilapidated “upper part” of the monument, which was the second story to which the four smaller towers were attached, which also might have been pulled down keeping in view their dangerous condition. This position is also confirmed by the restoration of the second story of the building during the colonial period in 1930-31. The Gazetteer gives only an eye account coming through oral traditions when the monument was standing in dilapidated condition and subsequently pulled down probably once “at the beginning of the 18th century”, which might have included the stories above the second story, which was pulled down in 1740. Thus, from the accounts narrated in the Gazetteer, it transpires that no description of the monument before it was pulled down, is available, except that there were four small towers joined to this central tower at its upper story (the second story at the time of pulling it down. The third story was already missing). According to C.L. Fabri (Ed.) (1936:15) restoration work on this monument was “executed by the Darbar during 1930-31 under Mr. Vats’ supervision. The whole monument, when taken in hand, was in imminent danger of collapsing. The corners were first underpinned with well-rubbed bricks resembling the original ones. The left-hand, broken jamb was then repaired, and a reinforced concrete lintel of red color was provided to restore the missing part of the dome, a stone lintel not being available. The roof has been cleared of debris, the recessed corners below the level of the first floor have been repaired, the broken top of the dome of the cello has been capped by a concrete slab, the window with corbelled arch on the front face of the second story has been thoroughly reconstructed, and finally the tower-like construction corbelled out at the south-west corner between the subsidiary sikharas on the south and west sides restored, almost from top to base, with old bricks from the site. Every part of the building has been made watertight and an earthen terrace, 10' in width, provided around the base with a sloping approach on the west side.” Fabri, however, does not agree with the dating of the monument by Mr. Vats i.e., later Gupta and he thought that the monument is assignable to the somewhat early period. Thus, we are sure that the building in its existing form was restored during 1930-31 under the supervision of Madho Sarup Vat, who had excavated it during 1926-27. Let us see what the excavator of the monument had stated about the exact state of preservation of this building when he examined it during 1926-27. The details given by Madho Sarup Vats (1930:108-110) are very interesting and useful for our understanding. We may discuss these details as below:

- (1) The height of the monument was 62' in 1882, and it was 12' square at the base but when Vats visited the monument, it was only 29' high i.e., reduced by 33'. Similarly, as against 12' square at the base, Vats measured it as “14' square externally and 10' X 8' square internally”. The officials sent by Lieutenant-Colonel B. R. Branfill to record the details of the monument might have not taken due care in the measurements. This also makes the height of the tower measured as 62' doubtful. Vats, however, admits that despite being in much-dilapidated condition, it still retained adequate evidence to suggest “what it must have looked like”. It was thus based on his on-the-spot study and the already available details from the 19th century that Vats might have developed an ‘imaginary’ drawing of the original building and restored it accordingly. It is very difficult to say with authority whether Vats was successful

in his efforts to restore the monument to the original pattern, or if it was a mixture of available evidence and notionalness.

- (2) In the lower story, there is a small low door on the west side that gives access to a little vacant cell or chamber in the lower story. The jambs, lintel, and sill of the doorway were built of red sandstone, carved with a row of deep rectangular incisions, while remains of a lion's head were witnessed in front of the sill. Without discussing other aspects of the architecture, it can be said with authority that the red sandstone used in this building was not a local phenomenon and the source of this stone lies in Rajasthan. It could also be reasonably assumed that since no such stone was locally available, the local artisans may not have the expertise to work on such stones. Artisans from Rajasthan might have been invited for the purpose and they brought the same influence with them from Rajasthan which they had been practicing for centuries.
- (3) This confirms that red sandstone was used in this monument along with burnt bricks of fine quality. Red sandstone has been extensively used in monuments of Rajasthan and adjoining regions. We find its extensive use in the monuments of the Islamic period, particularly of the Mughals in Lahore including the mausoleum of Jahangir, different parts of the Old Fort Lahore, Badshahi Mosque, and other monuments. Even many buildings in Karachi (Buildings of the Karachi Municipal Corporation and Karachi Chamber of Commerce and Industry) built during the colonial period were provided red sandstone veneering. For this purpose, the stones were obviously imported from Jodhpur. According to Gurmeet Kaur et al. (2020:15-31), "Jodhpur Sandstone, used extensively in several regional heritage buildings in north-western India, geologically belongs to the Ediacaran-Cambrian age Marwar Supergroup. [.....] The brown, red, pink, and creamish pink varieties of Jodhpur Group Sandstone are the most preferred dimension stone varieties, excavated from several open quarries in the region between Jodhpur and Satrava in the western part of Rajasthan State, NW India. The region has an old quarrying history, dating back to the use of sandstone in the fourth-century temples in Mandor, eighth century Osian Temple Complex (also called as Khajuraho of Rajasthan for its intricate carvings in sandstone) and several historic monuments, such as Mandore Fort, Royal Tombs at Mandore Garden, Mehrangarh Fort, Clock Tower, Jaswant Thada, Umaid Bhawan Palace, etc. [.....] The Jodhpur Sandstone can be classified as 'quartz arenite' comprising rounded to sub-rounded quartz grains with ferruginous cement. Its mature, mineralogy and moderate to high endurance, resistance to weathering, etc., render it suitable for intricate carving. Owing to these characteristics and its aesthetic appeal, it is used in a range of artifacts and handicrafts within India and overseas".

Many buildings including temples from the 4th century CE onward in Rajasthan and adjoining regions had been erected in Jodhpur Sandstone. According to Gurmeet Kaur et al. (2020:15-31), "the usage of Jodhpur Sandstone and its quarrying can be testified in these temple ruins and ornately carved motifs, therein, exhibiting Hindu beliefs during those times. [.....] The Jodhpur Sandstone has been used since ancient times in various masonry structures, monuments, forts, palaces, etc. The region records a >1500-year-old history of sandstone quarrying as evident from its architectural heritage". From the surviving evidence in Rajasthan and those at the Pattan Munara monument, there is little doubt that the red sandstone used in the monument might have been imported from Rajasthan. Since it was difficult to import stone in large quantities in those remote days when communication and transportation were not developed to conveniently transport the heavy stones in large quantities, the builders continued to use small quantities of this stone while building Pattan Munara. It can also be reasonably believed that since the stone masons working on the kind of stones may not be easily available locally, the masons who fashioned the members of the red sandstone used at Pattan Munara also might have been invited

from Rajasthan, who were expert in stone carving. This also supports the idea that Pattan Munara was architecturally and aesthetically influenced by the Rajasthan architecture that flourished from the 4th CE onward for about fifteen centuries.

Vats also mentions a lion head here, while the Bahawalpur Gazetteer 1905 mentions the celebration of Navaratri an annual Hindu festival at Pattan Munara. If we look at the two references jointly, there could be no hesitation in identifying the Pattana Munara as a Hindu temple dedicated to Durga¹⁰.

- (4) He measured the “doorway opening on the west as 10' x 6' 2". According to him, “The cella¹¹ is empty inside and covered by a dome only 2' in height.
- (5) There is a chamber in the upper story. The walls are divided into arch-headed panels and ornamented with a course of carved bricks.” The second story, which is ruined, has an arched window 7' x 3' above the doorway of the cella. The arch is of the usual Hindu pattern, constructed of horizontal courses overlapping one another until they meet in the centre.
- (6) Flanking the base of this window of the second story are two large holes, 8" square, which correspond to similar holes on the remaining three sides. They appear to have been meant for the insertion of wooden beams joined together at the projecting ends by crossbeams, over which were raised pillars for supporting the projecting parts of the four subsidiary *sikharas* corbelled out near the middle of the second story. Decayed pieces of beams, which might have held together the lower framework fitted into the holes referred to, still exist on two sides of the tower.
- (7) The vacant spaces at the corners, between the central and subsidiary *sikharas*, were occupied by tower-like constructions relieved by *chaitya*-roof and gable moldings, *chaitya*-arched openings, and conventional lotus and cable moldings. Unfortunately, the drawing reproduced by Vats in his report at Plate XXXIV, *d* (Fig.4) does not give any clue about the details given by Vats.

Before proceeding ahead, it would be interesting for scholars and common readers, to bring forth the myths and opinions about Pattan Munara or Minara and examine their veracity:

- (a) The minara is named after Pattan Pur which is said to have once been a lush city on the bank of the river Ghagra, an offshoot of the river Indus running on the south of the monument. Pattan Minara thus means ‘Tower on the Ford’. It might have served as a lighthouse¹² for the ships that might have once sailed through a nearby flowing Hakra river. Thus, it belongs to the Hakra Culture¹³. Let us examine these to statements in the historical context:
 - (i) It was a flourishing city on the bank of River Ghagra: According to Farooq Ahmad et al. (2005:864-870) “Cholistan was a cradle of civilization commonly known as Hakra valley

¹⁰ According to Amrutur V. Srinivasan (2011-No pagination) “Durga is visualized as a beautiful, powerful female divinity riding a lion and fully armed in all her hands. Festivals to celebrate Durga each year emphasize Hindus’ recognition of the need for strength to protect dharma. In worshipping Durga, Hindus celebrate the feminine principle for its strength and fortitude as well as compassion, and they seek her grace and blessings”. <https://books.google.com.pk/books?id=br61gYKt5Q0C&pg=PT161&lpg=PT161&dq=What+does+lion+head+symbolize+in+Hindu+temples?&source=bl&ots>

¹¹ The inner part of an ancient temple, which usually contained a statue of some deity surrounded by a colonnaded portico.

¹² “Pattan Minara — tower on the ford — and believe it was a lighthouse to guide rivercraft approaching a now lost city”. <http://odysseuslahori.blogspot.com/2013/03/tower-on-ford.html>

¹³ https://dailytimes.com.pk/153368/patan-minara-may-supported-civilisation-similar-harappa-another-harappa/#google_vignette

civilization around 4000 BC, when Hakra River flowed through the region”. About 600 BC it became irregular in flow and consequently vanished. They further state that hardly any clue has been left about “the geographical change resulted in the desolation of two-thirds of the area of Bahawalpur region. Despite its fading past, this legendary river is still remembered by geographers as the ‘Lost River’, identified by “Sacred River Saraswati” in the hymns of Rigveda, also praised as “the chief and purest rivers flowing from the mountains to the ocean” (Auj, 1987b). [.....] Changes in the courses of the Indus and the Hakra River system of the Indus Valley have profoundly influenced the settlement patterns and have induced significant cultural changes, which have not been documented archaeologically. [.....] The relationship between the rivers and the development of civilization is best exemplified in the East central Indus Valley comprising the Cholistan desert of Pakistan (Mughal, 1992; Auj, 1995) [.....] The depression of Hakra is still visible in Bikaner, Bahawalpur, and Sindh province. Its width is about two miles and its length is not less than 150 miles. Half of its course passes through Sindh, where the present Nara canal exists, which is the continuation of the Hakra River. [.....] The width of the Ghaggar-Hakra bed is so great that even now it is mentioned in the local folklore. [.....] Down on the Hakra, the main change was due to the Sutlej having in late prehistoric times, an abandoned bed, which before had joined the Ghaggar, the result of a law, affected all rivers course lies over alluvial plains. We have clear evidence that the drying up was gradual, at least in the historical period (Stein, 1942). [.....] Wilhelmy (1969) suggested that the Ghaggar or Hakra channels continued to serve as flood channels of the Sutlej and the Indus, which were utilized for irrigation (Allchin et al., 1978). The ‘Lost River’ played a vital role in the demise of the Hakra Valley civilization after it dried up or changed its course. Geographers are still trying hard to find the real cause of the disappearance of the Hakra River keeping in view, its traces, depressions, chronology of physical changes, and geographical history of the region where the river once flowed. Cholistan was once a green and prosperous land, where cultivation was practiced. The source of irrigation water was the Hakra River (Akbar et al., 1996). With the drying of the river, the area was deserted through desertification processes and left only as grazing lands”. Thus, Pattan Munara might have been once a flourishing town, probably on the bank of one of the tributaries of the Ghaggar-Hakra River, but no evidence may relate Pattan Munara with the Hakra Culture.

- (ii) It might have served as a lighthouse: If look back at the history of the lighthouses in our region, we come across the lighthouse of Mahabalipuram (Fig.2) - the oldest tower built around 640 CE by Pallava king Mahendra Pallava in the Chengalpattu district of the southeastern Indian state of Tamil Nadu. It is a circular masonry tower made of natural stone. It was revived in 1904 and opened for public view in 2011. This 26m tall lighthouse offers incredible views from its top¹⁴. Another source states “This is the Olakaneeshvara temple in Mahabalipuram, Tamil Nadu. It was built by Pallava king Mahendravarman in 630 CE. Apart from being a Shiva temple, it also served another purpose. The temple functioned as lighthouse to emit light and serve as navigational aid for ships in the sea¹⁵”.

We also find a reference to a tower in Pir Patho in the Indus River delta region, near Thatta, the history of which is still shrouded in mystery because of the absence of sufficient archeological evidence to determine its origin to fill the gap as a result of the folk tales and mythologies of the

¹⁴ <https://curlytales.com/tolls-start-on-bundelkhand-expressway-from-prices-to-route-more-heres-all-about-it/> - Accessed on 12.07.2023.

¹⁵ <https://trueindologytwitter.wordpress.com/2020/03/31/asias-oldest-lighthouse/> - Accessed on 12.07.2023.

local people. This is a 45 feet tall and prominent tower stated to have been built by Mohammad Bin Qasim at the place where the general first stepped foot on the soil of Sindh. This tower closely resembles a lighthouse or a mosque minaret. It is built close to the mosque and has multiple windows like those of a lighthouse (Fig.3). This strange looking tower associated with medieval times and especially Arabs of 8th century A.D. There are three myths or traditions about this tower i.e. (i) it was the lighthouse built by Muhammad Bin Qasim, when he landed with his army to conquer Sindh about 712 CE; (ii) It was the minaret of the adjacent mosque, built for the exclusive purpose of calling the faithful to five time prayers; and (iii) it was a watch tower meant to keep a vigilant eye on the surroundings. However, no one is sure about any of these notions and there has been a continuous ambiguity about “exact nature and purpose of this tower in middle of nowhere¹⁶”. The tower or minaret is built several meters away from the nearby mosque and distinctly separate from the mosque standing in isolation. Hence, there is little possibility of its being built for calling faithful for five-time prayers, but the idea also cannot be rejected otherwise proved wrong. In the absence of archaeological investigations in and around the tower to have had some idea about the surrounding buildings and their purpose and association with this tower, nothing can be said with certainty about its function as a ‘Watchtower’. However, this possibility also cannot be outrightly rejected. As far as its use as a ‘lighthouse’, “currently river is flowing from this specific place, but there is all possible evidence of a river bed, suggesting there was “an island in water or a river port once”. Scholars believe that the Indus River is notorious for changing its direction in the past and this possibility also cannot be excluded here near Pir Patho. Therefore, though open to debate, the possibility of this tower being a ‘Watchtower’ or ‘Lighthouse’ is very much there. Some scholars also believe that this tower might have served multiple purposes¹⁷ including the minaret of the adjoining mosque for calling faithful for prayers, a watchtower, and a lighthouse at the same time or during different periods after its construction. We find hardly any similarities in the lighthouses purportedly built during the 7th and 8th centuries as discussed above with Pattan Munara (Fig.4). We are, as such, not inclined to support the idea of the Pattan Munara to have served as ‘Watchtower’ or ‘lighthouse’. The stairs to the lighthouses (Figs.1&2) lead to the top from the inside, while there are no stairs¹⁸ either from inside or outside Pattan Munara. However, we can see slots in the second storey of Pattan Munara and could have been at some time used at lighthouse or watchtower, while the lower part continued to serve as shrine.

¹⁶ <http://faizansworld.blogspot.com/2018/11/pir-patho-mysterious-place.html> - Accessed on 12.07.2023.

¹⁷ Abro says that he, like the late Dr Ahmad Hasan Dani, believes there are two separate mosques on the hillock instead of one and these have been built at different times. “The tower is located at the edge of the courtyard of one of the mosques. It could have been its minaret, but it has windows on every side and on the top too. Usually, it is not like this on minarets,” he explains. “Then the depression on the east side was most probably the Indus belt and this place was a river port. So, it could very well have been a lighthouse. Perhaps it served a dual purpose during the 13th century- at the end of the Sumra period,” Abro adds. <https://www.dawn.com/news/1295482>

¹⁸ In the present state of preservation and what we learn from the Bahawalpur State Gazetteer (1904) and other sources, no evidence of stairs for the upper stories or upper parts could be traced; thereby suggesting that most probably a wooden ladder might have been used to reach the upper parts. This, however, does not at all suggest that the monument originally did not have permanent arrangements to reach the upper stories/parts. We, however, do not exclude the possibility of a proper staircase to reach the upper stories, which might have gone with time and more particularly the parts of this monument were pulled down during the 18th century.



Fig.2. Mahabalipuram Lighthouse is located in Tamil Nadu, India. Courtesy: https://en.wikipedia.org/wiki/Mahabalipuram_Lighthouse#:



Fig.3. Pir Patho Tower. Courtesy: <https://www.shutterstock.com/g/ejaz+baloch>



Fig.4. Pattan Munara that also might have served as lighthouse or watchtower at some time of its existence, while also serving as the temple.

(b) Others believe the structure was built by Alexander the Great¹⁹ when he passed through this area during his military expedition to India. As per his practice, Alexander set up a cantonment here under a Greek governor and the tower served for keeping a watchful eye on the local tribes or Alternatively, it was a memorial building erected in celebration of some sort of major event or conquest. At some point in time, the minara is said to have been used as a watch tower or observation post²⁰. Let us see these claims through the window of history:

It was built by Alexander the Great as (i) Built by Alexander as a watchtower or observation post, and (ii) a memorial to celebrate his victory. It is opined that Alexander the Great had founded more than twenty cities that bore his name i.e., Alexandria²¹. However, the original cities founded by him no longer exist and whatever has come down to us belongs to the time of his successors i.e., the Seleucids or the Indo-Greeks. One such city thoroughly probed with rich dividends is the ruined city of Ai-Khanoum in the Takhar Province of Afghanistan on the modern-day Afghan-Kyrgyz border. Initially, Ai-Khanoum was identified as Alexandria Oxiana, founded by Alexander, and expanded by the Seleucid kingdom. The town was destroyed in 145 BCE and never rebuilt. Since no city out of more than twenty founded by Alexander have survived, it is impossible to say with some degree of authority about the cities and its various components including fortification walls, bastions, or watchtowers. However, the background studies clearly suggest that no such buildings have been mentioned by historians, except a town

¹⁹ https://en.wikipedia.org/wiki/Patan_minara

²⁰ <http://odysseuslahori.blogspot.com/2014/01/PattanMinara.html>

²¹ <https://www.thecollector.com/famous-cities-founded-by-alexander-the-great/>

was founded by Alexander the Great in Jalalpur Sharif, District Jhelum in 326 BCE. He also built a memorial named Bucephala after his favourite horse Bucephalus that is said to have died here. However, no traces of this monument could be traced yet. Dr. Abdul Qadeer Khan built a modern Alexander monument here in 1997. It is, therefore, not supported by any evidence that Alexander had erected any victory memorial at Pattan Munara or any watchtower. The possibility of such watchtower or observation post to have been erected or survived from the time of Alexander is out of question.

- (c) Local people believe them to be the remains of an old Buddhist monastery²² of which only a single column of burnt bricks remains today. It was built during the reign of Ashoka Maurya (3rd century BCE). Ashoka is said to have erected around 84,000 stupas during his reign after his conversion to Buddhism (c.269-232 BCE) and obviously might have constructed several monasteries attached to many important stupas such as the Maha Bodhi containing a monastery and shrine in Bodh Gaya in the Indian state of Bihar, attributed to the reign of Ashoka (3rd century BCE). Scholars generally agree that the Buddhist monasteries before the dawn of the Christian era were mostly simple dwellings made of perishable materials which disappeared with the passage of time and none of the early monasteries survived and whatever could be found as result of excavations mostly belong to the later periods i.e., after the dawn of the Christian Era. As such, there are hardly any traces of the original stupas and monasteries erected by Ashoka. As such attributing Pattan Munara to the reign of Ashoka is based on false information with no research and study.
- (d) Others term it a fort of the Hindu Shahi period during the 10th century CE. Others term it a fort of the Hindu Shahi period during the 10th century CE. There are no traces of any fort in the surroundings of the tower and the surviving tower is obviously not part of any fortification. In the absence of any scientific archaeological investigation in the surroundings, it would be a farfetched idea to consider about presence of any fort. Vats opines that “The friezes of chaitiya-iioi and gable mouldings, and recessed squares of the chevron decoration bear a strong resemblance to the carvings on the Lakshman brick temple at Sirpur in the Raipur District of the Central Provinces and to some extent to those on the famous brick temple at Bhitargaon in the Cawnpur district”. Shaikh Khurshid Hasan (2008:89-92) emphasized on the studies of the temples of “the adjoining regions like Rajasthan and beyond where temples having multiple Sikharas are still in existence”. He does not reconcile with Vats’ making parallel between Pattan Munara and “some temples in Raipur and Cawnpur Districts in India” and states that one should “not go too far to find out the antecedents of the ornamentation work in the temple at Pattan Munara”.
- (e) The Gazetteer of Bahawalpur 1904(25) identifying Pattan Munara with a Buddhist monastery has also related its construction in the time of Alexander. According to the Gazetteer, “It is not unlikely that the ruins of Pattan Munara or Pittanpur on the Sej, an old bed of the Indus, mark the site of the capital of Mousikanos²³. The ground for this theory is that among the ruins of Pittanpur

²² Gazetteer of the Bahawalpur State (1904:376-379)

²³ According to the Gazetteer of Bahawalpur 1904 (24-26), “When Alexander had gained his victory over the Malloi in the battle of Multan, the Oxydrakae sent heralds to him with tendes of unconditional submission. The Oxydrakae were doubtless the people residing in the vicinity of Uch, who sent to Alexander 1,000 men, the bravest and noblest of their race, as hostages, besides 500 war chariots with their erivers and horses, fully equipped. Alexander was gratified by this mark of respect shown by the Oxydrakae, and returned their hostages keeping only the chariots with their horses and drivers. Leaving Philippos in charge of the country round the moder Multan and Uch, Alexander sailed down the Indus towards a place where he laid the foundaion of another Alexandria. From this place he sailed

stand the remains of a huge tower which once formed part of a Buddhist temple. It is said that this tower was partially demolished in 1740 A.D. and a brick was then found which bore an inscription recording the erection of the monastery in the time of Alexander [.....]Unfortunately this inscription appears to have been lost". This notion cannot be accepted because by the time of Alexander's incursions in this region, Buddhism had not taken roots here and we have not come across any evidence of the kind of building activities of the Buddhist here. Buddhism spread to this part after Ashoka the Great converted to Buddhism in or around 262 BCE. Even during his long reign, no such buildings were built as clearly proved by large-scale archaeological explorations and excavations in the length and breadth of Pakistan. Therefore, assigning this building to the time of Alexander could out rightly be rejected. The building has no similarity with any Buddhist monastery so far recorded by archaeologists.

- (f) Majority of the scholars believe that it was in fact a Hindu temple. According to Madho Sarup Vats (1930:108-110) "the main sikhara, which was originally surrounded by four subsidiary spires, furnishes unmistakable evidence of the structure having been a Hindu temple of Pancharatna type, the like of which is not known elsewhere". Prathamesh Gurme & Uday Patil (2022:244-250) the "Earliest temples had only one shikhara (tower), but in the later periods, multiple shikharas came. The garbhagriha is always located directly under the tallest tower". It means that the Pattan Munara had the main sikhara in the centre and the garbhagriha was directly located under it. This tallest and central sikhara was obviously surrounded by four subsidiary shikharas, which further confirms that this monument was a Hindu temple, making of the Nagara style common in North India²⁴.

Unfortunately, after the 1870 incidents reported in the Bahawalpur Gazetteer 1904, when Colonel Minchin had excavated the mounds close to the tower without any success, because of some "deadly smell of the decayed matter and the venomous sting of the flies" causing instant death of several labourers, the excavations had to be stopped and no attempt has been made since

down himself to the land ruled over by Musicanus, which was reported to be the most opulent in India. Secretas praises not only the fertility of the country but also the manner and character of its people and the laws and administration of its ruler, a ruler who had neither come to surrender himself and his country nor sent envoys to seek his friendship. He had not even sent presents to show the respect due to a mighty king, nor had he asked any favor from Alexander. He therefore made his voyage down the river so rapidly that he reached the frontier of the country of Mousikanos before that prince had even heard that Alexander would attack him. Mousikanos dismayed by his sudden arrival, hastened to meet him, taking the choicest presents and all his elephants with him. He offered to surrender both his nation and him and acknowledged his error which was the most effective way with Alexander to obtain from him whatever one desired. Alexander therefore granted Monsikanos a full pardon on (P.24) account of his submission and penitence, expressed much admiration of his capital and his realm, and confirmed him in his sovereignty. Krateros was then ordered to fortify the citadel which protected the capital, and this work was executed while Alexander was still on the spot. A garrison was placed in the fortress, which he thought suitable for keeping the surrounding tribes in subjection. Mousikanos, however, at the instigation of the Brahmins, revolted during Alexander's absence. He was captured by Peithon and crucified by Alexander's orders. It has been held by many authorities that the capital of Monsikanos was Alor, which subsequently formed the seat of the government of the Rai dynasty and Chach the Usurper, but it appears more probable that the part of the Bahawalpur territory southwest of Uch and now forming the Kardaris of Khanpur and Sadiqabad was at least included in the dominions of Mousikanos. This was the view held by General Haig who thought that "the Kingdom of Mousikanos.....must have embraced the district of Bahawalpur which answers better to the description of that kingdom as the most flourishing in all India than the country around Alor".

²⁴ North India included the states of Haryana, Himachal Pradesh, Punjab, and Rajasthan and the Union Territories of Chandigarh, Delhi, Jammu and Kashmir, and Ladakh. https://en.wikipedia.org/wiki/North_India#

then to explore the area, where “the ruins extend over several miles”. Madho Sarup Vats has reproduced the drawings of the tower in his Plate XXXIV, *d*). In order to have a better idea of this monument at the time of exploration of the site by Vats in 1926-27, after its restoration by him in 1930-31, and its present state of preservation, we have reproduced three photographs (Figs.5-7) for comparison and critical analysis. Had some good photographs taken at that time or some workable drawings prepared by Vats, the position would have been different. However, despite absence of photographs and good drawing, the details given by Vats are worthwhile. Apart from burnt bricks of fine quality and red sandstone, wood was also used in construction of Pattan Munara temple. Madho Sarup Vats (1930:108-110) mentions beam holes in the first storey to be the traces of “ruined semi-domes springing from three large slabs of red sandstone, two of which project from the body of the tower. Over these rested semi-circular stone cornices and above them the semi-domes built on the same design as the dome of the cella”. Below each of the semi-domes is a double cornice of simple projecting courses with a third one below the arched niches, which occupy the central projection on three sides. Above each of these cornices is a row of *chaitya*-roof and gable mouldings, while below the second is a frieze of conventional circumscribed lotuses, and between the second and the third a plain chevron ornament consisting of a series of shallow recessed squares. The mouldings on the lower parts of the walls are plain. What the outside niches contained, is not now known. The whole facade of the monument below the semi-domes is constructed of extremely well-rubbed bricks with such fine joints that they are scarcely visible among the patterns carved upon the brickwork. The comparatively rough surface between the semi-domes and the commencement of the curvilinear spires may have been covered with plaster but no indications of it have survived²⁵”.

Madho Sarup Vats (1930:108-110) measured the size of the bricks used in this temple as 16" x 9" x 21", which he compared with those used in decoration of the friezes of *chaitya*-roof and gable mouldings, and recessed squares of the chevron in the Lakshman brick temple at Sirpur in the Raipur District of the Central Provinces and to some extent to those on the temple Bhitargaon temple in the Cawnpur district. He also found the “stone doorway and the lintel referred to in the Indian Antiquary” missing during his study of the monument and he found no clue to the original purpose of this building.

Despite differences in many ways between Pattan Munara and temples at Bhitargaon and Sirpur, Madho Sarup Vats (1930:108-110) appears more inclined to compare it with the temples of the Cawmpur and Fatehpur districts in Central Provinces. He further opined based on “the size of bricks, the nature of ornamental motifs and the extreme neatness with which the Munara was constructed”, that the monument is assigned “to the later Gupta period”. According to him, “compared with the Lakshmana temple at Sirpur which has been assigned with great probability to the 7th or 8th century A.D., the Munara is a much finer work”.

Lt. Col. B. R. Branfill had in 1882 reported about “A small low door on the west side” giving “access to a little vacant cell or chamber. The jambs, lintel and sill of the doorway are of (red sand) stone, carved with a row of deep rectangular incisions, and the remains of a lion’s head in front of the sill”. Of these nothing has survived.

Shaikh Khurshid Hasan (2008:89-92) while acknowledging that the description of the Pattan Munara given by Vats is quite exhaustive, he finds fault with graphic description of Pattan

²⁵ The Gazetteer of Bahawalpur mentions that in 1870 Colonel Minchin had found some inscriptions in Sindhi character on removing the plaster from the walls inside the building, which proved to be an account of votive offerings to the temple made between the years A.D. 1559 and 1569. Obviously, these plasters and the inscriptions no more existed during 1926-27, when Madho Sarup Vats examined this monument.

Munara by Vats and terms it incomplete”. Hasan’s description can be termed as value addition to this building. According to him, (i) the Munara is housed in a rectangular brick built enclosure and consists of: (a) Foundation Zone, (b) Double row of mouldings on the Foundation Zone, (c) A pilastered Zone, decorated with a row of half rosette on top, (d) A beautiful oriel niche located in the centre of the Pilastered Zone on three sides of the Munara, supported by mini pilasters, one on each side, (e) The upper part of the niche crowned by a star shaped motif, covering the open space between the tops of the two mini pilasters, (f) The Cornice zone, which is bedecked with a chain of diamond motif in “V” shape, (g) The Sikhara, (h) The dome over the cella erected with the aid of concentric rings of brick slabs. (ii) Interior view of the dome shows concentric rings of bricks. He supports the notion of Vats that the Pattan Munara is a temple of panchayatara shape consisting of five shrines, as proved by the fact that, apart from central Sikhara, the temple had four subsidiary Sikharas, on each side, springing out from the base of the second storey. All these Sikharas had presumably amlakas on their tops, which in turn were probably crowned with kalasas (finials).

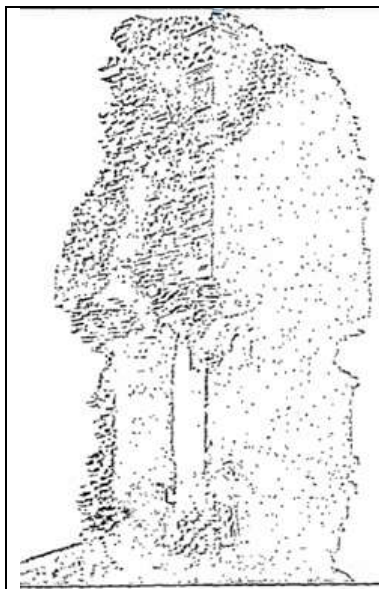


Fig.5. View of the Pattan Munara fom South-West after Madho Sarup Vats (1930:108-110)



Fig.6. c. 1930s: Pattan Munara after Conservation, from S.W.

Fig.6. c. 1930s: Pattan Munara after Conservation from South-West – Courtesy: Fabri (1936: Plate-II(d))



Fig.7. Latest photograph of Pattan Munara

One such tall monument built of burnt bricks known as the Tower at Sui Vihāra near Bahawalpur (Fig.8) located on the G.T. Road between Bahawalpur and Ahmadpur Sharqia at a distance of some 20 kilometre south of Bahawalpur city has been declared as a Buddhist stupa. According to Muhammad Hameed (2016:92-98), “Neither historical nor archaeological records give us anything to determine the nomenclature of the site. We have only a few local traditions explaining why it is called Sui Vihāra. [...] As for scholarly opinions are concerned, the site was a complete Buddhist complex from the Kanishka period consisting of a proper stūpa and a monastery”. We respectfully differ with this notion to the extent that this stupa was built during the reign of Kanishka. If we look at the political scenario of the area, it is not difficult to assume that Sind and this part of Punjab along with other regions were being ruled by the Rai Dynasty

from 495 to 632 CE, who were faithfully following Buddhism and Sui Vihara might have been erected by them during their rule.

Muhammad Hameed states that “After the first documentation of the Sui Vihāra site back in 1867-70) and the discovery of a copper plate inscription, no second attempt was made at conducting a comprehensive exploration by the concerned authorities. Similarly, limited literature has been published about the site and its genesis”. The English translation of the inscriptions on the copper plate states “[During the reign] of the Mahārāja Rājātirāja Devaputra Kaniṣka, in the eleventh year, anno 11, on the eighteenth day, d. 18., of the month Daisios, on this day when the friar Nagadatta, the preacher of the law, the disciple of the teacher Damatrata, the disciple’s disciple of the teacher Bhava, raised the staff here in Damana, the mistress of the Vihāra, the lay votary Balandi, and her mother, the matron, the wife of Bala [or, Balajaya], in addition to this foundation of the staff, subsequently give the enclosure. May it be conducive to the welfare and happiness of all beings.’17)”. Though in ruins, the Sui Vihara (Fig.7) clearly resembles a Buddhist stupa, and this has been testified by the above inscription found from the site, while the Pattan Munara does not at all resemble a Buddhist stupa and more likely a Hindu Temple.



Fig.8. Buddhist stupa of Sui Vihara. Courtesy: Dr. Muhammad Hameed, Head Department of Archaeology, Punjab University, Lahore.

Architectural and decorative features of Pattan Munara:

Punjab States Gazetteers, Volume XXXVI A of Bahawalpur State (1904:376-377) mentioned four small corner sikharas which were joined to the central one at its upper storey. However, these sikharas are no longer visible and were also not restored by Vats during 1930-31 (C.L. Fabri 1936:15).

The Gazetteer mentions a small low door on the west side in the lower storey that provided access to a little vacant cell or chamber. The jambs, lintel, and sill of the doorway were built of

red sandstone, carved with a row of deep rectangular incisions, while remains of a lion's head were witnessed in front of the sill. Due to the absence of the red sandstone that was originally used, Vats (C.L. Fabri 1936:15) repaired the left-hand broken jamb with a reinforced concrete lintel of red colour to restore the missing part of the dome, while the remaining missing members were not restored. Vats measured the "doorway opening on the west as 10' x 6' 2" (Fig.9) and "The cella is empty inside and covered by a dome only 2' in height". Thus, Vats denied that it was a small low door.



Fig.9. The doorway opening from the west (10' x 6' 2") is restored under Vats' supervision.

The left-hand broken jamb restored with a reinforced concrete lintel of red colour is visible above the door supported by red sandstone jambs (vertical members of the door frame). The use of red sandstone in Pattan Munara reinforces the idea that the stone along with masons might have been brought from Rajasthan and the masons might have used the same techniques being practiced in the construction of the Hindu temples there. Vats also mentions a lion head here, while the Bahawalpur Gazetteer 1905 mentions the celebration of Navaratri an annual Hindu festival at Pattan Munara. If we look at the two references jointly, there could be no hesitation in identifying the Pattana Munara as a Hindu temple dedicated to Durga. According to C.L. Fabri

(Ed.) (1936:15) restoration work on this monument was “executed by the Darbar during 1930-31 under Mr. Vats’ supervision. (i) The corners were first underpinned with well-rubbed bricks resembling the original ones. (ii) The left-hand, broken jamb was then repaired, and a reinforced concrete lintel of red colour was provided to restore the missing part of the dome, a stone lintel not being available. (iii) The recessed corners below the level of the first floor have been repaired, (iv) the broken top of the dome of the cello, has been capped by a concrete slab, (v) the window with corbelled arch on the front face of the second storey has been thoroughly reconstructed, and (vi) finally the tower-like construction corbelled out at the south-west corner between the subsidiary sikharas on the south and west sides restored, almost from top to base, with old bricks from the site. (vii) Every part of the building has been made watertight and an earthen terrace, 10’ in width, provided around the base with a sloping approach on the west side.” There is a chamber in the upper storey (Fig.10). The arched window in the upper storey is 7’ x 3’ and lies above the doorway of the cella in the lower storey. The walls are divided into arch-headed panels and ornamented with a course of carved bricks (Fig.11).



Fig.9. Photographs showing Pattan Munara from west and north-west. Courtesy: https://dailytimes.com.pk/153368/patan-minara-may-supported-civilisation-similar-harappa-another-Harappa/#google_vignette



Fig.11. Arch-headed panels ornamented with a course of carved bricks visible.

There are two large holes of 8" square on either side of the base of the window of the second storey (Fig.12). Similar holes also exist on the remaining three sides maintaining a complete symmetry. These holes were meant for the insertion of wooden beams joined together at the projecting ends by crossbeams, over which were raised pillars for supporting the projecting parts of the four subsidiary *sikharas* corbelled out near the middle of the second storey (Fig.13). The vacant spaces at the corners, between the central and subsidiary *sikharas*, were occupied by tower-like constructions relieved by *chaitya*-roof and gable-moldings, *chaitya*-arched openings and conventional lotus and cable moldings. Madho Sarup Vats (1930:108-110) mentions beam holes in the first storey to be the traces of "ruined semi-domes springing from three large slabs of red sandstone, two of which project from the body of the tower. Over these rested semi-circular stone cornices and above them the semi-domes built on the same design as the dome of the cella". Below each of the semi-domes is a double cornice of simple projecting courses with a third one below the arched niches, which occupy the central projection on three sides. Above each of these cornices is a row of *chaitya*-roof and gable mouldings, while below the second is a frieze of conventional circumscribed lotuses, and between the second and the third a plain chevron ornament consisting of a series of shallow recessed squares. Vats was obviously unable to restore all the missing components in 1930-31 and he only could repair "the recessed corners below the level of the first floor", and "the broken top of the dome of the cello had been capped by a concrete slab", while "the window with corbelled arch on the front face of the second storey had been thoroughly reconstructed". Similarly, "the tower-like construction corbelled out at the southwest corner between the subsidiary *sikharas* on the south and west sides restored, almost from top to base, with old bricks from the site". Let us examine the description of Sh. Khurshid Hasan (2008:89-92). According to him, the Munara consists of: (a) Foundation Zone, a double row of moldings above the Foundation Zone, a pilastered Zone, decorated with a row of the half rosette on top, a beautiful oriel niche located in the centre of the Pilastered Zone on three sides of

the Munara, supported by mini pilasters, one on each side, the upper part of the niche crowned by a star-shaped motif, covering the open space between the tops of the two mini pilasters (Figs.12-13); and (b) The Cornice zone, which is bedecked with a chain of the diamond motif in “V” shape, the Sikhara and the dome over the cella erected with the aid of concentric rings of brick slabs (Fig.13). The interior view of the dome shows concentric rings of bricks (Fig.14)



Fig.12. The Foundation Zone of Sh. Khurshid Hasan from the south-west showing double row of mouldings above the Foundation Zone and a pilastered zone.



Fig.13, This photograph shows the portion decorated with a row of half rosette on top of the pilastered zone along with a beautiful oriel niche located in the centre of the Pilastered Zone. Except the west, the same decoration has been repeated on three sides of the Munara. It is supported by mini pilasters, one on each side, the upper part of the niche crowned by a star shaped motif, covering the open space between the tops of the two mini pilasters. The Cornice zone is bedecked with a chain of diamond motif in “V” shape and the Sikhara and the dome over the cella erected with the aid of concentric rings of brick slabs.



Fig14. Interior view of the dome showing concentric rings of bricks

Conclusion:

We have the following reasons in support of our stance that Pattan Munara was a Hindu temple:

- (1) Madho Sarup Vats (1930:108-110) identified it with a Hindu temple Pancharatna type on account of the main sikhara “originally surrounded by four subsidiary spires” – unmistakable evidence “of a Hindu temple”.
- (2) Madho Sarup Vats (1930:108-110) measured the size of the bricks used in this temple as 16" x 9" x 21", which he compared with those used in the decoration of the friezes of *chaitya*-roof and gable moldings, and recessed squares of the chevron in the Lakshman brick temple at Sirpur in the Raipur District of the Central Provinces and to some extent to those on the temple Bhitargaon temple in the Cawnpur district.
- (3) Prathamesh Gurme & Uday Patil (2022:244-250) confirm that while the “Earliest temples had only one shikhara (tower), but in the later periods, multiple shikharas came”.
- (4) The garbhagriha is always located directly under the tallest tower”. In the case of Pattan Munara, the garbhagriha was directly located under the main sikhara in the centre.
- (5) The evidence of a lion head here as reported by Vats and the celebration of Navaratri annual Hindu festival at Pattan Munara mentioned in the Bahawalpur Gazetteer 1905 provide adequate support for this to be a Hindu temple dedicated to Durga.

The Hindu temple of Pattan Munara might have been erected during the rule of the Rai Dynasty for their Hindu subjects or alternately by Raja Chach (632-671) of the Chach Brahmin dynasty²⁶ that succeeded the Rai dynasty. According to the Bahawalpur Gazetteer 1904 (26-27), one Raji Diwaij assumed power and laid the foundation of the Rai dynasty around 495 CE. They ruled over a vast land “extending to Kashmir and Kanauj, to Qandahar and Seistan, and, on the west to Makran and the port of Debal, while on the south they held Surat. Their capital was Alor, and under their rule Sind was divided into four provinces, viz., Bahmanabad and Siwistan: the province in which lay Askalanda or Talwara and Pabiya or Chachpur, and which comprised the greater part of the Bahawalpur State: and the fourth province which included Multan and the Western Punjab Five rulers of the Rai dynasty governed Sindh for 137 years after 495”. Thus it can be safely assigned to the 7th century CE.

References:

- Ahmad, Farooq, et al. (2005:864-870). Historical and Archaeological Perspective of Soil Degradation in Cholistan. *Sociedade & Natureza, Uberlândia, Special Issue, 864-870*, Universidade Federal de Uberlândia Brasil - <https://www.redalyc.org/pdf/3213/321328500089.pdf>.
- Bharne, Vinayak & Krusche, Krupali (2014). *Rediscovering the Hindu Temple: The Sacred Architecture and Urbanism of India*. Cambridge Scholars Publishing.

²⁶ Chach was a Brahmin who served as chamberlain under king Rai Sahiras II of the Rai dynasty and usurped power on the death of Rai Sahasi II who had no direct heir to the throne to rule after him. He is said to have developed illicit sexual relations with Sahasi's wife Rai Suhanadi during illness of the king and was thus in complete control of the affairs of the kingdom. In order to strengthen his position, he married the widow of king Sahasi and killed all claimants to the throne of the Rai dynasty. Chach (632-671) was succeeded by his brother Chandar, who ruled for eight years (671-678) and after Chach's eldest son Dahir inherited the throne, who was dethroned by Muhammad Bin Qasim in 711 CE. The Brahmin or the Chach dynasty ruled from c.632 to 712 CE. Raja Chach is said to have built a temple for Hindus during his rule.

- Brainfill, Lieut.Col. B. R. (1984:1-9). Vijnot and Other Old Sites in N.E. Sindh. In: JAS Burgess (Ed.) *The Indian Antiquary* Vol.XI 1882- A Journal of Oriental Research in Archaeology, Epigraphy, Ethnology, Geography, History, Folklore, Languages, Literature, Numismatics, Philosophy, Religion, & C. & G., Swati Publications, Delhi.
- Chandra, Pramod (1970:125-145). A Vāmana Temple at Marhiā and Some Reflections on Gupta Architecture. *Artibus Asiae* Vol.32, No.2/3, Artibus Asiae Publishers - <https://doi.org/10.2307/3249549> & <https://www.jstor.org/stable/3249549>
- Dokras, Uday (2022). *Hindu Temple Design within the four-sided Mandala - Evolution of the Hindu temple Design under the parameters of 4-sided Mandala (shapes)* - <https://www.academia.edu/89359446/4> The 4 sided Hindu Mandir temple plan.
- Elgood, Heather (2000). *Hinduism and the Religious Arts*. A & C Black, Cassell Wellington House, London.
- Fabri, C.L. (Ed.) (1936:15). *Annual Reports of the Archaeological Survey of India for the Years 1930-31, 1931-32, 1932-33 & 1933-34. Part One* contains Sections I—III. Published by Manager of Publications, Delhi
- Fabri, C.L. (Ed.) (1936: Plate-II(d)). *Annual Reports of the Archaeological Survey of India for the years 1930-31, 1931-32, 1932-33 & 1933-34 (Part-II)* Containing Sections IV-IX, Appendices, Index and Plates, Published by Manager of Publications, Delhi.
- Hameed, Muhammad (2016:92-98). Discovering Buddhism in Southern Punjab: A Study of Vanishing Buddhists. Heritage at Sui Vihāra. In: *Art of the Orient* published by the Polish Institute of World Art Studies, Adam Marszałek Publishing House, Torun, Poland - <https://www.academia.edu/46938055/>
- Hardy, Adam (1995). *Indian Temple Architecture: Form and Transformation: The Kārṇāṭa Drāviḍa*. Indira Gandhi National Centre for the Arts, Abhinav Publications, Delhi.
- Hardy, Adam (2007). *The Temple Architecture of India*. Wiley.
- Hardy, Adam (2015). *Theory and Practice of Temple Architecture in Medieval India: Bhoja's Samarāṅgaṇasūtradhāra and the Bhojpur Line Drawings*. Indira Gandhi National Centre for the Arts,
- Hasan, Shaikh Khurshid (2008:89-92). *Pakistan: Its Ancient Hindu Temples and Shrines*, National Institute of Historical and Cultural Research Centre of Excellence, Quaid-i-Azam University Islamabad
- Juneja, Monica (2001). *Architecture in Medieval India: Forms, Contexts, Histories*. Permanent Black,
- Kaur, Gurmeet et al. (2020:15-31). Jodhpur Sandstone: An Architectonic Heritage Stone from India. *Geoheritage, Volume 12, Issue 1*, Springer Science+Business Media, Berlin/Heidelberg, Germany - <https://doi.org/10.1007/s12371-020-00441-y>.
- Khan, F.A. (1964:11). Exploration - Pattan Munara. Department of Archaeology and Museums, *Pakistan Archaeology*, Government of Pakistan, Karachi.
- Kramrisch, Stella (1976). *The Hindu Temple, Volume 1*. Motilal Banarsidass Publication, Delhi.
- Kumar, Pintu (2018:61-66). Buddhist Monasteries in Ancient India: Religious Education and Cultivation of the Buddhist Self Through the Aura of Religious Complex. *Bodhi International Journal of Research in Humanities, Arts and Science* Vol.2, No.3, Quarterly Journal of Center for Resource, Research and Publication Services, Madurai, Tamil Nadu, India.
- Mate, M. S. (1969:236-246). Building in Ancient India - Chronology and Excavation. *World Archaeology* Vol. 1, No.2, Taylor & Francis Ltd.
- Meister, Michael W. (2010:63-77). Indus Temples and Saurashtra. *Ancient Pakistan* Vol.21 Research Journal of the Department of Archaeology, University of Peshawar.

- Michell, George (1995:). *Architecture and Art of Southern India: Vijayanagara and the Successor States 1350-1750*. Cambridge University Press.
- Michell, George (1998:). *The Hindu Temple: An Introduction to Its Meaning and Forms*. University of Chicago Press Ltd., London.
- Michell, George (2000). *Hindu Art and Architecture*. Thames & Hudson.
- Rao, T.A. Gopinatha (1985/1914). *Elements of Hindu Iconography Volume 1, Part 1*, Motilal Banarsidass Publishers, Delhi.
- Srinivasan, Amrutur V. (2011-No pagination). *Hinduism For Dummies*. Willey Publishing Inc. River Street, Hoboken, New Jersey, USA - <https://books.google.com.pk/books?id=br61gYKt5Q0C&pg=PT161&lpg=PT161&dq=What+does+lion+head+symbolize+in+Hindu+temples?&source=bl&ots>
- Stella Kramrisch (1976). *The Hindu Temple*, Volume 2. Motilal Banarsidass Publications, Delhi.
- _____ (1904:376-379). *Punjab States Gazetteers, Volume XXXVI A.-1904 Bahawalpur State with Maps*. Agent for the sale of Punjab Government Publications. Compiled and Published under the authority of the Punjab Government, The “Civil and Military Gazette” Press, Lahore.
- Vats, Madho Sarup (1930:108-110). Pattan Munara. In: Fabri’s edited *Reports of Archaeological Survey of India for the years 1926-27*, Government of India Central Publication, Calcutta.