

CULTURAL CROSSROADS



Directorate of Electronic Media & Publications
Ministry of Information and Broadcasting,
Government of Pakistan



عزم عالی شان شاد رہے پاکستان

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PRIME MINISTER'S MESSAGE



As the world continues to evolve, adopting new ideas, values and lifestyles have become inevitable. In the process of keeping up with our dynamic and ever-changing surroundings, we are sure to leave behind a part of our identity, history and legacy. Regardless of what continues to happen around us, we cannot deny the fact that every strong and distinguished nation does not lose consciousness of its roots.

Nations are increasingly investing in the promotion of their culture, history, heritage and socio-cultural diversity. Doing so has become imperative in a world where the battle for hearts and minds has acquired utmost urgency. Soft power is a shaper of perceptions in today's world. We have the resources to promote our soft power but we need a clear strategy to accomplish it.

Pakistan has been endowed with a rich and vibrant history that has survived through millennia for us to remember, celebrate and take pride in. Traces of this history can be witnessed all around us today in the form of our rich cultural assets. As Pakistani, we must acknowledge, celebrate and promote our unique cultural heritage. Without knowing who we truly are, our efforts for growing both as individuals and as a nation may not be optimally fruitful.

In this Coffee Table Book "Cultural Crossroads", I hope the readers will experience a journey through time, witnessing how Pakistan today is an amalgamation of numerous civilisations, diverse cultures, languages and eras.

Let us celebrate and cherish the great cultural heritage of our dear homeland, Pakistan.

Mian Muhammad Shehbaz Sharif
Prime Minister of Pakistan



A panoramic view of Badshahi Mosque, Lahore Fort and Samadhi of Raja Ranjeet Singh in Lahore City, Punjab.

MINISTER'S MESSAGE



I am delighted to present to you this Coffee Table Book “*Cultural Crossroads*”, a compilation of cultural and historical allure of our homeland. Pakistan is a mesmeric place of diversity, that resonates in emotions and spirits of its people. It is a great honour for me to have started this venture, believing that presenting our rich and proud background is indeed of great meaning and significance. We as Pakistanis, have always held strong feelings for our homeland, which is why it was vital to create a Coffee Table Book that we could all treasure.

Going through the pages of this book, you will be treated to a panoramic view of Pakistan's historical significance, as well as its rich cultural heritage. Pakistan, with all of its grandeur, represents amalgamation of many civilizations, religions and ethnicities. It is brimming with a bristling past, which has been the focus of this book.

Pakistan and its people's perseverance are frequently lauded, but no serious efforts have ever been made to dive deeply into its arcane past or to investigate its cultural linkages. Not only does Pakistan's tangible heritage leave spectators awestruck, but the country also offers a historical background dating back thousands of years. Pakistanis are proud of what they have inherited, holding on to their roots and upholding national values.

I am confident that this Coffee Table Book will provide its readers with a comprehensive picture of the rich cultural heritage of the great country known as Pakistan.

Ms. Marriyum Aurangzeb
*Federal Minister
Ministry of Information and Broadcasting,
Islamabad*



A mesmerising view of Attock Khurd Railway station built by British in 1885 besides Indus River, Attock, Punjab.

FOREWORD

Development of every nation is linked to its glorious past, present measures and future strategies. The rich cultural heritage of any country always provides a pleasant introspect to a nation for a while to advance further. Pakistan's long ancestry portrays a distinct identity in an age when globalization is all-pervasive. Pakistan is a treasure trove of historic legacy, spanning thousands of years. Our cultural heritage is our link to the past, and it is incumbent upon all Pakistanis, as caretakers of this heritage, to preserve and protect it so that it can stay alive for generations to come.

Pakistan is the land of ancient civilizations like Mehrgarh, Moenjodaro and Harappa. It is the land that enticed Alexander to set sail down the Jhelum River. It is a land rich in the shared legacy of eclectic architecture of European overtones, a bequest of the British Colonisers, and its fusion with that of our Muslim rulers.

From the peaks of Gilgit Baltistan in the far north to the southern-most edge of the powerful river Indus, there are not only the ancient ruins and monuments that are a part of our rich cultural heritage but also the historic urban centres.

Our living cities like Lahore, Peshawar, Quetta and Karachi etc. with their historical backgrounds, are all important in the quest for the comprehension of our cultural heritage.

This legacy is so rich and diverse that Pakistani people are indeed proud of their great past, either it is pre-Islamic, Islamic, or post-Islamic, dating back to pre-historic times. Now onus lies on us to protect, preserve and cherish our country's cultural heritage.

This Coffee Table Book "*Cultural Crossroads*", has been written and arranged to celebrate our glorious past and to exhibit our diverse cultural heritage. This is our legacy, which we must protect as if it were a family heirloom and pass on to future generations through preserving and enriching it further in order to keep our distinct identity alive.

Ms. Shahera Shahid
Federal Secretary
Ministry of Information and Broadcasting,
Islamabad



An aerial view of renowned Bala Hisar Fort in Peshawar, Khyber Pakhtunkhwa.

PREFACE

This coffee table book covers Pakistan's rich cultural heritage from Stone Age to current developments. Between these ends, glimpses in the book highlight a variety of cultural heritage of various eras such as Buddhists, Hindus, Sikhs, Muslims and British who left their indelible marks in this land which is now called Pakistan. This book also provides a depiction of the past and sets on a mesmerizing journey through different ages like Stone Age, Indus Valley Civilization, advent of Asians and also witness the work of pre-Islamic rulers and we also get to know how our Muslim Emperors left their lasting impressions in this area. In addition, after Mughal Period, British era added to their heritage further. After inception, we tried to embellish and adorn our heritage wealth through building recent monumental structures. This book relives our journey through time, aimed to showcase and highlight our cultural heritage for future generations to engrain in their minds the importance of its preservation not only for us but world at large.

This monumental task would not have been possible without active patronage and enthusiastic motivation of Maryam Aurangzeb, Federal Minister of Information and Broadcasting, whose unflinching determination and continuous guidance for perfection was instrumental in bringing this concept to reality for eyes to cherish this beautiful assortment of our delightful heritage. Last but not the least, unwavering support, encouragement and guidance of Secretary Information and Broadcasting Ms. Shahera Shahid has indeed provided the necessary impetus for bringing this book to the fore.

Ms. Imrana Wazir
Director General-I
Directorate of Electronic Media and Publications
Ministry of Information and Broadcasting,
Islamabad



An enchanting view of Sheesh Mahal
Lahore Fort, Punjab



A beautiful view of Shahi Mosque Chitral located on the bank of Chitral river adjacent to Chitral Fort in Chitral, Khyber Pakhtunkhwa built in 1924.

INTRODUCTION

Pakistan is comparatively a new sovereign state amongst the community of nations, appeared on the world map in 1947. However, its land has been the abode of great civilizations of the ancient world which once flourished on the soil of Pakistan and eventually disappeared, leaving behind their material relics in the form of archaeological sites, monuments, and moveable antiquities. History of mankind in Pakistan goes back to the remote Stone Age and areas of this earliest Palaeolithic culture have been located in the Pothohar Plateau that appears to have been the earliest home of Homo Erectus and Homo Habilis outside Africa, roughly in the time range of the 1st Glacial and Interglacial phases of the Pleistocene Age. Though their own remains have not so far been found in these areas, the crude stone tools used by them for their livelihood have been found in abundance. These hominids roamed about here for many thousands of years, and towards the end of the Ice Age they were showing progress towards life in settled communities and a culture called Mesolithic.

With advents of agriculture the stone tools refined towards Neolithic specimens. It was probably at this point that they learnt sowing and harvesting the crops on limited scale to supplement their diets from food gathering and hunting. This germinal but far-reaching development changed the life pattern, and created need for making baskets, earthen cooking pots and wearing skin and coarse fibre clothing.

Through constant experimentation, permanent shelters were also created in the shape of huts built of mud with rubbles. The beginning of this organized social living and division of labour comes dramatically to our knowledge at Mehrgarh in Kacchi Plain south of the Bolan Pass in Baluchistan. Some low and high cultural mounds were recognized as the abode of this prehistoric community. The discovery of an organised community life in seventh millennium B.C. on the soil of Pakistan is of immense significance as very few ancient places in the world have shown so remote cultural antiquity.

The traits of early agricultural economy so introduced and developed continued during the following two millennia whose traces have been discovered from archaeological sites spread over almost the whole of today's Pakistan, shows that the dissemination of this prehistoric culture was a uniform phenomenon throughout that developed later on into the chalcolithic era when the change over from stone to copper and bronze took place in the fourth millennium B.C.

From the mosaic of these nascent agrarian cultures emerges in full bloom the Bronze Age phenomenon of an organized society over the vast regions embracing the plains of the Punjab and Sind which has been named the "Indus Civilization". While Harappa and Moenjodaro were the two "capital" cities of this civilization, there were numerous towns

and villages belonging to it spread over the vast regions. Today, through the constant and consistent efforts of archaeologists we have gathered together information about this civilization which flourished for well over one thousand years. A study of the excavated remains of the buildings in both the cities and elsewhere reveals that these civilized people had evolved a refined style of architecture according to the standard of that period. The brick buildings were of several storeys and were often palatial. The fortified metropolis of Moenjodaro consisted of public building now identified as the Great Bath. These remains indeed prove eloquently the unique nature of town planning and community organization and are an extraordinary example of a civilization based on an agrarian economy combined with an urban political structure. The nature and extent of the objects of daily use as well as those of artistic finishing provide evidence of their resourcefulness and proficiency which their artists and craftsmen had achieved. After flourishing for about one thousand years (c. 2700 to 1800 B.C.), the civilization declined and disappeared.

However, between the fall of the Indus Civilization and the advent of the historic period, there is a gap in our knowledge, which has been partially filled by the discovery of an Iron Age site of Pirak in central Balochistan, the so-called "Gandhara Grave Culture" in the areas of Swat, Dir and Peshawar Valleys, and

later on at Hathial in Taxila. This culture has spanned the gap between two periods the Bronze and Iron Age and is so named because it presents a pattern of living in the Gandhara regions as evidenced by the distribution of graves spread over a large area. Their architecture was based on stone masonry, used without mortar and devoid of any decorative element. The discovery of a few terracotta male and female figurines is significant. Similarly, the grey vessels are a dominant feature among the various items of grave furniture. They possessed objects made of gold, copper and iron. It may safely be said that metal technology was the dominant feature of the life of those people.

The dawn of historic period in ancient Pakistan relates to the Achaemenian times. One of the important habitations of this period was located at Taxila. Today, the area where this ancient city was located is called Bhir Mound. It has been regarded as a classic landmark of those remote days. Later, the Macedonian invasion led by Alexander the Great in 326 BCE. is likewise a great event which has served as a catalyst in the process of cultural fusion of East and West in the north-western parts of the Subcontinent. The impetus given to Buddhists by the Mauryan Emperor, Ashoka, and the artistic impulses emanating from the Bactrian Greeks in Central Asia led to the emergence of the Gandhara Art under the patronage of the Kushans and their successors. The period from 1st to 4th Century CE.

Besides sculptures, the architecture of Gandhara also has a marked characteristic of its own composition in nature and scope lending towards Ionic and Doric style of Classical Greeks. The city plan of Sirkap

in Taxila, the remains of religious establishments Stupas and Monasteries at Taxila, Mardan and Swat are remarkable ensemble of the dissemination and blending of foreign and local traditions of the art of building. Decline of Buddhism and the Buddhist art of Gandhara was started after consecutive invasions of Sassanian kings of Iran and final death blow to its prosperity was given by the White Huns, who swept over the country in 465 CE.

The decline of the Graeco-Buddhist culture in ancient Pakistan resulted in the revival of Brahmanism. The country was then divided into smaller principalities of the Hindu Shahiya dynasty in the north, of Kashmiri rajas in the upper Punjab and the Salt Range, and a family of the Rais holding sway over the lower Punjab and Sindh. Approximately, this period extended from the 6th to 9th Centuries CE. when gradually these reigning dynasties were overthrown by foreign invaders one after the other. The period also witnessed a kind of revival of the Hinduism and its religio-cultural activities. During this period, and a little later, Hindu temples were erected at many places of today's Pakistan.

Advent of Islam in the Subcontinent was for the first time witnessed in in the north-western regions of the Subcontinent almost immediately after its stabilization in the Arabian Peninsula under the caliphate of the first and second pious Caliphs. Later, during the Umayyad period, Muslim army under the leadership of young general Muhammad ibn ul Qasim captured the harbour city of Debal after decisive victory over army of Raja Dahir, the Hindu ruler of Sindh in 711 CE. After conquering Multan and Dipalpur he appointed Arab Governors at the

strategically important places to look after the civil and military administration. This was the time that the Arab rule was established here, and the areas became part of the fast-growing Umayyad Caliphate.

With this political change, the socio-religious pattern of the local society was also changed. While the Arabs erected a mosque at each place they subdued, the local population also helped them due to the benevolent treatment of the conqueror. Soon Arab culture, language and literature was introduced and penetrated in these areas. Later during the second and third Centuries of Hijra, these influences were strengthened when Arab independent Emirates were established here.

Arab rule in Sindh extinguished in 11th century due to internal rifts and successive invasions from Afghanistan by Mahmood of Ghazna. Mahmood is credited to have launched seventeen invasions on the Hindu Rajas of the Subcontinent between 999 to 1030 A.D. and extended his empire up to Lahore. The Sultan introduced characteristic features of Central Asian architecture in the land of today's Pakistan.

After the death of Mahmood his successors were not able to control such a vast empire and finally fell in the hands of Ghori kings in 1186. Shahab-ud-Din Ghori has the credit to establish Muslim rule in India on permanent footage with its capital at Delhi after defeating Prithviraj in 1193. He appointed Qutb-ud-Din Aibak as his Viceroy in the Subcontinent, while Nasir-ud-Din Qubacha was made governor of Multan and Uchchh. After Mamluks, Delhi Sultanate was successively ruled by the Khaljis, the Tughluqs, Sayyids and the Lodis. This was a very important period of the socio-cultural, religio-spiritual as well as

political history of Pakistan, all imbued with Central Asian traits and traditions. Through the religious and secular buildings of this period anew and a distinct style of architecture was introduced and perpetuated. It was based on the characteristic features of Central Asian art of building.

During the Muslim Period the land of Sindh had its own distinguished identity. During the long period of history, its large parts were ruled by local dynasts of Sumras, Sammas, Tarkhans, Arghuns and Talpurs. These rulers have left an indelible imprints on the socio-cultural history of Sind; they built palaces and other religious and secular buildings, patronized arts and literature. The masterpieces of the art of buildings belonging to these periods are now available at the various historic cities and towns of Sind.

The beginning decades of the sixteenth century witnessed yet another political change in the Subcontinent and brought a new reigning power to the scene. The progenitor of this dynasty as called by modern historian the Moghul Empire, was Zahir-ud-Din Muhammad Babur (1526-1530). He was succeeded by Humayun (1530-1554) Akbar (1554-1604), Jahangir (1605-1627), Shahjahan (1628-1658), Aurangzeb (1658-1707) and others. The rule of this imperial power lasted for well over three hundred years when it declined and fell. It was in 1857 that the last Moghul emperor Bahadur Shah Zafar was deposed by the British East India Company who inaugurated the British rule.

Moghul Emperors introduced a much refined and sophisticated socio-cultural pattern in the society. The way of life so introduced was a happy assimilation of Iranian and local traits and traditions. These imperial

patrons of art and culture patronized almost all art forms: paintings, calligraphy, coinage, armoury, and other minor arts. They established imperial libraries and studios to create best specimens of these arts.

During declining period of the Mughal Empire, Punjab and adjoining areas of the present-day Khyber Pakhtunkhwa formed part of the growing Sikh kingdom of Maharaja Ranjeet Sigh. The rule of the Sikhs in Punjab brought a death knell to the Mughal monuments. The Sikh rulers pulled down the coveted specimens of the Moghul architecture and erected their own buildings with the same material. The efforts were cheap adaptation just to fulfill their requirements, though developing their own stylistic features. Other art forms especially paintings made in the hilly regions and other parts of the then Punjab were essentially adaptation of Moghul style though having their own personality. Monuments of the Sikh Period are mostly consisted of Shrines (Gurdwaras), samadhi (building to house funerary urn) and havalis (palaces) decorated with fresco paintings. Sikh rule in Punjab was ended with the annexation of Punjab by the British Empire in 1849 after second Anglo-Sikh war at Chillianwala near Gujrat.

On 2nd August 1858, British Parliament passed the Government of India Act, transferring British power over India from the East India Company to the Crown. The decision was taken after general distrust and dissatisfaction with company leadership resulted in a widespread mutiny of sepoy troops in 1857, causing the British to reconsider the structure of governance in India. The British government took possession of the company's assets and imposed direct rule. The new setup brought substantial changes in all

spheres of life. British replaced the prevailing Mughal style of administration and introduced their colonial administrative system, education, language, culture, and architecture in the Subcontinent.

During British Period means of communication were developed by constructing railways system. To take full benefit of the fertile lands of Punjab they developed canal irrigation system, which is still back bone of our agriculture. A large number of civil, military, and religious buildings were constructed during one hundred years of the British rule which are fair examples of the 19th century British architecture. Colonial legacy of monumental structures is a beautiful chapter of the history of Pakistan.

The British Government was intended to increase Indian participation in governance, but the powerlessness of Indians to determine their own future without the consent of the British led to an increasingly adamant national independence movement. As a sequel of the World War-I and II the British Empire gradually loosened its control over Subcontinent. In the prevailing situation Muslims of India started struggle for an independent homeland. Finally, on August 14, 1947, the British India was divided in two domains and Pakistan emerged on the world map as a sovereign Islamic State. However, within the limited re- sources, Pakistan has strived hard to protect and preserve the vast array of its cultural heritage on her soil, both Islamic as well as pre-Islamic, with equal care and enthusiasm.

Dr. Mahmood ul Hasan

Department of Archaeology and Museums, Islamabad



Grinding Stone

STONE AGE (2 MILLION BP – 5600 BCE.)

Pakistan appeared on the world's political map in 1947 as a new Islamic Republic carved out of the northeastern and north-western parts of the South Asian Subcontinent. The sovereign state was the newest among the comity of the Nations but had the oldest socio-political background dating back to the Old Stone Age whose existence has been estimated to the fabulous period of two million years from today. The earliest stone tools found in the Pothohar region of Pakistan belong to an ancient primitive stage in human development and culture. The Stone Age is divided into three periods namely Paleolithic (Old Stone Age), Mesolithic (Middle Stone Age) and Neolithic (New Stone Age). Economically the Paleolithic and Mesolithic periods represent the hunting and gathering stage in human history, while the Neolithic represents the stage of food production i.e., plant cultivation and animal husbandry. Neolithic period sites are mostly found in upper Indus Valley.



A handaxe dating back about 2 million years (Lower Paleolithic)



Hand Axes / Chisels (Neolithic)



Chert Blade (Neolithic)



Cores (Neolithic)



Chopper (Paleolithic)



Blade (Mesolithic)



Marble Blade (Mesolithic)



Blade (Mesolithic)



Chert Blades



Arrow Heads

BRONZE AGE / INDUS VALLEY
CIVILIZATION (2700-1500 BCE)

From the beginning of the 4th millennium BC, the individuality of the early village cultures began to be replaced by a more homogenous style of existence. By the middle of the 3rd millennium, a uniform culture had developed at settlements spread across nearly 500,000 square miles, including parts of Punjab, Sindh, Balochistan and coastal area of Makran. This earliest known civilization in the Sub-Continent, the starting point in its history, dates back to about 3000 B.C.E. This civilization was a highly developed urban one and two of its main cities, Mohenjo-daro and Harappa, represent the high watermark of the settlements.



King Priest



Pointers



Ruins of Mehar Garh located in Sibbi and Kalat, dating back 7000 BCE, Bolan Pass, Balochistan.





Male and Female Figurines (Neolithic)

Male and Female Figurines (Neolithic)



Necklace and Anklet of Stone Beads



Decorative Disk Beads



Human Figurine



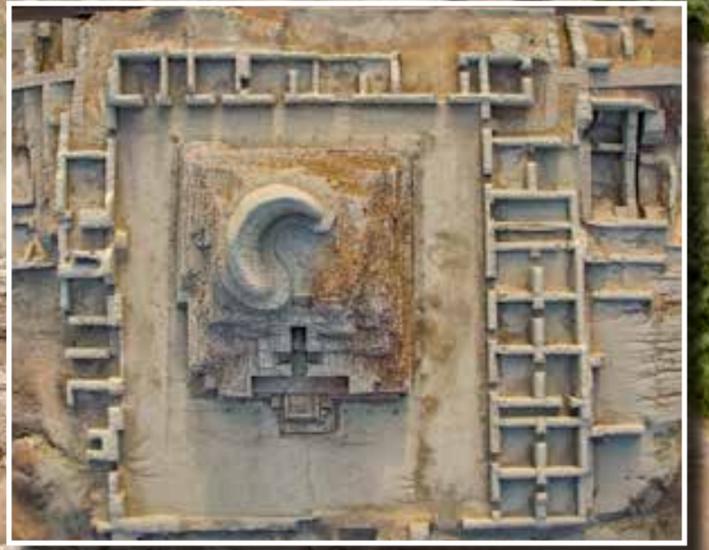
Painted Dish



Painted Pot



An aerial view of Mohenjo-daro an archeological site built around 2500 BCE Larkana, Sindh.



Aerial view



Stone Dices and Disks



Stone Weights



Dish-on-Stand



Clay Pot



Animal Figurine



Clay Wheel Cart



Stone Necklace



Terracotta seals, Mehargarh, Balochistan



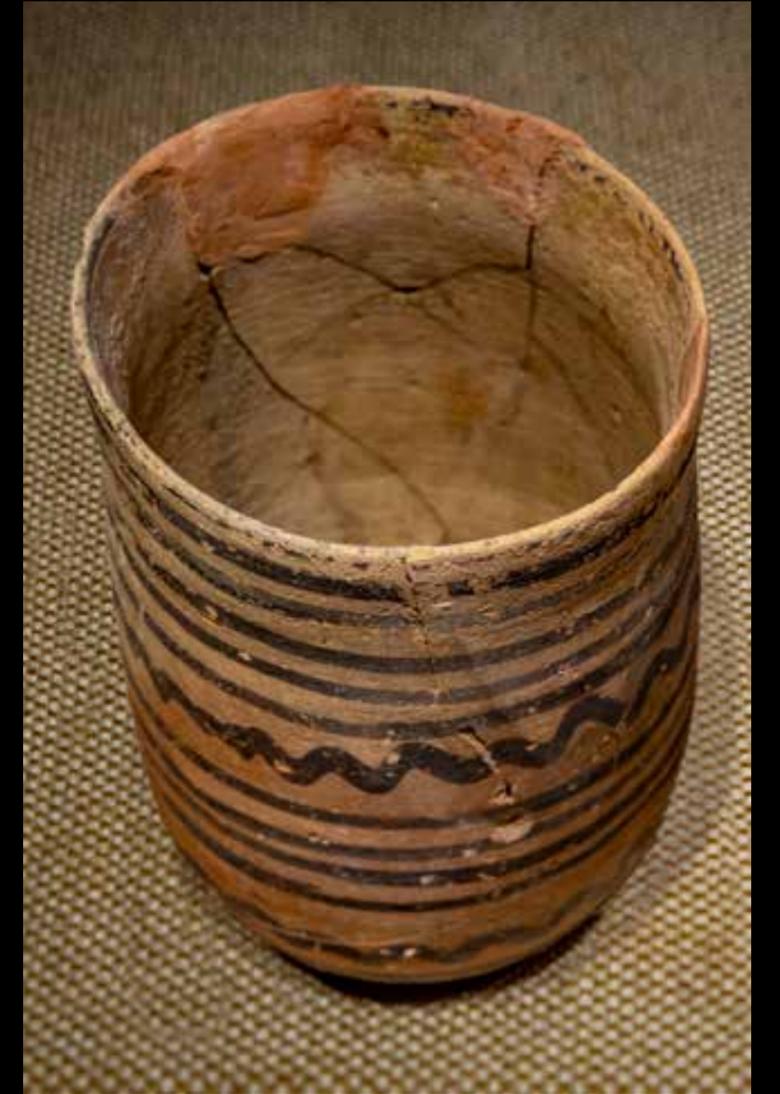
Stone Seals



Grinding Stone, Mehargarh, Balochistan



Painted Pot



IRON AGE (1500-400 BCE)

Iron Age of Pakistan is marked with the decline of Indus Valley Civilization and advent of a new pastoral culture introduced by the invading folks of Aryans from Central Asia around 1500 BCE. Remains of the Iron Age settlements and graves are frequently found in central Balochistan, Swat, Gandhara and Taxila. Known site of Iron Age in Balochistan is Pirak, situated near Sibi. Archaeological excavations at Pirak revealed an Iron Age Culture with a distinctive pottery style decorated with polychrome and bichrome geometric patterns, figurines of horse and camel which were hitherto unknown in the Subcontinent.

A large number of burial sites of the Iron Age have been recovered in Pakistan's Khyber Pakhtunkhwa Province. On the basis of archaeological research, it has been established that these graves are widespread throughout the Gandhara region, from Bajaur to Taxila. As most of the sites in Gandhara region consist of graves, therefore, it is termed as "Gandhara Grave Culture".

Keeping in view burial practices and other artifacts recovered from the graves the Gandhara Grave Culture has been divided in three distinctive periods. In the Period I inflexed burials were recovered from Timargarha, Swat along with earthenware pots, terracotta beads and hairpins etc. Period II is marked with ritual innovation. During second period for the first time the evidence of cremations and urn burials have been noticed. Burials have either partly recovered charred bones deposited along with pots, or simply urn burials with ashes or bones. Besides the continuation of the two ritual practices of Period I and Period II, a new practice of partial or fractional burial was witnessed in Period-III. It appears that the dead body was exposed in the open field and then the bones were collected and deposited in the grave along with earthenware pots and other ritual objects.



Tumbler



Grayware jar



Ritual Pot / Goblet



Flagon



Goblet



Goblet



Goblet



Bull Figurine

BUDDHIST ART AND ARCHITECTURE OF GANDHARA (100-600 CE.)



Buddha in Reassurance Pose

After decline of the Indus Civilization, the area comprising present day Pakistan remained in dark until the dawn of historic period in 6th century B.C.E. The Most splendid chapter of the historic period of Pakistan is the world famous “the Buddhist Art of Gandhara” flourished from 1st century C.E to 5th Century C.E. The art emerged on the soil of the ancient Gandhara literary meaning the land of fragrance, comprising the present-day Peshawar valley, modern Swat, Buner and. Bajaur. The Gandhara Art reached to its climax under the patronage of the Kushans and their successors.

The period from 1st Century C.E to 4th Century C.E is a remarkable period in the history of Pakistan when the sculptural art becomes a hand maiden to spiritual zeal. Initially, the medium of sculptural art appears to have been the grey schist in Taxila, Peshawar, Mardan, Malakand, Dir, Swat and Buner regions, but then other kinds of locally available stones like phyllite, soapstone, green schist, chlorite, etc were also used for carving sculptures along with the more plastic stucco to fulfill the insatiable demand of Buddhist devotees who filled the innumerable monasteries and stupas thickly dotting the whole Gandharan country of that time. Remains of these Buddhist establishments spread over a vast area of the north-western Pakistan. The Buddhist sculptures and other relics recovered from these sites is the proud collection of our museums.



Bodhisattva Meditation, Islamabad Museum, Islamabad



Sirkap Taxila Buddhist Site



A view of double headed eagle stupa dates back to 1st Century BC and 1st Century AD at Sirkap, Taxila



A view of Sirkap-an archeological site excavated by Sir John Marshall from 1912-1930 near Taxila



A view of Dharma Rajika Stupa near Taxila



Dharmarajika Stupa and Monastery, Taxila



A view of Bhamala Stupa dating back to 2nd Century CE near Haripur, KPK



Different views of Takht-i-Bhai, an ancient Buddhist monastery in Mardan, Khyber Pakhtunkhwa



A view of Manthal Buddha rock dating back 8th Century in Manthal Village, Skardu, Gilgit Baltistan



Kargah Buddha – A carved image of standing Buddha dating back to 7th Century, Gilgit, Gilgit-Baltistan



Rock III
 This is really a low ridge between Rock II and Rock IV. One of the inscriptions is a Sogdian inscription as well as a Guptan script that tells the story of Harisena, a Guptan general, who defeated the local Hunza ruler and established Buddhist law in the area sometime in the 5th century AD.



The carvings on the sacred rocks of Hunza or Haldeikish dating back to 3rd Millenium BC in Gilgit Baltistan.



A view of Jamal Garhi Stupa near Mardan, KPK



Monastic Complex of Rani Gat, Swabi, KPK



Buddhist Relic Casket



Iron Key



Iron Bell



Iron Arrow Head



Gold Bowl with Dionysus Image



Female Statue



Stupa Model



Stucco Head of Buddha



Bodhisattva Padmapani



Meditating Buddha



Great Departure



Buddha in Reassurance Pose



Buddha in Meditation



Buddha in Reassurance Pose



Preaching Buddha



Renunciation of Prince Siddhartha from Palace



Previous Birth Story of Buddha



Statue of Atlas



Bodhisattva Maitreya



Ritual Pot



Model Stupa



Buddha with Vajrapani and Women



Relief Panel



Jaulian, Taxila



Jaulian, Taxila



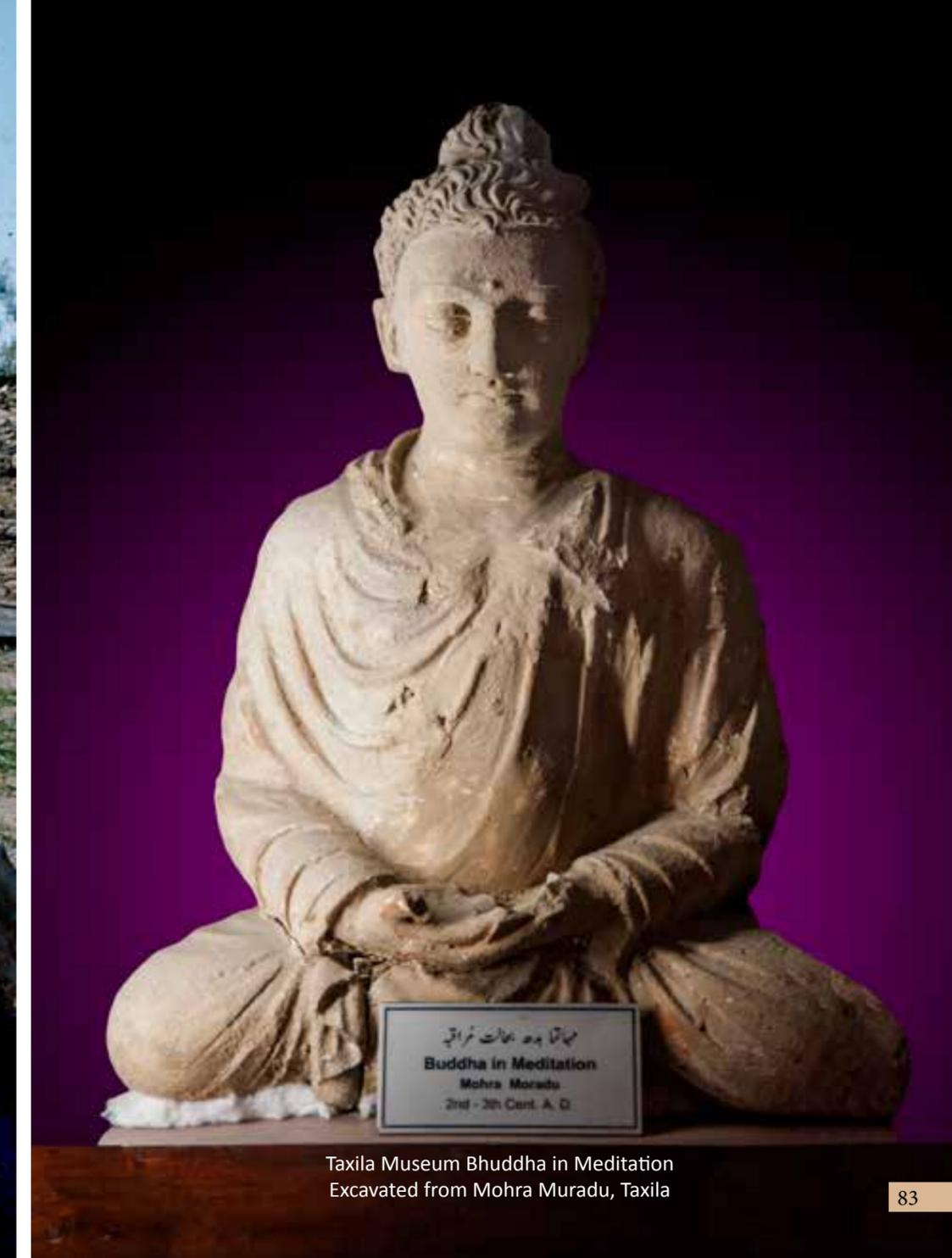
Mohra Morado, Taxila



Jaulian, Taxila



Butkara I, Swat, KPK



مہاتما بودھا
Buddha in Meditation
Mohra Moradu
2nd - 3rd Cent. A. D.

Taxila Museum Buddha in Meditation
Excavated from Mohra Muradu, Taxila



Taxila Museum Coins, Taxila



Silver Medallion



Taxila Museum Jewelry



Taxila Museum



Buddha at Hund Museum, Swabi, KPK



Bhamala Stupa, Haripur, KPK



HINDU SHAHI PERIOD (800-1100 CE.)

Hindu Shahi dynasty ruled over Kabul and the old province of Gandhara from the decline of the Kushan empire, in the 3rd to the 9th century. This kingdom was also known as the Kabul Shahi dynasty when they ruled over Kabul and later when they moved their capital to the Hund, they were called Hindu Shahi dynasty. The Hindu Shahi Dynasty was culminated due to successive invasions of the Mahmood of Ghazna in early 11th century CE. The Hindu temples constructed during this period are found in the Salt Range areas, especially the Malot temples are built in foursquare Kashmiri style. Similarly, a group of Hindu temple is also present at Ketas. Southern and Northern Kafirkot at Bilot in Dera Ismail Khan district, are noteworthy examples of this religious art. The temples in Southern Sind, especially the Jaina temple at Gori, in the district of Tharparkar are typical examples gaining the inspiration from the distant Gupta art. Associated to it, though not exactly related to these structural specimens, are a number of bronze, copper and marble statues having iconographical significance. They are mainly preserved in the various museums of Pakistan.



An aerial view of Ketas Raj temple located near Choa Saidanshah, Chakwal, Punjab.



An aerial view of Chandragup, an active mud volcano located at Hingol National Park, Lasbella, Balochistan.



Hinglaj Mata Nani Mandir, Las Bela, Balochistan



Bodhesar Mandir, Tharparkar, Sindh



Jain Temple, Nagarparkar, Sindh



Jain Temple, Nagarparkar, Sindh



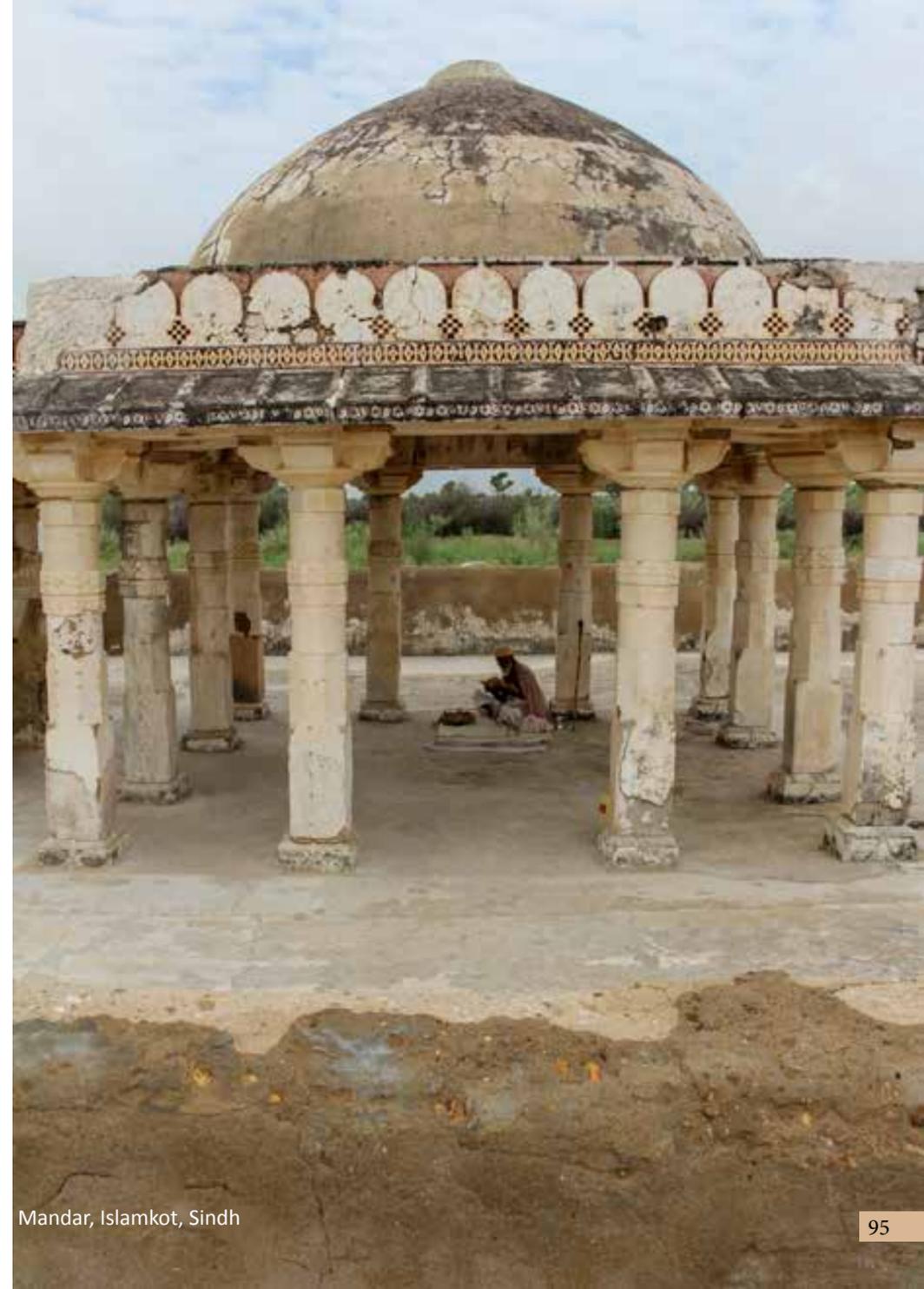
Rakho Dev, Vira Vah, Sindh



Gori Mandar, Islamkot, Sindh



Different views of Gori



Mandar, Islamkot, Sindh

ADVENT OF ISLAM IN SUB-CONTINENT (800-1526 CE.)



Tomb of Shah Rukn-e-Alam,
Multan, Punjab

The first impulse of Islam was felt in this region when the Sindh was attacked and conquered by a young Arab General, Muhammad bin Qasim in 711-12 C.E. The next wave of Islamic culture which came from Central Asia to this part of the Subcontinent was initiated through the military excursions of Sebuktegin, and later by his son and successor Mahmood of Ghazna in the later decades of the 10th and the early decades of the 11th Century C.E. The Islamic rule and culture in the Subcontinent, however, gained a permanent footing after Shahab Uddin Ghauri defeated Prithviraj and captured the throne at Delhi in 1193. The stream of history since then flowed uninterrupted through the successive rule of the Central Asian Turks, the Khiljis, the Tughluqs, Syeds and the Lodis, and then mighty Mughals in the 16th century, who ruled the sub-continent for a long time and lasted up to 1857. This was a very important period of the socio-cultural, religio-spiritual as well as political history of Pakistan. Monuments of the early Muslim period present the high level of engineering work with marvelous aesthetic sense of their creators.

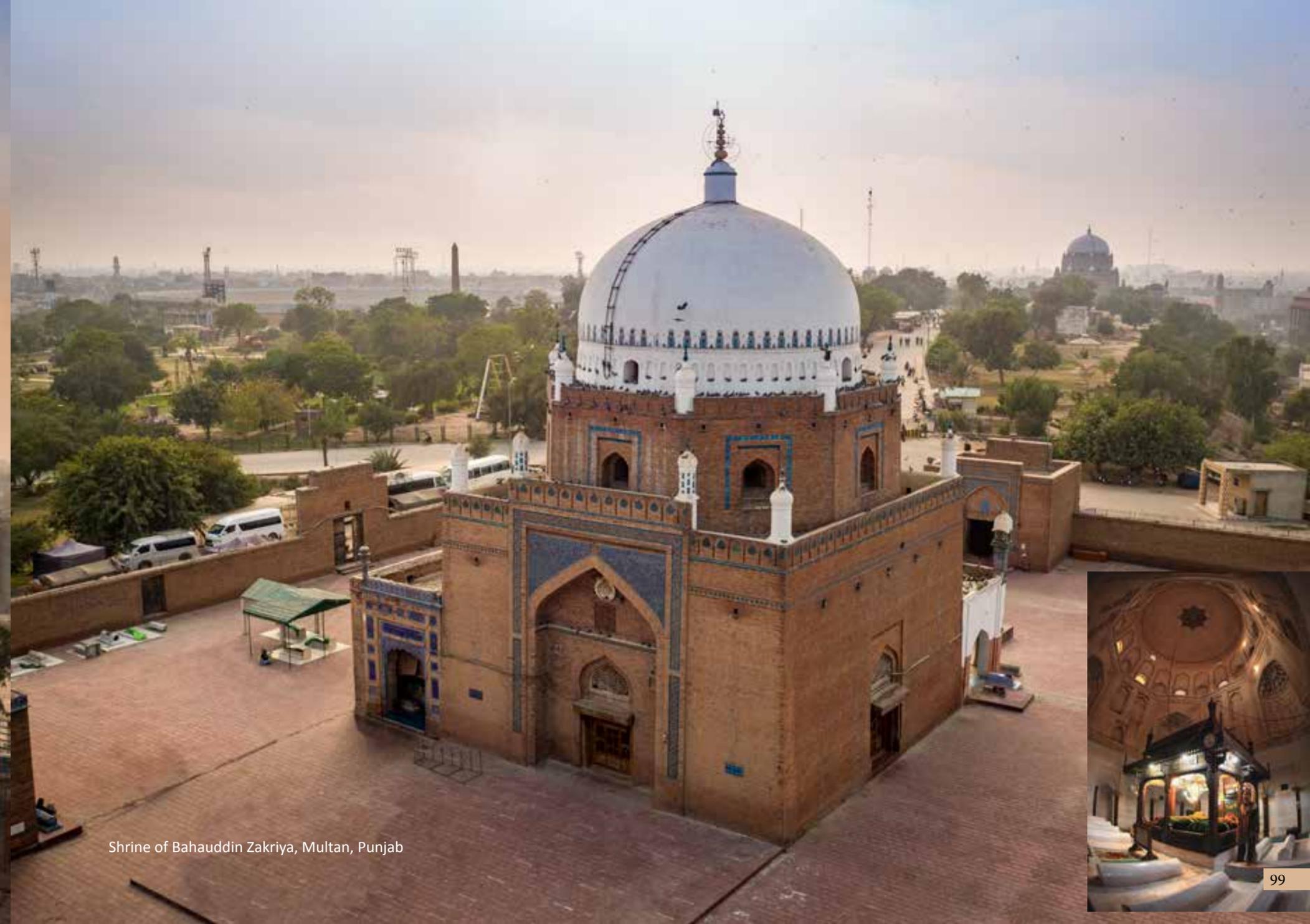
Through the religious and secular buildings of this period anew and a distinct style of architecture was introduced and perpetuated. It was based on the characteristic features of Central Asian art of building called fondly by the architectural historians the naked brick architecture, its specimens are mainly brick construction having cut-brick decoration. The earliest known outstanding specimens are the tomb of Muhammad bin Harun at Bela (Balochistan), the Mausoleum of Khalid Walid at Kabirwala (Multan) and the tomb of Sadan Shah at Muzaffargarh. Later on, brick decoration was replaced with faience or faience mosaic revetment, and wooden embellishment. The climax of this style is represented by the famous mausoleum of Rukn-i-Alam at Multan which has been acclaimed as the most splendid memorial ever erected in honour of the dead. The specimens of the later date are extant at Uchchh, Dipalpur, Multan, Sitpur, Muzaffargarh, Dera Ghazi Khan, Dera Ismail Khan, Kot Mithan, Jalalpur Pir Wala and elsewhere.



An aerial view of Bhambore (ancient Debal), Karachi, Sindh



Shah Rukn e Alam, Multan, Punjab



Shrine of Bahauddin Zakriya, Multan, Punjab



Tomb of Bibi Jiwandi & Shrine of Nuriya, Uch Sharif, Punjab



Tomb of Bibi Jiwandi & Shrine of Nuriya, Uch Sharif, Punjab





Shrine of Shah Abdul Latif Bhittai, Matiari, Sindh



Mir Muhammad Masoom Shah Bakri, Sukkur, Sindh

MUGHAL PERIOD (1526-1857 CE.)

The Imperial Moghuls introduced a much refined and sophisticated socio-cultural pattern in the society. Zaheer-ud-Din Muhammad Babur, a product of Samarkand and Farghana, paid his attention towards laying out gardens at several places of his newly conquered territory. History reveals that one such garden was laid in the Salt Range area and was named as Bagh-i-Safa. Only traces of this vanquished garden are left now. No other building of his, or for that matter, of his successor Humayun is known to exist now in Pakistan, except the ruined Baradari at Lahore erected by Kamran Mirza within a vast enclosed garden. However, Akbar, the real architect of the Moghul Empire, built a number of buildings in Lahore of which the fortifications of the fort with impressive gateways, and the palaces within it are remarkable specimens of an architectural style which is termed as an admixture of the Hindu-Jaina and Iranian characteristics. His son and successor Jahangir added a few more buildings within and without the fort.

Of the architectural accomplishments, the Maryam Zamani Masjid and the tomb of Anarkali, both at Lahore, are significant examples of majestic but robust architecture. Indeed, Lahore and Thatta are the two celebrated historic cities where the most sumptuous representation of Islamic architecture of the grand Moghuls is found in such abundance. The sumptuous palaces in the Lahore Fort, the Shalamar, the mausoleums of Jahangir, Nur Jehan and Asif Jah, the Badshahi Mosque at Lahore, and a galaxy of funerary memorials, the Dabgaran Mosque, the Shah Jahan Mosque at Thatta and Makli, and a number of religious and secular monuments spread over the various parts of Sind are some of the best specimens of the art of building created during the period which show the height of tasteful patronage and the skill and proficiency of the master-artists and artisans.



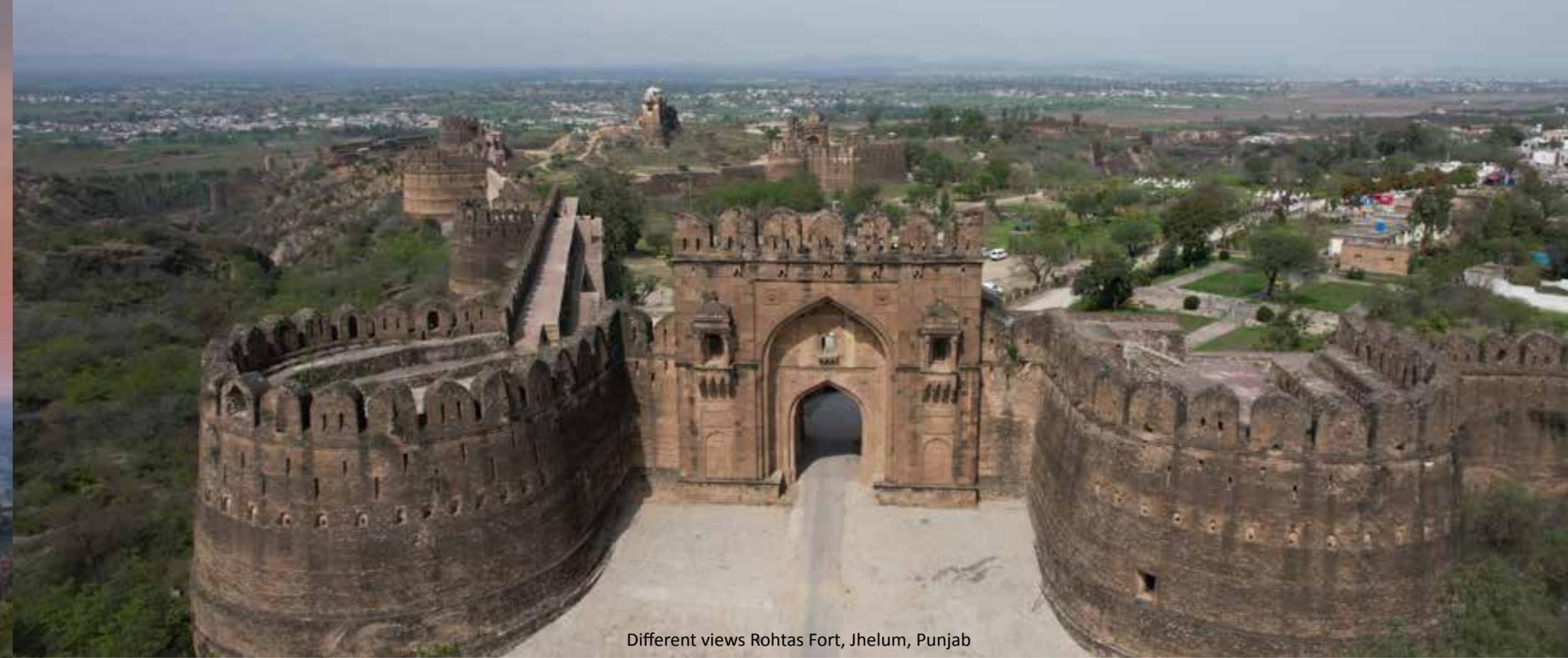
Flagon



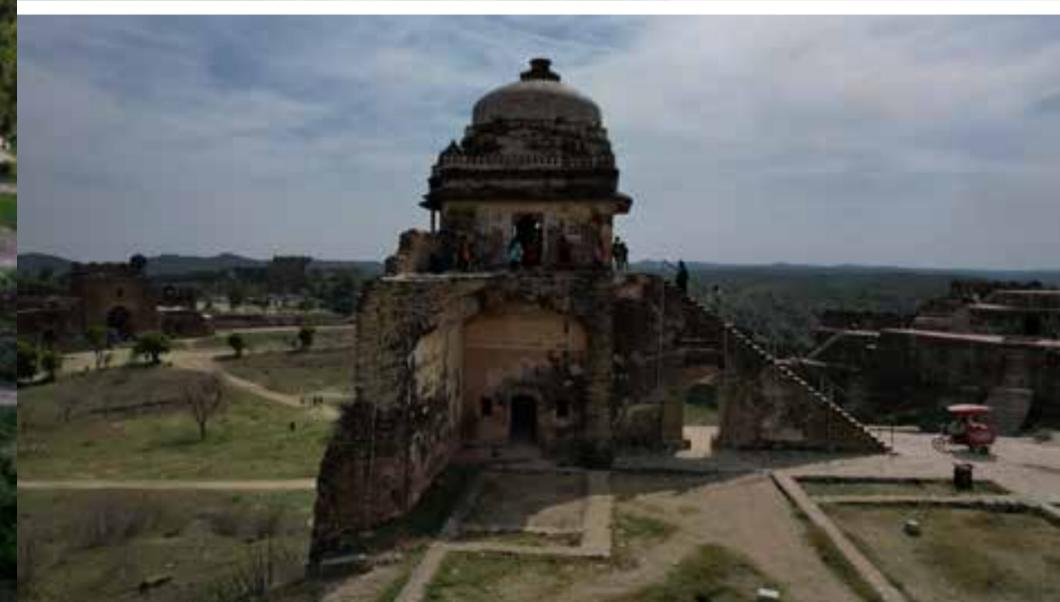
An aerial view of Lahore Fort, Lahore, Punjab



 Rohtas Fort, Jhelum, Punjab



Different views Rohtas Fort, Jhelum, Punjab





Badshahi Mosque, Lahore, Punjab



A night view of Badshahi Mosque, Lahore, Punjab



Interior views of Badshahi Mosque, Lahore, Punjab



Badshahi Mosque, Lahore, Punjab



Exterior and interior of Mahabat Khan Mosque from 17th Century, Peshawar, KPK



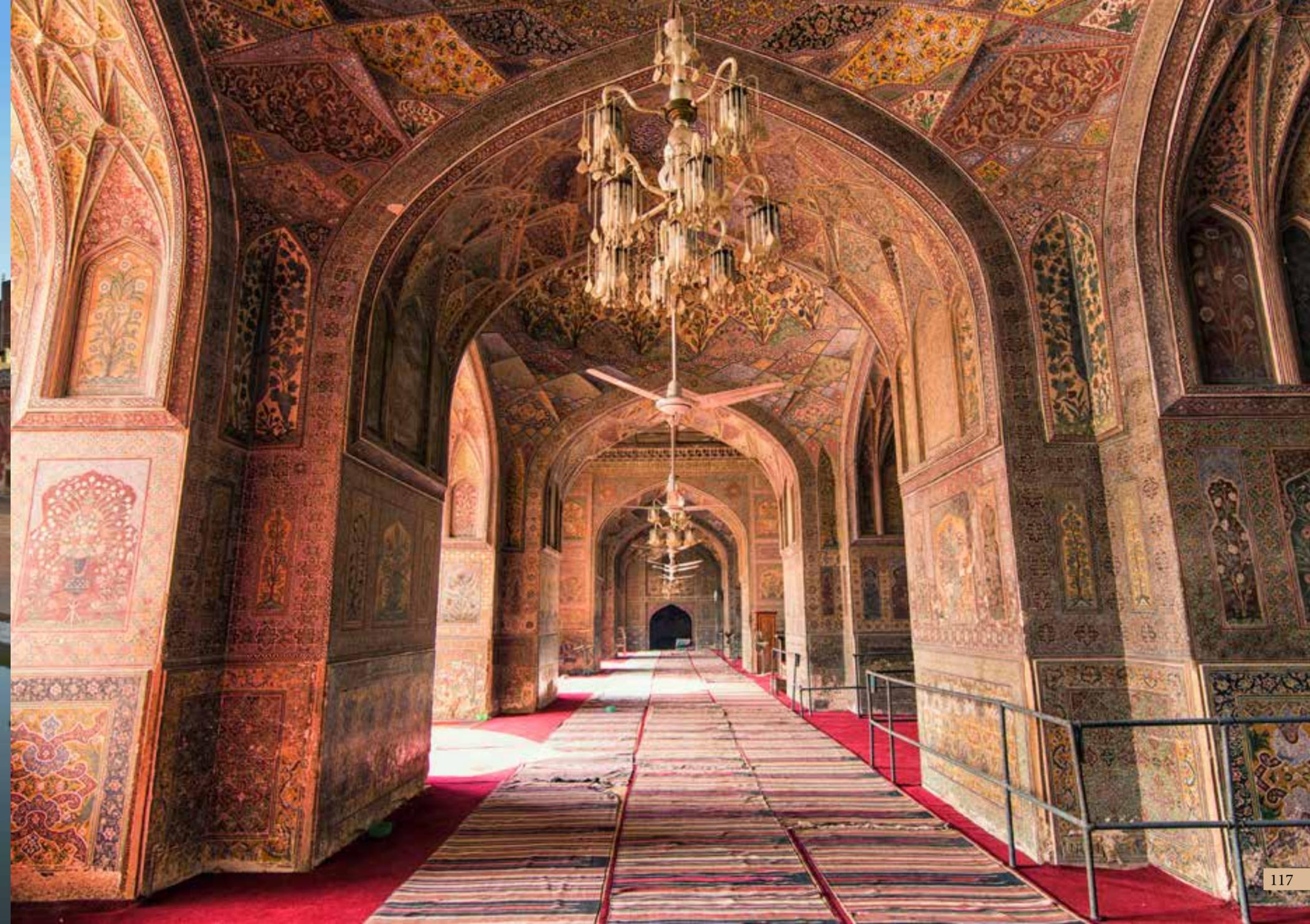


An aerial and front view of Wazir Khan Mosque, Lahore, Punjab





An impressive view of Wazir Khan Mosque with its beautiful interior, Lahore, Punjab





Colorful artwork inside Wazir Khan Mosque, Lahore, Punjab



Shahi Hamam (Royal Bath) built by Emperor Shah Jahan in Lahore, Punjab



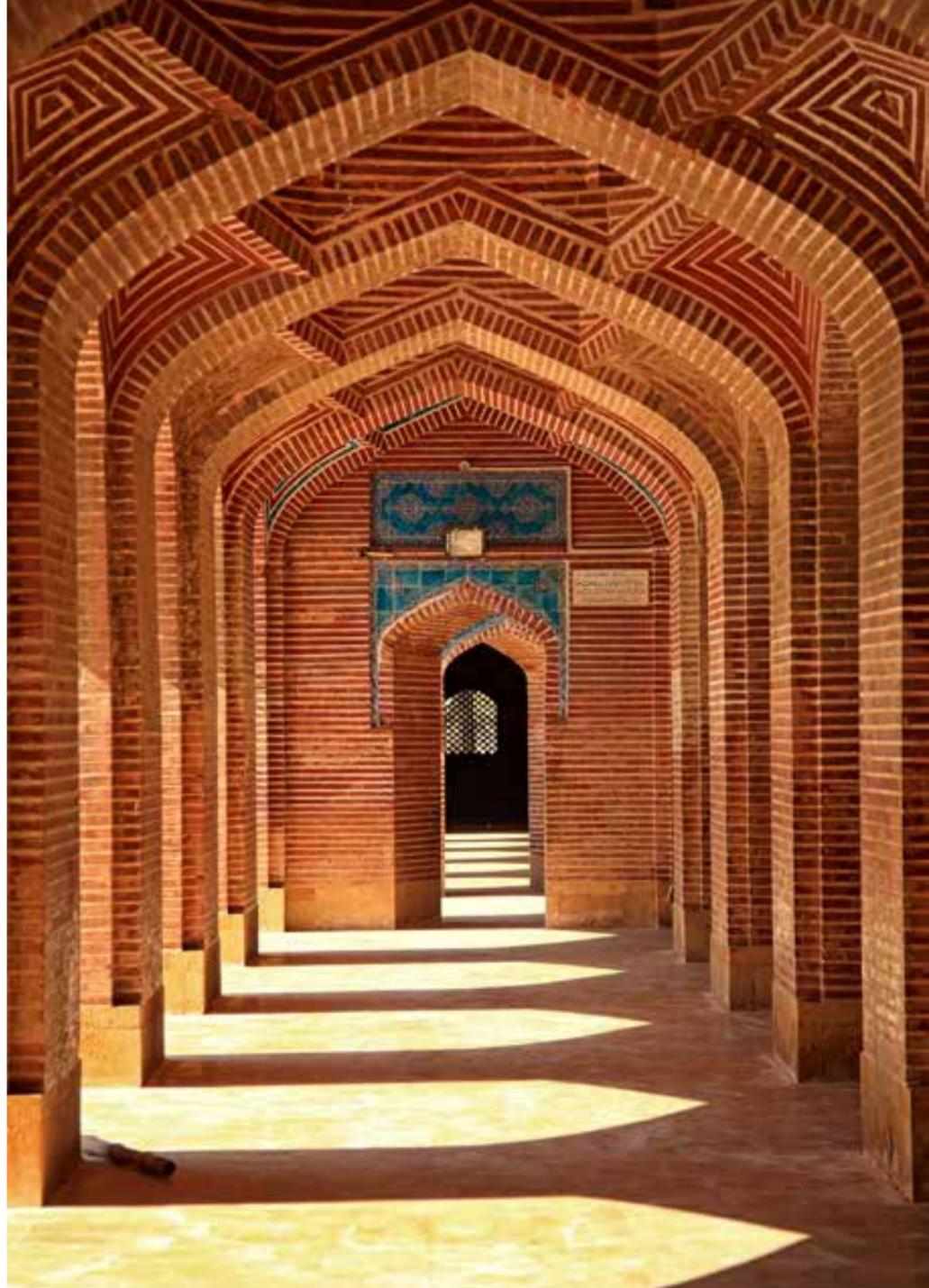


An aerial and attractive view of Shalamar Garden, Lahore, Punjab





Different views of Shah Jahan Mosque, Thatta, Sindh



Beautiful architecture of Shah Jahan Mosque, Thatta, Sindh



Tomb of Mirza Isa Khan Tarkhan, Thatta, Sindh



Tomb of Dewan Shurfa Khan Turkhan, Thatta, Sindh



Tomb with ancient graves, Thatta, Sindh



Different views of Makli Necropolis, Thatta, Sindh





Chowkhandi Tombs, Karachi, Sindh



Chowkhandi Tombs, Karachi



Chowkhandi Tombs, Karachi



Chowkhandi Tombs, Karachi



Delhi Gate, Lahore, Punjab



Hiran Minar, Sheikhupura, Punjab



Different aerial views of Ramkot Fort, Mirpur, Azad Kashmir





Main entrance of Derawar Fort

An aerial view of Derawar Fort, Cholistan, Bahawalpur, Punjab



Kotli Maqbra, Eimanabad, Gujranwala, Punjab



Front view of Emperor Jahangir's Tomb in Shahadra, Lahore, Punjab



Aerial view of tomb of Emperor Jahangir - A 17th Century Mausoleum built for Mughal Emperor Jahangir in Shahdara, Lahore, Punjab



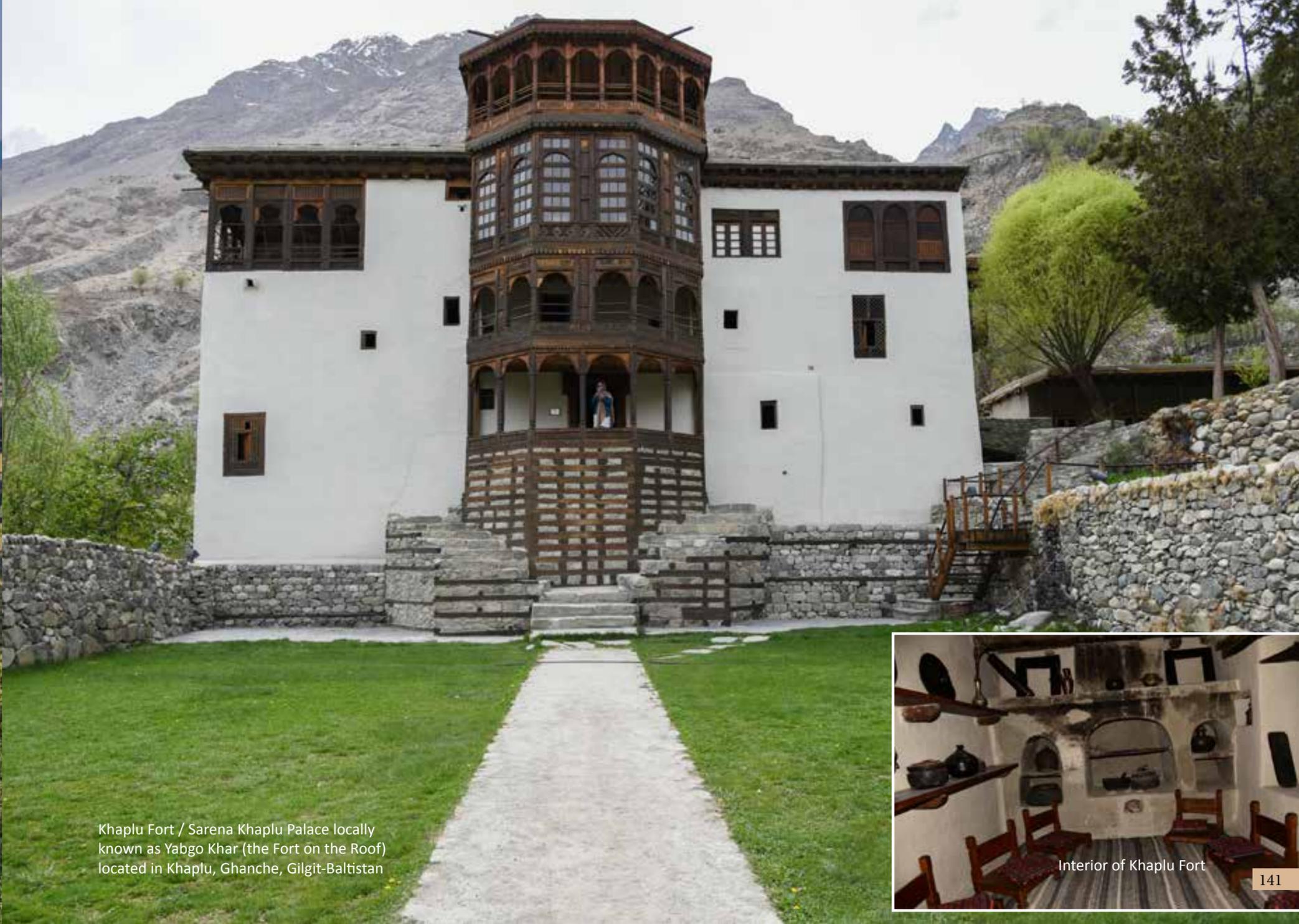
Entrance of Ranni Kot Fort with great wall of Sindh, Jamshoro, Sindh



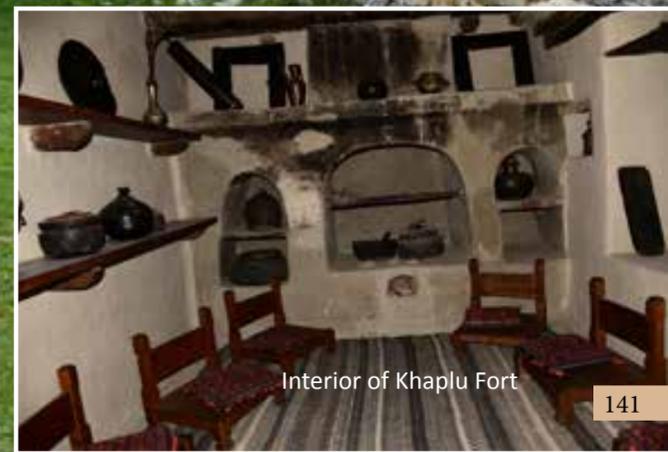
An aerial view of Ranni Kot Fort believed to be the world's largest fort, Jamshoro, Sindh



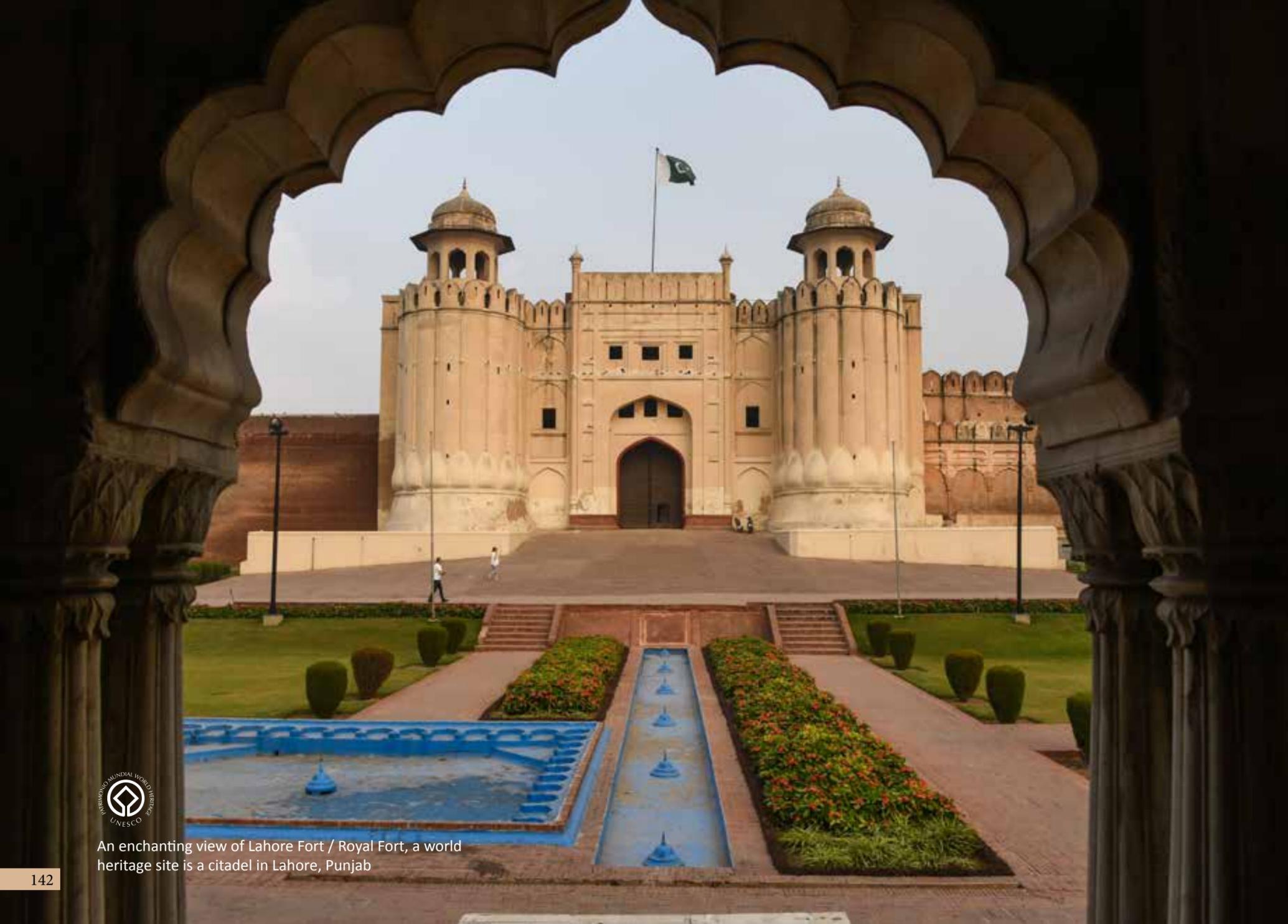
An enchanting view of Wah / Mughal Garden from the era of Mughal Emperor Akbar, Hasan Abdal, Punjab



Khaplu Fort / Sarena Khaplu Palace locally known as Yabgo Khar (the Fort on the Roof) located in Khaplu, Ghanche, Gilgit-Baltistan



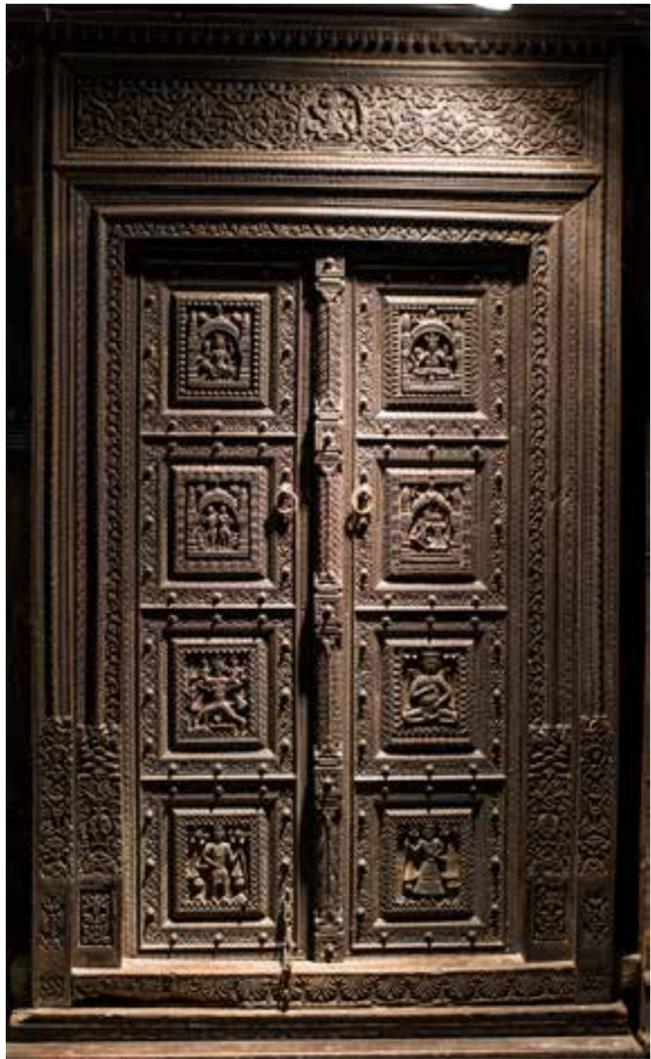
Interior of Khaplu Fort



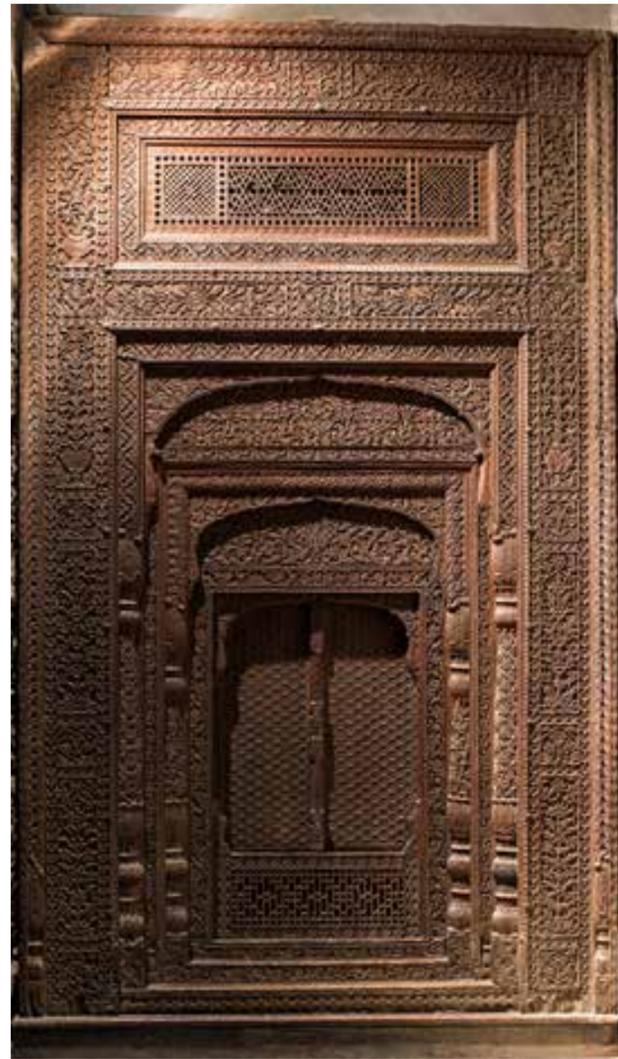
An enchanting view of Lahore Fort / Royal Fort, a world heritage site is a citadel in Lahore, Punjab



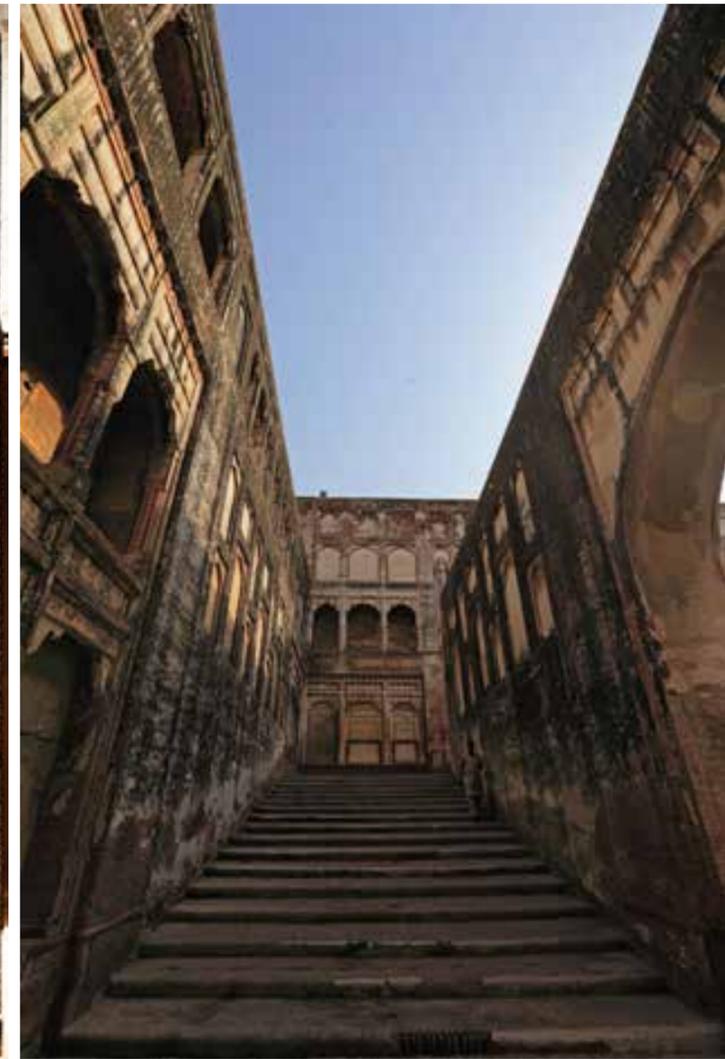
Diwan-i-Khas (Lahore Fort), Lahore, Punjab



Artifacts in Lahore Museum



Artifacts in Lahore Museum



Elephant path / stairs (Hathi paer), Lahore Fort, Punjab



Tomb of Asif Jah built for the Mughal statesman and brother in law to Mughal Emperor Jahangir in Shahadra, Lahore, Punjab



Tomb of Nour Jahan – A 17th Century Mausoleum built for Mughal Empress Nour Jahan at Shahadra, Lahore, Punjab



Mosque Sadiq Garh Palace, Ahmedpur East, Bahawalpur, Punjab



Entrance of Mosque Sadiq Garh Palace,
Ahmedpur East, Bahawalpur, Punjab

Abbasi Mosque close to Derawar Fort in
Cholistan Desert, Bahawalpur, Punjab





Carved Vessel



Candle Stand



Handwritten Holy Quran



Astrolabe-i-Hamayuni



Gurdwara Sri Guru Arjan Dev,
Lahore, Punjab

SIKH PERIOD (1799-1849 CE.)

Sikhism founded on the teachings of Guru Nanak and nine successive gurus in the fifteenth century on the soil of Pakistan, is the fifth largest religion of the world. Rise of Sikh power in Punjab starts in the first half of the 18th century. The period from 1707 to 1799 in Punjab was a highly turbulent time politically and militarily. This was caused by the overall decline of the Mughal Empire, particularly in Punjab due to Sikh military action against the Mughal rule. This created a power vacuum and ultimately it was filled by the Sikh Confederacy. The Sikh Confederacy eventually was superseded by the Sikh Empire founded by Maharaja Ranjit Singh in 1799. The Sikh empire emerged as a growing power in the Punjab and in a short span of time established their power up to the present-day areas comprising Khyber Pakhtunkhwa province, Pakistan. The main geographical footprint of the empire was Punjab and Lahore was the capital of the Sikh empire. The once strong empire was severely weakened after the death of Maharaja Ranjit Singh in 1839. Maharaja Kharak Singh, Chand Kaur, Sher Singh and Duleep Singh ruled respectively. Their empire ended when British Empire annexed its territory in 1849, after the second Anglo-Sikh war. Many religious and secular monuments of Sikh period are found at Nankana Sahib, Lahore and Hasan Abdal.



Gurdwara Janam Asthan,
Nankana Sahib, Punjab



Gurdwara Janam Asthan, Nankana Sahib, Punjab



Gurdwara Sri Panja Sahib, Attock, Punjab



Samadhi of Maharaja Ranjit Singh, Lahore, Punjab



Samadhi of Maharaja Ranjit Singh, Lahore, Punjab



Gurdwara Sri Guru Arjan Dev, Lahore, Punjab



Hazuri Bagh (Garden), Lahore Fort, Punjab



An overview of Kartarpura, Narowal, Punjab



Kartarpura, Narowal, Punjab

BRITISH LEGACY (1857-1947)

With the establishment of British rule, the socio-political setup again underwent a phenomenal change; new ideas and new concepts were brought in to be assimilated with local circumstances. The new concepts played a vital role in formulating an entirely new pattern of socio-political set up of the society. While the period, especially its earlier phase, was crude, despotic and unsympathetic towards the local traits and traditions. Later, the attitude of the ruling class was helpful and appreciative as far as the protection and preservation of the local cultural values. In the form of works of art, language and literature, folk art and other traditional aspects were concerned. At the same time, they introduced characteristics of western art and architecture; they changed the entire pattern of education and English was made compulsory medium of instruction. English became the official language. The research and study of local cultural heritage led to the preservation and protection of its numerous specimens, both at official as well as non-official level. British Rule ended in Subcontinent in 1947 leaving behind its legacy in the form of civil buildings, churches with typical late Victorian style British architecture of late 19th century, railway stations and marvels of civil engineering like Khojak Railway tunnel.



Merewether clock tower, Karachi, Sindh



Islamia College, Peshawar, KPK



Government College University, Lahore, Punjab



Karachi Port Trust (KPT), Karachi, Sindh



Cathedral Church of The Resurrection, Lahore, Punjab



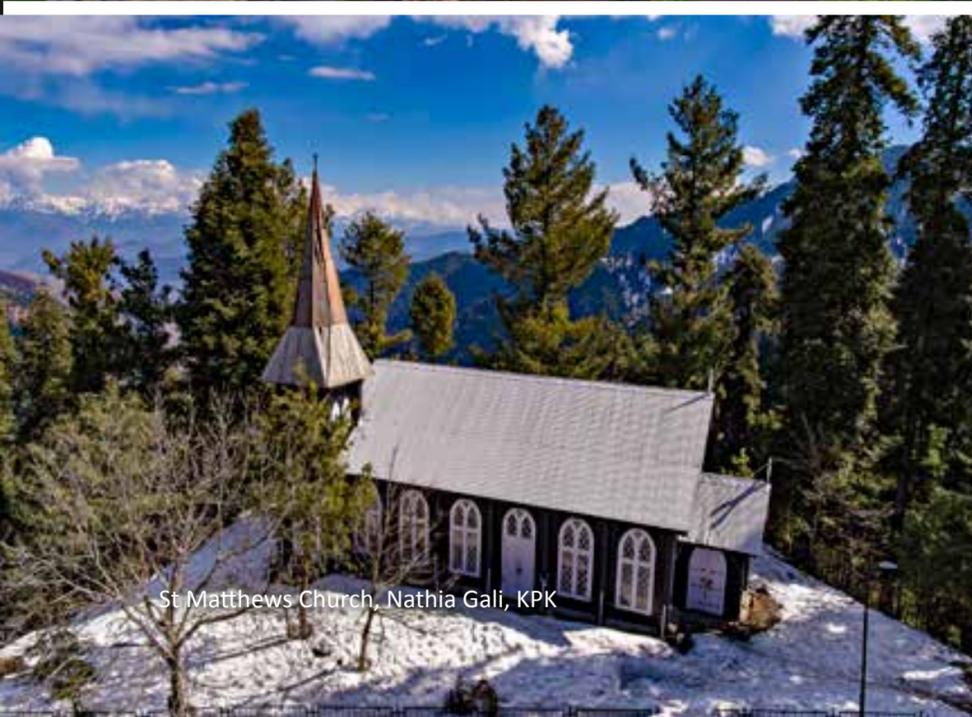
Sacred Heart of Jesus Cathedral, Lahore, Punjab



Sacred Heart Cathedral, Lahore, Punjab



Sacred Heart Cathedral, Lahore, Punjab



St. Matthews Church, Nathia Gali, KPK



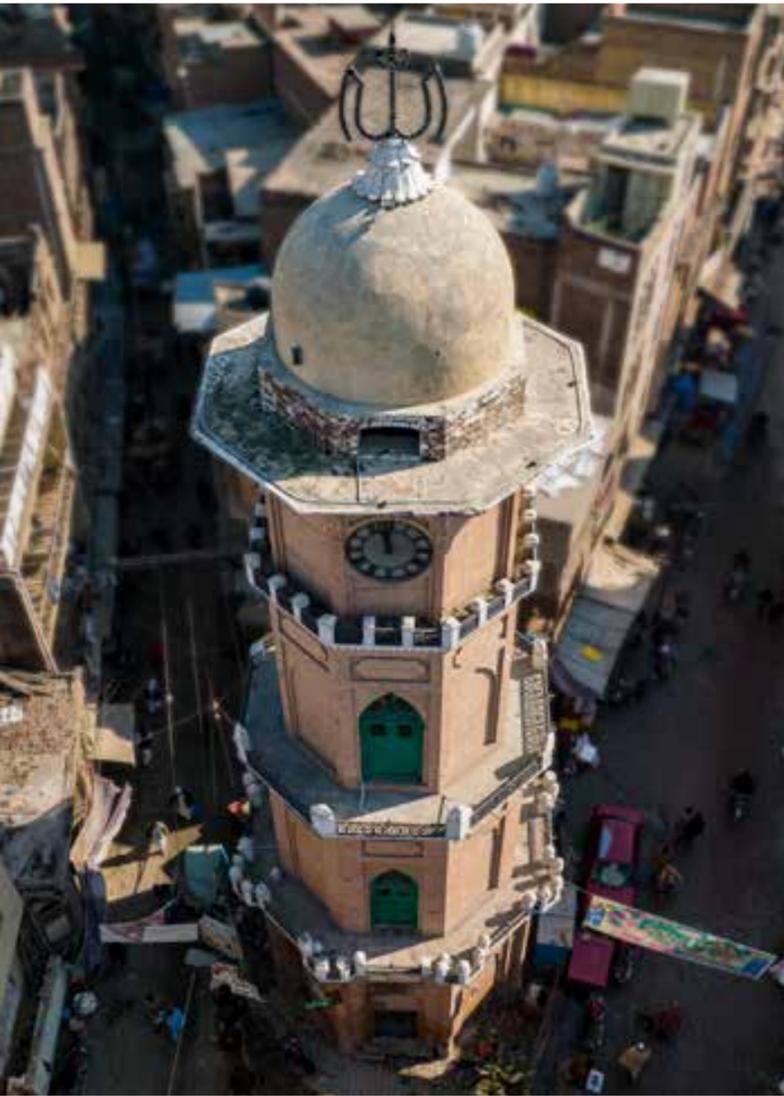
St. Patric Cathedral, Karachi, Sindh



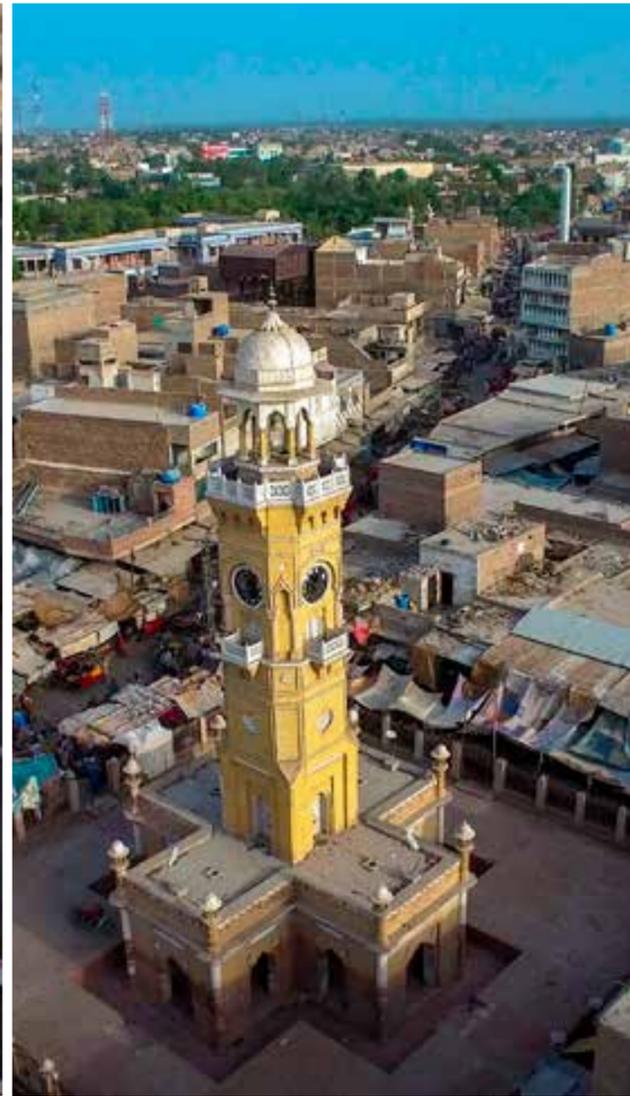
GPO, Lahore, Punjab



Mohatta Palace, Karachi, Sindh



Sir Cunningham Clock Tower, Peshawar, KPK



Jacob Tower, Jacobabad, Sindh



Merewether clock tower, Karachi, Sindh



Frere Hall, Karachi, Sindh



Saint Patrick's Cathedral, Karachi, Sindh



College of Arts and Design, Punjab University, Lahore, Punjab



Tollinton Market, Lahore, Punjab



Lahore Museum, Punjab



Sacred Heart Cathedral, Lahore, Punjab



Ghulam Rasool Building, Mall Road, Lahore, Punjab



Clock Tower, Multan, Punjab



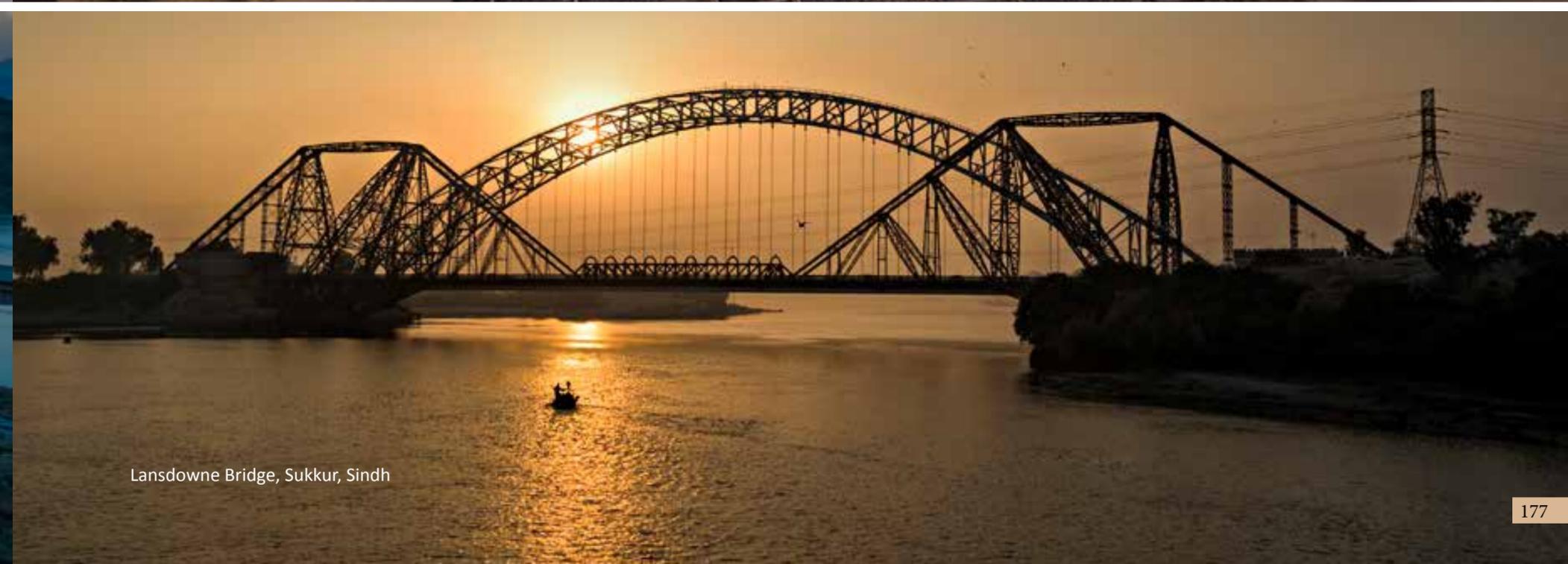
Attock Khurd Train Bridge, Attock, Punjab



Golra Railway Station, Islamabad



Khushal Garh Bridge, Kohat, KPK



Lansdowne Bridge, Sukkur, Sindh



Railway Station, Lahore, Punjab



Railway Station, Lahore, Punjab



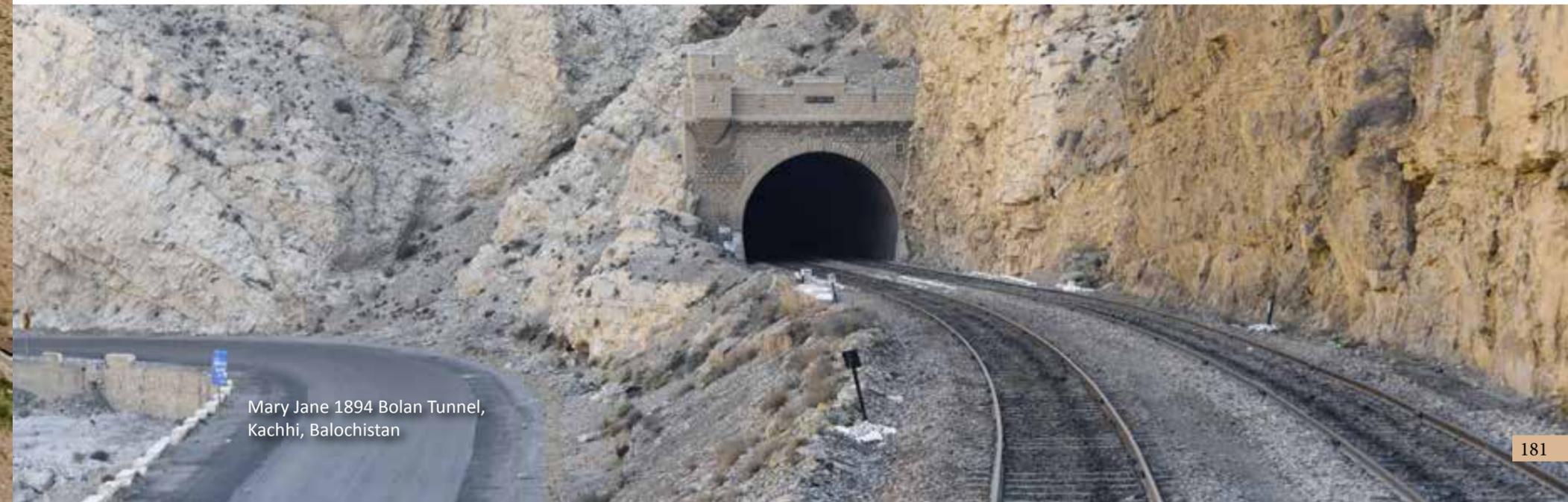
Shela Bagh railway station, Qilla Abdullah, Balochistan



Khojak Tunnel in the Toba Achakzai range, Qilla Abdullah, Balochistan



Pir Punjab Tunnel 1894 near the Dozan Railway Station, Bolan, Balochistan



Mary Jane 1894 Bolan Tunnel, Kachhi, Balochistan



Different interior views of Noor Mahal, Bahawalpur, Punjab



Noor Mahal, Bahawalpur, Punjab



Bahawalpur Central Library, Bahawalpur, Punjab



Darbar Mahal, Bahawalpur, Punjab



Sadiq Ghar Palace, Dera Nawab Sahab,
Bahawalpur, Punjab



A mesmerising night view of Peshawar Museum, KPK

EMERGENCE OF PAKISTAN (1947)

On August 14, 1947, the Muslims of the Subcontinent achieved the independence as a result of their persistent efforts and sacrifices under the leadership of the Quaid-i-Azam Muhammad Ali Jinnah, and Pakistan came into existence as a sovereign Islamic State, to revive and perpetuate our own Islamic traditions. Modern historian will deal with the eventful history of the past seventy-five years of Pakistan with its monumental landmarks like Mausoleums of Dr. Sir Muhammad Iqbal, Lahore, Quaid-i-Azam Muhammad Ali Jinnah Mausoleum, Karachi, Pakistan Memorial, Lahore, Islamic Summit Minar, Lahore, Faisal Mosque and Pakistan Monument, Islamabad etc.



Aerial view of Minar-e-Pakistan, Lahore, Punjab



Minar-e-Pakistan, Lahore, Punjab



Aerial view of Faisal Mosque, Islamabad, Pakistan



Faisal Mosque,
Islamabad, Pakistan



An aerial view of Pakistan Monument, Islamabad



Pakistan Monument, Islamabad, Pakistan



Quaid e Azam Tomb, Karachi, Sindh



Different views of Allama Iqbal tomb, Lahore, Punjab





Bab-e-Khyber, Jamrud, KPK



Bab-e-Ziarat, Balochistan



A night view of Supreme Court of Pakistan, Islamabad



A night view of Parliament House, Islamabad



Prime Minister's Secretariat Building, Islamabad



An aerial view of D-Chowk encompassing President House, Parliament and Establishment Division buildings, Islamabad

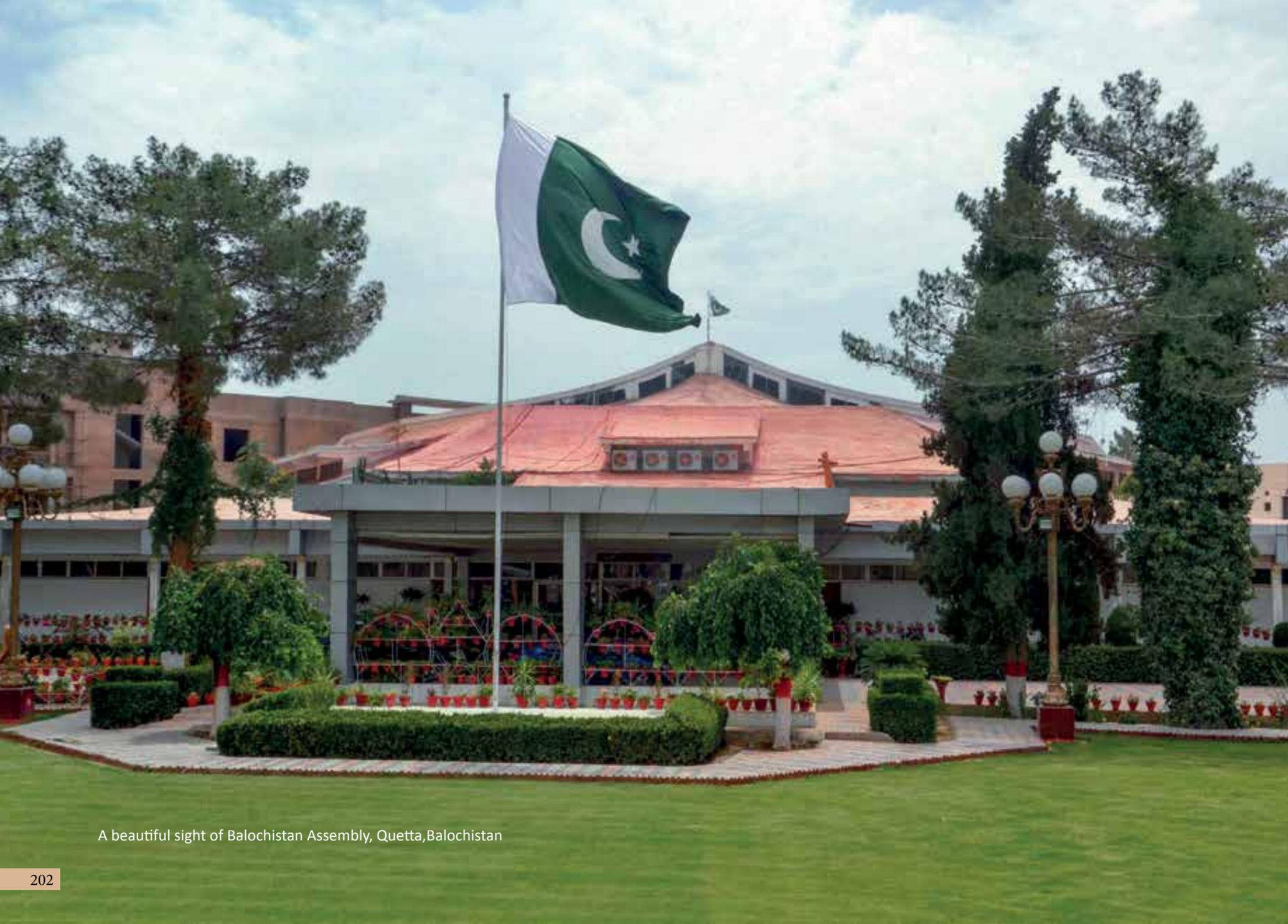




A panoramic view of Summit Tower along with Punjab Assembly and other important places, Lahore, Punjab



A beautiful view of Punjab Assembly Building, Lahore, Punjab



A beautiful sight of Balochistan Assembly, Quetta, Balochistan



Front view of Sindh Assembly, Karachi, Sindh



The legislative assembly of Azad Jammu and Kashmir, Muzaffarabad, AJK



A front view of provincial assembly of Khyber Pakhtunkhwa, Peshawar, KPK



The impressive view of newly built Gilgit-Baltistan Assembly, Jutial, Gilgit-Baltistan

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