

سہ ماہی

آثار

مجلہ

برائے

آثارِ ریاضی، تاریخی مطالعہ

شمارہ ۱۵ جلد ۲ (جنوری تا مارچ) ۲۰۲۱ء

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یکے از مطبوعات اساس

آثار (مجلہ برائے آثارِ تاریخی مطالعہ)، اساس قریے اور رابیں تحقیقی محرک (روڈز اینڈ ریلیجنز ریسرچ انیشیٹیو) کے تحت شائع ہونے والا انجمن برائے آثارِ تاریخی مطالعہ (اساس) کا علمی و تحقیقی مجلہ ہے۔ یہ ایک غیر تجارتی مجلہ ہے جس میں شائع ہونے والی ماہرین سے نظر ثانی شدہ تمام تحریرات بشمول ہر قسم کے خاکوں، تصویری اور نقشہ جاتی مواد اور معلومات محض ادارہ اساس کی ملکیت ہیں جو تحریر، مواد، حالت اور بیت میں تبدیلی کئے بغیر اور مجلہ ہذا اور تحریر کنندہ / کنندگان کا مکمل حوالہ دے کر ہی استعمال کئے جاسکتے ہیں (سوائے اس کے کہ کسی تحریر یا دیگر مواد کے بارے میں الگ سے نشاندہی کر دی جائے)۔ مجلہ برائے آثارِ تاریخی مطالعہ (آثار) کی جملہ انتظامیہ بشمول مدیران، مجلہ میں شائع ہونے والے تحقیقی کام کے مصنفین، محققین یا ان کے معاونین اور شریک مصنفین کی تحقیق، افکار و خیالات اور تحقیقی نتائج کے برگز ذمہ دار نہیں۔ تحریرات اور مواد کے اشاعتی حقوق پورے کرنا اور اس ضمن میں علمی سرقہ سے اجتناب صرف اور صرف تحریر کنندہ کی ذمہ داری ہے نہ کہ مجلہ کی انتظامیہ کی اور اس ضمن میں ادارہ سے کوئی بھی شکایت برگز قابل قبول نہ ہوگی۔ کسی بھی نوعیت کے مروجہ قوانین یا علمی قواعد و اخلاقیات کی خلاف ورزی کا واحد ذمہ دار مصنف / تحریر نگار خود ہوگا۔

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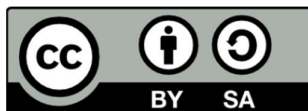
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اساس قریے اور راہیں (اقرار) تحقیقی محرک



اساس ماہرین آثاریات کا تحقیقی فورم ہے جو ۲۰۱۲ء سے علم آثاریات اور اس کی تدریس و تحقیق میں بنیادی تصوراتی تبدیلیوں کے لئے اپنا کردار عملی اقدامات اور درست تصورات متعارف کروا کر ادا کر رہا ہے۔ اساس کے عملی منصوبہ جات کا مقصد محدود پیمانے پر آثاریاتی ماہرین، اساتذہ اور طلباء کی سوچ میں ایک مفید تبدیلی پیدا کرنا، اس پر محدود پیمانے پر عملدرآمد کرکے دکھانا، درست مشاورت مہیا کرنا، بنیادی آثاریاتی عملی ہنر سکھانا اور اس کے لئے ممکنہ سہولیات مہیا کرنا ہے۔ اساس کے حاصل شدہ اہداف کی ایک طویل فہرست میں متعدد ورکشاپس کا انعقاد، عملی آثاریاتی ٹریننگ مہیا کرنا، آلات اور اوزاروں کی فراہمی، بنیادی عملی آثاریاتی لائحہ عمل (فیلڈ مینول) کی اشاعت اور ملکی سطح پر ایک آرکیالوجیکل ایسوسی ایشن کا تحریری تصور پیش کرنا وغیرہ شامل ہیں۔ حالیہ برسوں میں اساس کے فورم نے پاکستانی آثاریات میں انگریزی میں تحقیق نگاری کی پابندی کو چیلنج کیا ہے۔ نوآموز پاکستانی ماہرین آثاریات کی ایک بڑی تعداد کے ذہن میں جو کچھ چلتا ہے اس کے فصاحت اور درستگی سے ضابطہ تحریر میں نہ آسکنے میں انگریزی نویسی کا بنیادی کردار ہے۔ اساس کا ماننا ہے کہ آثاریات کا انگریزی سے کوئی بھی تعلق نہیں۔ اس نظریہ کے تحت اردو میں آثاریاتی تحقیق نگاری کا کامیاب آغاز کر دیا گیا ہے۔ انگریزی میں لکھنا بہت اچھی بات ہے اور جملہ پاکستانی قومی زبانوں میں لکھنا اور بھی اچھی بات۔

گذشتہ اہداف کے مفید پہلوؤں کو سمیٹ کر یکجا کرنے اور اردو آثار نویسی کے فروغ کے لئے گذشتہ برس اساس کے پلیٹ فارم سے *ASAS Roads and Religions Research Initiative* یا **اساس قریے اور راہیں تحقیقی محرک** کے جامع منصوبہ کی صورت میں ایک دور رس نتائج کا حامل اور مختصر الہداف منصوبہ پیش کیا گیا ہے۔ زمانہ قبل از تاریخ سے ہی قدیم انسانی بستیاں، ان کو ملاتے راستے، ان کی راہوں پر سرگرداں انسان، ان میں بستے لوگ اور ان میں فروغ پاتی متنوع مذہبی تمدنی سرگرمیاں آثارِ قدیمہ، تاریخ، موازنہ مذاہب اور مذہبی آثاریاتی سیاحت کے جدید تصورات کی اساس ہیں۔ ماہرین آثاریات پر ان کو درست طریق پر برآمد کرنا، سمجھنا، تحقیق کے عمل سے گزارنا اور تحقیقی نتائج کی اشاعت لازم ہے۔ اس مقصد کے حصول کے لئے اساس آثاریاتی فورم کے تحت ایک ورثہ گھر (بیریٹیج سنٹر) ایک ویب اور ایک تحقیقی جریدے کا اجرا کیا جا رہا ہے۔ آثار (مجلہ برائے آثاریاتی تاریخی مطالعہ) کا یہ پہلا شمارہ اسی سلسلہ کی ایک کڑی ہے۔

آثار غیر تجارتی بنیادوں پر جاری ہونے والا پہلا آثاریاتی تاریخی جریدہ ہے جس میں آثاریاتی تاریخی تحقیق اور دیگر متعلقہ علوم پر تحریر کی جانے والی تحقیقات بھی شائع کی جائیں گی۔ اساس کا ادارہ اس ضمن میں سب ماہرین آثاریات سے تعاون کا خواستگار ہے۔ اساس کے نظریہ کے مطابق منظور شدہ جرنل کی منزل تک پہنچنے کی چند برسوں سے جاری دوڑ میں شامل ہونا اس جریدے کے لئے ضروری نہیں۔ کیونکہ یہ جدت صرف پاکستان اور بھارت میں وجود رکھتی ہے۔ ہاں اس جریدے کا معیار منظور شدہ جریدوں کے برابر اور ان میں سے بہت سوں سے بہتر ہو یہ ہمارے لئے ازحد ضروری ہے۔ اس علمی جریدے میں مضامین آثاریات اور تاریخ کے ماہرین کی نظر ثانی کے بعد شائع کئے جاتے ہیں۔ اور علمی اشاعت کے بین الاقوامی معیار کی ممکنہ حد تک پاسداری بھی کی جاتی ہے۔ (ادارہ)

Tribute to a Bureaucrat-turned-archaeologist Called Zubair Shafi Ghauri

Dr. Saifur Rahman Dar (T.I.)

بیوروکریٹ ماہر آثاریات زیر شفیق غوری کو ایک خراج تحسین

ڈاکٹر سیف الرحمن ڈار (تمغہ امتیاز)

If Patras Bukhari (1898-1958) has earned the title of a Great Literati of Urdu language on the basis of a single small booklet: *Patras kai Mazameen*, another book entitled: **Thal of the Sindh Sagar Doab During Indus Age** (2018) by Zubair Shafi Ghauri must be considered as one of the most original contributions so far published on Pakistan archaeology by any an amateur archaeologist in this country. But, unlike *Patras kai Mazameen*, the book on the Prehistory of Thal is not a solitary contribution of Late Zubair Shafi Ghauri in an odd field (prehistory of Pakistan). His first book **Ravi Kinarai ki Harappayi Bastian** (Harappa Period Settlements along the Bank of River Ravi, published by the National College of Arts, Lahore in 2005 was equally an original contribution on the question of extension of Harappan civilization in Rachana Doab and beyond. This was as important work as any other book written on a similar subject by stalwarts like Sir John Marshall, M. S. Vats and M. N. Majumdar. Like Majumdar's **Explorations of Sindh** (1935), Ghauri's book: **Thal of Sindh Sagar Doab** was also based on actual fieldwork carried out by the author himself and without any official support and/or guidance. Besides, this author's first book: **Ravi Kinarai ki Harappayi Bastian** was probably the third book on any archaeology of Pakistan ever written in Urdu - the other two being **Wadi-i-Sindh ki Tehzeeb** by Idris Siddiqui (1959) **Aasaar-i-Qadeema ki Sains** (Science) by Humera Aalam (1999)¹. Although after Marshall and others, as mentioned above, I was the first Pakistani to establish beyond doubt in 1983 that the Indus civilization settlements had definitely crossed the River Ravi by my discoveries of two sites - one at **Khadian Wala** near Nankana Sahib in 1983 and **Nari** near Khushab on the west bank of River Jhelum in 2003 and several other Kot Dijian period sites in the Salt Range (1994), but the real credit of settling this issue on permanent footing by discovering 11 sites in one-go all along the right bank of River Ravi and then by writing a full book on it goes to this bureaucrat-turned amateur archaeologist.



Zubair Shafi Ghauri (1960-2021)

Zubair Shafi Ghauri was born on Monday the 5th September 1960 in Khushab where his father Muhammad Shafi Ghauri was then posted. Being a civil servant in the Punjab Government his father had to move from one station to another and so was the fate of the young Zubair Ghauri - who was the eldest among six brothers² and two sisters³. He did his Matric from Sargodha, his FA from Burewala, his BA from Leiah, his first MA in history from the Punjab University, Lahore, and his second M.A. in Urdu from Bahauddin Zakriya University, Multan. Thus most of the early period of his life was spent in different cities of Southern Punjab and for the obvious reason, this has left an imperishable impact on him. After finishing his university education Zubair Shafi Ghauri served as a lecturer from 1984 to 1987 in Pindi Ghaba, Murree and Gujar Khan. In 1987 he passed his CSS examinations as 15 Common and towards the end of the same year he was attached with the Pakistan Railways in the Transport and Traffic Branch. And, here he spent served for his entire service starting as Zonal Transportation Officer and ending as Additional General Manager (Traffic). In between, he served in different capacities at different stations like Pipri Railway Yard (Karachi), Multan, Lahore, Rawalpindi and Islamabad. In between, he held charge of important portfolios such as Director PRAKS, Managing

¹ This last book in Urdu has now been supplanted by **Amli Aasaariyat** by Muzaffar Ahmad and Asif Mahmud Rana (2017).

² Their names are: Zubair, Tahir, Aamir, Ahmad, Bilal and Saad Shafi Ghauri.

³ Their names are: Rabia and Ayesha.

Director DAMCO, Secretary Railway Board in the Ministry of Railways, Islamabad, etc. He tried from the prestigious post of Additional General Manager (Traffic), Lahore on 4th September 2020. It is pity he could not live long enough to enjoy the fruits of his retirement and died three months after on 2nd December 2020 due to cardiac complications. On his death, Mr. Sa'ad Rafique, the Railway Minister, issued a statement on the same day in which he eulogized his services as a front-line leader for rebuilding Pakistan Railways⁴. According to the Minister, late Zubair Shafi Ghauri within a few years resurrected Pakistan Railways from its deathbed. He also admired him for being an eminent writer and for his deep interest in history.

Late Zubair Ghauri has survived by his widow Bushra Zubar, one daughter Aamna and two younger brothers Aamir and Bilal Sahfi Ghauri. After his retirement, he was preoccupied with his work of completing the second volume of his book: *Thal of the Sindh Sagar Doab* as he had promised in the Preface of Vol. I of the same book. Soon after his retirement he came to my residence along with Dr. Iqbal Bhutta and desired me to write Foreword or Preface for this second volume as I had done for the first volume published in 2018. The manuscript of this book, he assured me, was ready to go press. This book deals with his discoveries of archaeological material about the early historic period prior to the arrival of Islam collected by him from Mahiwala I in the Thal desert - again a period about which not many scholars and archaeologists possess adequate knowledge. I have learnt from a reliable source that his family is serious to get this book published. His family is also serious about completing Ghauri's plan of building a Museum at Mahiwala the blueprint of which was already ready before his death. In his lifetime he had purchased a large plot of land at Mahiwala near Jamal Chhapri (close to Jamia Ziaul Madina of Mufti Wazir Ahmad Barvi) - his *Pir Bhai*. Mufti Sahib has now informed me that Late Ghauri Sahib had named his future museum as Indus Valley Museum, Mahiwala. At his desire, visited the site of this Museum in the late summer of 2019. The plot, if I remember correctly was more than an acre and it had already been secured by a boundary wall with a few structures inside the boundary wall. After my visit, Ghauri Sahib had added a Dispensary, a few toilets for the public, and a few other rooms and a tube well were already added in Ghauri's lifetime. I am adding here

a few photographs of the campus of the Indus Valley Museum, Mahiwala as it stands today⁵. I have been informed by reliable sources that the family is serious to see that this last dream of Late Zubair Ghauri is fulfilled as soon as possible.

Zubair Ghauri's interest in the cultural heritage of Pakistan, in general, and particularly in archaeology, goes as far back as his early childhood. More than once he has admitted that whereas he owes his grooming in Urdu and Persian poetry to his mother, for his interest in archaeological heritage of this country and his aptitude for research in this field he was indebted to his father Late Muhammad Shafi Ghauri (See: *Nairang-i Iran*, 2015 and *Soach Safeena*, 2018). I have met his father once when he honored me by his visit to my place along with his son not long after the former's retirement in 1991. I found both father and son mirror-image of each other both physically, intellectually and particularly, in their approach towards religion - Islam. Both the father and the son were the disciples of Faquir Muhammad, father of Mufti Wazeer Ahmad Barvi of Jamal Chhapri, Mahiwala, Tehsil Chaubara, District Leiah.

We were talking about Zubair Ghauri's early interest in archaeology right from his childhood. But, this interest took a serious turn during his college days which he spent in Leiah. His stay in this city has influenced this young boy in more than one way. It was here that he had the chance to whet his talents for poetry under the influence of poets like Allama Aish Firozepuri, Arman Usmani, Dr. Khayal Amrohvi, Ghafil Karnali, Shoaib Jazib, etc. who helped and guided him to develop both his taste and technique and confidence in Urdu poetry⁶ (Soach Safeena, 2018, 2). It was here, again, that he came in physical contact with the magic of archaeology. More than that it was the magic of the desert of Thal that surrounds the city of Leiah on all sides and the archaeological wealth that it concealed under its dunes of sand that cast a spell on Zubair Shafi Ghauri which never left him during the rest of his life. As already said above, he desired that the second volume of his book on Thal archaeology should be printed as soon as possible. Unfortunately, his sudden failing health and consequent untimely death did not allow him to see this book through the Press. But, every archaeologist in this country is waiting to

⁴ A snapshot of this statement issued on 3rd Dec. 2020, has been sent to me by Mufti Wazir Ahmad Barvi, the *pirbhai* of Zubair Sahib of Jamal Chhapri on 12th March 2021.

⁵ These photographs have been sent to me through the courtesy of Mufti Wazir Ahmad Barvi, Head of Jamia Ziaul Madina, Jamal Chhapri.

⁶ His style and taste was further polished when, as a student, he came in contact with a great poet like Sajjad Baqir Rizvi (Soach Safeena, 2018, 6).

read his last writing on this least known phase of our history and heritage of the desert called Thal.

Ghauri's love for the Thal desert is fully reflected not only in his archaeological researches but even in his poetry. For example read:

1. *Zinda tealai kai upar tha had sai purana khandar bhi*

Mitti kai kuchh bartin thai aur ik khlona saath.

Taiz chatan kai bilkul upar buhat qadeem imarat thi
Eanton par kuchh naqsh thai baqi aur tha katba saath.

2. *Mihrab ik thi baqi ehd-i-kuhan ki yad*
Tehreer kuchh likhi thi wo laikan miti si thi.

3. *In tealon kai saath sai ho kar*

Pani ka ik dhara tha

Sadion puranai is kai kinarai

Yaheen kaheen Insan basa tha

Is kai bholai thhor thhakanai

Main matwatar dhoond raha tha.

and

4. *Darya nai jo rasta chhorra tha*

Uspar ab bhi sabza ugta tha

Thorra hut kar in rahon sai

Mazi main koi rehta tha

Tutai phutai bartan bkihray thai

*Kachi eanton ka ik kamra tha*⁷.

(For Editor: Better render these verses in Urdu Script).

Only an archaeologist who has traversed vast deserts, lonely jungles and abandoned cities and towns along the off-beaten ancient routes can appreciate the depth of these expressions of a poet about the abandoned settlements and artifacts scattered over the low mounds that were temporary settlements of nomadic people in Thal - a desert in southern Punjab stretched between Rivers Indus and Chenab. Dr. Muhammad Amin in his article: "*Aasaar shanasi main Husn-i-Taghazul ki Talash*" (Archaeology and Search for beauty in Poetry) writes that Zubair Shafi Ghauri was basically an archaeologist. We do not know why did he opt for archaeology, but the fact is that he had a deep interest in this subject. It appears that like his poetry, Ghauri also inherited his interest in archaeology from his parents - particularly his father. Dr. Amin further writes that no doubt archaeology is a labour intensive subject and a tiring job, but we must remember that without curiosity you can neither

be a poet nor an archaeologist⁸. Another critic - Shakir Hussain Shakir, rates Ghauri as a poet who loved history and archaeology (cf. Soauch Safeena, p. 15-22).

I do not remember when did I meet Zubair Ghauri. Probably it was during 1982-83 when he was writing his thesis on Cholistan for his M.A. (History) or sometime after 1987 when he was posted in Lahore for the first time after joining Pakistan Railways as a CSS officer. But in any case, once we met we never lost contact with each other until his untimely death in December 2020. One of his earliest postings in the Railways was as Assistant Operating Officer, Pipri Railway Yard, near Karachi. His office was midway between Karachi and the archaeological site of Bhanbhore and not too far from the Monuments of Makli Hills at Thatta and Carved Graves in Chaukhundi Grave Yard. With an official entitlement of travelling free by rail, visits to historical places like Hyderabad, Mohenjodaro and Sakkhur/Rohri were not out of reach for Zubair Ghauri on weekends.

During his posting in Pipri in 1991, Zubair Ghauri developed his contacts with one of my students and colleagues - Muhammad Iqbal Bhutta (later Dr. Bhutta) then posted as Custodian Archaeological Museum, Bhanbhore after his long service in Lahore Museum. After the devolution of Archaeology Department in 2013, his services were placed at the disposal of Pakistan Railways where he worked under Ghauri as Director, Pakistan Railways Heritage till his retirement, not long before the retirement of Zubair Ghauri in 2020. It was the same Dr. Bhutta who became the publisher of Ghauri's last three books in 2015 and 2018 through his recently established publishing house Iqbal Publishers. Dr. Bhutta himself being a practicing calligrapher and a PhD in Persian calligraphy wrote the foreword of Ghauri's travelogue - *Nairanag-i-Iran* (2015).

Back to Pipri in the 1990s, during this period Zubair Ghauri also acquainted himself with all types of monuments ranging from prehistoric sites, like Mohenjodaro, down to the latest discoveries of Islamic period archaeology at Bhanbhore and Mansura on one hand and on the other hand it was convenient for him to develop his contact with archaeologists either working in the field or those taking care of standing monuments and excavated sites or still those handling small finds on display (or in stores) in museums like those in Karachi,

⁷ Also read: "*Aasaar shanasi main husn-i-taghazul ki talash*" by Dr. Muhammad Amin and "*Tareekh wa aasaar-i-qadeema sai mohabat karnai wala sha'ir - Zubair Shafi Ghauri*" by Shakir Hussain Shakir, in: Soauch Safeena, 2018, 10-14, and 15-21 respectively.

⁸ Free translation from a chapter in the Anthology of poetry entitled Soauch Safeena, p.10).

Bhanbhore, Hyderabad, and Mohenjodaro. Ghauri was visiting Bhanbhore Museum and site almost on weekly basis (Bhutta in *Nairang-i-Iran*, pp. i-xii). This association of both scholars lasted till the death of Zubair Ghauri - both in their private as well as official capacities.

Anyhow during this period (1992-1994) in Lahore, he started meeting Mr. Muhammad Hassan (then Curator Harappa Museum) and other members of his Team. It is thus through his personal contact with these experts in field archaeology that Zubair Ghauri was initiated in the practical studies of prehistoric archaeology of Pakistan - particularly the secret of Dr. Mughal's minutiae study of discoveries along the dried bed of Hakra River in Cholistan - a remarkable discovery but till then mostly kept as a secret known only to a few. This is why Zubair Ghauri, hereafter, remained indebted to both of them for whatever he learnt about prehistoric archaeology of Pakistan - particularly the technique of organising field trips, collecting and classifying material picked from the surface of ancient mounds, and then critically studying these collections. Besides Dr. Mughal and Hassan, Ghauri often talked about another archaeologist i.e. Mr. Afzal Khan probably then Custodian Lahore Fort but later on retired as director of Archaeology, Punjab in 2020. But in this case, the range of learning of one (Ghauri) from the other (Khan) appears to be limited. Afzal Khan had done some exploratory work along the dried River Beas in the company of some American archaeologists - Ms. Heather Miller, Rita Wright, etc. - that was limited to testing through boring at different locations along the dried bed of River Beas. Zubair Shafi appears to have used this data as a guideline for his exploration along the course of River Beas. This appears to have helped him to write his PhD thesis submitted to the B. Z. University, Multan under the title:

A Survey of Harappan and pre-Harappan Sites discovered along the dried bed of River Beas.

(See: Thal of the Sindh Sagar Doab, 2018, Preface, p. xxiii).

But as the award of PhD was delayed on technical grounds he published his Base material as two research papers namely:

1. "Archaeological Sites along the Old Course of the River Beas: A Study of Prehistoric Pottery". In: Research Journal of the Faculty of Oriental Learning, University of the Punjab, Lahore, Vol. 39, no. 110, March 2018, pp. 19-29, and
2. "Culture and Society of the Beas Area in bygone Times: A Study of Vainiwal". June 2019.

In a nutshell, let me be frank enough to say that in times to come Ghauri outshined all these officers of the Department of Archaeology both in the field archaeology and in publishing his two reports (with a third one ready to be published posthumously) of his explorations. But Zubair Ghauri never forgot to acknowledge their assistance in this field⁹.

Ghauri's infatuation with archaeology actually started when he was a BA student in Government College, Leiah where his father was then posted as Additional Settlement Commissioner, probably during 1980-8. It was here that one day playing cricket on a ground built over an ancient mound outside the bungalow of his father, the student Zubair Ghauri picked up an ancient coin (which was later on identified as that) of the great Greek King Menander. This discovery prompted him to visit other mounds in the neighbourhood in the company of his younger brother and friends for picking up more cultural material. More material, of varied nature, of course, came in his possession. This initiation in archaeology, later on became an obsession. It obliged him to take up a research project about the history, culture and archaeology of the ancient city of Uch Sharif¹⁰ situated at the bottom-tip-end of the desert called Thal. His exposure to the wealth of heritage of the site of Uch together with the discoveries already made in Cholistan by Dr. M. R. Mughal (1974 - 1977) opened up a new vista of potentials of archaeological discoveries in whole of the Punjab in general and in Southern Punjab in particular. Among all these new discoveries, the vision to know about prehistoric Punjab was tantalizing for this new amateur archaeologist with a tag and facilities of a bureaucrat and the heart of a wandering saint (*derwaish*) and a small team of dedicated subordinates, his two younger brothers as well as friends from all walks of life especially the teachers and students of Madrassa Ziaul Madina and young enthusiasts from the surrounding areas.

Ghauri's posting in Multan helped him not only to acquaint himself with the glamour and elegance of Muslim monuments of Multan during the pre-Mughal period, but it also prompted him to revisit Uch for re-writing his M.A. Thesis of the years 1981-82 with a fresh and more confident approach towards

⁹ For these remarks I offer my apologies from my friends and former colleagues Dr. Rafique Mughal, Dr. Muhammad Iqbal Bhutta, Muhammad Hassan Khokhar, M. Afzal Khan and Asim Dogar - all former and present officers of Department of Archaeology.

¹⁰ This small thesis, after a lot of more fresh field research and restructuring the original treatise was eventually published as his first book (2018).

solving intricate problems of a long-lived city of Uch Sharif - now in ruins except for its spiritual places. His new treatise: *Uch Sharif - Tareekh - Saqafat - Asar-i-Qadeema wa Azmat* was published in 1999 with a new format of text and all-coloured photographs of 248 pages. This book introduced Ghauri not only as a historian par excellence but also as a budding archaeologist in the country as well as a serious student of the history of mysticism in Islam and its role in spreading Islam in the Subcontinent. Frankly speaking, this book reflects a timid comprehension of the author about the archaeology and architecture of the site. Among eleven chapters only the last three chapters are devoted to archaeology and architecture of this city which is known for the beauty and glamour of pre-Mughal days and its mounds entomb the relics that go as far back as the time of Alexander the Great in the 4th century BCE. Instead, the bulk of this volume appertains to the glory of this city as a center of knowledge and literature and as a city of saints and their contribution towards its glory as well as the people and tribes that inhabit this area. But despite all this, Ghauri's book on Uch Sharif is a significant addition to scanty literature that has so far been published before this book namely the three books: *Tareekh-i-Uch* by Maulvi Hafeezur Rahman Hafeez Bahawalpuri (1931), *Khitta Pak Uch* by Masud Hasan Shahab (1967) and *Uchchh - History and Architecture* by Ahmad Nabi Khan (1980). But, whatever merits and demerits this book may have, it introduced its author - Zubair Shafi Ghauri within our circle of archaeologists as an amateur but a promising writer on the subject of archeology of this country. And the time has proved that he deserved this recognition.

During his stay in Multan, again, Zubair Shafi Ghauri managed to complete his second book in Urdu on the history of Multan namely: *Mooltan dooran-i-Mahasra aur maba'ad*. It is actually an Urdu translation of John Dunlop's book: *Mooltan During and After the Siege*.

His posting in Multan also provided him an opportunity of visiting most of the prehistoric sites along the course of the dried-up River Hakra in Cholistan by then was only briefly reported by Dr. M. R. Mughal¹¹. These sites and the material

collected from there might have reminded Zubair Ghauri of the sites and material seen by him which he had visited as a college student along the abandoned course of River Indus in Thal desert. The similarity of material and nature and distribution of sites in the two areas - Thal and Cholistan for this amateur but an ambitious budding archaeologist.

Thus, when Zubair Ghauri was posted once again in Lahore, he was already determined to adopt the role of a field archaeologist rather than a simple arm-chair scholar-cum-bureaucrat. He knew where to begin with while stationed in Lahore. He had already read my article (published in 1983) about the discovery of the maiden site of Kotdijian (Pre-Harappan) period at Khadian Wala near Nankana on the right bank of River Ravi. He visited this site, examined it thoroughly and was convinced that there must be many more sites of this period in the vicinity. He combed the entire area between the course of the River and the perennial Nala Daik or Deg that stretched from Pul Shah Daula near Muridkai in District Shaikhupura down to the districts of Nankana, Faisalabad, Toba Take Singh and Sahiwal near Harappa. He was lucky enough to discover 11 more new sites not only of the Kot Diji period but even of periods preceding and succeeding it - making the total number 12 - including the site of Khadian Wala reported in 1983. Taking into account the two previously known sites of Harappa and Jalilpur on the left bank of River Ravi, according to Ghauri, the total number of Harappan and Pre-Harappan period sites on both banks of River Ravi, the number of sites rose to 14¹². The names of these sites are Khadan Wala-I, Khadan Wala-II, Peerran Wali, Nolan, Panj Pir, Martinpur, Kacha Pind-I, Kacha Pind II, Mullo Mand, Dana Abad, Rajanpur and Hassokai¹³.

The number of these sites and the quality and quantity of artifacts discovered from this region was enough for Ghauri to challenge the theory propounded long ago by Mortimer Wheeler that the advance of the Harappan people was halted on the left bank of the River Ravi. But, unlike other

¹¹ Dr. Mughal published a number papers during 1979 - 1992 about his exploration carried out in Cholistan between 1974-77. In 1997 a resume of his work appeared as Ancient Cholistan and more recently a resume of his work in Cholistan in Urdu has been published in Aasaar, vol. I, no. 2, 2020. However, a complete report is still awaited.

¹² Actually, the total number of such sites along the west bank of River Ravi is 15. Wheeler, long ago had mentioned the names of two sites - Harappa and Purban Siyal as the only two sites that had, till then, been discovered along the left bank of River Ravi. To this was added the Kot Diji Period Site of Jalilpur in 1974

¹³ Among these 12 sites, one was published with a detailed report in 1983 whereas eight others have been mentioned (without any details) in the Report of Survey of Punjab reported in 1996 (Pakistan Archaeology No. 29, 1994-1996). Ghauri revisited all these sites and published detailed information about them.

explorers and excavators, Zubair was eager to share his discoveries with others. For this purpose, he presented a paper on this subject at a History Conference in Lahore. The information was appreciated greatly to the extent that Mrs. Sajida Vandal, then Principal of the National College of Art invited him to write a book about his new discoveries. Our scholar lost no time in accepting this offer and promised By Mrs. Vandel, his book: ***Ravi Kinarai Harappayi Bastian***- his third book in Urdu. was published in 2005 from the platform of the Research Centre and Archives recently set up in NCA, Lahore¹⁴. I do not know how did the readers of Urdu books reacted to Ghauri's book on Harappan settlements along the course of River Ravi. But certainly, it was welcomed by professionals and lovers of archaeology alike. It was certainly a valuable addition to the meager literature on Pakistan archaeology written by any Pakistani scholar. Even today, it is treated as a textbook for the students of archaeology. Both publications are commendable because a majority of the professional archaeologists or museologists have not contributed any book of the caliber of these two publications.

Truly speaking, ***Ravi Kinarai Harappayi Bastian*** was the second book in Urdu that has been written on the pure subject of archaeology with the difference that whereas the earlier book (***Wadi-i-Sindh Ki Tehzeeb*** by Idrees Siddiqui, 1959) was a work of compilation, the second book (***Ravi Kinaray ki Harappayi Bastian*** by Zubair Ghauri, 2005) is an original work based on author's fresh discoveries as a result of his field research. But, both of these authors were not professional archaeologists - one (Siddiqui) was an administrator-turned-archaeologist whereas the other (Ghauri) was a bureaucrat-turned-archaeologist¹⁵.

¹⁴ Actually, NCA had recently initiated a programme of research and publications including a research journal, from this e-platform. It may not be out of place to mention here that when Zubair Ghauri was offered to write his book on Harappan discoveries along the course of River Ravi, I was approached by the same authority to write a book on ***Historical Routes through Gandhara***. Thus we were often meeting each other. He had already made a survey of prehistoric sites, like Wahoa in D.G Khan. I learnt a lot from him about numerous historical trade routes that once criss-crossed numerous passes located within DG Khan district. My book was published in 2006 - a year later than that of Ghauri's.

¹⁵ Fortunately, after these books, two more books on pure archaeological subjects have been published in Urdu - both by professional archeologists: These are: ***Aasaar-i-Qadeema ki sains*** (Science) by Humera Alam (Lahore, 1999) and ***Aamli Aasaariyat*** by Muzaffar Ahmad and Asif Mahmud Rana (Lahore, 2017).

After the successful launching of ***Ravi Kinaray ki Harappayi Bastian***, Zubair became more enthusiastic about his off-job activities. He buckled up his gear and was ready to roll down in the dust of ancient mounds of prehistoric yore. This time he decided to explore the prehistoric mounds along the dried-up bed of River Beas through the districts of Kasur, Pakpattan, Lodhran, Khanewal for studying culture and society along the old bed of Beas River in bygone days. In all, he discovered 20 new sites of the early phases of the Kot Diji era and Early, Mature, and Later Harappan period. In this project, M/s Muhammad Afzal Khan of the Department of Archaeology, Pakistan, was of some help to him in preparing a catalogue of sites for the study of material collected from different sites as collected through boring and which proved quite conducive for understanding the ancient culture and society that once existed along the old course of River Beas¹⁶. Simultaneously, he had registered himself in the B. Z. University, Multan as a candidate for PhD on the topic: ***A Survey of Harappan and pre-Harappan Sites along the dried bed of River Beas***. In due time he submitted his thesis which was approved by his two examiners but, unfortunately, the degree could not be awarded due to some technicalities which could not be resolved till his death. However, his research along the Beas River was published in two of his papers namely:

1. "Archaeological sites along the Old Bed of River Beas: A Study of Prehistoric Pottery". Published in Research Journal of the Faculty of Oriental Learning, the University of Punjab in 2018, and

2. "Culture and Society of the Beas Area in bygone Times: A Study of Vainiwal". published in June 2019. (Accessed on Online on 06-03-2021).

During 2009 and 2013, Zubair Ghauri was posted in Lahore as Director, Pakistan Railways Advisory and Consultancy Services (PRACS), Lahore. Here, among other things, his primary preoccupation was to create a Heritage directorate of Pakistan Railways Heritage where several years later Dr. Iqbal Bhutta, an officer of the now-devolved Department of Archaeology, joined him. In 1911, Zubair Ghauri invited me to prepare a scheme for establishing a Railways Heritage Museum at Golra Railway Station near Islamabad. We visited Golra Station together and examined the site, spare railways vintage cars, locomotives, railway engines and bogies spared for display than available on the site. I prepared a

¹⁶ Muhammad Afzal Khan had already explored some parts of this tract jointly with Heather Miller, Rita Wright, etc. members of the American Archaeological Project then stationed at Harappa.

comprehensive report of 42 pages entitled: **Making of Pakistan Railways Heritage Museum, Golra Sharif, Islamabad - A Report** and submitted it to the PRACS on 2nd July 2011. Zubair Ghauri immediately started to set upon this Museum and within a few years, a sizeable modern museum was added to the comity of museums in Islamabad - indeed the ever-first Railway Museum in Pakistan. For his attempt to establish another Museum (Indus Valley Museum at Mahiwala) see below.

Zubair's stay in Lahore, Rawalpindi, and Islamabad during the last leg of his service from 1990 onward - proved fortuitous for archaeology. All these years he never forgot the dreamland of his boyhood and early youth and the land of his spiritual leader Faquir Muhammad i.e. a vast area covered with sand dunes around Mahiwala, Tehsil Chaubara, District Leiah in Southern Punjab. Particularly, for three years between 2009 and 2012 every minute that he could spare during or after his duty hours, we find him either traversing the Thal desert or find him busy meeting with members of his volunteers examining material brought by them from the same area or himself rushing to my place, to the Lahore Fort or to Harappa Museum, where Muhammad Hassan Khokhar - his *guru* in archaeology was then stationed and discussing with the archaeologists the significance of his new discoveries - shards, beads of semiprecious stones, flint/chert blades and other stone implements terracotta figurines and other nick-shook together with photo-shoots of archaeological sites. When he had sufficient material at his disposal, he sat down to write a comprehensive report. Knowing the significance of his finds and newness of his theory about the appearance and spread of Harappan civilization as well as pre-and post-Harappan cultures along the abandoned bed of the Indus River in Thal he, unlike his previous publications, decided to write his new book in English so that the book may have a wider circle of readership - especially those who know only English. I was fortunate to be asked by the writer to write the foreword of this book. He bore all the expenses in connection with the exploration and publication of the book. No official agency (Department of Archaeology, a museum, a university, or any heritage agency in general) came to his assistance. Or, what is more probable, he never approached any one of them for this purpose.

Thal of the Sindh Sagar Doab by Zubair Shafi Ghauri (2018) is certainly a welcome addition to the meager amount of published information about Pakistan archaeology written by a son of the soil. It contains all fresh information about the prehistory of

an area that has remained totally ignored so far. Zubair Ghauri has not only contented himself to presenting the new information collected by him, he has actually dared to offer his mass information with a hypothesis of his own about the people who inhabited the land along the abandoned course of Indus River within Rachna Doab. According to his hypothesis, the original settlers of the Thal came here from the country west of the Indus during the Hakra period. During the second phase, they resided in Thal along with the people of the Early Kot Dijian period. But only a few could survive in Thal during the pure Kot Diji Period as both land and water of the area did not suit them. Thus they migrated to the mainland i.e. the Indus Valley from where they never returned to Thal during the whole of the mature period of Harappan or Indus Civilization usually dated between 2700 to 1700 BCE or what Ghauri thought was the period between 2500 and 1800 BCE. During the Late Harappan Period only a few of them returned to Thal.

But did Thal of the Sindh Sagar Doab became totally uninhabitable after the eclipse of the Indus Civilization? Certainly not. Ghauri during his survey of this area collected enough material that showed that the area remained inhabited during all the subsequent periods of its history till the arrival of the Muslims in this area. This subject he set aside for the second volume of his book **Thal of the Sindh Sagar Doab**. A month or two after his retirement he came to meet me along with Dr. Iqbal Bhutta and desired that both I and Dr. Mughal should write something for the new volume which was ready to go to press. But, unfortunately, his untimely death did not allow him to live long enough to fulfill this last desire.

But the printing of the second volume of his **Thal of the Sindh Sagar** was not only his only last desire. Actually, he had already ventured upon a much bigger project even long before he proceeded on his retirement - It was to build **INDUS VALLEY MUSEUM at Mahiwala** near Jamal Chhapri, Tehsil Chaubara in Thal - the dreamland of his boyhood and early youth. For this purpose he had already purchased a huge plot of land - I think about an acre, near Jamia Ziaul Madina of his *Pirbhai* Mufti Wazir Ahmad Barvi. At his desire, I visited this site of the Indus Valley Museum in the late summer of 2019 in the company of Dr. Muhammad Hameed of Punjab University. The entire site had already been protected with a high boundary wall, a guard's room, and a tube well. Now I have been informed by Mufti Wazir Ahmad Barvi that after his retirement Zubair Sahib had constructed a dispensary, a few toilets for the public and a few

more rooms. It appears that public health, public education and protection of heritage in this God-forsaken area were very close to the heart of Zubair Ghauri. For this purpose, he appears to have planned to develop here a multidisciplinary institution like a museum, a public dispensary and a high school. His love for public welfare is clear from another fact recently faxed to me by Mufti Wazeer Ahmad Barvi that Late Zubair Ghauri had been sending him for his Jamia an amount of Rs. 25000/- per month for developing a high school in his Madrassa. And the good news is that his brothers are still continuing this funding. Mufti Sahib also informed me that the family is also serious about completing his project of the Indus Valley Museum.

I have already mentioned Zubair Ghauri was a poet also and in 2018 he published an anthology of his poems under the name *Soach Safeena* (2018). Those who have commented on his poetry, have appreciated that besides other things Ghauri's love for archaeology and archaeological heritage is fully reflected in his poetry.

And above I have given some samples of his poetry reflecting his love for archaeology remains in deserts. But more than his poetry, I was impressed by his *safarnama: Nairang-i-Iran - Khurasan ta Azarbajan* (2015). In 2013 when he was working as Chief Marketing Manager of Railways, Zubair Ghauri led an official delegation for making arrangements for restarting train service between Pakistan and Iran. This journey, besides his official engagements, gave him the opportunity of visiting some 27 important historical cities and monuments all related to our history, art and culture through Persian literature. His journey took him to large areas of ancient Khurasan and Azarbajan which included cities like Mash-had, Tus, Tehran Zanjan, Hamadan, Nahavand, Tabreez, Khui, Marvand, Qum, etc. This travelogue on the one hand reflects Zubair Ghauri's deep insight into the history - particularly the Islamic period of Iran and on the other hand the impact of Persian literature, architecture, arts and crafts which we received either direct from Iran through its wider extensions called Khurasan and Turan through the history of the Islamic period. Ghauri's narrative of his *Safarnama* is totally different from the routine *safarnamai* which keeps their readers riveted to the day-to-day glamour of contemporary life of that country. Ghauri's account of his journey, on the other hand, is a cultural and spiritual journey through the ancients Khurasan and Azerbaijan. His extraordinary inclination toward historical events, historical monuments, and historical personalities - particularly spiritual ones, obliged Ghauri Sahib to concentrate

the narrative of his travelogue on historical, cultural, and artistic impacts which he experienced during his journey. In this book, we meet a totally different Ghauri than the one we encounter in books like *Ravi Kinarai ki Harappayi Bastian* and the *Thal of the Sindh Sagar Doab*. In the former case, we find him fully drenched in his spiritual tradition and in the latter we see a man eager to find the roots of his own land where he and his ancestors have been born and brought up.

In brief, Zubair Shafi Ghauri is a rare species of the educated class in this country. Instead of enjoying the benefits of a bureaucrat, both during and after his service, he preferred to spend his time in search of his roots - both temporal and spiritual. His desire and efforts to establish **Indus Valley Museum at Mahiwala** and his liberal funding to establish a madrassa-school and a dispensary - all with his personal expenses are indicative of the ultimate objectives of his life. Truly, Zubair Shafi Ghauri was: *Haqq Maghfarat kre Ajab azad mard thha.*

Annexure

Works of and on Zubair Shafi Ghauri

A. Published Works

1. *Ravi Kinarai ki Harappayi Bastian* (Urdu), National College of Arts, Lahore, 2005.
2. *Uch Sharif - Tareekh - Saqafat - Asar-i-Qadeema wa Azmat* Enterprises- A Subdivision of Gautam Publishers, Lahore, 1999. (An extended form of his MA Thesis written in 1982-83).
3. *Mooltan dauran-i-Mahasra aur ma'ba'ad* (Urdu translation of: Mooltan During and After the Siege by G John Dunlop). p.n.k., d.n.k.
4. *Nairang-i-Iran - Khurasan ta Azerbaijan* (A Travelogue). Iqbal Publications, Lahore, 2015.
5. *Soach Safeena* (Anthology of his poems in Urdu). Iqbal Publishers, 2018.
6. *Thal of the Sindh Sagar Doab During Indus Age - An Account and analysis of 226 prehistoric settlements of the Hakra Desert of Pakistan, discovered during 2009-2012. With Foreword by Dr. Saifur Rahman Dar. Published by Iqbal Publishers. Lahore 2018.*
7. "Mahiwala 1 (MW-1): A Mesolithic Site in the Thal Desert of Punjab (Pakistan)". Online: <https://www-harappa.com/about us>

<https://www.harappa.com/Sites/default/files/pdf-Mahiwala1MW-1AMesolithicsite.Pdf> accessed on 27-02-2021.

8. "Mahiwala 1 (MW-1): A Mesolithic Site in the Thal Desert of Punjab (Pakistan)". Jointly authored by Paolo Biagi, Elizabeth Starnini and Zubair Shafi Ghauri. Published Earth Science T Review in June 2020 and is also available on Online: home blog HARAPPA.COM: "Mahiwala 1MW - 1 A MesolithicSite pdf., <https://www.harappa.com/sites/default/files/pdf-ShafiGhauriPakistanRailwaysMW-1AMesolithicSite.pdf>. Accessed on 27th February 2021.

9. "Archaeological Sites along Old Course of the River Beas: A Study of Prehistoric Pottery". In: Research Journal of the Faculty of Oriental Learning, University of the Punjab, Lahore, Vol. 39, no. 110, March 2018, pp. 19-29. Online accessed on 06-03-2021.

10. "Culture and Society of the Beas Area in bygone Times: A Study of Vainiwala". June 2019. Online accessed on 06-03-2021.

B. Unpublished Works

1. PhD Dissertation: A Survey of Harappan and pre-Harappan Sites discovered along the dried bed of River Beas" submitted to the Bahauddin Zakriya University Multan some years back (See: Zubair Shafi Ghauri, Thal of the Sindh Sagar Doab During Indus Age, 2018, Preface, p. xxiii).

2. "Ehd-i-Salateen main Uch ki Siasi wa Saqafti Ahmiyat" (Political and Cultural Importance of Uch during Sultanat Period.) M.A. Thesis submitted in the History Department, University for the year 1982-83.

3. Thal of the Sindh Sagar Doab During Indus Age Vol. II. An Account and Analysis ofEarly Historic Period Settlement Sites of the Hakra Desert of Pakistan discovered during 2009-2018. Manuscript (Text and Illustrations) ready for printing.

c. Writings about Zubair Shafi Ghauri and on his contributions in the field of archaeology

1. Amir Riaz (1999), "Azad Note" appended before the Preface by the Author. In: Uch Sharif by Zubair Shafi Ghauri, Lahore, 1999, xi-xii. 6.

2. Bhutta, Muhammad Iqbal (2015), "Nairang-i- Iran - Safar Nama-i- Iran". In: Zubair Ghauri's book: *Nairang-i-Iran - Khurarsan ta Azerbaijan*. (2015, pp. i-xii).

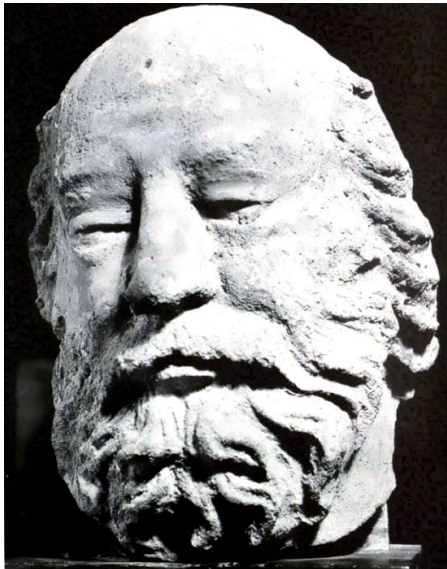
3. Amir Riaz. "Forgotten Thal and its Ancient Roots". review article on Zubair Shafi's book: Thal of the Sindh Sagar Doab during Indus Age (2018), published in The News on Sunday, The News. Islamabad February 17, 2019.

4. Dar, Saifur Rahman (2018), "Foreword" to Zubair Shafi Ghauri's book: Thal of the Sindh Sagar Doab During Indus Age - An Account and Analysis of 226 Prehistoric Settlements of the Hakra Desert of Pakistan, discovered during 2009- 2012. (2018, pp. xv-xii).

5. Amin, Muhammad, "Aasaar Shanasi main Husn-i-Taghazul ki Talash". In an anthology of Zubair Shafi Ghauri: *Soach Safeena* (2018), pp. 8-14.

6. Shakir, Shakir Hussain, "Tareekh wa Aasaar-i-Qadeema say Mohabbat karnay wala Sha'ir - Zubair Shafi Ghauri". In: *Soach Safeena* (2018), pp. 15-21.

7. Editorial: "Thal loses its Son". In: Daily Times, dated December 2, 2020.



Head of an ascetic (Peshawer Museum)

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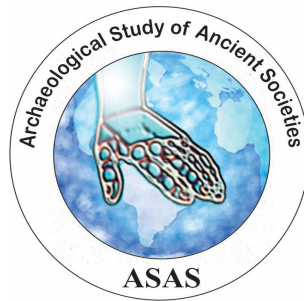
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