

Rokn-e 'Alam

890. HILLENBRAND, Robert. "Turco-Iranian elements in the medieval architecture of Pakistan: the case of the tomb of Rukn-i 'Alam at Multan". *Muqarnas* 9 (1992) pp. 148-174, 30 fig.

Le but de cet article est de replacer le tombeau de Rokn-e 'Alam à Multan dans l'évolution de l'architecture funéraire monumentale indienne, qui culminera avec le Tāj Mahal. D'après l'A., l'idée même d'un tombeau monumental à coupole est étrangère au sous-continent; il faut en rechercher les origines en Iran ou en Transoxiane, le modèle du genre étant le tombeau des Samanides à Bukhara. L'essentiel de l'article, très dense, concerne les formes architecturales, ses origines, son décor de céramique; en cela l'article est fort intéressant. On regrette cependant que le contexte historique, et notamment la finalité du monument — en fait, ce qui justifierait "idéologiquement" les emprunts turco-iraniens détaillés par l'A. — n'aient guère retenu son attention. La possibilité que le mausolée ait été initialement prévu pour Ghiyāth al-Din Tughluq et non pour le sufi Rokn-e 'Alam, hypothèse souvent avancée (notamment J. Burton-Page, 1965), est rejetée dans une note (n° 32).
Y.P.

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Funerary Architecture of Multan: The Tombs of Sheikh Baha'uddin Zakariya and Sheikh Ruknuddin Rukn-i-Alam

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Introduction

Multan and the surrounding area including Uchh has a galaxy of Muslim tombs dateable to the early medieval period which are remarkable for their architectural forms and decoration as well as their beauty. Being the earliest surviving examples of their type in the subcontinent they appear as the prototypes for many subsequent development in the tomb architecture of the area. Moreover, their extensive use of tile revetement, which must have been produced locally although this has yet to be proven for the early periods, indicates a source for the architectural use of glazed tiles elsewhere in the subcontinent which until now has been attributed to Persian artistic influences and production.

The very existence of these tombs, together with some other examples of different form which recently have been identified as being of even earlier date, testifies to the tradition of funerary architecture in the Islamic culture of Sindh. While this tradition was undoubtedly given an additional impetus under the Ghaznavids in the late tenth century through contact with Central Asia, hitherto regarded as the origin of funerary architecture, there is

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TSY

RÜKN-I ALEM, Şeyh Rükneddin.

Şeyh Rükneddin Rükni-ALAM

Şeyhul İslam, Kutub-ı Akteb Şeyh Rükne'd-Din Rükni-ı Alem
(v-73/11-1335m)

THE MAUSOLEUM OF SHAIKH RUKN AL-DIN RUKN-I-'ALAM

Ahmad Nabi Khan*

The Mausoleum of Rukn-i-'Alam, the climax of the Multan style of architecture is the eternal abode of the celebrated Suhrawardiya saint, Qutb al-Aqtab Shaikh Rukn al-Din Rukn-i-'Alam, the grandson and spiritual successor of Shaikh Baha' al-Din Zakariya. The magnificent tomb has been called as 'one of the most splendid memorials ever erected in honour of the dead'.¹

Shaikh al-Islam, Qutb al-Aqtab, Rukn al-Din Rukn al-'Alam, was the son and successor of Sadr al-Din Muhammad 'Arif. Born at Multan on Friday 9 Ramzan 649/26 November 1251, he was brought up, educated and trained in a most spiritual and religious atmosphere of his house led by his grandfather Shaikh Baha' al-Din Zakariya. Eminent scholars and religious luminaries of his times were appointed for his education and training. At the age of sixty, on the demise of his father in 709/1309, he succeeded to the Suhrawardiya *silsila*, and through his scholastic and spiritual attainments became one of the most important and celebrated personalities of his times.² He was appointed the Shaikh al-Islam by 'Ala' al-Din Khalji and maintained this position throughout the Khalji as well as the Tughluq periods. He visited Dehli several times and enjoyed a very influential position in the imperial circles. During his times, the Suhrawardiya *silsila* at Multan reached its zenith of

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1 John Marshall 'The Monuments of Muslim India' in CHI, iii, 599.

2 Zia Barani, *Tarikh-i-Firuz shahi*, 341.