When colonial traveller and spy, Richard F. Burton, travelled through the province of Sindh via the River Indus he was taken by the immense amount of shrines—both large and small—that dotted the countryside. Very little has changed since the 1850. Mosques, Hindu temples and shrines of varying sizes, some only big enough to fit a handful of worshippers, continue to dot the land. They are simple structures, a room of solitude for weary travellers in need of faith, village residents wanting a space of solitude or for those lost and in need of direction. In a nation fraught with sectarian violence they have become precious evidence of a tolerant landscape.
Temple, Kaako

Mosque, Achoo Kohli

Shrine, Khwaja Khizr

Temple, Sadhu Bella, Sukkur

Mosque, Kehro

Mosque, Kacha, Khairpur
In Pakistan's Sindh province, hundreds of shrines dedicated to its many Sufi saints provide ground for the province's martial art: Malakhro. A form of wrestling, the practice still holds on despite being sometimes cast aside as a rural pastime. Even in Sanskrit, Malakhro translates into sport wrestling as opposed to its counterpart Malla-yuddha, which means combat wrestling. Nevertheless, wrestlers, referred to as pehlwans, take the sport seriously and memorize from a young age a series of intricate moves, or doos that dictate pehlwans' victory or defeat. Wrestlers must play two rounds in order to ensure a victory. The one who wins the second round wins the match and is given tribute, or inam, by as many people in the crowd who offer. One wrestler may play as many as ten or twelve matches in a session of Malakhro, which may typically last two hours.
The cut
Zulfikar Ali Bhutto

Pakistan today
RM Naeem

Grass was greener
Areej Fatima

...and there was light!
Ibrahim Yahya