BS HISTORY

SINDH: History and Politics

(BS HISTORY PROGRAMME)

Code: 9193 **Units: 1-9**



Department of History
Allama Iqbal Open University, Islamabad

STUDY GUIDE

BS History

SINDH: History and Politics

Unit 1-9 **Course Code: 9193**

Department of History
Faculty of Social Sciences and Humanities
Allama Iqbal Open University, Islamabad

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COURSE TEAM

Chairman Course Team:	**Prof. Dr Abdul Aziz Sahar**
Chairperson	Dr. Kausar Parveen
Course Development Coordinator:	Dr. Abdul Basit Mujahid
Unit Writers:	1. Prof. Dr. Muhammad Raza Taimoor 2. Dr. Syed Akmal Hussain Shah 3. Dr. Fozia Umar. 4. Dr. Kishwar Sultana.
Reviewer:	Prof. Dr. Sharif al- Mujahid Dr. Abdul Basit Mujahid Dr. Samina Awan
Editor:	Fazal Karim

FOREWORD

The curriculum at AIOU is designed on modern parameters using the latest information, including updates on recent trends, theories, and techniques. An extensive consultative process is also a basic component of the activity. The development of the study material to help the students throughout the country is a challenge. AIOU takes pride in undertaking this major task for the effective learning of the students.

BS History (4 Year) is being offered by the Department of History, Allama Iqbal University, for students who are interested in the discipline of History. The scheme of studies for BS History (4 Year) has been designed and the courses are developed to make them relevant to the emerging national and global trends and to meet the needs of the society in this domain. The study material provides a comprehensive coverage of the core contents of the BS History (4 Year) Program. The selection of, and the treatment of, study materials have been designed to meet both general and specific aims set out by the Higher Education Commission (HEC) through the National Curriculum Revision Committee (NCRC).

In the end, I am happy to extend my gratitude to the course team, Chairperson, Course Development Coordinator, unit writers, reviewers, and editor for the development of the course. Any suggestions for the improvement of the course will be warmly welcomed by the Department of History.

Prof. Dr Nasir Mehmood,
Vice Chancellor

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INTRODUCTION

'Sindh' is a name that gives recognition to India in the outer World. Reduced to the status of a province, once the name was applied to the whole region of India, an area which was watered by the Indus and its tributaries. Indus had been the main feature of the area now known as Sindh since time immemorial. Modern techniques excavated Mohenjo-Daro in this area, which is a remnant of the Indus Valley Civilization. In the course of history, the region gained prominence at the dawn of Muslim conquests as Muslims entered India through Sindh, for which it also came to be known as the Gate of Islam (Bab-ul-Islam). During the time of the Sultanate and Mughals, the region was a source of revenue but had no political participation in the business of the empire. It absorbed attention, at the same time, lost its identity in modern times when the British annexed it in lieu of its economic importance and made it a part of the Bombay presidency. This ebb and flow of historical discourse left its impact on this region, which needs to be explored and discussed from all perspectives.

This course will discuss the political events from pre-history up to the British period, with a blend of social and economic history and the importance of the region.

OBJECTIVES

- To trace the historical evolution of Sindh from the Indus Valley Civilization to the British period.
- To study Sindh's role as the cradle of early civilizations in South Asia.
- To understand Sindh's importance as the "Gate of Islam" during the Muslim conquests.
- To examine the political, social, and economic changes in Sindh under various empires.
- To evaluate Sindh's historical legacy in regional and global perspectives.

Unit: 1

GEOGRAPHY AND DEMOGRAPHY

Written by: Muhammad Raza Taimoor

Reviewed by: Prof. Sharif al- Mujahid

INTRODUCTION

The economic position of Sindh has been the most striking feature for ages; therefore, it is important to study its geography, in which physical and human geography are equally relevant. In the following unit, land, people and culture are discussed at length.

OBJECTIVES

After reading the unit, the students will be able to:

- learn about the landforms of Sindh
- explain the economic factor of the region
- know the geographical features of the geography of Sindh

1.1 Land

1.1.1 Nomenclature

The word 'Sindh' has its origin in the Sanskrit word 'Sindhu' (literally river) pertaining to the river Sindhu and Sapt Sindhu (seven tributaries of the Indus River). During Persian control in ancient times, it came to be known as Haft Hindu in Persian, which was applied to the whole region east of the Iranian border. From the Persians, the Greeks borrowed the word and coined it as 'Indos'[1] , which became Indus for the river system and India for the region in Latin. Afterwards, English acquired the same connotation and called the whole region India.
Today, Sindh is a province of Pakistan occupying an area of 140915 square kilometers. The Indus is located in the middle of it, a prime source for increasing the fertility of its land. It has a 240 km coastal strip along the sea.

1.1.2 The Indus

Originating in the Lake Mansarovar, in Tibet, the Indus River flows through China (2%), India (5%) and Pakistan (93%) before running into the Arabian Sea. At Mithonkot, it joins the water of six other rivers, hence called *satnad* (seven streams), having the water of the Indus, Kabul, Jehlum, Chenab, Ravi, Sutluj and Bias. The total length of the river is 3180 Km (1980 mi).[2] One third of its length traverses the province of Sindh (about 944 km). Its total drainage area is 1165000 square Km and annual flow is about 207 cubic Km. In terms of annual flow, it is the twenty-first largest river in the world.

The Indus is one of the few rivers in the world to exhibit a tidal bore. The Indus system is largely fed by the snows and glaciers of the Himalayas, Karakoram and the Hindu Kush ranges of Tibet, the Indian state of Jammu and Kashmir and the Northern Areas of Pakistan, respectively. The flow of the river is also determined by the seasons - it diminishes greatly in the winter, while flooding its banks in the monsoon months from July to September. There is also evidence of a steady shift in the course of the river since prehistoric times - it deviated westwards from flowing into the Rann of Kutch and adjoining Banni grasslands after the 1816 earthquake.

As mentioned above, the word has its origin in Sanskrit, which is mentioned in the Vedas. Pertaining to its importance, it is described as masculine in gender as

[1] The name *Indós* is used in Megasthenes's book Indica for the mighty river crossed by Alexander based on Nearchus's contemporaneous account.
[2] It is also claimed to be as long as 3600 km pertaining to its right place of origin.

opposed to the other rivers, which are regarded as goddesses (feminine).[3] Describing the origin of its name, H. G. Raverty writes:

I need scarcely mention that the name Indus was and is unknown to Oriental geographers and historians. It was Europeanized, if I may say so, by the Greek out of Sindhu, or they may have called it the Indus as being the river separating Hind from Iran Zamin, their 'Ariana', and not intending it to be understood that Indus was the proper name of the river; for it was known to the Hindus as 'Sindhu' or 'the river', and 'Ab-i-Sind' by the early Muhammadan writers, and sometimes 'Nahr-i-Mihran'.[4]

The river has a pivotal role in the economy of the region as well as the whole country. People used to get benefits from its water since time immemorial. People of the ancient Indus Valley are said to have dug canals for irrigation. A proper canal system came into being during the Kushan dynasty, which was further extended under the Mughal rule. The British constructed a modern irrigation system in 1850. The two major dams of the country are on the Indus i.e., Mangla and Tarbela, which cover the major part of the electric power.

1.1.3 Agricultural Zones

Accordingly to the climatic and soil conditions of the province, different areas are suitable for different crops, e.g., the lower part of the province is best for sugarcane, coconut, banana and papaya plantation. The plains of middle Sindh are suitable for dry crops. In the Upper Sindh and right bank areas of the Indus River, crops are grown richly. The Eastern portion of the province and the kacho areas are suitable for rain-fed crops, like millets and guar. The suitability of areas for main crops in detail is in accordance with the soil and climatic conditions of the province, as follows:[5]

1.1.3.1 Upper Sindh

Larkana, Shikarpur and Jacobabad are suitable for growing rice as the main crop, matter, rape and mustard and safflower/sunflower as dobari crops. Sukkur & Khairpur districts are best suited for dry crops viz: cotton, wheat, rape and mustard and sunflower.

1.1.3.2 Middle Sindh

Nawabshah, Nausherferoz and Dadu districts are dry crop tracts. There, cotton, rape and mustard and sunflower are grown successfully.

---

[3] in Rigveda the name of the river is mentioned 176 times.

[4] H. G. Raverty, *The Mihran of Sind,* (Lahore: Sang-i-Meel Publications, 1979), 10 f

[5] extracted from Govt. of Sindh official's website, http://www.sindhagri.gov.pk/history.html, retrieved on 08-11-2013

1.1.3.3 Lower Sindh

Upper part of Hyderabad (Hala, Hyderabad & Tando Allayar Sub Division), Sanghar & Mirpurkhas district are suitable for cotton, wheat, sunflower, soybean, rape and mustard and groundnut (in Sanghar only).

Tando Mohammad Khan, a sub-division of Hyderabad district, Badin and Thatta districts are suitable for sugarcane and rice crops. In addition to the said crops, sunflower, and rape and mustard are also grown as dobari. Mash and masoor pulses are also suitably grown in Thatta & Badin districts.

1.1.3.4 Desert and Kacho area

The rain-fed areas of Thar district and the kacho tracts of Hyderabad, Dadu, and Larkana districts are suitable for millet and sorghum crops. Guar, Sesamum and castor crops also flourish very well in the desert areas of Thar after rain.

1.1.4 Coal Deposits

Coal is a fossil fuel formed by the accumulation of organic material. It is an important asset for the energy supply of Pakistan. But at the same time, its extraction is hazardous for the environment and human life. There are four main coal fields in Sindh. These are Meting-Jhimper, Lakhra, Sonda and Thar coalfields.

1.2 Geography

Sindh is located in the southern corner of Pakistan (western part of South Asia), bordering Balochistan in the west and Bharat (states of Gujrat and Rajasthan) in the east. The eastern part of it consists of a desert named 'Thar', which extends into Bharat. On the western side, it has the mountain range of Kirthar. The southern side is lined with the Arabian Sea, the only side by which Pakistan has access to maritime activities. The inside area constitutes the Indus Valley up to the deltaic area towards the sea.

The geographic identification of Sindh is generally associated with the Sub-Continent; however, it remained a part of the western powers (Iran, Greece, Arab etc.). During the early period, the western pull appeared to be stronger and by the time of the Sultanate of Delhi, Sind could not be considered a part of the Sub-Continent. The geo-physical proximity with the Sub-Continent created a strong bond between Sindh and the Sub-Continent and during periods of western connection, this bond was lost.

A major part of Sindh is a plain area. Sindh has three geographical divisions:[6]

[6] These facts are taken from Ph. D. dissertation, "ENVIRONMENTAL STUDY OF COAL DEPOSITS OF SINDH, WITH SPECIAL REFERENCE TO HEAVY AND TRACE METAL STUDY IN THAR , SONDA AND METING-JHIMPIR COAL FIELD" by Imdadullah Siddiqui, National Center of Excellence in Geology, University of Peshawar, 2007.

1) Western Hilly Area
2) Plains of the Indus Valley
3) Desert

The mountain range includes Kirthar, Pab, Laki and Kohistan. The major range is Kirhtar, which is barren due to less rainfall. The highest peak in the region is in the Kirthar range, named kutai-ji-Qabar, with an altitude of 2072 meters. Most of Sindh is comprised of plain land, which is important with respect to agriculture. The Thar Desert is the 9th largest desert and the most densely populated in the world. It has great coal deposits and other valuable minerals.

With respect to climate, Sindh is divided into three regions: 1) Upper Sind with the center point of Jacobabad, 2) Middle Sindh with the main center of Hyderabad and 3) Lower Sindh comprising Karachi. The thermal equator passes through upper Sindh.[7]

Pakistan is at the junction of three tectonic plates, which control the surface of the earth and give it its shape. These are the Indian plate, Arabian plate, and Eurasian plate. The Indus basin is on the northwestern corner of the Indian plate and Sindh is situated in the lower Indus basin.

1.2.1 The Boundaries

The word Sind denotes the lower half of the Indus Valley from Bhakkar down to the sea and from the Kirthur in the west to the desert of Thar in the east. These geographical boundaries loosely form the cultural, ethnic, linguistic and political frontiers of Sind. However, in the case of language, these frontiers are oversteeped. In the north, Landhe and in the east, Rajisthani, mingle with Sindhi. Ethnically, the society of Sindh has been cosmopolitan in its composition. Its ethnic group range from the descendants of the Ancient Aryans, the Scythians, the Arabs, the Persians, the Rajputs and the Baluchs. With respect to political ebb and flow, it is difficult to draw exact frontiers of Sindh as they have suffered constant changes in the course of History. However, references made by Greeks and the Arabs enable one to determine with some measure of precision the frontiers of Sindh. The Greek accounts of Alexander's expedition show Sindh divided into several states; the northernmost was Alor, while Kachh formed the boundary on the west. One Greek description shows Makran as a separate state.

In the reign of Chach, the frontier of Sindh extended up to Kashmir. By the time of the Arab conquest, Makran and most of the western hills had already come under Arab domination. Later, the Arab geographers mentioned the Kingdom of Mansura

[7] The term is less frequently used to describe the belt of maximum temperatures encircling the globe which migrates roughly between the Tropic of Cancer and the Tropic of Capricorn, the region known as the Intertropical Convergence Zone, as the Earth orbits the Sun.

(Sind) as extending up to Alor in the north, while Jhalwan and Kachh were on its western end and in the east, the frontiers extended up to the river Sindh. The next important change occurred after the Ghorid conquest, when, for a short while during the reign of Qabacha, political control of Sind was extended up to Tabarind, Kahram and Sarsuti. After this, during the Samma and Arghun period, Siwi (Sibi) and Multan were also included in Sindh.

1.3 People

1.3.1 Characteristics

Being at the intersection of various civilizations, Sindh received the currents of each civilization that reached the land. This gave way to a population that has absorbed different traits over time. According to a scholarly view:

According to Toynbee, North Eastern Iran served as one of the major 'roundabouts across Mesopotamia in the movement and spread of culture. This 'round about' lies on the famous trade route across the northern Iran, along the Hindukush. While another route from lower Mesopotamia struck the southern mountain ranges of Iran and ran along the coast, terminated in Sind. A third route, the ancient maritime one, starting from the Arabian southern coast, passed along Sind's littoral. In this way, the region of Sind, a junction of land and sea routes and possessing overland connections with the northern route and with the Punjab and Gujrat in the Sub-Continent, served as an easier and better means of access to the fertile plains of the Sub-Continent, whose attraction always drew hordes of land and pasture-hungry émigrés throughout the ages. At the same time, these routes exposed Sind to external influences both from the sea and overland connections, making it, on the one hand, a rendezvous of different cultures, and on the other, a bridge between Western and Central Asia and India. Even in prehistoric times (3500 BC) Sind is credited to embrace a civilization having a mixed population and maintaining trade and commercial links with Mesopotamia, North Western Iran and the regions of the Sub-Continent.[8]

In this backdrop, Sindhis possess great abilities and noble character. The following passage is helpful in having a deep look at the character of Sindhis.

The soil of Sind produced warriors, scholars and nobles. Some characteristics stood out prominently amongst the tribes of Sind. These were integrity, sacrifice and devotion. They never accepted defeat without a battle and always put up a bold and fierce front against those who threatened their independence. But such episodes are seldom devoid of acts of betrayal and treachery. History bears ample evidence that the people of Sind suffered reverses in diplomatic negotiations or on the battlefield,

[8] Ansar Zahid Khan "Sindh under the Mughuls: A Socio-political Study", Ph. D. Dessertation, Department of General History University of Karachi, 2004, ii

not because they were less able in statesmanship or lacking in the art of soldiery, but because they were betrayed at a critical hour by their own. How they crushed the might of the Tughlaqs and how they were so easily defeated by a comparatively smaller army of the British are some interesting illustrative episodes.[9]

1.3.2 Statistics

According to the 2012 census, the total population of the province is 42.4 million with a population density of 300/square km. With 23 districts, there are 1108 union councils.

The following is the proportion of different categories of the population.

Urban Population	49.50 %
Rural Population	50.50 %
Population growth rate	2.80 %
Gender ratio (males per 100 females)	112.24
Economically active population	22.75 %
Muslims	91.31 %
Hindus	8.51 %
Others	0.18 %

1.3.3 Education

In the ancient and medieval periods, Sindh remained the center of learning and intellectuals. However, with the dawn of the modern ages, i.e., the arrival of the British, deterioration started in every sphere of life, especially in education. For instance, before the arrival of the British, there were 300 seminaries in the city of Thatta for educating the people. But the British confiscated the financial aid of these seminaries, thereby bringing these to an end. As a replacement, the British established schools and colleges, but they are too few in number to meet the needs of the population. Consequently, when the British quit, a very low literacy rate prevailed in the Province. Independent governments also could not raise the rate to any considerable extent. The following are the recent figures of the literacy rate in the province of Sindh:[10]

[9] Moinuddin, *Sind: Land of Legends,* (Karachi: National Book Foundation, 1975), xi

[10] This is a chart of the education market of Sindh estimated by the government in 1998

Qualification	Urban	Rural	Total	Enrolment Ratio (%)
—	**14,839,862**	**15,600,031**	**30,439,893**	—
Below Primary	1,984,089	3,332,166	5,316,255	100.00
Primary	3,503,691	5,687,771	9,191,462	82.53
Middle	3,073,335	2,369,644	5,442,979	52.33
Matriculation	2,847,769	2,227,684	5,075,453	34.45
Intermediate	1,473,598	1,018,682	2,492,280	17.78
Diploma, Certificate...	1,320,747	552,241	1,872,988	9.59
BA, BSc... degrees	440,743	280,800	721,543	9.07
MA, MSc... degrees	106,847	53,040	159,887	2.91
Other qualifications	89,043	78,003	167,046	0.54

1.4 Culture

The culture of Sindh owes to the same currents of different civilizations that came across the region. A brief understanding of the origin and nature of Sindhi culture is envisaged in the following excerpt.

Though a basic unit of the vast geographical entity styled as the Indian Sub-Continent, its distinctive physical features enabled it to live in a state of insular existence within the Sub-Continent, while on the other hand, its geographical proximity to the regions of Central and Eastern Asia made it susceptible to broad currents of civilization and culture from that direction. Thus, the evolution of Sindhi culture and society with its local environmental base projects an outlook of progressive orientation, even identification with the major movements of the civilizations of Central Asia, Western Asia and the Sub-Continent in the form of 'racial' as well as 'cultural' drifts, involving migrations of people of spread of generally assumed form of 'cultural drifts'. Though it may appear difficult to gauge the extent of the racial and cultural drifts from these regions, nevertheless, it seems that both the phases i.e. the racial as well as the cultural drifts, alternately affected the composition of the Sindhi culture and society through the ages, each of these drifts from whatever direction enjoying a normal lease thereafter yielding ground to the other. However, often the distinctive racial and cultural patterns commingle with each other to give it a composite look.[11]

[11] Ansar Zahid Khan, i

1.4.1 Foreigners' Observation of Sindh

Sindh was visited by many European travelers and missionaries at the outset of European expansionism in South Asia. Portuguese, Dutch, Italian, French and English were frequent in visiting Sindh and penned their experiences regarding its geography, land, people, government and culture. Writing about the etiquette of Sindhis, T. Posten, an English traveler who visited Sindh in 1840, wrote:

The mode of salutation between natives in Sindh is peculiar to the country, and indicates a very simple-mannered people; it consists in inquiries first after the health of the parties, then follows a string of questions after that of the family, succeeded by others as to the state of the house and property. The first of these is not the simple question usually proposed on like occasions, but it is repeated and varied with a tone of intense doubt and anxiety, which becomes quite amusing. It may be translated thus: Are you well? Quite well? Comfortable? Quite comfortable? Happy? Exceedingly happy? Are you sure you are well? These being answered satisfactory, are in turn taken up by the other, and thus an ordinary salutation between friends occupies a considerable time: however large the assembly may be in which a man enters, he must go through this form to the whole of the persons present, as each is introduced to him, the senior or highest in rank making the first advance.[12]

1.4.2 Handicrafts

The craftwork of Sindh is characterized by the influence of 5000 years, which eventually became a part of its culture. The elegant floral and geometrical designs can be traced to Muslim influence. The province is reputed for ajraks, pottery, leatherwork, carpets, textiles, and silk cloths. The major items prepared are blankets, coarse cotton cloth, camel fittings, metalwork, lacquered work, enamel, gold and silver embroidery. The city of Hala is famous for pottery and tiles; Boobak for carpets; Nasirpur, Gambat and Thatta for cotton lungis (upper) and khes (blanket). Handicrafts of Hala (30 kilometres from Hyderabad) are very famous. High-quality and impressively priced wooden handicrafts are produced here, which include textiles, paintings, handmade paper products, and blue pottery. Lacquered wood works known as Jandi, painting on wood, tiles, and pottery known as Kashi, hand-woven textiles including *khadi*, *susi*, and *ajraks* are synonymous with Sindhi culture preserved in Hala's handicraft.

In ancient times, the work of Sindhi artisans was sold in the markets of Damascus, Baghdad, Basra, Istanbul, Cairo and Samarkand. Referring to the lacquer work on wood locally known as Jandi, T. Posten (an English traveller who visited Sindh in the early 19th century) asserted that the articles of Hala could be compared with exquisite specimens of China. He wrote, "The article of this description, made at

[12] Mubarak Ali, *Social and Cultural History of Sind: Based on the accounts of the Eropean Travellers who Visited Sind,* (Lahore: Book Traders, 1987), 104

Hyderabad, has been esteemed as great curiosities even in England; but as a proof of the desertion of workman, only one is left at the capital capable of doing this specimen, of purely Sindhian invention".[13]

Technological improvements such as the spinning wheel (charkha) and treadle (pai-chah) in the weaver's loom were gradually introduced and the processes of designing, dyeing and printing by block were refined. The ajrak has existed in Sindh since time immemorial. Sindh was traditionally a large producer of indigo and cotton cloth and both were exported to the Middle East. The ajrak is a mark of respect when it is given to an honoured guest or friend. In Sindh, it is most commonly given as a gift at Eid, at weddings, or on other special occasions like homecoming.

The ralli or patchwork quilt is another Sindhi icon. Most Sindhi homes have many rallis, one for each member of the family and a few spare for guests. The ralli is made with small pieces of cloth of different geometrical shapes sewn together to create intricate designs. They may be used as a bedspread or a blanket, and are often given as gifts to friends and guests. Many women in rural Sindh are skilled in the production of caps. Sindhi people began celebrating Sindhi Topi Day on December 6, 2009, to preserve the historical culture of Sindh by wearing Ajrak and Sindhi topi.

1.4.3 Sindhi Language

At present, Sindhi is a prominent language spoken by 35 million people. It is the first language of the Sub-Continent in which the Quran was translated in 884 AD in Mansura (Muslim's established city, now extinct) by the orders of Abbasid Emir Abdullah ibn Umer ibn Abdal Aziz on the request of Hindu Raja Mehruk.

Sindhi belongs to the Old Indo-Aryan dialect. It also has the impact of Prakrit that was spoken in the region of Sindh at the dawn of the Arians' arrival. It acquired the status of the New Indo-Aryan stage around the 10th century. Arab and Persian travellers, specifically Abu-Rayhan Biruni in his book 'Tahqiq ma lil-Hind', had declared that even before the advent of Islam in Sindh (711 A.D.), the language was prevalent in the region. It was not only widely spoken but also written in three different scripts – Ardhanagari, Saindhu and Malwari. Over the course of centuries, Sindhi culture absorbed Arabic and Persian words.

Sindhi became a popular literary language between the 14th and 18th centuries. This is when mystics or Sufis such as Shah Abdul Latif, Sachal Sarmast, Lal Shahbaz Qalandar (as well as numerous others) narrated their theosophical poetry depicting the relationship between humans and Allah.

[13] Mubarak Ali, 17

Recommended Books

Ali, Mubarak. *Social and Cultural History of Sind: Based on the Accounts of the European Travellers who Visited Sind.* Lahore: Book Traders, 1987
Moinuddin, *Sind: Land of Legends.* Karachi: National Book Foundation, 1975
Raverty, H. G. *The Mihran of Sind.* Lahore: Sang-i-Meel Publications, 1979

Self-Assessment Questions

Q. How would you define the boundaries of Sindh?
Q. What is the cultural importance of Sindh?
Q. Describe the character of the Sindhi people with respect to the foreign influence.

Unit: 2

HISTORICAL BACKGROUND OF SINDH

Written: Muhammad Raza Taimoor

Reviewed: Prof. Sharif al-Mujahid

INTRODUCTION

Latest fossils and rock studies have proved that early phases of human civilization were set up in India and the Indus was central in bringing up these phases, hence, the region of Sindh is very important in this regard. Moreover, the latest excavations have unearthed the remains of the great Indus Valley civilization, of which Mohenjo-Daro reached the zenith in technology. Next to the Indus valley period was the Vedic age in which a philosophic religion emerged, transforming the geographic identity of Hindus into a religious one. The Vedic age, in turn, yielded the Brahman rule, which set up a rich civilization out of a religious code and made 'puritanism' a basic feature of the region. These constitute the ancient period for India as well as for Sindh. In all these ages, Sindh is to be located.

OBJECTIVES

After reading the unit, the students will be able to:

- relate the land of Sindh to the impacts of the ancient phases
- explain the religious fabric of the region through the ages
- know the different phases of civilization in the region

Outline

- 2.1 Paleolithic and Mesolithic Era
- 2.2 Copper and the Bronze Age
- 2.3 Ancient Era
- 2.4 Brahman Era

2.1 Paleolithic and Mesolithic Era

2.1.1 Geological Ages

Not considering the gospel story valid,[1] the modern science dates back the origin of man millions of years ago. The theory rests upon the excavations of the earth in various places. Different methods are employed to find out different stages of the development of man biologically and culturally. Irfan Habib writes in this shatter of belief:

> The popular beliefs in creation have implied that the human species was created all at once, either through an original pair – Adam and Eve – or through other similar means. This belief was shaken when, in 1859, Charles Darwin published his theory of evolution in his book *Origin of the Species.* Four years later, Thomas Huxley pronounced that on the same principles, the human species too came into being as a result of a long process of evolution. The search now started the 'missing link', that is, the intermediate species through which the Anatomically modern man (*Homo sapiens sapiens*) evolved from far older ape-like creatures. The evidence came mainly from 'fossils', which are traces left by organic matter whose original form or shape is now preserved in rock. When we are dealing with very long ages past, nothing of the organic material itself can be expected to survive.[2]

Basically, geology is the science that studies the physical structure of the earth. In this wake, the time in which different structures of the earth took shape was determined. Observations of excavations laid down two rules for dating various developments. First, different layers of rocks are supposed to belong to different time periods. Usually, a lower rock layer should be earlier than an upper layer. Second, similar fossils belong to a similar age. Third, organic material i.e. bones, is analyzed in terms of chemistry, that is, to measure the intensity of their contents.[3] But these give the relative time and not the absolute one. However, with the

[1] It runs that man is the progeny of Adam and Eve, hence; it is a matter of thousands years.
[2] Irfan Habib, *People's History of India: Prehistory,* vol. 1, (Lahore: Fiction House, 2004), 21
[3] For example flourine and uranium level in bones increase with time.

advancement of technology, more accurate measures have been devised for the precise categorization of time.

Measurement of radioactivity and magnetism gives reliable accuracy regarding the time of different structures. In the radioactive method, the decay time of certain elements is measured. Different elements are used pertaining to the ages. For example, for very early ages (350000 years or more) Uranium-Thorium (U-Th) is used. It has been used in India for certain Paleolithic sites. For more recent ages, the Radiocarbon method is used. Radiocarbon C-14 is present in organic material in a constant proportion to Carbon-12 (normal carbon). It begins to decrease at a steady rate. This rate is called half-life. Carbon-14 has a half-life of 5730 years. For ages from 100000 up to 3000 million years ago i.e., a very early age, determined by Potassium-Argon (k-Ar) method is used. Palao-magnatism is the second method. Marine rocks and sediments retain the direction of the magnetic field at the time they were formed. The magnetic field reversed at a certain time. The measurement of this time of reversal gives the time of rock formation.

The following table gives the details of different periods of Earth's past.

Eon	Era	Period	Beginning of age (million years ago)	Organic Life
Archean			4000	Early algae and bacteria
Proterozoic	Pre-Cambrian		2500	Colonial algae, soft- bodied invertebrates
Phanerozoic	Palaeozoic	Cambrian	570	Fish
		Ordovician	505	Corals
		Silurian	438	Land Plants and Insects
		Devonian	408	Ferns, mosses, and amphibians
		Carboniferous Lower Upper	360 320	Winged Insects Reptiles
		Permian	286	
	Mesozoic	Triassic	248	Dinosaurs
		Jurassic	213	Birds, Mammals
		Cretaceous Lower Upper	144 98	Flowering Plants The last age of Dinosaurs
	Cenozoic	Tertiary Paleocene Eocene	 65 55	 Large Mammals Grasses

		Oligocene Miocene Pliocene	38 25 5	 Apes Hominids
		Quaternary Pleistocene Paeleolithic Holocene Mesolithic Neolithic	1.8 0.01	 Human Species

2.1.2 The Stone Age

Paleolithic and Mesolithic ages are two stages of the Stone Age; early and middle, respectively. , The later stage of the Stone Age is called Neolithic, in which the agricultural revolution took shape. The Paleolithic age is included in the geology epoch of Pleistocene (1.8 m), ranging from .5 million years up to 8000 BC. The Mesolithic age is from 8000 to 6000 BC, while the Neolithic ranges from 6000 BC to 1000 BC. This division of the Stone Ages depends upon the development in the making of tools from stone for hunting until man developed tools for agriculture. The time up to 3000 BC is called the Stone Age, as man used stone for different tools.

A parallel time scale is of Ice Ages, in which different parts of the world are exposed due to the enlargement of glaciers, resulting in the recession of seas. To take the example of Sindh, the Gulf of Kutch, along with the Gulf of Cambay, became stretches of dry land during the Pleistocene or the Paleolithic age when glaciers took over the water. However, at the start of the Holocene (the geological epoch in which we are living) or the Mesolithic age, glaciers recessed and the sea reclaimed its area to form the Gulf of Kutch and other dried patches of previous epochs. In this epoch, the courses of rivers remained fixed to within very limited limits. The Indus has a fixed course between the Salt Range on the east and the Sulaiman Range on the West.

2.1.3 Appearance of Man in India

The fossils of the early human being have not been found in India; however, traces of the earliest human presence in India are indicated by stone tools of about 1.7 million years old obtained from the Pakistani areas of Rawat near Rawalpindi.[4] These are the traces of the earliest human species i.e. *homo habilis.* According to the theory, man had four stages up to the modern through which he came to the

[4] In Pakistan the main flaked pebble, also called 'chopper chopping' tools in Pabbi Hills, near soan valley across the Jehlum, have been dated to over one million years ago. See Irfan Habib, vol 1, 25

present species. Each stage has been identified as a human species. These are as follows:

1) *Homo Habilis* (2.6 million to 1.7 million years) Early Paleolithic
2) *Homo erectus* (1.8 million to 0.2 million years) Early Paleolithic
3) *Homo sapiens neanderthalensis* (150000 to 50000 years) Middle Paleolithic
4) *Homo sapiens sapiens* (115000 years) Late Paleolithic

Also, the following is the chronology of Early Humans in which the Indian Sub-Continent can be seen prominently:[5]

Years Ago	
2.6 to 1.7 million	Period of *Homo habilis*
2 million	Appearance of *Homo erectus* in Africa
2 million	Oldowan tools, Riwat, Pakistan
1 million	Pebble-flake culture, Soan basin, Pakistan
700000 to 400000	Acheulean culture, Pabbi Hills, Pakistan and Himachal
500000 to 130000	'Narmada skull', Hathnora (*homo erectus* evolved)
400000 to 300000	Early Paleolithic culture of South India (Madras Industry), Rajasthan and Central India
150000 to 50000	Middle Paleolithic culture of Rajasthan, central and South India
115000	Date of earliest fossils of *homo sapiens sapiens* (Modern man), South Africa
75000?	The arrival of modern man in India
60000?	The arrival of modern man in Sri Lanka
60000 to 20000	Middle Paleolithic culture of Pakistan
50000 to 30000	Neanderthalers in Afghanistan
31000	Earliest fossil remains of Modern man in South Asia
25500 to 10500	Late Paleolithic culture of ar,Karnataka and Central India
10000	Mesolithic cultures

2.1.4 Paleolithic Culture

The people of this age were food-gathering people who lived on hunting and gathering wild fruits and vegetables. Man, during this period, used tools of unpolished, undressed rough stones and lived in caves and rock shelters. They had no knowledge of agriculture, fire, or pottery of any material. They mainly used hand axes, cleavers, choppers, blades, scrapers and burins. Their tools were made of hard rock called 'quartzite'. Hence, Paleolithic men are also called 'Quartzite Men'. Homo sapiens first appeared in the last of this phase. It has been pointed out that Paleolithic men belonged to the Negrito race. The Paleolithic Age in India has been divided into three phases according to the nature of stone tools used by the people and also according to the nature of change in the climate: Early or lower Paleolithic,

[5] Irfan Habidb, vol 1, 43

Middle Paleolithic and Upper or later Paleolithic. The Early Paleolithic Age covers the greater part of the Ice Age. Its characteristic tools are hand axes, cleavers and choppers. Such tools have been found in the Soan and Sohan river valley (Pakistan) and in the Belan Valley in the Mirzapur district of UP. In this period, the climate became less humid. The Middle Paleolithic Phase is characterized by the use of stone tools made of flakes, mainly scrapers, borers and blade-like tools. The sites are found in the valleys of the Soan, Narmada and Tungabhadra rivers. In the Upper Paleolithic Phase, the climate became warm and less humid. This stage is marked by burins and scrapers. Such tools have been found in AP Karnataka, Maharashtra, Bhopal and Chhota Nagpur plateau.

2.1.5 Mesolithic Culture

In this age, the climate became warm and dry. Climate changes brought about changes in flora and fauna, making it possible for human beings to move to new areas. Since then, there haven't been major changes in the climate. The characteristic tools of the Mesolithic Age are known as Microliths-pointed, crescentic blades, scrapers, etc, all made of stone. The people lived on hunting, fishing and food gathering; at a later stage, they also domesticated animals. The last phase of this age saw the beginning of plow cultivation. Various Mesolithic sites are found in the Chhotanagpur region, Central India and also south of the Krishna River. In the Belan valley of Vindhyas, all three phases of the Paleolithic, followed by the Mesolithic and then by the Neolithic, have been found in sequence. Similarly, the case is with the middle part of the Narmada valley.

2.1.6 Neolithic Culture

In India, the Neolithic Age is not earlier than 6000 BC and at some places in South and Eastern India, it is as late as 1000 BC. During this phase, people were again depending on stone implements. But now they used stones other than quartzite for making tools, which were more lethal, more finished and more polished. Neolithic men cultivated land and grew fruits and corn like ragi and horse gram. They domesticated cattle, sheep and goat. They knew about making fire and making pottery, first by hand and then by a potter's wheel. They also painted and decorated their pottery. They lived in caves and decorated their walls with hunting and dancing scenes. They also knew the art of making boats. They could also weave cotton and wool to make cloth. In the later Neolithic phase, people led a more settled life and lived in circular and rectangular houses made of mud and reed. Important sites of this age are Burzahom and Gufkral in J&K (famous for pit dwelling, stone tools and graveyard in a house), Maski, Brahmagiri, Tekkalakota in Karnataka, Paiyampatti in Tamil Nadu, Piklihal and Hallur in AP, Garo hills in Meghalaya, Chirand and Senuwar in Bihar (known for remarkable bone tools), Amri, Kotdiji, etc.

2.2 Copper and the Bronze Age

The end of the Neolithic Period saw the use of metals, of which copper was the first. A culture based on the use of stone and copper arrived. Such a culture is called Chalcolithic, which means the stone-copper phase. Apart from stone tools, hand axes and other objects made of copperware were also used. The Chalcolithic people used different types of pottery, of which black and red pottery was most popular. It was wheel-made and painted with a white line design. These people were not acquainted with burnt bricks. They generally lived in thatched houses. It was a village economy. They venerated the mother goddess and worshiped the bull. Important sites of this phase are spread in Rajasthan, Maharashtra, West Bengal, Bihar, MP, etc.

The Copper Age was succeeded by the Bronze Age, in which people added tin to copper to get bronze. However, it was not a marked stage in the evolution of human culture. According to Irfan Habib:

> While the extraction of the metal from copper ores by smelting was an important technological advance, neither bronze nor copper could replace stone and bone as the ordinary material for tools. This was because the metal could be obtained only in small quantities and was, therefore, rare and expensive. It was only when iron technology had sufficiently advanced in India, during the first millennium BC (after 1000 BC), that stone ceased to be the main material of human tools. There would accordingly seem to have been no great break when societies turned from Neolithic into Chalcolithic (copper-and-stone-using), since bronze or copper tools appeared as mere additions to stone tools, and were usually very few in number at that.[6]

2.3 Ancient Era

Ancient Era covers the period before the Muslim invasion of India about which we have some written material to know about that period. Written sources before Mauryan India are in the form of religious compilations, which are called the Vedas. The Vedas were compiled after the arrival of the Arians. Before Arians India had its original civilization called the Indus Valley Civilization. Though the people of the Indus Valley began to use a language that could not be understood. Such a period is called Proto-history against Pre-history.

2.3.1 Indus Valley Civilization

The Indus Valley civilization reached maturity in the Early Bronze Age. It has different centers all over India. Harrapa and Mohenjo daro are the most important cities among these. Similar seals and weights show that there was a central

[6] Irfan Habib, vol. 1, 56

government in the Indus Valley civilization, the center of which was probably located near Kot-Diji (Khairpur Sindh).
The excavations of Harappa and Mohenjo Daro showed such characteristics, which became helpful to identify other such places belonging to a mature civilization. These defining features can be listed as follows:[7]

1. Wheel-made pottery of a distinct kind: baked to red color,thick-walled, heavy, sometimes coated with red slip. Some pots were painted black, and there were certain popular motifs painted in black on the pottery, such as the papal leaf, interesting circles, and the peacock.
2. The Indus script, especially appearing on seals, has characters that show practically no regional variations.
3. Baked bricks, as well as sun-dried mud-bricks of standard size, with sides in the ratio of 1:2:4.
4. Standard weights, based apparently on a unit of 13.63 grams.
5. A tendency to lay out straight roads (meeting others at right angles) in urban and semi-urban settlements, and to pay considerable attention to drainage.
6. Citadel was built adjacent to, but separate from, the towns.
7. Masonry wells and tanks.
8. Burying the dead, laid supine, aligned north-south, usually in out-of-town cemeteries.

Following is the chronology of the Indus Valley Civilization:[8]

BC	
3200-2700	Shahr-i-Sokhta,[9] 'Archaic' phase
3200-2600	Damb Sadaat or Quetta Ware Culture
3200-2600	Early Indus Culture: Kot-Diji, Sothi-siswal and Amri-Nal
3000-2600	Plough and cart in the northern parts of the Indus basin
2700-2100	Helmand[10] Civilization
2600	Socketed axe and adze, Mundigak
2600-2500	Onset of the Indus Civilization
2600-2000	Late Kot-Diji culture, northwest Pakistan, and Kulli culture, Balochistan
2500-2000	Indus Civilization, 'Mature' period, Mohenjo Daro and Harappa

[7] Irfan Habib, vol. 2, 14
[8] Irfan Habib, vol. 2, 16
[9] Shahr-i-Sokhta is situated in the Halmand Delta (Sistan), just inside Iran. It became one of the earliest cities of the World when, during the fourth century following 2800 BC, its inhabited area expanded 15-17 hectares to about 150 hectares.
[10] Helmand is the largest river, after the Oxus, rising within Afghanistan. From its source in the Hindukush mountains it cuts a long valley through high mountains; then, as it leaves the highlands, it is joined by the Arghandab river, coming from the east. The united river flows through the Garmser desert to end in the marshes of the Hamun-i-Halmand, in the region of Sistan.

2.3.2 The Vedic Age

With the Vedic Age, the realm of history started in India and the Rigveda comes first in this regard. Vedas were transmitted orally for centuries until they took the form of a written text around the tenth century AD. There are four Vedas: Rigveda, Yajurveda, Samveda and Atharvaveda, the Rigveda was the first one.[11]

The Vedic Age in India started with the coming of the Aryans, who, with better tools, took hold of the region. With an organized system of beliefs i.e. a proper religion with a scripture called *Avesta* (the sacred book of the Iranian religion Zoroastrianism) laid the basis of the religion of the Vedas, called Vedanta (an early form of Hinduism). That was why the gods of the *Avesta* and Vedas are the same. For example, Indra was the god of war both in the *Avesta* and the Vedas. The Aryans introduced the caste system in India and declared the local population as untouchable. In this capacity, the title 'aliens' stood as true to the preceptors of Vedic religion (forerunners of Brahmans) as it was applied to any other intruder in the later times.

The Vedas were the first history of India and were unique in the sense that, being a religious text, they narrate the geography, polity, economy and society, even literature, science and medicine of that time. All rivers, along with the Indus, have frequent references in the Vedas. Vedas are mostly compiled in the region of the North West Frontier (now KPK), as minor rivers of this region are described in Vedas e.g. , Kurram and Gomal, while Ganga and Yamuna are cited at a few places. Similarly, only Gandhara (North West Frontier, now KPK) has a reference in the Vedas and no other place is mentioned.

As far as the political hold of Aryans is concerned, in the course of the compilation of the Vedas, we see an eastward invasion of Aryans along with the spread of the Vedic religion. Within the expanding Vedic zone, a stronger military apparently created the basis for more powerful monarchies and large territorial kingdoms. The king (rajan) begins to receive more fulsome eulogies and is allowed much greater pretensions than in the Rigveda (early period). The Atharvaveda says of Praikshit, a king, not only that he had given the Kurus, his subjects, "peace and rest", but that he was, indeed, 'the ruler of all peoples, a god among mortals'. Within his domain (rashtra), the king's rights extended to a share in village (grama), horses (ashveshu) and cattle (gopa); and Indra was entreated to deny to the king's enemies any portion

[11] Veda means knowledge. The primary texts of these Vedas, containing collection of hymns; charms, etc., are called samhitas. Each samhita has attached to its text known as brahmanas, which mainly contain directions about rituals. Each brahmana, in turn, has attached to it an aranyaka and upnaishad. The aranyakas contain 'mystic' precepts for recluses of the forest (aryana), while the upnaishads are works of philosophical speculation. Irfan Habib and Vijay Kumar Thakar, vol. 3, 1

of his revenue. The king himself aspired to seize his foes' hamlets and drive them away from their territory.[12]

Early Vedic religion is much different from the later versions. A brief expression is as follows:

There is no indication of idol worship in the *Avesta,* nor in the Rigveda. The earlier Aryan religion must, therefore, have been aniconic, that is, without any symbols or images in human, animal or other form to represent the deities. As far as the attribution of forms and qualities to deities is concerned, the tendency in both the Rigveda and *Avesta* is to attribute to them mainly human ones rather than those of animals: the common Indo-Iranian divinites were, accordingly, overwhelmingly anthropomorphic, not zoomorphic. In contrast, the earlier Indus religion was not only iconic but also had mainly zoomorphic deities (Indus Civilization). It may also be noted that already before the Rigveda the deities worshiped by the Aryans not only included those like Mitra/Mithra, representing visible elements of nature (in this case, the sun), but also more abstract gods, like Varuna/Ahura Mazda, the guardian of the rita/asha, the more law, and Indra, the lord of war. A complex mythology with an increasing role for abstractly imagined divinities must already have existed.[13]

It stood as a superior place to have no idols. In the latter period, the same stance was built by the Muslims when they stepped into the land of unlimited gods with the concept of only one unseen God.

2.3.2.1 Caste System

The Aryans not only conquered the Indian population but also assigned them different social statuses depending upon the color (Veruna). Aryan people, living in high altitudes, possessed fair complexion, while people of the Indus valley had black complexion owing to its extreme climate. The god Indra is said to help the Aryans in crushing the Dasas (slaves) of the Indus valley peoples. Bharta and Purus were Aryans who, in conquering India, not only enslaved the local population but also fought with each other and with other Aryan clans to expand their territories.

Four Varunas or castes were established very early, as it is mentioned in the first book of the Rigveda. These are Brahmans (the priesthood class), keshatriya (ruling class), Vaishaya (working class) and Shudra (slaves). However, with the passage of time, further lower castes were added as more tribes and clans came under the fold of the Aryan system. They were called chandals, who were declared as untouchables (Malich).

[12] Ibid, 44
[13] Ibid, 22

2.3.3 Sindh in Ancient India

Sindh finds mention in the Hindu epic *Mahabharatha* as being part of Bharatvarsha. Sindh was conquered by the Persian Achaemenid Empire in the sixth century BC. In the late 300s BC, Sindh was conquered by a mixed army led by Macedonian Greeks under Alexander the Great. The region remained under the control of Greek satraps for only a few decades. After Alexander's death, there was a brief period of Seleucid rule, before Sindh was traded to the Mauryan Empire led by Chandragupta in 305 BC. During the rule of the Mauryan Emperor Ashoka, the Buddhist religion spread to Sindh.

Mauryan rule ended in 185 BC with the overthrow of the last king by the Sunga Dynasty. In the disorder that followed, Greek rule returned when Demetrius I of Bactria led a Greco-Bactrian invasion of India and annexed most of the northwestern lands, including Sindh. Demetrius was later defeated and killed by a usurper, but his descendants continued to rule Sindh and other lands as the Indo-Greek Kingdom. Under the reign of Menander I, many Indo-Greeks followed his example and converted to Buddhism.

In the late 100s BC, Scythian tribes shattered the Greco-Bactrian Empire and invaded the Indo-Greek lands. Unable to take the Punjab region, they seized Sistan and invaded South Asia through Sindh, where they became known as Indo-Scythians (later Western Satraps). By the first century AD, the Tocharian Kushan Empire annexed Sindh. Though the Kushans were Zoroastrian due to their former contacts with Persians, they were tolerant of the local Buddhist tradition and sponsored many building projects for local beliefs. Ahirs were also found in large numbers in Sindh. .The country of the Abhira tribe was located in southern Sindh. The Kushan Empire was defeated in the mid-200s AD by the Sassanid Empire of Persia, which installed vassals known as the Kushanshahs. These rulers were defeated by the Kidarites in the late 300s AD. It then came under the Gupta Empire after dealing with the Sassanids. By the late 400s AD, attacks by Hephthalite tribes known as the Indo-Hephthalites or *Hunas* (Huns) broke through the Gupta Empire's north-western borders and overran much of northwestern India. Later, Sindh came under the rule of Emperor Harshavardhan, then the Rai Dynasty around 478 AD. The Rais were overthrown by Chachar of Alor around 632.

2.4 Brahman Era

The Brahman Era was particular to Sindh, which increased the importance of Sindh at the time of its conquest by the Muslims. The era started with the enthronement of a Brahman named Chach, son of Selaij, as a ruler of Alor (then capital of Sindh). The territory ranged from Sistan, Kashmir, Gujrat and the Arabian Sea on four

sides. After Chach, his brother Chandar ascended the throne, after which the last ruler of the dynasty, Dahir, came to power.

The only source from which we can have some details of the Brahman Dynasty is *Chachnama,* also known as *Fatehnama Sindh* or *Tarikh-i-Hind wa Sind.* It was compiled by an unknown person in the early days of the conquest of Sindh by Muhammad bin Qasim in Arabic. It remained preserved in the family of the author, a family of Qazis in Alor for centuries. In 1216 AD, a writer, Muhammad Ali bin Hamid bin Abu Bakr Kufi, translated it into Persian.

The Brahman Era was a peaceful period for Sindh in which Brahmans and Buddhists coexisted peacefully despite the latter's expulsion from India under the new currents of Vedanta. Amicable relations of the two creeds reached such an extent that many families had members belonging to both sects.[14] However, the longing for long rule made Raja Dahir conduct such activities, which caused the downfall of the dynasty. In the words of Dayaram Gudumal: [15]

> But though these chiefs were very much to blame, the king himself was undoubtedly a greater sinner. It was he who, by the advice of a credulous minister, solemnized his marriage with his own sister, to prevent the working of a prediction.[16] The marriage was not intended to be consummated, and, as a matter of fact, it was not consummated; but the impious ceremony nevertheless alienated from Dahar not only his brother but all the best and bravest men in the land. The act was one of crass stupidity, and we have now in Sindhi, thanks to Dahar, a word, Dahiri, which signifies an unmitigated fool. The "juggling fiends" did not even "keep the word of promise" to his ear, and it was a just retribution that the very astrology which made him violate the sacred law was pleaded by his faithless feudatories as a justification for deserting his cause.

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[14] Mirza Kalichbeg writes, "the Chachnamah is a valuable record for various reasons. It shows us, in the first place, that Buddhism was the dominant religion in Sind, in the 7th century. The word Samani (originally Shraman) occurs several times, and we are told of Buddha temples, Buddha monastries, and even of Buddha extremists, who considered it against their religion to take up arms in their own defense against the Mussalmans. We, moreover, read of Buddhia "a district conterminous with that of Siwistan on the North"... We see also that the Budhhist and the Brahmans lived in amity, and the importance of this fact can not be overestimated. See *The Chachnamah: An Ancient History of Sind,* trans: Mirza Kalichbeg Fredunbeg, (Lahore: Vanguard, 1985), introduction, i

[15] ibid, vii

[16] It was predicted the rule was the fate of the husband of Dahir's sister.

Recommended Books

The Chachnamah: An Ancient History of Sind, trans: Mirza Kalichbeg Fredunbeg, Lahore: Vanguard, 1985
Habib, Irfan. *People's History of India: Prehistory,* vol. 1, Lahore: Fiction House, 2004
Habib, Irfan. *People's History of India: The Indus Civilization,* vol. 2, Lahore: Fiction House, 2004
Habib, Irfan. and Thakur, Vijay Kumar. *People's History of India: The Vedic Age,* vol. 3, Lahore: Fiction House, 2004

Self Assessment Questions

Q. Describe the place of Sindh in the age of pre-history.
Q. What is the importance of Sindh in the Indus Valley Civilization?
Q. Regarding the identity of India, what is the importance of the Vedic Age?
Q. Give a brief chronology of Sindh in the Ancient Age

Unit: 3

MUSLIM ERA

Written by: Muhammad Raza Taimoor

Reviewed by: Prof. Sharif al-Mujahid

INTRODUCTION

The Muslim Era is important in many respects. It is in full light of history, as Muslims gave much attention to recording the events. Detailed histories were written in this period. Actually, the Muslim Era constitutes the medieval ages for India. A more profound philosophy than Hinduism, the Muslims wasconfronted with a great challenge to offset the effects of Hindu myths. Particularly for Sindh, they had their first entry in India. Sindh received a profound impact of Islam and at the end of the Muslim Era, Sindh was a Muslim majority province in Northern India. It acquired literary traditions like the Arab world and many scholars travelled to the Arab world and occupied a revered place among Arab scholars. One one-thousand-year rule was too important to ignore its details. Remaining under the Damascus and Baghdad Caliphates for the first two centuries, the region came under local chieftains and dynasties for a short period, unless the growing Delhi Sultanate and afterwards the Mughals established control for many centuries. Before going into the hands of the British, it again came under independent control. A narrative and interpretive study is the focus of this unit.

OBJECTIVES

After reading the unit, the students will be able to:

- understand the establishment of the Muslim rule in India generally and in Sindh particularly
- analyze and explain the effects of the interaction of the Muslims with the Hindus
- relate and enumerate the demographic changes that occurred due to the Muslim conquest and civilization
- know the response of the local population upon the arrival of the Muslims and afterwards under their rule

Outline

3.1 Muhammad Bin Qasim
3.2 Ghaznavid Empire
3.3 Delhi Sultanate
3.4 Sumra Dynasty
3.5 Samma Dynasty
3.6 Arghun and Turkhan Dynasties
3.7 Mughal Rule and Akbar
3.8 Kalhora Dynasty
3.9 Talpur Dynasty

3.1 Muhammad Bin Qasim

With the expansion of the Muslim Empire of the Arabs,[1] the annexation of India became inevitable for many reasons. First of all, Arab Muslims' victories were matchless in conquering the world; therefore, sooner or later, India would have come in the way of Muslim expansionism. Secondly, there was no strong seat of government that could satisfy the governmental needs of the region. Also, rulers here could not stem the tide of Muslim successful warfare and fighting passion. Thirdly, Arab traders had developed strong centers of trade and good relations with different rulers of India, hence, they proved to be a favourable factor for the Muslim invasion.

The immediate cause of Sindh's invasion was the abduction of the Arabs' fleet by pirates of Sindh, who were sent to the Governor of Iraq, Hajjaj bin Yousus[2] , by the ruler of Ceylon (Sri Lanka) with presents and orphans of some Arab traders. The ruler of Sindh, Raja Dahir, undermined Muslim power and ignored Hajjaj bin Yousuf's warning to admonish the pirates. The morale of Raja Dahir was further increased when two small expeditions sent by Hajjaj were defeated by the Sindhi Army. Those were of Ubaidullah and Budail. After that, Hajjaj prepared a fully fledged campaign and entrusted it to his young nephew Muhammad Bin Qasim, who defeated Sindhi forces at Debal (near Karachi) in the early days of 712 AD. After that, Raja Dahir was defeated at his capital, Alor (now Rohri), where he was killed and the city was surrendered. After that,Ibn Qasim marched towards

[1] At the time of Sindh's conqest Umayyad Caliphate was in power at Damascus, the then capital, and Arab armies were knocking at the doors of France (under the command of Tariq bin Ziad and Musa bin Nusair) in the West and were reaching the boundaries of China (under the command of Qutaiba bin Muslim) in the east.

[2] Hajjaj was governor to a powerful Umayyad Caliph Walid bin Abdul Malik (d. 715 AD). He was succeeded by his brother Sulaiman bin Adlu Malik who deposed Muhammad bin Qasim from the governorship of Sindh.

Brahmanabad (now near Shahdadpur), where the son of Raja Dahir, Jai Singh, was defeated. Marching towards the east,Ibn Qasim conquered Multan. By this time, Sulaiman ascended the throne and he sent Muhammad bin Qasim back to Iraq and appointed Yazid bin Abu Kabsha in his place.[3]

Notable feature of the Ibn Qasim administration was religious tolerance, which was common in the Muslim invasion of any area. In one of the letters Hajjaj wrote to Ibn Qasim about the subjects of Hind, "As they have made submission and have agreed to pay taxes to the Khalifa, nothing more can be properly required from them. They have been taken under our protection, and we cannot in any way stretch out our hands upon their lives or property. Permission is given to them to worship their gods."[4] Moreover, Ibn Qasim retained the services of those who were already in the service of the previous regime. This attitude won praise and obedience for Ibn Qasim and his rule became so consolidated that no one came up with any resistance.

3.1.2 Sindh after Muhammad Bin Qasim

After Muhammad ibn Qasim, Sindh saw more consolidated rule of the Arab Caliphate. It was under the governorship of 'Amr son of Ibn Qasim that Brahmnabad was renamed as Mansura,[5] the new capital of the Muslim stronghold in India. After the downfall of the Umayyad, the Abbasids came to the throne of the Caliphate. They continued the administration of Sindh on a strong footing. Actually, it was the Abbasids' period that Indian sciences were translated into Arabic under the patronage of Caliph Mamun al Rashid. Therefore, it is a fallacy on the part of modern historians that Arab rule ended with the downfall of the

[3] Popular story relates the issue to the animosity between Sulaiman and Hajjaj. However, alternative sources are needed to be consulted to frame this simple narration.

[4] K. S. Lal, *Early Muslims in India,* (Lahore: n.d.), 21

[5] Mansura was the first Sindhi Muslim capital from the year 711.AD to 1006.AD, the city transformed into a very vibrant metropolis during the Abbasid Era surpassing the wealth of Multan in the north and Debal in the south. Mansura was built on the shores of the Indus River, it was surrounded by fertile farmland, Ibn Hauqal mentioned the wealthy local merchants who wore *Baghdad Costume* and were of Sindhi-Arab origins, and houses were made of clay, baked bricks and plaster. Mansura exported herbs and spices, textiles, ivory, metals and mirrors to Baghdad. There were some renowned educational institutions in the city; Mansura produced the first translation of the Quran in the Sindhi language. The city was the hometown of famous historical figures. Abu Mashar Sindhi is described by many historians and chroniclers as a pioneer in the compilation of Hadith; Abu Raja Sindhi lived in Baghdad and engaged in scientific and literary pursuits they translated a large number of ancient books of South Asia on mathematics, astronomy, astrology, medicine, literature and ethics into Arabic. According to geologists an earthquake struck both Debal and Mansura in the year 893.AD.

Umayyad period.[6] The last Abbasid governor who conceded to the Caliphate was Umar bin Abdul Aziz Habbari. He died around 300 AH. After him, his descendants established an independent government owing to the weakness of the Baghdad Caliphate. This was the end of Arab rule in Sindh.

3.2 Ghaznavid Dynasty

Political dissensions among early Muslims led to the development of sects in Islam. With the passage of time, these sects, especially the Sunnite and Shiite, became staunch rivals of each other and everyone struggled to establish a state of a particular creed. Especially, the Shiites had a strong belief in a religious state. They established the Fatimid Caliphate in Egypt in the 10th century AD. The Fatimids were,an Ismaili branch of the Shiite sect. , A further offshoot of Ismailiism was Karamiti, who, after the disintegration of the Arab caliphate, dispersed in Sindh with missionary zeal and finally established themselves with their capital at Multan in 977 AD.

It was in this wake that Sultan Mahmud of Ghazna[7] (971-1030 AD), who invaded India seventeen times along the eastern side of Punjab and Sindh, marched towards Multan in 1005 AD and 1011 AD to defeat the Karamati Shiites. Sultan Mahmud was a supporter of the Abbasid caliphate and, therefore, was an enemy of rival caliphates. His aim to attack Multan was to subdue the strength of the Karamities. With the fall of Multan, Sindh was supposed to come under the Ghaznavids. However, no interest was paid to Sindh or Multan regarding good administration or other aspects of life. In a nutshell, no prominent development took place in this period, which covers a span of two centuries. Furthermore, successors of Ghaznavids, Muhammad Ghori[8] (1150-1206 AD) and his descendants, also neglected Sindh, as by that time North India had become the center of Muslim

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[6] A detailed discussion about this fallacy is conducted by Abdul Haleem Sharar in his *Tarikh-i-Sindh,* (Karachi: 2008), 196

[7] Yamīn ad-Dawlah Abul-Qāṣim Maḥmūd Ibn Sebüktegīn, more commonly known as Mahmud of Ghazni was the most prominent ruler of the Ghaznavid Empire. He conquered the eastern Iranian lands and the north western Indian subcontinent from 997 to his death in 1030. Mahmud turned the former provincial city of Ghazna into the wealthy capital of an extensive empire which covered most of today's Afghanistan, eastern Iran, Pakistan and northwestern India. He was the first ruler to carry the title *Sultan* ("authority"), signifying the extent of his power, though preserving the ideological link to the suzerainty of the Abbassid Caliphate. During his rule, he invaded and plundered parts of Hindustan east of the Indus River17 times.

[8] Sultan Shahāb-ud-Din Muhammad Ghori, originally called Mu'izzuddīn Muḥammad Bin Sām was one of the rulers of the Ghurid dynasty from the famous house of Sur who were rulers of Ghor for five hundred years. He is credited with laying the foundation of Islamic occupation in India that lasted for several centuries. He reigned over a territory spanning present-day Afghanistan, Pakistan and northern India.

invaders' interests. Though the first campaign of Muhammad Ghori was against subduing the same problem of Karamities, it was a milestone only and the region of Sindh was not touched again, as no equal power was there to confront him.

3.3 Delhi Sultanate

The Delhi Sultanate was an offshoot of the Ghorid Empire. Qutub al-Din Aibak, who established the Delhi Sultanate, was a slave of Ghori. Other slaves of Ghori established small strongholds in other parts of India. With respect to Sindh, Nasir al-Din Qabacha was the lieutenant of Ghori who ruled the area with his capital at Uch (near Multan). He was defeated by Iltutemash (successor of Aibak) in 1228 AD. He himself drowned in the Indus during his flight from the battlefield. In this way, Sindh was annexed to the Delhi Sultanate, but being a distant region, it could not be governed properly and most of the time Sindh remained under local rule.

With the invasion of Mongol hordes, Sindh was separated from Multan as the Delhi Sultans set their final defense line at Multan (with first and second at Samana and Depalpur respectively), leaving Sindh under the feet of the Mongols. Therefore, local rulers continued to rule in the name of the Mongols. The situation remained intact until the time of Alau al-Din Khilji (ruled 1296-1316), who prepared a powerful military administration to deal with the Mongols. Therefore, despite the most terrible assaults of the Mongols under the command of Targhai Khan, the assaults were not only repulsed, but counterattacks were made on the Mongols. The situation was reversed to the extent that Mongols, who once controlled the Trans Ravi region under their sway, had to surrender Ghazni (a place outside the geographical boundaries of India) to the Sultan. In this short period, Sindh was attached to the center. After Khilji, Ghiath al-Din Tughlaq (ruled 1320-25) asserted the authority of Delhi, but for a very short time and lower Sindh could not be taken under control even during these two periods.

3.4 Soomra Dynasty

Ancestors of the Soomra Dynasty are said to belong to the city of Samarra in Iraq (the second capital of the Abbasids). In this capacity, they were functionary of the Abbasids, but most of the time they acted as independent rulers. They set their capital at Thatta. The rule started with al Khafif Samra in 1011 with an Arabic outlook on language and culture. With the fall of Baghdad in 1258, Sindh came out of the yoke of Arabian hegemony, and the ruler of Sindh of the Soomro dynasty came to power. With this change, the Sindhi language gained prominence and pure Sindhi culture began to evolve. The dynasty ended in 1351 according to one account, and was replaced by the Samma dynasty. Soomro's jurisdiction ranged from Multan to the Arabian Sea and from Rajasthan to Baluchistan.

One prominent feature of this dynasty was the role of women in the administration. The women of the Royal families were educated, especially in

Arabic, Sindhi and in local dialects. They were trained to rule and fight in wars to defend their Country. Even the common women were sturdy and brave, helped the warriors in the battle and treated the wounded. They excelled in arts and crafts. The government protected their property, trade and merchandise. They were bestowed with the highest honours when we find that the Princess Zainab Tari was made the first ever Muslim queen of the Soomro dynasty of Sindh, when her father, King Asamuddin Daula Dodo-I, retired from kingship to live a pious, peaceful life. Queen Zainab Tari Soomro ruled Sindh wisely and bravely as an independent sovereign queen for 10 years without any interruption. In the subsequent period, there were also Soomro queens who held the reins of the kingdom for short periods and they ruled with the assistance of their kinsmen and the council Ministers.

3.5 Samma Dynasty

Soomra were replaced by the Samma dynasty around 1335. The Sultanate of Delhi (Tughlaq Dynasty) struggled to retain Soomras in the seat of Sindh. Muhammad bin Tughlaq led an expedition in this connection in 1351, but failed to subdue Samma and he himself died at Sondha. After that, Firoz Shah Tughlaq attacked and succeeded in making Sammas surrender around 1367. However, the surrender was temporary and Samma soon restored them when, after Timur's invasion, Delhi lost its holdings. Instead of Delhi, Sammas chose the Gujarat Sultanate as their center and attached themselves to the latter most of the time.[9]

The rule of Jam Nizammudin II is known as the golden age of the Samma dynasty, as it is during this time that the legacy of the dynasty reached its peak. He was a deeply religious man and was known for his pleasant disposition. His kingdom was based on strict Islamic rule, where the welfare and safety of all was of paramount concern; travellers could pass through his land without being harmed. After his succession to the throne, he travelled with a large army to Bakkhar, rooting out troublemakers and robbers who had made the life of his people difficult. Jam Nindo spent much of his time in discourse with learned men of his time. He was known as a seeker of knowledge. During the latter part of Jam Nindo's rule, a Mughal army from Kandahar under Shah Beg Arghun tried to invade parts of Jam Nindo's empire. Under the command of his vizier, Darya Khan, Jam Nindo sent a large army to Halukhar near Sibi and defeated the army — killing Shah Beg Arghun's brother, Abu Muhammad Mirza, in the fight. The Mughals retreated immediately and they

[9] Coins struck by the Samma dynasty show the titles "Sultan" and "Shah" as well as "Jam", the Jadeja rulers of western Gujrat also part of Samma tribe and directly descended from Jam Unar, the first Samma sultan of Sindh.

never made another attempt at invasion as long as Jam Nindo ruled the area. Jam Nindo passed away soon after.[10]

The elaborate and intricate carvings on the tomb of Jam Nindo are symbolic of Hindu architecture in the Gujrati style with a slight influence of Mughal imperial architecture. There is no dome on the tomb; the walls stop at the springing lines — a horizontal line between the springing of the arch. The tomb has been constructed with painstaking detail and is breathtaking to behold. In contrast, there is a simple, unadorned tomb nearby that the locals say belongs to a pious woman whose prayers protected Thatta from invasion for as long as she was alive and after whom the graveyard was named: Mai Makli. Behind the tomb, you see wide patches of lush green vegetation that have grown on what once used to be the bed of the River Indus when it still ran through Thatta and when Thatta was a major commercial and cultural hub of the Subcontinent.

Following is the table showing the chronology of Samma rulers:

Duration	Ruler	Status
1335-39	Unar	Founder
1339-52	Junan	Brother of Unar
1352-67	Sad al-Din Babinho	Son of Unar
1367-79	Rukn al-Din Tamachi	
1379-89	Salah al-Din	Son of Tamachi
1389-91	Nizam al-Din	Son of Salah
1391-98	Ali Sher	Son of Tamachi
1398	Karan	
1398-1414	Fateh Khan	Nephew of Karan
1414-42	Tughluq	Brother of Fateh
1442	Mubarak	
1442-44	Sikandar	Son of Tughluq
1444-53	Raidhan	
1453-61	Sadr al-Din Sanjar	
1461-1508	Nizam al-Din Nanda	
1508-1527	Firuz	Son of Nanda

[10] The Sindh Samma Welfare Organisation recently paid tribute to Jam Nindo on his 503rd death anniversary last year. Sindh Minister for Culture, Sassui Palijo, announced on the occasion that the Urs of Jam Nindo would be officially organised by the Sindh Culture department this year.

3.6 Arghun and Turkhan Dynasties

3.6.1 Arghuns

Arghuns were governors of Qandhar appointed by the Timurid branch of Hussain Beqrah at Kabul. Soon, Dhul Nun Beg Arghun, governor of Qandhar, became independent. With the rising power of the Uzbeks under Shaibani Khan, the Timurids began to vacate their holdings. Babur (founder of the Mughal Empire in India) was expelled from Uzbekistan, and he took Kabul from Hussain Beqrah. This made Arghun independent and he made his way to Baluchistan and Sindh, where they subdue Samma rule and established their own rule. Dhul Nun was killed in a battle with Uzbeks and his sons Shah Beg and Mukim succeeded him. Gradually, the Arghuns lost control over the territories of Afghanistan to the hands of the Timurids and were limited to Qandhar. Babur tried to gain Qandhar, but the Arghuns resisted with the help of Shaibani Khan Uzbek. When Babur was engaged with the Uzbeks, the Arghuns found an opportunity to consolidate their rule, so they fought with Sammas to conquer the rest of Sindh and remained successful. This was the year 1520 when the Samma rule was completely subdued. In 1522, Babur took Qandhar from the hands of the Arghuns. In 1524, Shah Beg died and his son Shah Hussain succeeded him, who conceded to the hegemony of Babur and conquered Multan on the latter's behalf. He remained faithful to the Mughuls by the time Babur was on the throne. After him, when Mughal emperor Humayun faced troubles due to his brother and later due to the rise of Sher Shah Suri, Shah Hussain became independent. Though he gave asylum to fleeing Humayun on his way to Iran, he did not allow him to stay in Sindh. Here is the chronology of Sindh's rulers in the Arghun and Tarkhan Era.

Kandahar	Kabul	Upper Sindh (Bukkur)	Lower Sindh (Thatta)
Mirza Amir Basri Arghun		Samma Rule	
Dhul-Nun Beg Arghun		Samma Rule	
Shah Beg Arghun Mukim Beg Arghun		Samma Rule	
Shah Beg Arghun	Mukim Beg Arghun	Samma Rule	
		Shah Beg Arghun	Samma Rule
		Shah Husayn Arghun 1524 – 1556	
		Muhammad Isa Tarkhan	
		Mahmud Kokaltash 1556-1573	Isa Tarkhan 1554-1567
		Mughal Rule	Muhammad Baqi 1567-85
		Mughal Rule	Mirza Jani Beg 1585-91

3.6.2 Tarkhans

Towards the end of his life, Hussain was not capable of running the government; therefore, nobles decided to enthrone Mirza Muhammad Isa Tarkhan, a descendant of Arghuns from another branch, in 1554.[11] Soon, a rival claimant Sultan Mahmud Kokaltash appeared on the scene and succeeded in securing upper Sindh with capital at Bhakkar, while Isa remained with lower Sindh with capital at Thatta. By that time, Akbar the Great had gathered his power. He took the upper Sindh in 1573 and the lower Sindh in 1591.

3.7 Mughal Rule and Akbar

The soil of Sindh proved to be an omen for the Mughal Empire. On his flight from India, Mughal Emperor Humayun took asylum in Sindh and at Umerkot, Akbar was born in the year 1542. The Great Akbar had a humble birth. Perhaps it is due to this emotional effect that the King had many learned personalities in his court

[11] During the civil war between Shah Husayn and Muhammad 'Isa Tarkhan, the latter had sent a request for the help to the Portuguese at Bassein. A 700 man force under the command of Pedro Barreto Rolim sailed up to Thatta in 1555, only to find that Muhammad 'Isa Tarkhan had already won the conflict and there was no need for their assistance. Furious at the governor of Thatta's refusal to pay them, the Portuguese sacked the defenseless city and killed several thousand people.

from Sindh. During the reign of Akbar, Sindh produced various scholars such as and others such as Mir Ahmed Nasrallah Thattvi, Tahir Muhammad Thattvi and Mir Ali Sir Thattvi and the Mughal chronicler Abu'l-Fazl ibn Mubarak and his brother, the poet Faizi, were descendants of a Sindhi Shaikh family from Rel, Siwistan in Sindh. Abu'l-Fazl ibn Mubarak was the author of *Akbarnama* (an official biographical account of Akbar) and the *Ain-i-Akbari* (a detailed document recording the administration of the Mughal Empire). It was also during the Mughal period that Sindhi literature began to flourish and historical figures such as Shah Abdul Latif Bhittai and Sachal Sarmast became prominent throughout the land.

In the year 1603, Shah Jahan visited the province of Sindh; at Thatta, he was generously welcomed by the locals after the death of his father, Jahangir. Shah Jahan ordered the construction of the Shahjahan Mosque, which was completed during the early years of his rule under the supervision of Mirza Ghazi Beg. Also during his reign, in the year 1659, in the Mughal Empire, Muhammad Salih Tahtawi of Thatta created a seamless celestial globe with Arabic and Persian inscriptions using a wax casting method. Sindh was also home to very famous, wealthy merchant-rulers such as Mir Bejar of Sindh, whose great wealth had attracted the alliance of Sultan bin Ahmad of Oman. After the death of Aurangzeb, the Mughal Empire and its institutions began to decline. Various warring Nawabs took control of vast territories; they ruled independently of the Mughal Emperor. In the year 1701, the Nawab Kalhora was authorized in a firman by the Mughal Emperor Aurangzeb to administer the province of Sindh.

3.8 Kalhora Dynasty

Kalhora claimed to be from the Abbasids of Arab and one of its branches also established their rule in Bahawalpur even during the British rule. A *Qaim* was the first to arrive in Sindh from the Ancestors of the Abbasids around 1366. Then, a few years later, his brother *Ahmed* came into Sindh with a large following of Arabs in c 1370. He married a daughter of Raja Rai, Dohrang Sahta, receiving a third of the country in dowry. The 4th descendant of Ahmed's descendant, Amir Fathu'llah Khan Abbasi, conquered the Bhangar territory from Raja Dallu, of Alor and Bhamanabad, and renamed it Qahir Bela. His son Amir Mohammed Chenai Khan Abbasi entered the imperial service and gained appointment as a Panch hazari in 1583 in the Reign of the Mughal Dynasty. At his death, the leadership of the tribe was contested between two branches of the family, the Kalhora and the Daudpota. After the Death of Jaam Chenai (sometimes known merely as Amir Chenai Khan Abbasi), the leadership of the tribe was contested by his two sons, Amir Mohammed Khan Abbasi and Amir Daud Khan Abbasi. Amir Mohammed Khan Abbasi was given his father's sword and the tribe's leadership, while Amir Daud

Khan Abbasi became heir of his Musallah and Tasbeeh in a simple Murshid or Religious Leader. A short time after his father's death, Amir Mohammed Khan Abbasi died and his son Amir Ibrahim Khan Abbasi came into power and became the tribe's leader, but soon he abandoned this leadership in order to live the rest of his life in simplicity and loneliness on a mountain named" Kalho" (near Hyderabad) for the sake of Allah. As a result, he is remembered as Kalhoro Khan (which means to live alone and make religious practices), and he followed his family tradition and became a Religious Leader. The Family of Amir Daud Khan Abbasi, Known as ***Daudpota*** & Family of Amir Muhammed Khan Abbasi, Known as ***Kalhora***.
The dynasty started with Mian Nasir Muhammad Kalhora in 1657. Mian Nasir Muhammad was succeeded by his elder son, Mian Deen Muhammad, who fought against the Mughals to consolidate his power. After his death, Mian Yar Muhammad became the new ruler of Sindh in 1701. He was conferred the prestigious title of Khudayar Khan by Prince Aurangzeb. In the year 1736, Main Noor Mohammad Kalhoro was officially titled as the *Kalhora Nawab of Sindh* by the Mughal Emperor Muhammad Shah. The Kalhora Dynasty declined later when Mian Abdul Nabi lost control of Sindh in 1783 and was defeated by his own disciples, the Talpur Amirs, in the Battle of Halani. Mian Abdul Nabi Kalhoro was the last Kalhoro Nawab.

Sindh witnessed a golden age under Kalhora rule. Spirituality embedded in Sindhi Culture began in this period and Sindhi Culture gained importance in the form of literature and poetry. Kalhoras themselves were prominent in spirituality. They also fought against the Mughal Imperialism.[12] They had a tax system that could be paid by all levels of people regardless of income. They were lenient to those who wished to pay and no force was used to collect taxes.
Following is the family tree of Kalhoras and Daudpotas:

Amir Chenai Khan	
Amir Muhammad	Daud Khan I
Amir Ibrahim Khna (First Kalhoro)	Amir Mehmud Khan
Shah Muhammad	Amir Muhammad Khan
Amir Rano	Amir Daud Khan II (First Daupota)

[12] Accordign to one truce Mian Nasir Muhammad Kalhoro was sent to the Emperor Aurangzeb Alamgir, who kept him in confinement at Gawaliyar for some time. During this period, fighting went on with the Mian's followers, until Mian Nasir Muhammad Kalhoro managed to escape and returned to his native place with the help of Amir Muhammad Bahadur Khan Daudpota of Shikarpur who did his arrangements in Chandookha Purgannah or Larkana area. Mian Nasir Muhammad Kalhoro spearheaded the Mianwal Movement from 1657 to 1692 A.D, leaving behind a legacy in the form of the shrines of his disciples. The leaders of Mianwal Movement struggled against the foreign rule of the Mughals and eventually succeeded in overthrown them

Amir Tahir	Amir Chandar Khan
Mian Khan Muhammad	Amir Saleh Khan
Mian Sahib Dino Khan	Amir Bakhar Khan I
Mian Noor Shah	Amir Bahadur Khan I
Mian Adam Shah Shahid	Amir Bakhar Khan II
	Amir Feroz Khan
	Amir Bahadur Khan II
	Amir Mubarak Khan I Amir Sadiq Muhammad Khan I (Bawalpur)

3.9 Talpur Dynasty

Talpur is a Sindhi-speaking Baloch tribe of the Hooth Baloch Branch settled in Sindh and Punjab. They chose Hyderabad as their capital. They are descendants of Mir Tala Khan Hooth Baloch. They arrived in Sindh during the invasion of Nader Shah. Talpurs settled in northern Sindh, spoke the Sindhi language. Very soon, their descendants and allies formed a confederacy against the Kalhora Dynasty. Later, however, they enjoyed good relations with the Kalhoras and were invited by them to help organize unruly Baloch tribes living in Sindh. The Talpurs soon gained power and overthrew the Kalhoras after the Battle of Halani. Peace between the two warring tribes was soon established after the Mughal Emperor Akbar Shah II issued a Firman in the year 1783, which designated Mir Fateh Ali Khan Talpur as the new Nawab of Sindh. This brought an end to the ferocious fighting and the defeat of the ruling Kalhora by the Talpur tribes. The Talpur dynasty ruled Sindh, in present-day Pakistan, from 1783 to 1843 and was overthrown by the British East India Company led by General Charles James Napier.

Abdul Nabi Kalhoro did not sit idle but went to the Court of Kabul to secure the support of Taimur Shah, who was more interested in procuring a tribute from Sindh. He ordered that Sindh be divided into two parts: one ruled by Mir Fateh Ali Talpur and the other by Abdul Nabi Kalhoro. He sent a huge force to implement this scheme of power sharing, but the Baluch under Mir Fateh Ali came out to resist the dismemberment at all costs and assembled at Rohri. When the forces of Kabul's Shah heard of the Mir’s determination, he decided to back off. The Shah then accepted Mir Fateh Ali Khan as the ruler of Sindh. He, too, had to pay a levy to the Kabul Court, but not in the subservient way that the Kalhora insisted on. The Kabul rulers had tasted the blades of Baluch swords and were not anxious to taste them again. Abdul Nabi continued his subversive activities till his death in the Derajat. Mir Fateh Ali, in spite of the heavy odds, was able to consolidate Talpur rule in Sindh. The Talpur rule in Sindh was unique because Mir Fateh Ali Khan and his

three brothers ruled at Hyderabad. This was known as "The Chauyari," the rule of four friends. Fateh Ali was the Principal Amir and held the most important position. The other brothers also had responsibilities.[13]

3.9.1 The First Chauyari

Mir Fateh Ali Khan continued to rule till his death in 1801. The role of Principal Amir was passed on to his brother Mir Ghulam Ali Khan, who followed his brother's way of governance, but unfortunately, a dispute arose between Mir Ghulam and Mir Thara Khan of Mirpur. Matters came to a head when the former rallied his supporters to fight it out. Mir Ghulam Ali asked his uncle, Mir Mahmood Khan, to lead the forces against Mir Thara Khan. Mir Mahmood Khan was the only surviving son of Mir Bahram Khan. The Kalhoras had assassinated both his elder brothers, Mir Bijar Khan and Mir Sobdar Khan. He was very young at the time of the assassinations. Mir sahib led the forces and proved himself to be a brilliant military strategist. In the fierce battle that followed, 414 Baluchs were killed on both sides. Mir Thara Khan was injured, but Mir Mahmood Khan made sure that he came to no further harm. He had taken him to his own tent and from there on to Hyderabad with all the respect due a relative and fellow ruler. Mir Thara Khan was nursed back to health and sent back to Mirpur to rule as he did before the battle. He could have been eliminated had this been the purpose. This event occurred in 1803 AD.

Mir Ghulam Ali died in 1811AD. His rule too was as glorious as Mir Fateh Ali's. They are both buried at Khudabad near Hala. Mir Karam Ali Khan now assumed the role of Principal Amir. The British were now eyeing Sindh for its wealth and strategic position and were making inroads with new agreements aimed at increasing their influence. It should be remembered that most of India by this time was solidly under British rule, and 'The Great Game' was in full play. They had signed treaties with Mir Ghulam Ali.

When Mir Murad Ali, the youngest of all brothers, fell gravely ill, Mir Karam Ali requested the Governor in Bombay to send an able doctor. Dr. James Burnes came and cured him of the disease. Dr Burnes' book "A Visit to the Court of Sind" tells

[13] Mir Thara Khan ruled at Mirpur Khas and Mir Sohrab ruled at Khairpur. The critics consider this as contentious issue and malign the Talpurs. They fail to see that this was better than putting the pretenders to the sword and starting costly internecine wars. Abdul Majeed Jokhia, an eminent historian of that period says that Sindh was divided into seven districts, three were under Mir Fateh Ali and his brothers, (sons of Mir Sobdar), two were under Mir Sohrab, one under Mir Thara of Mirpur and one under Mir Mahmood, (their uncle) and sons of Mir Abdullah. Talpurs, who pardoned even their most inveterate enemies couldn't be expected to wield swords against their brethren. In cases where they had to, they were ruled by reason and showed great restraint. It was Mir Fateh Ali who made Hyderabad the seat of rule.

a lot about the state of the Court in 1827.[14] The book dispels a lot of misconceptions regarding the Talpurs and their rule. He talks about the splendor of their Court and the decorum that was maintained. He says that Mir Mahmood Khan was a very handsome and well-dressed person. Mir Karam Ali Khan was a poet of some repute and his 'Diwan e Karam' is accepted (even by Iranians!) as being of high quality. He died in 1828 AD. Mir Murad Ali was the last ruler of the first "Chauyari." He ruled with the advice of his sons and nephews. In 1832, a new agreement was signed with the British. They were slowly gaining a foothold. Mir Sahib, also a poet, ruled judiciously until his death in 1833, ending the first Chauyari.

3.9.2 The Second Chauyari

The mantle now passed on to his eldest son Mir Noor Mohammad Khan, who, following the path of his illustrious uncles and father, continued with the Chauyari form of rule, including his brother Mir Mohammad Naseer and cousins Mir Sobdar Khan and Mir Muhammad Khan in the ruling Council. Mir Noor Mohammad continued to rule judiciously. The British were slowly and gradually gaining influence by fanning discontent within the ranks of the Talpurs and were coming up with a succession of new treaties which were to their advantage alone. There have been attempts by various historians to present the Talpur era as one riddled with differences and consequent incompetence and malfeasance. Nothing could be further from the truth. While there were differences within the ranks, they weren't allowed to fester. Attempts were made to resolve and accommodate the just demands. This is apparent from the fact that no Talpur or other Baluch was put to the sword for dissent during the two Chauyaris. The British, despite all assurances, kept working for their own interests. In 1838, a new agreement was signed, which was not at all in the interest of Sindh. Mir Noor Mohammad died in 1841. The rule now passed to Mir Mohammad Naseer Khan. In the same year, Sir Charles Napier was sent to Sindh to achieve the ultimate goal of annexation of Sindh to the British Empire.

Differences between the Talpurs began to crop up, and the old grievances came to the fore. There were differences between the sons of Mir Noor Mohammad. Mir Sobdar Khan in Hyderabad and Mir Ali Murad in Khairpur failed to realize that the English would eventually not be their friends either. The British presented new terms for a treaty and Mir Naseer Khan was an unwilling signatory, as there were many unjust demands. The British wanted Karachi, Thatta and Bakhar permanently. They wanted the Mint to be closed and no taxation for their traders. They wanted to replace Mir Rustam Khan Talpur with his brother Mir Ali Murad and kept making unjust demands on him. Eastwick says that at one point Mir

[14] James Brunes, *A Visit to the Court of Sinde,* (Karachi: Oxford University Press, 1974), 72

Rustam was so fed up with their demands that he said he couldn't accept them. After all, he was a Baluch. "A Glance at Sindh before Napier" by Eastwick presents the true picture of those times. Napier forced Mir Rustam to go to Hyderabad. Mirsahib was old and ailing at that time. The Talpurs and other Baluchs were infuriated at this. To make matters worse, Napier started his incursion towards Hyderabad to provoke the Balochis. He confiscated Mir Rutam's possessions on flimsy pretexts in December 1842. Napier continued his provocations by words and deeds. The Baluchs knew for certain that Napier would use the logic of the wolf that is bent upon devouring the sheep and not relent, even if all his demands were met. They decided to meet force with force. On 5 February, Major Outram's post near Kotri was attacked, but he embarked on the steamer and escaped. Napier had camped near Miani and the Baluchs assembled there to fight it out.

3.9.3 Battle of Miani

On 17 February, the opposing forces met. The Baluch surpassed all in valour and bravery. Mir Jan Mohammad Talpur charged into the English camp and attacked Major Outram, who narrowly escaped his charge by jumping off his horse. Mir Jan Mohammad's grave is in Miani. One Baluch, bayoneted by a British soldier and unable to reach the opponent with his sword, pushed the bayonet and the rifle through his own body and killed the opponent. The British say their casualties were 62 killed and 194 wounded. The casualties on the Baluch side are estimated to be six times higher. The Baluchs were defeated and had to retreat. Valor alone has never been and can never on its own be the determining factor in the outcome of any battle. Discipline and planning played a much more important role and on February 7th, 1843, won the day for the British. Had the outcome of the Battle of Miani been different, it would have changed the history of the sub-continent. It could have been different if only the Talpurs had realized that the British would never abide by the agreements they were making. The next day, Mir Naseer Khan surrendered to Charles Napier. He and others were then arrested and sent into exile to Calcutta and other places in India. The houses were looted, and even the ladies were not spared. Finally, the English had gotten Sindh.

Mir Sher Mohammad Talpur of Mirpur tried to rally his forces. He fought against the English at Dabbo near Hyderabad on 24 March 1843 to liberate Sindh, but his forces too were defeated and no change could be brought to the state of things.

3.9.4 Governance under Talpurs

Charles Mason, who was travelling in Sind and Baluchistan during the Talpur rule, writes, “Although I resided three or four months at Haiderabad, I never witnessed or heard of any cruelties or exactions practiced there; on the contrary, there was

perfect freedom and security of persons and property."[15] Similarly, J. F. Heddle, an engineer who examined the possibilities of the Indus as a commercial waterway, displays a greater perception of the truth of the situation under the Talpurs. Heddle concludes with an accolade which must make the Talpur government rank high among its contemporaries. "Compared to any state between the Indus and the Euphrates, Sind may be pronounced a country considerably advanced in civilization; the government, though severe, is vigilant and well ordered; too sensible of its own interests, to ruin the commerce or agriculture of the country. The people are orderly and obedient and the laws are respected."[16] As Heddle points out, Sind was experiencing a period of stability and prosperity in the twenties of the nineteenth century. The devastation of the outer attacks and civil wars had resulted in political and economic chaos in the latter half of the eighteenth century. In twenty years, Talpurs had succeeded in restoring peace and comparative tranquillity and had regained much of the territory lost to their neighbours.

3.9.4.1 Administration of Wali Muhammad Khan Laghari

Nawab Wali Muhammad was the key person behind the good governance of the Talpur dynasty. He was the Wazir Azam of Sind. The only comparable figure is that of Darya Khan in the reign of Jam Nizamuddin Samma, who is the other great prime minister in the history of Sind. Of the two, Nawab Wali Muhammad is certainly the better known. He was in the service of the Talpur from the inception of their rule and was associated with all their achievements. He was the architect of the foreign policy of the Talpur, which regained for them the historic frontiers of Sind. He built a series of forts on the eastern frontier at Islamkot, Naokote and Mithi to secure the defence line before a military advance in that direction. One of the highlights of his career was his governorship of the Chanduka district and the area west of the river (the present-day Dadu, Larkana and Sukkur districts). The Nawab came to terms with the perennially troublesome Chandia tribe and won from them allegiance to the Talpurs and a promise to keep peace with their neighbours. He restored law and order in an area notorious even to the present day, for its exuberant disregard for the letter of the law. He then turned to the problems of irrigation, revenue and other administrative arrangements. Hugh James, the British Collector of Larkana in the 1850s, himself an administrator of considerable distinction, in his 'Report on the pergunnah of Chanduka', gives high praise to the revenue arrangements of the Nawab, which were modelled on Abul Fazl's *Ain-i-Akbari.*

Nawab Wali Muhammad struggled for the restoration of law and order in the area of Karachi. Karachi was returned to Sind without a battle and the borders of Sind

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[15] C. Masson, *Narrative of Various Journeys in Balochistan Afghanistan and the Punjab,* vol. I,(London: 1842), 463

[16] J. F. Heddle, "Memoir on the River Indus (May 1836)", *Selections from the Records of the Bombay Government,* no.XVII, part II

and Kalat were fixed at the Hub River. After this triumph, the Nawab turned to Shikarpur, where he gradually freed the area around Shikarpur from Afghan control and built a fort at Naushehro Abro. By 1810, Shah Shuja had been persuaded to give up his claim to Shikarpur; Bahawalpur conceded Sabzalkote and Sangarpur to Sind and in 1813, with the reconquest of Umerkot, the boundaries of Sind were completed. Nawab Wali Muhammad died in 1832 with the Talpur rule still full of confidence, untroubled by the great threat which was eventually to be realized in 1843.

Recommended Books

Brunes, James. *A Visit to the Court of Sind.* Karachi: Oxford University Press, 1974
Lal, K. S. *Early Muslims in India.* Lahore: n.d.
Masson, C. *Narrative of Various Journeys in Balochistan, Afghanistan and the Punjab.* vol. I, London: 1842
Sharar, Abdul Haleem. *Tarikh-i-Sindh.* Karachi: 2008

Self Assessment Questions

Q. What is the overall assessment of the Muslim rule over Sindh?
Q. Describe the frontiers of Sindh during the Muslim rule.
Q. Give a summary of the Independent rulers of Sindh.

Unit: 4

SINDH: LAND OF SUFIS

Written by: Muhammad Raza Taimoor

Reviewed by: Prof. Sharif al-Mujahid

INTRODUCTION

Sufism has been a conspicuous phenomenon of Islam throughout its history. Sufism based its validity upon the traditions transmitted from soul to soul. Sindh was not excluded as Islam reached here in early times. A number of Sufis reached the land and guided people along the divine lines. Prominent among them were Shah Abdul Latif Bhitai, Lal Shahbaz Qalandar and Sachal Sarmast. This unit will cover their life and teachings along with their impact on the social life of Sindh.

OBJECTIVES

After reading the unit, the students will be able to:

- understand the phenomenon of Sufism in general, as well as particularly in the case of Sindh
- relate Sufism to the social fabric of the region
- compare the phenomenon of Sufism with the Sufis of neighboring regions in India

Outline

- 4.1 Mystic Environment of Sindh
- 4.2 Lal Shahbaz Qalandar
- 4.3 Shah Abdul Latif Bhitai
- 4.4 Sachal Sarmast

4.1 Mystic Environment of Sindh

As it has been mentioned in detail, Sindh usually remained out of the control of the center. This autonomy determined the lives of people as well. It is before the time of the Arab conquest that Sindh witnessed religious tolerance and pluralistic coexistence. Buddhists and Brahman lived in a peaceful coexistence at the eve of Muslim rule. Muhammad Ibn Qasim maintained this spirit and allowed people to follow the religion of their choice. This administrative move became a part of Sindh's culture and dissidents were welcomed by the soil of Sindh. For this reason, Shiite sects made an infiltration into Sindh because of their expulsion from Arab lands. The most heterodox sect of Shiites was the Ismailiites. They were successful in making their place in India due to the favourable environment of Sindh. Due to this stance of coexistence, people of all religions have reverence for Muslim Sufis and all participate in the annual ceremonies of these Sufis.

It is in this wake (being out of the yoke of center) that Sufis of Sindh were among the believers of *Wahdatul Wajud* (all is from one). On the other hand, in central India *Wahdautu Shuhud* was in vogue due to the impact of *Mujaddad Alf-i-Sani* movement in response to Akbar's new religion. The impact of the idea reached its climax in Aurangzeb's time, who won the war of succession on behalf of this issue, as his rival Dara Shikoh was a staunch supporter of *Wahdatul Wajud.*

4.2 Lal Shahbaz Qalandar

Lal Shahbaz Qalandar , with real name Syed Usman Marandi, son of Syed Ibrahim Kabir Uddin Jawabi, was born in Marwand (Now Marand) in 1177. He was a contemporary of Baha-ud-din Zakariya, Fariduddin Ganjshakar, Syed Jalaluddin Bukhari Surkh-posh of Uchch, Shams Tabrizi, Mehre Ali Shah Mast and Rumi; the former four constituted Chahar yar, a legendary friendship (four friends). He traveled around the Muslim world and settled in Sehwan (Sindh, Pakistan) where he was eventually buried. Evidence shows that Hazrat Lal Shahbaz Qalander was in Sindh before 1196, when he met Pir Haji Ismail Panhwar of Paat. It is believed he arrived in Sehwan in 1251. On his way from Balochistan to Sindh, he (Qalandar) stayed in present-day Karachi's Manghopir area for meditation (*Muraqaba*), and it is said that Manghopir's natural warm fountain started to flow from beneath the hill on which Lal Shahbaz sat. The fountain is still flowing continuously and is said to have miraculous healing power, especially for asthma patients. He established a Khanqah at Sehwan and taught in the Fuqhai

Islam Madarrsah; during this period, he wrote his treatises *Mizan-us-Surf*, *Kism-e-Doyum*, *Aqd* and *Zubdah*.

Saints of Sindh, including Shah Abdul Latif Bhitai, Makhdoom Bilawal and Sachal Sarmast, were followers of Hazrat Lal Shahbaz Qalandar. His dedication to the knowledge of various religious disciplines enabled him to eventually become a profound scholar. He was well-versed in many languages. They included Pastho, Persian, Turkish, Arabic, Sindhi and Sanskrit. Lal Shahbaz lived a celibate life. He died in 1274 after living 97 years. His legacy of mysticism was concluded by a foreigner in these words:

Here in Sehwan, it was the 'King of Kings', the great Qalandar Lal Shah Baz, who was noble, holy, and knew the mysteries of God, and who died in the fourteenth century at the age of one hundred and twelve years, [1] a celibate. He had no relative to whom his throne could be bequeathed. He did have a *khlifa*, nevertheless: a dervish and a celibate like himself. No one seems able to say definitely whether this *khalifa* was the nominated heir to the Qalandar nor, if he was, whether he actually occupied the throne: but at this, or a later period, an established pir very kindly took the throne under his protection and proceeded to sit on it himself as *gadi-nishin,* saying furthermore that his son and his son's sons, Syeds all of them, would henceforth take to themselves the sacred duty of appointing successors to the Qalandar's original *khalifa*. Each succeeding *khalifa* thus appointed would be a true dervish and a celibate, and in this way, the tradition that the Qalandar himself had established would continue forever.

It is here that a little complication comes in – perhaps it is too small a matter to justify so elaborate a build-up, but I suspect that it is at the root of my failure with the Sehwan malangs, and it is therefore of significance to me personally.

Pir Gul Muhammad Shah Lakiari is, of course, the descendant of the pir who became *gadi-nishin* at Sehwan. Nadir 'Ali, the king of beggars whom I have never seen, is the dervish *khalifa,* traditionally appointed by the pir. But which of these two is in the direct mystical descent – the pir who, unlike the great Qalandar, is neither celibate nor, in the Qalandar's sense, dervish; or the King of the Beggars he appoints who is both of these things? A rivalry exists between them, a rivalry perhaps traditional.[2]

4.3 Abdul Latif Bhitai

Shah Abdul Latif was born to Shah Habib in the village Hala Haveli a few miles to the east of the present town of Bhit Shah (named after him), in 1690 AD. He was

[1] There is a conflict about the era of Lal Shah Baz. This account is perhaps derived from local accounts. Another source describes Shah Baz Qalanadr a man of fourteenth century. See, J. P. Gulraj, *Sind and Its Sufis,* (Lahore: Snag-e-Meel Publications, 1979), 87. The year of his birth is given 1318 AD.

[2] Peter Mayne, *Saints of Sind.* (London: John Murray, 1956), 60

raised during the golden age of Sindhi culture. Although he received little formal education, he was well-versed in Arabic and Persian. The Qur'an, the Hadiths, the Masnawi of Maulana Jalaluddin Rumi, Shah Inayatullah, along with the collection of Shah Karim's poems were his constant companions. He is also known for his famed Calligraphic and hand written skills; he made several copies of the Qur'an. His correspondence in Persian with contemporary scholar Makhdoom Moinuddin Thattvi, bears witness to his scholastic competence.

Although he was born in favoured conditions, being the son of a well-known and very much respected Sayed family, he never used his position in an unworthy manner, nor did he show any liking for the comforts of life. He was kind, compassionate, generous and gentle in his manner of speech and behaviour, which won him the veneration of all those who came across him. He had great respect for women and he exercised immense reserve in dealing with them, in an age when these qualities were rare. He hated cruelty and could never cause physical pain to any man or even to an animal. He lived a very simple life of self-restraint. His food intake was simple and frugal, so was his dressing, which was often deep yellow, the colour of the dress of Sufis, jogis, and ascetics, stitched with black thread. In quest of religious truths, Shah Abdul Latif Bhittai traveled to many parts of Sindh and also went to the bordering lands as far as Multan, Lasbella, Jaisalmer and Bhuj. He became well known to the rulers at the height of the power and rule of Kalhorasin Sindh. However, he traveled unilaterally in the company of Jogis and Samis and sometimes alone, visiting towns and cities, to understand the true message of Islam contained in nature.

His poetry contains the adventures of *Samundis* (Sindhi Sailors) and their voyage to Lanka and Java, in Sur Surirag and Sur Samundi, which feature various accounts on the cultural, social and economic outlook on people of Thatta and the port Debal in present-day Karachi. For three years, he traveled with jogis and sanyasis in search of the truth, peace, and harmony in the mountains of Lasbella. In his poems, he writes about Sindh and its neighboring regions, and he mentions the distant cities such as Istanbul and Samarqand. He also writes about Sindhi sailors (*Samundi*), their navigation techniques, voyages as far as to the Malabar coast, Sri Lanka and the island of Java.

By the time he was a young man of twenty-one years, he began to be known for his piety, his ascetic habits and his absorption in prayers. Observation and contemplation were chief traits of his character. A number of people flocked around him, adding to the already large number of his disciples. This aroused jealousy of some powerful, ruthless, tyrannical persons - landlords, Pirs, Mirs, and Rulers - who became his enemies for some time. Later, seeing his personal worth and the peaceful and ascetic nature of his fame, they abandoned their rivalry. At this time, he was living with his father at Kotri, five miles away from the present site of Bhitshah. It was here that his marriage was solemnised in 1713 CE with Bibi Sayedah Begum, daughter of Mirza Mughul Beg. She was a very virtuous and pious

lady who was a proper companion for him. The disciples had great respect for her. They had no children.

Following is one description about Shah Latif: “So the fame of Latif soon spread round. Many are the anecdotes related to his life, but no correct account is available. He seems to have travelled far and wide, in the restricted sense of the word; to have traversed the mountains of Kohistan and made pilgrimage to the shrines and monasteries of the ascetics in Nani and Hinglaj. He went to Rajputana, where at Jessalmir he had some pupils. Latif was a great observer of things, a lover of nature. The Sufi is a true poet, that is, an admirer of nature and a worshipper of beauty. Shah Latif also studied nature and worshiped at the altar of beauty, but the Sufi differs from many poets inasmuch as he interprets everything that he observes in terms of his intense longing for the Beloved. Latif is a naturalist, a moralist, a philosopher, but fundamentally a lover to whom all things whisper of the Beloved, and the Path that leads to Him, as will be evident from some of the anecdotes of his life and the poems. Very soon, his solitary place, the Bhit, began to be visited by men from all parts of Sind, Baluchistan and Rajputana. The ruler of Sind was Kalhora Nur Mahomed, the son of Jan Mahomed, who had decapitated Shah Inayet. Nur Mohamed Kalhora feared that very soon his own followers would leave his spiritual guidance and follow Latif. The personality of Latif was very attractive, and his voice was very beautiful; and in his ecstatic moods, he used to take his *tamboora* and sing so divinely that the hearts of men surrendered themselves to him, as they did to Mira, the divine singer of Chitor, in Rajputana.[3]

In the true ascetic spirit, Shah Latif was now in search of a place where, in solitude, he could devote all his time to prayers and meditation. Such a place he found near Lake Karar, a mere sand hill, but an exotic place of scenic beauty, four miles away from New Hala. This place was covered by thorny bushes surrounded by many pools of water. It was simply and aptly called 'Bhit' (the Sand Hill). On the heaps of its sandstones, he decided to settle down and build a village. As it was sandy, he, along with his disciples, dug out the hard earth from a distance and covered the sand with it to make the ground firm. After months of hard labour, carrying the earth on their heads and shoulders, the place was now fit enough for the construction of an underground room and two other rooms over it, along with a room for his old parents. A mosque was also built and the houses of his disciples were properly marked out. In 1742, whilst he was still busy setting up a new village, Bhit, he got the sad news of the death of his dear father. Soon after this, Shah Latif shifted all his family members from Kotri to Bhitsah, as the village now began to be called. His father was buried there, in accordance with his will, where his mausoleum stands only eight paces away from that of Shah Abdul Latif, towards its north.

[3] J. P. Gulraj, 154-56

He died in 1752 AD. He was buried at the place where his mausoleum now stands, which was built by the ruler of Sindh, Ghulam Shah Kalhoro.

4.4 Sachal Sarmast

Sachal Sarmast (1739–1829) was a Sufi poet during the Talpur era. He was born in Daraza near Ranipur, Sindh. His real name was Abdul Wahab Farouqi and "Sachal" or "Sachoo" were his nicknames. He also used it in his own poetry. *Sachu* means truthful in Sindhi , while *Sarmast* means mystic in Sindhi and Urdu. *Sachal Sarmast* literally means 'truthful mystic' or can be translated as Ecstatic Saint of Truth. His father died when he was a young child, and Abdul Wahab was raised by his uncle, who also became his spiritual master. He married, but the young woman died two years later. He never remarried. Sarmast lived a humble, ascetic life, preferring solitude, simple meals of daal and yogurt. It is said that he never left Daraza, the village of his birth. He is regarded as 'Shair-e-Haft Zaban' (Poet of Seven Languages) due to his poetic works in Arabic, Sindhi, Saraiki, Punjabi, Urdu, Persian and Balochi to address the wider audience in these languages. His poetic works are sung by local singers in Sindhi and Saraiki. His shrine is in the village of Daraza near Ranipur, Khairpur District.

Unlike other saints, Sachal is said to have been a scholar. And that he surely was, for his poetry shows that he was a past master in philosophy. His book *Diwan Ashkara,* in Persian, was brought out by Mir Ali Murad of Khairpur, who counted himself among the disciples of Sachal. That book is still preserved in the State Treasury, and at times a copy is available for anyone who is influential enough to get it. Sachal is said to have written very much more poetry than is to be found in the two present volumes. He sang in four different languages: Persian, Urdu-Punjabi, Siraiki (Baluchi akin to Punjabi) and pure Sindhi. He knew Arabic well, as numerous quotations from Arabic literature are found in his poems. He, like Latif, interprets Islam in the Sufi way. Like Latif, he too came under the influence of the Hindu Sannyasis of the Advaita School of Shankar. There are some who go so far as to speak of Guru Gobindsingh, the great Sikh Guru, as his teacher. Sachal's songs do contain such Sikh references, but that is because of his great tolerance for all spiritual teachers, and he minded not in the least to which religion they belonged. Some of his poems manifestly are on Sri Krishna and Hindu Yogis. One thing, however, is certain, that Sachal's contact with the Sikh Gurus was not insignificant, as Usuf, one of the disciples of Sachal, was called – possibly by Sachal – Nanak Usuf.[4]

Sachal Sarmast was an ardent follower of Wahdat-ul-Wujood (*unity of existence*), a Muslim synonymous with Hamah Oost (all from One). Sachal says:

There is no other Beloved,

[4] Nanak Usuf is known as a great saint and poet, and is said to have gone to Amritsar, the chief place of the Sikhs. All these are signs that speak eloquently of that remarkable movement of Unity, in which the people, Nanak and Kabir, and these wonderful Sufis took part.

There is only what I see every day!
I was sitting by the roadside,
When the path became clear to me;
In the palace, the Beloved I saw,
a glimpse the Beauty gave;
Through the window was the vision,
a glimpse the Beauty saw;
Take care of the ignorant;
Our bond was made for a reason.
I truly recognized the Lord,
My companion, He sure became;
'He is the Creator of all
and intrinsic to all',
All doubts in this perished;
With happiness shall I carry
Sisters, if you trust I have.
All the journeys, all the manifestations
The Dear One's own;
Friend 'Sachal' knows this correctly,
Slumber has created illusions.
Sachal regarded love as the path to spirituality:
'Tis not in religion I believe
'Tis love I live in.
When love comes to you.
Say Amen!
'Tis not with the infidel
that love resides
Nor with the faithful.

Recommended Books

Gulraj, J. P. *Sind and Its Sufis.* Lahore: Sang-e-Meel Publications, 1979
Mayne, Peter. *Saints of Sind.* London: John Murray, 1956
Moinuddin. *Sind: Land of Legends.* Karachi: National Book Foundation, 1975

Self Assesment Questions

Q. Describe the mode of Sufism in Sind.
Q. What place Shahbaz Qalandar occupies among the Sufis of Sind?
Q. Describe the key feature of Shah Abdul Latif Bhitai regarding his Sufi stance.
Q. Elaborate on the thought paradigm of Sachal Sarmast.

Unit: 5

SINDH AND THE RAJ

Written by: Muhammad Raza Taimoor
Reviewed by: Prof. Sharif al-Mujahi

INTRODUCTION

The modern age dawned in India with the intrusion of the British. The British took over India state by state and province by province by hook or by crook. The same was the fate of Sindh, whose masters had friendly relations with the British, but Sindh had to be annexed finally in 1843. Already distant from the center, the British further reduced Sindh to a sub-region and made it a part of the Bombay presidency. More than a hundred years of rule made Sindh a backward and area consisting of an illiterate population with only metropolitan i.e. Karachi. This negligence on the part of the British makes it necessary to probe into the history of the Raj. This unit will cover different aspects of the British policies and administration regarding Sindh.

OBJECTIVES

After reading the unit, the students will be able to:

- learn about the British conquest and administration
- know about the pros and cons of the modern setup
- analyze the British rule by comparing it with the early setups

Outline

5.1 British Diplomacy
5.2 British Conquest
5.3 British Administration

5.1 British Diplomacy

Sindh was important for the British in many respects. Indus was an easy approach to the northwestern borders of India. Its annexation became a prelude to the Anglo-Afghan War. It might also be helpful in checking any Communist intrusion into India. Moreover, it was easier to approach different areas of Punjab to deal with the British friends of Punjab i.e. the Sikhs. And last but not the least, the fertile land of Sindh had an attraction to fulfill the imperial pursuits of the British.

As the rulers of Sindh had secured autonomy from the center long before other provinces followed the route, it had a sound and peaceful administration under Kalhoras and Talpurs, respectively. Moreover, Amir of Sindh had developed friendly relationships with the British. Therefore, no evident reason was there to annex Sindh by the Britisher. The British started their diplomacy by entering into a number of pacts with the Amirs, but they could not find a loophole to subdue the hold of the Amirs. Ultimately, the doctrine of 'might' was left to be utilized, and it was done successfully.

The first pact was signed in 1809 between the Amirs and Lord Minto. The treaty was renewed in 1820. Following is the text of the pact:

1. There shall be external friendship between the British government and that of Sind, namely Mir Ghulam Ali Khan, Mir Karam Ali Khan and Mir Murad Ali Khan.
2. Enmity will never appear between the two states.
3. The mutual dispatch of the *Vakeels* of both governments, namely the British government and the Sind government, shall always continue.
4. The government of Sind will not allow the establishment of trade by the French in Sind.

5.1.2 Navigation of Alexander Burnes

To further their plots, the British planned their expansionism in disguise. They ordered Sir Alexander Burnes to navigate the Indus with a pretension to hand over the gifts of the British government to Ranjit Singh. When Burnes landed in Sind, charged with presents for Ranjit Singh and with secret instructions to spy out the course of the Indus, the Amirs objected, but the Governor General silenced them by reminding them of their pact of friendship. When Burnes first entered the river, a Baloch soldier cried: "The mischief is done, you have seen our river." Burnes also heard from people near Thatta, observing, "Alas! Sind is now lost. The river is the

road to its conquest.” The voyage of Burnes through the Indus paved the way for subsequent expeditions. In 1835, the navy undertook an expedition. In 1836, Ranjit Singh made plans to invade Sind through the Indus at Deragal. He had earlier suggested a partition of Sind to the British between him and the British, but the latter did not accept the offer.

Dissuading Ranjit Singh from attacking Sind gave the British another chance to press another pact upon the Amirs. It was signed in 1838, which admitted a British resident at Hyderabad and obliged the Amirs to accept the British mediation in disputes with the Sikh Darbar. Thus, the Amirs of Sind had to pay a heavy price for the uncalled-for British protection.

In another move to expand their influence in Sind, the British got permission from the Amir for navigation in the Indus up to Afghanistan in order to counter the Russian attack. Sometimes later, the British demanded the entry of troops and a new treaty was presented to the Amirs. Captain Eastwick and Munshi Lutfullah produced the treaty formally. When the treaty was presented to the Amirs, Amir Noor Muhammad said with indignation, “Right from the beginning of the relations between Sind and the British, everything that has happened is strange; your government is never satisfied.” The treaty was signed in 1839.

5.2 The British Conquest

The summer of 1842 saw the beginning of the tragic events that were finally to give the province to the British. Eastwick, a key figure for stability in the province, fell ill and had to retire. He had been a moderating force, trying to temper the greed of "the avaricious, grasping, never-satisfied Faringi," the English. On the other hand, to complicate and confuse the situation, Ali Murad and others had been involved in a massive forgery of documents purporting to show that his brother Mir Rustam was conspiring against the English. In London, the Court of Directors of the East India Company approached General Charles Napier, a career soldier, to go to the Bombay Presidency. The General was a man devoted to the military life who kept his private views to himself and did not let them affect his work, although he could be critically outspoken afterward and would show little interest in the sensibilities of the conquered, though he liked it known that his life was "one long protest against oppression, injustice, and wrongdoing." As a lifelong professional soldier, Napier despised and hated the Company, calling the Directors "a parcel of shopkeepers" and "the shopocracy," but he had no money and had three daughters, the result of an alliance with a Greek woman, to worry about. During his service in India, the General denounced the Company in terms that were both accurate and virulent. "

Eastwick, in commenting upon this passage, asked, "Can these be the words of the man who waded through blood to the treasures of Hyderabad?" and remarked that the Directors had in fact "pronounced the war in Sind uncalled-for, impolitic, and

unjust." To highlight the hypocritical cast of the war in Sind for all the parties concerned, despite Napier's professed sorrow over the invasion and the Company's shock over what the General had done, the Directors awarded him £60,000 in silver rupees for taking Sind.

Napier had some inkling of the injustice of the invasion, for he said, "We have no right to seize Sind, yet we shall do so, and a very advantageous, useful and humane piece of rascality it will be." Ignorant of India and the people, Napier was able to carry out his commission, oblivious to the fact that several fair and sensible treaties forced upon the Sindhis by the Company had been abrogated when greed demanded. Not only did the General fall into Ali Murad's schemes — which Outram had tried to warn him against — but, wrote Eastwick, he said "he saw the only chance of goading the Amirs into war would be by persecuting Mir Rustam," who fled into the desert, pursued by Napier.

On February 17th, at Miani, in a battle famous in British military annals, [the vastly outnumbered Napier defeated] the Sindhis, who had 22,000 troops in the field, while he had but 2,800, six hundred of them engaged in guarding the baggage or scouting the enemy under Outram. Only five hundred of Napier's forces were white; the rest were natives whose loyalty and reliability under fire were always a source of concern to the English.

The Sindhis advanced wave upon wave, to be mowed down by Napier's superior firepower. The lesser number of Company troops was able to outflank and encircle the enemy, and, unable to escape, the Sindhis marched relentlessly into the English cannons. There was bitter hand-to-hand fighting, and then the surviving Sindhis fled. In the frightful carnage, Napier lost twenty officers and 250 troops. Six thousand natives died or lay wounded on the field. Hyderabad surrendered, and its treasures were in Napier's hands.

Hot weather was quickly setting in: The daytime temperature had already reached 110 degrees. Napier received reinforcements, and on March 24th, he attacked Shir Muhammad, "the Lion of Mirpur," at the hamlet of Dubba, where he sent his five thousand men against the Sindhis' 26,000. Again, Napier crushed a numerically superior foe: Five thousand natives were killed or wounded to Napier's 270. That was the end of Sindhi resistance. And now the controversies broke out.

Brilliant as the victories had been, Napier had to face criticism from enemies and friends alike. The new English humor magazine, *Punch*, barely a year old, published a cartoon of Napier striding through the carnage of the battlefield with the caption *"Peccavi" — "I have sinned"*, as indeed he had. [Sir Richard Burton, who later worked undercover for Napier, charged that bribery was as responsible as bravery for the victory]:

Neither of our authorities tells us, nor can we expect a public document to do so, how the mulatto [Eurasian] who had charge of the Amir's guns had been persuaded to fire high, and how the Talpur traitor who commanded the [Sindhi] cavalry openly

drew off his men and showed the shameless example of flight. When the day shall come to publish details concerning the disbursement of "Secret Service money in India," the public shall learn strange things. Meanwhile, those of us who have lived long enough to see how history is written can regard it [William Napier's account of the battle] as little better than a poor romance.

"The' mulatto" and the 'Talpur traitor' who had betrayed the Sindhis in the heat of battle had been approached and bribed by one Mirza 'Ali Akbar, recently arrived from Persia. He had served first as munshi or personal secretary to James Outram and then to Napier. 'Ali Akhbar, Burton said, served with special bravery at the Battle of Miani and then at Dubba. Napier had remarked later to Burton that the mizra "did as much towards the conquest of Sind as a thousand men," for as a fellow Muslim, he was able to enter the enemy camps and bribe some of their best forces to desert the battlefield."[1] Hugh Murray writes of the battle of Duba in the following words: “The enemy stood their ground well and defended themselves with the utmost bravery, so much so that the victory has been pronounced by officers as perhaps the most strongly contested of any in which British troops have ever been engaged in India.”[2]

Sheikh Naun Mal helped the British financially, while the Aga Khan I extended both financial and armed aid to the British. Sir Shah Mohammad Aga Khan writes in his autobiography that “during the earlier part of his wanderings, my grandfather was accompanied by a troop of cavalry, who fought under his command in Persia and in Afghanistan, and later rendered redoubtable assistance to Sir Charles Napier in his conquest of Sind.”[3]

5.3 British Administration

After the conquest, Sir Charles Napier was appointed the governor of Sind with Karachi as the capital. In February 1843, the government issued a proclamation for the people to be obedient to the British Government. Jagirdars were honored with permanent jagirs for their submission to the crown.

Among the early administrative changes in the province was the commissioning of the first and second Baloch Regiments in 1847. Sindhi was declared the official language in place of Persian. All official correspondence henceforth was to be in the native language. In administrative terms, posts of tapedar, mukhtiardar and doftardar were created. Permanent licenses of jagirs were awarded to those who

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[1] Edward Rice, *Captain Sir Richard Francis Burton*, (New York: Charles Scribner's Sons, 1990), 74-79

[2] Edmond C. Cox, *Short History of Bombay Presidency*, (London: Thacker & Co., 1887), 319

[3] H. H. The Aga Khan, *Memoirs of Aga Khan,* (London: Cassell & Co., 1954), 69

pledged obedience and subservience. The first-ever land survey was conducted in 1856. The license to hereditary Jagirs was issued in 1860 by the Governor of Bombay during his visit to Sindh. In 1865, the power to try criminal and judicial cases was transferred from the Commissioner to the Judicial Commissioner. The designation of Police Captain was changed to District Superintendent of Police (DSP) and that of his subordinates, inspectors.

5.3.1 Civil Administration

Charles Napier divided Sindh into three collectorates: Karachi, Hyderabad and Shikarpur. The officer in charge of each district was called Collector and had under him deputy collectors of whom there were 16 in all. No change was made in the jurisdictions of these officers, who were put under a Commissioner subordinate to the Bombay Government.

The collectors and deputy commissioners with their assistants formed, until 1890, a district service known as the Sindh Commission, consisting of military and uncovenanted officers, with, as a rule, a single covenanted civilian in their ranks. In that year, a scheme sanctioned by the Secretary of State for India for the gradual extinction of that service and the administration of Sind through the covenanted civil service of the presidency came into operation. No appointments of military or un-covenanted officers were made and all vacancies in the commission were filled by members of the imperial civil service.

The collection of land revenue was performed by the tapedar. He was in charge of a tapa and responsible to the mukhtiardar, who in turn was in charge of a taluka. The revenue in Snidh was collected in grain by actual division of the crop. The grain was then sold by the Government at auction at artificially high prices. Later on, the revenue was collected in cash.

5.3.2 Judicial System

The Commissioner of Sindh was subordinate to the Government of Bombay, but could, when necessary, have certain powers of the local government delegated to him by the Governor of Bombay. The highest judicial and executive functions were united in the Commissioner. He was also a district judge throughout Sindh and exercised general supervision over all the jails in the province.

In 1847, the military commission was abolished and four different grades of Civil and Criminal courts were established in its place. These were the commissioners', magistrates', deputy magistrates and kardar's courts. The office of the judicial assistant to the Commissioner was also established.

Munshis were appointed to almost all the divisions or districts in Sindh. In the province, a superior court was established with a separate Judicial Commissioner as its head, the Commissioner in Sindh being thus deprived of his purely judicial functions. In 1876, the Sindh police administration was reorganized. Personnel

commissioned were known as district assistant district superintendents, inspectors, chief and head constables.

5.3.3 Police Force

The police force employed in the province of Sindh consisted of three district superintendents, four inspectors and 3867 petty officers and constables (with establishment) who were, according to their duties, known as district, town and municipal police.

In 1852, district superintendents of police were appointed and, subject to the general control of the collectors as district magistrates, they took over all executive police work from the revenue authorities. This was followed in 1885 by the appointment of a Commissioner of police for the whole presidency. In 1885, the administrative control of the district police of the presidency, including Sindh, was vested in a single official.

Recommended Books

The Aga Khan, H. H. *Memoirs of Aga Khan.* London: Cassell & Co., 1954

Cox, Edmond C. *Short History of Bombay Presidency*. London: Thacker & Co., 1887

Rice, Edward. *Captain Sir Richard Francis Burton*. New York: Charles Scribner's Sons, 1990

Zardari, Mohammad Laiq, Dr. *History of Sindh.* Vol. 1, Islamabad: National Institute of Historical and Cultural Research, 1996

Self Assessment Questions

Q. Give an account of the conquest of Sindh by the British.

Q. What entails the British diplomacy in the case of Sindh?

Unit: 6

SINDH: WAR OF INDEPENDENCE AND KHILAFAT MOVEMENT

Written by: Syed Akmal Hussain Shah
Reviewed by: Dr. Samina Awan

INTRODUCTION

The War of Independence of 1857 was a milestone in the history of the Muslim struggle against Imperial rulers. It gave impetus to Muslims to strive for the cause of freedom for the subcontinent. It had also provided an opportunity to rehearse against the foreign yoke of colonial rule in India. The Muslims from the province of Sindh had a shared history of strife with the rest of Muslim India. They had participated against the British from the platform of the Khilafat movement as well as joined the Hijrat movement during the first half of the 20th century. In this unit, a synoptic view of Sindhi Muslims' efforts will be discussed.

OBJECTIVES

The students will be able:

- to discuss the role of Sindhi Muslims in the War of Independence
- to review the contribution of Sindhi Muslim leadership in the struggle for Pakistan
- to analyse the role of Seth Abdullah Haroon in the Khilafat and Hijrat movements in Sindh

Outline

- 6.1 Sindh and the War of Independence 1857
- 6.2 Hijrat Movement
- 6.3 Khilafat Movement
- 6.4 Khilafat Leadership
- 6.5 Seth Abdullah Haroon

6.1 Sindh and the War of Independence 1857

The role played by Sindh during the War of Independence, 1857, was very important. Sindhis had the chance to avenge the conquest of Sindh. A movement started, which instigated the passions of people against the Raj. The whole area was involved in the activities.

In 1857, there were more than 232 thousand native troops compared to fewer than 46 thousand British soldiers. The distribution was even worse. The majority of native troops were stationed at the presidency of Bengal. The European troops controlled most of the Punjab and Burma. The greater part of the British artillery was also in the Punjab.[1]

It is worth mentioning that the Imperial rulers were so frightened by the provocative feelings of Indians that they had prohibited the sale and movement of arms and ammunition to the natives and the order was promulgated by Charles Napier. "In 1857, the newspapers were threatened with censorship because it seemed that the best way of nipping freedom movement in the bud and making every vernacular succumb to the Government is the prudent to imagine that, because only two or three men of the two native regiments (Karachi) have been found corresponding to insurgents, the remainder are all loyal?"[2]

The mindset of the British remained evident from their suspicious perspective of treatment with native regiments, after having the information that they had some amount of ammunition. "Bahadur Shah Zafar wrote a letter to *Shair-e-Sind* (Mir Shair Muhammad Khan) asking him to support the revolution. Mir Shair Muhammad responded by sending Baluch soldiers with ammunition and money."[3]

The war had broken out in Sindh when a ship named 'Asia' reached Karachi port. The captain of the ship took the law into his hands and shot the freedom fighters. The native militia took notice of the incident and was genuinely alarmed. Sentiments of annoyance and hatred spread all over the vicinity and it resulted in revolt.

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[1] The Board of Editors, *History of Freedom Movement,* Vol. II (Karachi: Pakistan Historical Society, 1960). pp.265-266.

[2] *The Sind Kossid*, Karachi June 16, 1857.

[3] *Quarterly Magazine Mehran,* Sindhi Adabi Board, Hyderabad, No. I, Vol 17, 1968, p. 183.

6.2 Hijrat Movement

The Hijrat Movement was a by-product of the Khilafat Movement. During the summer of 1920, suggestions were made by the local bodies representing the Central Khilafat organization that the Muslims should migrate to a place where their religion and national image would not be jeopardized. However, the idea gained popularity when Maulana Abul Kalam Azad and Maulana Abdul Bari Farangi Mahal issued a *fatwa* declaring India as "Dar-ul-Harab" (Home of War). They urged the Muslims to migrate to Afghanistan as a religious protest against the British policy. The idea was approved by the majority of Muslim scholars, including Maulana Ashraf Ali Thanvi, Maulana Habib-ur-Rahman Ludhianwi, Maulana Abdul Rauf Danapuri, Pir Mehr Ali Shah of Golra and Hakeem Ajmal Khan.

Immediately after the fatwa was issued, a central office of the movement, Khuddam-ul-Muhajreen, was set up in Delhi and Nazims were appointed in all the big towns to mobilise people for migration. The movement first gained popularity in Sindh. A group of seven hundred and fifty Muhajreen was formed and set out for Kabul in a train from Sindh under the leadership of Barrister Jan Mohammad Junejo. On it way, the train was given an appropriate reception by the Muslims at the railway stations wherever it stopped. That ignited vigor for migration amongst the Muslims of the Punjab. The popularity of the movement could be determined from the fact that more than thirty thousand Muslims had left for Kabul by the second week of August 1920.[4]

The movement also spread to the North West Frontier Province (now KPK). It would not be wrong to mention that the rural areas of Peshawar and Mardan were the widest migrant areas. The people of North West Frontier Province wrote songs in native languages expressing their emotions in a migratory mood and nostalgia for their homeland, India. They had sold their lands to the local Hindu community at throwaway prices and had started moving towards Kabul. They were of the impression that the Government of Afghanistan would warmly welcome them and would help them in rehabilitation. But the reaction was unexpected. In the beginning Afghan Government welcomed the displaced families and groups, but later on, finding difficulty in managing the bulk of refugees, they closed down their frontiers and refused to accept further migrants. Even those who had managed to enter Afghanistan had to face many hardships and were destined to take a journey back home. The retreat resulted in a heavy loss of life due to the bad weather and disease.

Apparently, the Khilafat movement failed and the Muslims were left in the lurch. Once again, the Muslims were on the brink of disaster, facing Hindu contempt and

[4] Naveed Shahzad, *Jang e Azadi Aur Punjab*, (Lahore:Markaz e Mutalaat e Janubi Asia, 2008),p. 33.

criticism. In that gloomy state of affairs, it was the Muslim League under the fearless and reliable leadership of the Quaid-i-Azam that came forward to pull the Muslims out of their nightmare.

6.3 Khilafat Movement (Khilafat Case)

The institution of Khilafat was established after the death of the Holy Prophet in 532.[5] The Khilafat Movement started in the Subcontinent in 1919 to secure the designation and political status of Usmanid/Turkish Khalifa, as the spiritual head of the Muslim community. The Turks were defeated by the Allied forces in the First World War. The Indian Muslims established a Central Khilafat Committee. It is noteworthy that there were thirteen Sindhi members in the Central Khilafat Committee. On October 17, 1919, Khilafat Restoration Day was celebrated and a strike was called all over India, which was also completely observed in Sindh. The strike was also observed by the Sindhi Hindus.

6.4 Khilafat Leadership

Under the directions of the All-India Khilafat Committee, its branches were established at the provincial level for the effective mobilization of the masses in favour of the Khilafat Movement. Prominent Muslim leaders from all over Sindh held a meeting, and Seth Abdullah Haroon was unanimously appointed as President of the Sindh Khilafat Committee in 1919.[6] The other office bearers were Syed Asadullah Shah, Vice President and Mr. Allauddin, Secretary. The important leaders of the movement were Jan Muhammad Junejo, Maulana Taj Muhammad Amroti, Ghulam Muhammad Burghri, Maulana Muhammad Sadiq, Shaikh Abdul Majeed and Dr Shaikh Noor Muhammad. The Provincial Khilafat Committee was working effectively under the plan and programme of the All-India Khilafat Committee.

6.5 Seth Abdullah Haroon

Haji Sir Muhammad Abdullah Haroon belonged to the Memon family from urban Sindh. He was a famous philanthropist and activist in Karachi. He remained the unopposed president of the Sindh Khilafat Committee till 1923. He worked fearlessly for the cause of the Khilafat Movement all over Sindh. Important leaders of the Central Khilafat Committee, like Maulana Muhammad Ali Jauhar and Maulana Shaukat Ali, used to stay at his residence. Haji Abdullah Haroon propagated the message of the Khilafat Movement in every nook and corner of

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[5] I.H.Qureshi, *The Muslim Community of Indo-Pakistan Subcontinent* (610-1914): *ABrief Historical Analysis* (Karachi: University of Karachi, 1999), p.309.

[6] Abdullah Haroon took the charge of Treasurer on the Committee. Laiq Zardari, *History of Sindh: British Period,1843-1936,* Vol. 1 (Islamabad: National Institute of Historical and Cultural Research, 1996), p.38

Sindh. In 1920, a conference was held in Hyderabad, Sindh, for the uplift of the Khilafat Movement, which was presided over by Maulana Ghulam Muhammad Malkani.

Self Assessment Questions

1. Discuss the War of Independence and its impact on the Sinhi Muslims' politics.
2. Examine the causes and outcome of the Hijrat movement in Sindh.
3. Analyse the role of Sindhi Muslim leadership during the Khilafat movement in the subcontinent.
4. Discuss the character and contribution of Seth Abdullah Haroon in the politics of Sindh.

Unit: 7

POLITICAL DEVELOPMENTS

Written by: Dr, Fozia Umar
Reviewed by: Abdul Basit Mujahid

INTRODUCTION

The present unit deals with some of the major political developments in Sindh during the 19th and 20th centuries. It will focus on the struggle that led to the separation of Sindh from Bombay. Hur movement, being one of the significant historical happenings, is also discussed in the present unit. The third imperative event of Masjid Manzilgah and the role of urban leadership of the time will also be studied.

OBJECTIVES

After going through this unit, you will be able to;

- Comprehend the circumstances that led to the separation of Sindh from Bombay and its impact on the political developments of the time.
- Grasp the objectives of the Hur Movement and its impact on the socio-political history of Sindh.
- Examine the nature of the Masjid Manzilgah event and the role of urban leadership.

Outline

- 7.1 Movement for the Separation of Sindh from Bombay
- 7.2 Role of Jinnah
- 7.3 Hur Movement
- 7.4 Masjid Manzilgah and Urban Leadership

7.1 Movement For Separation Of Sindh From Bombay

The British annexed Sindh in 1843 by defeating the Talpurs in the battles of Miani and Dubbo. The British army was led by Sir Charles Napier, who was later appointed as the Governor of Sindh. Lord Hardinge (Governor General of India) initiated the idea of abolishing the provincial autonomy of Sindh. He wrote a letter to the Board of Directors of the East India Company to appoint a Commissioner instead of a Governor to look after the affairs of Sindh.[1]As a result, Sindh was merged with the Bombay Presidency in 1847. R. K. Pringal became the first Commissioner of Sindh.[2] He was given the powers of the local government and had to work under the Governor of Bombay.

The people of Sindh opposed the decision of the merger of Sindh with the Bombay Presidency for many reasons. Geographically, Bombay (the provincial headquarters) was about 800 miles away from Sindh. Both the regions had distinct climatic conditions, physical features, culture, traditions, language and history. The British claimed that the merger of Sindh with the Bombay Presidency was taken for better administration and the reduction of expenditure. But after some time, they withdrew their previous idea and realized that due to the long distance, there was a lack of communication and ill administration and passed the Sindh Act of 1868, which enhanced the powers of the Commissioner of Sindh. He was allowed to exercise the powers of provincial government independently.[3]

Efforts for the separation started when, in the Simla Deputation (1906) led by Sir Agha Khan, a memorandum was presented to the Viceroy about the worst conditions of Muslims in Sindh and Bombay. The idea of provincial autonomy originated in 1908 at the Sindh Provincial Conference held in Sukkur under the presidency of Seth Herchand Rai Vishandas. Afterwards, the Sindh Provincial Conference held various sessions from 1914 to 1920, demanding the separation of Sindh from Bombay. Resolutions were passed and reports were published, but their demands were not fulfilled. In 1928, a forceful movement for the separation of Sindh from Bombay was launched. Three important conferences were held for this

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[1] Laiq Zardari, *History of Sindh: British Period, 1843-1936* (Islamabad: NIHCR, 1996), 105.

[2] Ibid.

[3] Mohammad Ayub Khoro, *Story of Sufferings of Sindh* cited in Zardari, *History of Sindh*, 109.

purpose in Karachi, Hyderabad and then again in Karachi. Resolutions giving facts and figures together with cogent arguments were passed. The British were told that Sindh had never been a part of India and that its merger with Bombay had no historic, moral, or legal justification. Important leaders like Abdullah Haroon, Shaikh Abdul Majid Sindhi, Muhammad Ayub Khuhro, Pir Ali Mohammed Rashdi, Jethmal Parsram, Mir Muhammad Baloch, Jamshed Nausherwan Mehta, Rustam Khurshid Sidhwa and G. M Syed attended these conferences.

The Indian National Congress and the All India Muslim League supported this demand. Nehru demanded the separation of Sindh in the Nehru Report and Muhammad Ali Jinnah also repeated the same demand in his Fourteen Points. Finally, the British Parliament passed the bill in 1935, known as the Indian Act 1935. According to Clause No. 46, Sindh was to be separated from Bombay in 1936. Muhammad Ali Jinnah, Sir Agha Khan, Ayub Khuhro, Sir Shah Nawaz Bhutto and Syed Miran Shah played an important role in the movement of separation of Sindh from the Bombay Presidency.

7.2 Role of Jinnah

The Sindh case was taken up by the All India Muslim League and Muhammad Ali Jinnah took special interest in the issue. In 1924, a committee of Muslim legislators under the leadership of Muhammad Ali Jinnah drew up a memorandum of Muslim demands, which included the separation of Sindh from Bombay.[4] The All India Muslim League also demanded the separation of Sindh from Bombay in the sessions of 1925 and 1926. On December 31, 1926, Muhammad Ali Jinnah demanded the separation of Sindh from Bombay in the session of the All India Muslim League.[5] He further said that Sindh should be constituted into a separate province.[6]

In Jinnah's Fourteen Points, the demand for separation was presented again. In the First Round Table Conference, Muhammad Ali Jinnah advocated the necessity of the Separation of Sindh and threw light on the financial conditions of Sindh. As a result, the British Prime Minister Ramsay Macdonald appointed a Committee under the chairmanship of the Earl Russel to report on the separation issue.[7] The committee recommended separation and another committee was constituted under the chairmanship of Miles Erving to enquire and report on the financial position of Sindh. The findings of the second committee also strengthened the case for separation.

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[4] Jamshed N. R Mehta, *Sindh Jo Bombay Khan Juda Thien* cited in Zardari, *History of Sindh*, 115.

[5] Syed SharifuddinPirzada, *Foundations of Pakistan Vol II* (Karachi: National Publishing House, 1970), 106.

[6] Rafique Afzal, *Speeches and Statement of Quaid-i-Azam* (Lahore: Punjab University, 1966), 251.

[7] Zardari, *History of Sindh*, 122.

From 1931 onwards, the case for Sindh separation gained momentum and the issue was taken up at the national level. Jamiat-ul-Ulema-i-Hind, All Muslim Conference, All India Muslim League and Sindh Azad Conference Party passed various resolutions favouring the separation. In April 1932, the Government published a White Paper declaring that Sindh would be constituted as a separate province. As a result of the long struggle, Sindh was given provincial autonomy in the Government of India Act 1935. Sir Lancelot Graham was appointed the Governor of Sindh on April 1, 1936, and Karachi became the capital of the Sindh province.[8] The Governor was to be assisted by an advisory committee consisting of Sir Ghulam Hussain Hidayatullah, Sir Shah Nawaz Bhutto and Diwan Hiranand.

7.3 Hur Movement

The Hur movements played a significant role in the history of Sindh. Syed Ahmad Shaheed Brelvi requested Pir Pagaro to extend his support in the *Jehad* Movement against the Sikhs. Pir Pagaro sent his followers and contingent to support the Jehad Movement. The contingent was named as Hurs (an Arabic word meaning free). The Hurs fought bravely against the Sikhs. This was the first significant role of the Hurs. The second challenge the Hurs faced was the British annexation of Sindh. Hurs could not reconcile to the British annexation of Sindh and started guerrilla warfare against the British. They, under the leadership of Syed Mardan Shah, started their struggle for liberation from the British in 1890. The armed struggle lasted for almost a decade.

The Hurs declared their independence in 1896 and set up an independent government over an area of 2000 square miles and made their headquarters at Mukhi Bela. Bachu Khaskheli was elected as their chief and Pir Baksh Wasan as their Minister. Hurs fought guerrilla wars for twelve years. The struggle ended in favour of the British and Pir Baksh Wasan was killed. Thousands of Hurs were imprisoned and kept in concentration camps. Their lands were confiscated and the leaders of the movement were exiled.

After the death of Syed Mardan Shah, his son Sibghatullah Shah II became the Pir Pagaro. He inherited anti-British sentiments and continued the efforts of organizing the Hurs against the foreign rule. He infused a new spirit in the Hur Movement. He was arrested by the British on the charges of abduction of his servant and on the charges of being in illegal possession of arms and ammunition. During the trial period, the mother of the abducted servant was murdered and murder charges were also framed against Sibghatullah Shah II. He was released in 1936.

During the Second World War, the Hurs reemerged as a strong power against the British. An area of about 25,000 square kilometers was converted into a battleground between the guerrillas and the British forces. To counter this, some

[8] Ibid., 130.

35,000 troops from the Baloch and Punjab regiments were installed in Sindh.[9] When the civil administration failed to maintain law and order, Martial Law was imposed on June 1, 1942. Pir Pagaro Syed Sibghatullah Shah was arrested and hanged on March 20, 1943. The Hurs did not stop anti-British activities even after the death of their Pir. The Hur Movement sought the liberation of Sindh from the British. Apparently, it could not achieve its objective of overthrowing the foreign rule, but it gave a sturdy resistance to the British imperialism in Sindh.

7.4 Masjid Manzilgah And Urban Leadership

Masjid Manzilgah was a complex of buildings on the banks of the Indus at Sukkur. It consisted of a *serai* (inn) and a mosque, built by Syed Masoom Shah, Governor of Sind during Mughal Emperor Akbar's reign. The buildings had been taken over by the British at the time of the conquest and were used as a residence by their military and political officers in Sukkur.[10] It had been a longstanding demand of the Muslims of Sukkur that the mosque and the buildings be returned to the community and put to its proper use. This demand was made in 1920 and repeated from time to time, but was never received considerately by the authorities because of the threat of expected Hindu opposition. The Hindu community was numerically as well as financially strong in Sukkur and dominated the Municipality. The Manzilgah buildings were on the banks of the Indus directly opposite the river island of Sadh Belo, where the Hindus had built temples and the island had become a sacred place for them.

When Sir Ghulam Hussain Hidayetullah formed the Government in Sindh in 1937, the demand was put before him by the Sukkur Muslims regarding the return of these buildings to Muslims.[11] They claimed that the building was really a mosque and should be restored to the Muslim community. The dispute was essentially a matter between the British and the Muslim community, but the issue assumed a communal aspect when the Hindus became concerned with its settlement and opposed the Muslim claim. The same demand was presented at the Muslim League conference of 1938 and a resolution was passed in favour of its restoration to Muslims. The local leaders of the Muslim League, like G. M. Sayed and Khuhro, supported the Muslim claim in this movement.

Abdullah Haroon publicly declared the League's support at a meeting in Sukkur on May 19, 1939. The matter attracted common attention in 1938, after the Sindh Provincial Muslim League passed a resolution demanding that the government

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[9] Manzoor Kureshi, "Research on Hur Movement," *DAWN*, February 26, 2009, (accessed December 26, 2013).

[10] Hamida Khuhro, "Masjid Manzilgah, 1939-40: Test Case for Hindu Muslim Relations in Sindh," *Modern Asian Studies*, Vol. 32, Issue 1, (1998), pp 49-89, http://www.jstor.org/stable/312969 (accessed October 23, 2013).

[11] Khuhro, "Masjid Manzilgah."

hand over the mosque to the Muslims. The Muslim League decided to celebrate August 18, 1939, as Manzilgah Day and resolved that if the Muslim demand was not accepted, All India Muslim League volunteers would be asked to start *Satyagraha* on October 1, 1939. Abdullah Haroon stayed in Sukkur and led the agitation.

Abdullah Haroon, Ayub Khuhro and G.M. Sayed were the leaders of agitation. The Hindu Association of Sukkur, the Hindu Mahasabha and the Hindu Panchayat opposed the restoration of Manzilgah to Muslims. The mishandling of the issue by the Government resulted in a wave of communal disturbance and rioting that began in Sukkur and spread into the surrounding districts. The riots of 1939 led to the fall of the Allah Bakhsh Ministry in Sindh. The Manzilgah event gave the Muslim League's leadership the chance to lead a popular cause and an opportunity for mass contact. Muslim League's passive resistance, agitation politics and constitutional struggle opened a new chapter in the political history of Sindh.

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Self Assessment Questions

1. Write a comprehensive note on the struggle of the Indian Muslims for the separation of Sindh from the Bombay Presidency.
2. Evaluate the objectives of the Hur Movement and its impact on the socio-political developments of the time in Sindh.
3. Examine the causes behind the issue of Masjid Manzilgah and the role of urban Muslim leaders of Sindh to resolve the problem.

Unit: 8

PAKISTAN MOVEMENT AND SINDH

Written by: Dr. Kishwar Sultana
Reviewed by: Dr. Samina Awan

INTRODUCTION

Since ancient times, Sindh has always been subjected to intrusion by external powers. It was conquered by the Macedonian Greeks under Alexander the Great and they ruled for a few decades. After the death of Alexander the Great, there was a brief period of Seleucid rule, before Sindh was traded to the Mauryan Empire led by Chargupta in 305 BC. During the rule of the Mauryan Emperor Ashoka, the Buddhist religion spread to Sindh. Muryan rule ended in 185 BC with the overthrow of the last king of the Sunga Dynasty. After that, Greek rule returned when Dmetrius 1 of Bactria led a Greco-Bactrian invasion of the India and annexed most of the northwestern lands, including Sindh. These ups and downs of history continued until 711 AD, when Mohammad bin Qasim conquered Sindh and after him, several Muslim Rulers established their strong sway in the Subcontinent. Sindh is also regarded as Babul Islam (Gateway of Islam). Muslims ruled the India for several hundred years until the British Army conquered in 1943.

In Sindh, Muslims were 75 percent of the total population; among the 25 percent remaining, Hindus were the largest minority. The society was heterogeneous. Though the non-Muslims were in a minority yet they were more influential as compared to their numerical position. They were practically at the helm of the affairs in the province because, economically, they were very sound. They were the capitalist class of the province, owned urban property, dominated business and trade and the big Muslim jagirdars were heavily under their debts and had thus mortgaged their lands to them[1]. Pakistan movement got a firm footing in the province of Sindh than in any other province of the British India, mainly due to the most sincere and strenuous efforts of political leaders of the Muslim majority population of Sindh who played their positive role under the flag of AIML. Quaid-i-Azam realized to get the Muslim League recognized throughout the subcontinent. The process of recognition of the Muslim League was carried in all Provinces under his direct guidance. Through his tireless endeavors, he was successful in bringing the majority of Muslims within the fold of AIML.[2] Against the wishes of the Nationalist Political Leaders of the Sindh i**.e,** Sir Abdullah Haroon, G.M. Syed, Mir

[1]Riaz Hussain, *The Sindh Muslim League:Formation, Problems and Role in the Freedom Struggle of Pakistan* in the *Pakistan Journal of History and Culture, Vol.XXXII, No.2 (2011)*,136.

[2] Ibid.

Ghulam Ali Talpur, Pir Illahibuksh, Ghulam Hussain Hidayatullah, Ayub Khuhru, Hasham Ghazdar, Ali Muhammad Rashidi, Hatim Alvi, Sindh Muslim League was established and actively participated in the politics.

This unit deals with the contribution of Sindh to the freedom movement. In this unit, we will discuss how the Sindh Muslim League was established. Before discussing the details, it is necessary to discuss the local parties and their activities in the province. It also deals with the re-organizing of the All India Muslim League by Quaid and seeking the answer to why he focused on the Sindh. How Sindhi leaders were very much involved in the political development of AIML. It also deals with the women's role in Sindh in the freedom movement.

OBJECTIVES

After going through this unit, you will be able to;

- Know about the historical background of the Sindh.
- Discuss the AIML.
- Enumerate the role of the Sindh Muslim League in its early phase.
- Identify the leaders of the Sindh Muslim League and their political activities.
- Critically analyze the involvement of the Sindhi leaders in the political development of the subcontinent.
- Highlight the role and outcome of women's participation in the freedom struggle.

Outline

1. Main Early Organizations of Sindh
2. Establishment of Sindh Muslim League
3. All India Muslim League and Sindh
4. 1937 Elections and Sindh Muslim League
5. Reorganization of Sindh Muslim League
6. 1940 Resolution and Sindh Muslim League
7. The League Ministry and Demand for Pakistan
8. The League Ministry and Demand for Pakistan
9. Sindh Muslim League and Struggle for Power
10. 1946 Elections
11. Role of Women in the Freedom Movement

8.1 Main Early Organizations of Sindh

There were many organizations like Sindh Sabha, Sindh Muhammadan Association, Sindh Provincial Conference, Sindh Education Conference, Sindh Zamindar Association etc emerged on the political scene and they served as the early political organizations[3].

8.2 Establishment of Sindh Muslim League

Sindh Muslim League was established on 1st April, 1917 in a meeting held at Khaliqdina Hall, Karachi.[4] Yousafali Alibhoy was its **President**, Ghulam Ali Chagla was an Honorary Secretary and Haji Abdullah Haroon was its nominated Joint Secretary.[5]

The provincial League thoroughly recognized the aims and objectives set by its central command i.e., AIML. Sindh was ahead of all Muslim majority provinces in demanding Pakistan through a resolution passed in the Karachi session of the Sindh Provincial Muslim League. The people of Sindh realized the facts that their religion, customs and traditions and culture would be safe only if they united with the Muslims of the Subcontinent in demanding a separate homeland. After this realization, all their political activities were centered on one theme and that was the achievement of Pakistan at any cost. For this purpose, they had already rejected the Congress idea of composite nationalism. The leaders of this province rallied around the Muslim League in order to make it strong so as to achieve its goal. They joined their brothers from all over the country in celebrating the "Day of Deliverance" in

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[3] Khuhru, *Documents on the Separation of Sindh from Bombay Presidency*, vol. II (Islamabad: National Institute of Historical and Cultural Research, 1997), 461-68.

[4] Riaz Ahmad, *The Sindh Muslim League 1940-194: Secret Police Abstracts* (Islamabad: NIHCR, 2008), xviii.

[5] Ibid.

1939 when the Congress ministries resigned. They fully supported the Pakistan Resolution passed on 23rd March 1940 at Lahore. The Sindh Muslim League also adopted a resolution in 1943 for the establishment of Pakistan. The League in Sindh took not only its active part on the provincial level but also established its district and local branches for the propagation of its political agenda and future programme.

8.3 All India Muslim League and Sindh

The formation of the All India Muslim League was the culmination of the desire of Indian Muslims to have an organization of their own as a joint platform to secure their interests. All India Muslim League took a tremendous start by securing the right of a separate electorate for the Indian Muslims in 1909. Encouraged by its early successes, the League established its branches at all levels — both in Muslim majority as well as in Muslim minority areas in India. In Muslim majority areas, Sindh had its unique position, while in Bengal and Punjab, the Muslim majority was heavier than in Sindh was the overwhelmingly solid Muslim majority province. It had remained part of the Bombay presidency after Charles Napier till 1932, when a separate Assembly and Government were given to Sindh. The political activity that had started in India after 1857 also affected the Sindh and hampered the process of political activities. Modern education was instrumental in creating awareness and carrying forward the message of political rights in the province of Sindh. The establishment of Sindh Madrassa-tul-Islam Noushero Madrassa, Larkana Madrassa, Noor Muhammad High School, Hyderabad and Madrassa Tando Bago played their part in training the young people to keep them familiar with their rights and interests as well as educating them on how to protect their rights[6].

At that time, the Indian National Congress and the All India Muslim League were the main organizations of the Subcontinent. The Indian National Congress also had its influence in Sindh because the province was controlled from the Bombay Presidency, an overpoweringly Hindu Majority province. Although the League had established its provincial branch, it had virtually no significant existence before 1937 and wielded little influence. Before 1937 League organization in the province was weak. The important Muslim leaders, who later on joined the League, were initially very reluctant to associate themselves in any capacity with the Party. The Provincial political leaders were Sir Abdullah Haroon, G.M. Syed, Mir Ghulam Ali Talpur, Pir Illahi Buksh, Ghulam Hussain Hidayatullah, Ayub Khuhru, Hasham Ghazdar, Ali Muhammad Rashidi, and Hatim Alvi. Shiekh Abdul Majeed Sindhi,

[6] Noureen Talha, *Economic Factor in the Making of Pakistan 1921-1947*(Karachi: Oxford University Press, 2000), 59-70 and 103-110.

Miran Muhammad Shah, Sir Shah Nawaz Bhutto and Band-i-Ali Talpur were not ready to associate them with the League.
In fact, they were opposed to the creation of a branch of the party like AIML in the province, because they were of the opinion that it would disturb the communal harmony and deprive them of non-Muslims' support. Abdullah Haroon made it very explicit when he remarked that "any attempt to set up a communal party in the future assembly to follow the All India Muslim League line would prove disastrous."

8.4 Elections 1937 and Sindh Muslim League

Jinnah visited Sindh in his effort to persuade Sindhi Muslim politicians to contest the 1937 Elections on the League ticket, but none of them were ready to even allow their names to be included in the list of the hosts to a party that was arranged to welcome Jinnah, for it would be politically a great disadvantage. Therefore, AIML could not find a foothold in the province even in 1937. The situation for the League was not much different in other Muslim Majority areas as well; even people like Agha Khan were of the opinion that the Muslims in different parts of India should contest elections by forming local political parties and were opposed to the formation of the Parliamentary Board of the League. Therefore, we see that the Knights, Khan Bahadures, Khan Sahibs and Nawabs etc, formed their own political parties in different parts of India. But Jinnah constituted the Central Parliamentary Board consisted of 55 members, for the 1937 elections. From Sindh, Abdul Majeed Sindhi, Hakim Fateh Muhammad Shirwani, Maulana Muhammad Sadiq and Muhammad Hashim Gazdar were nominated as members of the Board. But in Sindh, Abdul Majeed Sindhi had established the Sindh Azad Party, Abdullah Haroon set up the Sindh United Party and Ghulam Hussain Hedayatullah formed the Sindh Muslim Political Party to contest the elections.
The situation for the League was so awkward that even Abdul Majeed Sindhi, a member of the Central Parliamentary Board of the Muslim League, was not ready to contest the election on the League ticket. In the 1937 elections, the Sindh United Party secured 21 Muslim seats, but because of the defeat of Abdullah Haroon and Shah Nawaz Bhutto, Ghulam Hussain Hedayatullah managed and maneuvered to become Premier with three seats in the Assembly. He secured the support of Hindu members of the Assembly who joined the ministry under the leadership of Mukhi Gobind Ram and Mir Bandi Ali Group. Sindh United Party, the majority party, faced defections and its strength went down to half a dozen members. Prominent among defectors were Hasham Gazdar, Allahbuksh and G.M. Syed. The defeat in the elections compelled Jinnah to reorganize the League and its policy. As a result, branches of the party were opened at provincial, district and local levels. An extensive programme to contact the Muslim masses and educate them to know and protect their interests was launched.

8.5 Reorganization of Sindh Muslim League

An aggressive strategy was devised to expose the weaknesses of the Indian National Congress governments in the provinces. In the Muslim Majority areas, the League needed strenuous efforts as it wielded little influence in these areas. In order to seriously challenge the British and the Congress, the League had to prove its strong influence and presence in the areas. Therefore, like other parts of the Sub-continent, Sindh also received special attention from the League leadership. Under the directions of the Quaid, the League was revived with Sheik Abdul Majeed Sindhi as its President, Sir Abdullah Haroon as Vice President and G. Allana as the Secretary. Branches of the All India Muslim League in *Tharparker*, *NawabShah*, *Sukkur*, *Jacobabad, Larkana* etc were established. The masses in general and students, merchants, traders, professionals and religious circles in particular were engaged by the League leadership to gather support of different sections of the population. With this new spirit infused in the League organization and sensing its popularity, the leading Muslim politicians of Sindh started joining the League. G.M. Syed, Muhammad Ayub Khuhru, Abdullah Haroon etc were a few of those who joined the League. The name and fame of the League increased tremendously after the formation of the Congress ministries. Jinnah employed all tools to popularize the League and its message throughout India. In Sindh, the party got opportunities to a mass public support and demonstrate its power. One such opportunity came on March 22, 1938, when Ghulam Hussain Hedayatullah's ministry was defeated and Allahbuksh became the prime[7].

The defeat of the ministry was because of the creation of groups in the Assembly opposed to the regime. The All India Muslim League got an opportunity to create support for itself in and outside the Assembly. The holding of the 'League Workers' Conference' was another very significant event in the history of the Sindh Muslim League. A student of Aligarh University, Ghulam Nabi Pathan, who had returned to his native town *Sultankot*, organized the Conference.16 Due to the positive efforts of the Conference, Muslim leading politicians of Sindh came close and started associating themselves with the League (AIML). The year 1938 brought many opportunities for AIML to a mass support and show its muscles in the Provinces of the Sub-continent. Jinnah was very successfully brought the Muslims of India under the Muslim League's banner. The leaders of the popular

[7] Khalid Shamsul Hassan, *Sindh's Fight for Pakistan* (Karachi: Shamsul Hassan Foundation for Historical and Cultural Research, 1992), I-XIV.

governments in Muslim majority provinces i.e. Bengal, Punjab, Sindh and the minority province of Assam, joined hands with Jinnah. In the Conference of the League held at Lakhnow, Sir Sikandar Hayat, the emipremier of Punjab and A.K. Fazal Haq, the emipremier of Bengal, agreed to work in an alliance with the League. Similarly, G.M. Syed resigned from the cabinet of Allahbaksh and devoted himself to the cause of AIML in Sindh[8]. After the Conference, a meeting of the Sindhi leadership was held with Jinnah.

The meeting was attended by G.M. Syed, G.H. Hedayatullah, Allahbuksh, Bandi Ali Talpur, Abdul Majeed Sindhi and Muhammad Ayub Khuhru etc. In the meeting, it was decided that the Muslim League Parliamentary Party would be created in the Sindh Assembly and after attaining a majority, the League ministry would be formed[9]. Muslim League Parliamentary Party was created in the Assembly with Ghulam Hussain Hedayatullah as its leader and Bandi Ali Talpur as its deputy leader[10]. The structure of the Provincial League was also completed with Abdullah Haroon as the President, G.M.Syed and Muhammad Ayub Khuhru as the Vice Presidents, Abdul Majeed Sindhi as the General Secretary and Muhammad Rashid and Ghulam Nabi Pathan as Joint Secretaries. Sir Abdullah Haroon and Sheik Abdul Majeed were nominated as members of the Working Committee of the All India Muslim League. Though the League Organization was well-organized and the Assembly Party had created yet the party lacked discipline, and personal interests were preferred over the interests of the community. That's why the Leaguers were running after personal gains and offices, and floor crossing and changing loyalties were frequent. In 1938, the Provincial League had secured the support of 27 Muslim members, but when the League tried to dislodge the Allahbaksh Ministry, the leader and the Deputy Parliamentary Leader of the League in the Assembly, G.H. Hedayatullah and Bandi Ali Talpur, respectively, joined the Allahbaksh Ministry. They felt no hesitation in switching over to the government when they were holding ministries.

The provincial branch of the League continued to show its muscles in Sindh by holding public meetings against the Allahbaksh Ministry. The Manzilgah Mosque

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[8] Riaz Hussain, *The Sindh Muslim League:Formation, Problems and Role in the Freedom Struggle of Pakistan* In the *Pakistan Journal of History and Culture, Vol.XXXII, No.2 (2011)*,138

[9] Azad Bin Haider, *G.M Syed ki Soach, Azaem or Siyast* (Lahore: Deed Shuneed Publications, n.d.),70-78)

[10] Ibid.

(See more detail in Unit 7) incident provided an opportunity to Sindh Muslim League to demonstrate its power. The Muslims of Sukkur were of the opinion that Manzilgah was a mosque built by Mir Masum, a historian of Sindh and an officer of the Mughal Imperial Army that conquered Sindh, and demanded that it should be restored to them. The Hindus who dominated the city of Sukkur were opposed to it. The League supported the Muslim cause and a Mosque Restoration Committee was formed to launch a campaign to put pressure on the provincial government to restore mosques to them. August 18, 1939, was observed as Manzilgah Day. The Riots raged all over the Sukkur district, which crippled the administration not only in Sukkur, but tension ran high throughout Sindh. The Muslim League leadership was put behind bars, but the agitation continued. The commencement of 2nd World War and subsequent resignations of the Congress Ministries provided another opportunity to the League to prove its claim of representing the Indian Muslims. December 22, 1939, was observed as the *Day of Deliverance* throughout India and proved the popularity of the League and its ability and effectiveness to mobilize the Indian Muslims. In the Province of Sindh, the effective observance of the *Day of Deliverance* further weakened the position of the premier. As a result, a no-confidence motion was moved against the premier in February 1939. Though the motion failed in the Assembly, the Prime Minister resigned. Mir Bandi Ali Talpur's ministry was formed after Allahbaksh was short, but the League got representation in the new cabinet with Muhammad Ayub Khuhru, G.M. Syed and Abdul Majeed as ministers. The League got representation in the Cabinet on the terms and conditions that were equal to the dissolution of its Parliamentary Party in the Assembly and faced another setback when its ministers supported the Joint Electorate Bill for local bodies, contrary to the policy of the All India Muslim League.

The compromises were made under the pressure of the ministers who desperately wanted to remain in power. Despite the differences, the League's provincial chapter in Sindh was busy amassing the support of the Muslims. Abdullah Haroon, the President of Sindh Muslim League was working effectively to carry forward the message of the League and enlist support for its cause. Since the passage of the resolution for the self-determination of the Indian Muslims by the Sindh

8.6 1940 Resolution and Sindh Muslim League

Muslim League, All India Muslim League, was working on different schemes to materialize the programme envisioned in the resolution. For this purpose, the 27th Session of the AIML was held at Lahore, in which the historic resolution demanding autonomous independent states, for the Muslims of India, in the northeast and north west of India, was passed.[11] The vision of the Sindh League prevailed and destiny was determined. The Sindh delegation, which consisted of Abdullah Haroon, G.M. Syed etc., expressed their views to resolve and materialize the dream of achieving a separate homeland for the Indian Muslims as soon as possible[12]. The provincial League was striving to take the Pakistan demand to every nook and corner of Sindh and carried forward the message of self-determination of the Indian Muslims to even far-flung and remote areas of the province. Sir Abdullah Haroon, the President of the Sindh League, organized Pakistan Day Celebrations in Karachi on 19 and 21 April 1940. This was attended by a massive gathering and further added to the strength and popularity of the League.

On the invitation of Abdullah Haroon, Jinnah visited Sindh in December 1940. Jinnah was very skillfully managed the affairs of the Sindh Muslim League. Due to his artistic dealings, the Muslim League house in Sindh was soon put in order. In March 1941, the League ministers who were more interested in enjoying the patronage and power of the office than building the League's strength stood down. That was the major turning point in the politics of Sindh. The Bandi Ali Ministry was removed and Allahbaksh was appointed as the Prime Minister in March 1941. He was pro-Congress and was groomed by the Congress to contest and challenge the Sindh League leadership. In April 1942, he presided over the All India Azad Muslim Conference held at Delhi. All those Muslim leaders who opposed Pakistan participated, and prominent among them were Hussain Ahmed Madni, Mufti Kifayatullah, Ahmed Saeed, Ataullah Shah Bukhari, Ch. Afzal Haq, Habib ur Rehman Ludhyanvi, and Sheik Muhammad Jan.. He was venomous in his opposition to Pakistan. As he had allied himself with the Congress, when the Congress launched the Quit India Movement, Allahbaksh supported the movement and renounced his British titles of Khan Bahadur and O.B.E. Therefore, the

[11] Syed Sharifuddin Pirzada, Foundation of Pakistan:All India Muslim League Documents:1906-1947,(Islamabad:NIHCR,2007), 297-320.

[12]See more detail in M.S.Korejo, *G.M.Syed: An Analysis of his Political Perspectives*,(Karachi: Oxford University Press, 2000.

Governor dismissed his ministry. The Sindh Muslim League in response to the 'Quit India' slogan of the Congress, adopted the '*Quit Bania'* slogan in its meeting of September 12, 1942, at Karachi. The Sindh Muslim League suffered an irreparable loss when Abdullah Haroon died on April 27, 1942. He had rendered valuable services for the League during the turbulent years of its reorganization. After his death, Muhammad Ayub Khuhru, who was vice president, served as the acting president of the League in Sindh. When the Allahbaksh ministry was dismissed, Ayub Khuhru persuaded Ghulam Hussain Hedayatullah to join the Muslim League and form the government. Ghulam Hussain enthusiastically accepted the offer and formed a ministry after joining the Muslim League. Thus Muslim League government was formed on October 16, 1942, when the Ghulam Hussain government was sworn in.

8.7 The League Ministry and Demand for Pakistan

The League ministry under Ghulam Hussain remained in power till independence. After the establishment of the ministry, the Muslim League in Sindh intensified its efforts to materialize the demand for Pakistan. G.M. Syed was elected as the President of the League on June 13, 1943. Besides working as the president of the Sindh League, G.M. Syed was a member of the 21-man Working Committee of the AIML and was one of the six AIML leaders who formed its apex body, i.e., the Committee of Action. He, along with his workers, did terrific work to popularize the League among the masses.34 Once again, the Sindh Muslim League took a bold initiative when on March 3, 1943, G.M. Syed tabled what is known as the Pakistan Resolution. The Resolution stated: This house recommend to the Government to convey to His Majesty's Government, through His Excellency the Viceroy, the sentiments and wishes of the Muslims of this province that whereas the Muslims of India are separate nation possessing religion, philosophy, social customs, literature, traditions, political and economic theories of their own quite different from those of the Hindus, they are justly entitled to the right as single, separate nation, to have independent national states of their own, carved out in zones where they are in majority in the Sub-continent of India

8.8 Sindh Muslim League and Struggle for Power

Though the League was making tremendous progress all over India and people were flocking around the banner of the League, personal rivalries, differences and vested interests once more raised their heads in the ranks of the Sindh Muslim

League. The bitterness started when G.M. Syed replaced Yousaf Haroon with Ghulam Haider Shah as General Secretary of the Sindh Muslim League. The groups started to emerge in the Provincial League. There emerged two groups in the Provincial League, i.e., the Mir and the Syed group. Ghulam Hussain, the primer, G.M. Syed, Muhammad Ayub Khuhru, Gazdar etc., were at draggers drawn towards each other.

The correspondence of these groups with Jinnah during that period reveals the tremendous amount of mistrust, bickering, petty quarrels and personal liking and disliking against each other. That was why, Jinnah, while referring to the problems in the Sindh Muslim League, had remarked that the Sindhi leaders were quarrelling among themselves like children. Hedayatullah wrote to Jinnah about G.M. Syed and his group, "They are going to stab me very soon, so I must get rid of them at once. I cannot allow a disloyal and treacherous colleague with me in the cabinet".[13] On the other hand, G.M. Syed presented his case before Jinnah, terming the tussle between himself and the minister as a clash of interests between the big landowners and labourers and tenants of Sindh. He claimed that the ministers' support of the landed elites' interests was making the Muslim League unpopular and retarding the cause of Pakistan. There seemed to be a perpetual tug of war between 'corrupt Primer' and the 'fanatical and unsteady provincial President. By-elections for the Sindh Assembly vacant seats for Shikarpur and then Tandu Muhammad Khans proved to be a great challenge for the Muslim League because of the differences between the Syed and the ministerial groups. But Jinnah had matters under his control, which is evident from the correspondence of Sindhi leaders with him. On every development, the members of the different groups were informing him and in this way, Jinnah was getting almost all the dimensions of the problem and was taking effective measures to keep the situation under his control in Sindh. Jinnah did not hesitate to take radical steps to keep the house of the Provincial League in order. In the words of Ian Talbot, 'Jinnah's word was law'[14]. Due to differences between the League primer and the League's President, the primer included Mola Baksh, a non-Leaguer, in his cabinet. On G.M. Syed's protest, Jinnah asked the

[13] Ibid, Riaz Hussain, *The Sindh Muslim League: Formation, Problems and Role in the Freedom Struggle of Pakistan* in the *Pakistan Journal of History and Culture, Vol.XXXII, No.2 (2011)*, 148.

[14]Ian Talbot, *Provincial Politics and the Pakistan Movement, the Growth of Muslim League in North- West and North –East India 1937-47* (Karachi: Oxford University Press, 1988), 34-40.

Premier to remove the minister if he was not ready to join the Muslim League. Mola Baksh was removed from his ministry, despite his protest that the Prime Minister had gone back on his words. So, before the 1946 election, the Sindh Muslim League was a house divided within, but Jinnah was all involved and assertive. When the 1946 elections approached, Quaid-i-Azam constituted seven-member Parliamentary Board with the responsibility of issuing the League tickets with G.M. Syed as its chairman. The Board split into two groups, with the majority against the Chairman.

The cause of the split was personal rather than ideological or for the principles. The main bone of contention was issuing tickets for two constituencies. For the Hala constituency, the Parliamentary Board gave a ticket to Makhdoom Ghulam Haider and for Mirpur Khas, it nominated K.B. Ghulam Muhammad Wassan. G.M. Syed wanted Ba'qader Shah Matyari and Syed Ghulam Hyder Shah as the League candidates. As the group against the chairman was in the majority and the differences between the two could not be reconciled, G.M. Syed adjourned the meeting of the Board, but the majority continued to issue tickets. Similarly, the nomination of Yousaf Haroon by the Central Parliamentary Board for the Central Assembly seat from Sindh antagonized the Syed, who wanted the ticket for Pir Ali Muhammad Rashidi.

The matter was once again referred to Central leadership. Quaid-i-Azam stressed upon the Sindhi leadership to realize the gravity of the situation and mend their fences for the greater cause of the Indian Muslims. He said: in order to reconcile the differences, the Provincial Parliamentary Board was suspended by Jinnah and Liaqat Ali Khan was sent to Karachi, where, in a meeting of the Central Parliamentary Board decision of G.M. Syed to adjourn the meeting of the Provincial Parliamentary Board was declared unconstitutional. G.M. Syed became furious, called a meeting of the Provincial League Council and passed a no-confidence vote against the Parliamentary Board. A three-member committee of the All India Muslim League, consisting of Liaqat Ali Khan, Nawab Ismail and Hussain Imam, failed to reconcile differences and thereafter Jinnah himself visited Karachi and held lengthy meetings with G.M. Syed, but in vain. Jinnah then put the selection of the candidates in the hands of the Central Parliamentary Board. The Board nominated candidates favourable to the Primer.

It nominated 27 candidates and announced that the decision regarding the remaining 7 would be announced later. G.M. Syed challenged the decision and announced his intention of putting up his own candidates in opposition to those put up by the Central Parliamentary Board. Jinnah made his last attempt to persuade G.M. Syed to respect and honour the party decision by sending Liaqat Ali Khan and Qazi Isa, but it failed and Syed resigned from the All India Muslim League Committee of Action and renounced the League ticket for the Provincial Assembly. He launched a vigorous campaign against the Muslim League, Jinnah and the Central Parliamentary Board of the League. He started promoting Sindhi nationalism. The All India Muslim League Committee of Action took disciplinary action against him on January 2, 1946, and he was removed from the office of the president of the Provincial League, expelled from the League along with his candidates, who were put up to contest the election against the League candidates. The Committee of Action directed the Vice-President Hasham Gazdar to take over the charge of the office of the President, appoint a committee consisting of Ayub Khuhru, Hasham Gazdar, Ghulam Nabi Pathan, Ghulam Ali Talpur, with Yousaf Haroon as Convener, to take charge of the election in Sindh. The split in the League deprived it of the support and success it needed at that critical moment. The Muslim League won 27, the Syed group 4, the Somoro group 4, Congress 22, and Europeans 3 seats in the Sindh Assembly Elections that were held on January 21, 1946. The Congress, Somoro and the Syed groups joined together and formed the Coalition Party in the Assembly. The League, with the support of three Europeans, formed the government on Feb. 9, 1946, under Ghulam Hussain Hedayatullah. But the House was equally divided between the Government and the opposition, having the support of thirty members each. On March 15, 1946, Professor Ghanshyam Jethanand moved a no-confidence motion against the minister of law and order. The motion was defeated by a margin of one vote.

8.9 Elections 1946

The historic convention of the elected Muslim members of the Central and provincial assemblies in 1945-46 elections was held at Delhi on April 6, 1946.47 Speaking at the Convention, in which resolution that Pakistan zones where the Muslims were in majority be constituted into a sovereign independent state was passed, the Sindh Primer made it clear that ninety percent of the Indian Muslims were with the League and were united and determined to achieve Pakistan. Speaking on the occasion, Jinnah said: Some say to us, 'What is the good of your

talking of Pakistan when you cannot form ministries even in your majority provinces? ' I say to them, this is the very reason why we want to get rid of the existing Act of 1935 and establish Pakistan. The tussle between the government and the opposition in Sindh continued unabated. On September 5, a no-confidence motion was moved against the primer. The claims of the opposition during every session of the Assembly of having a majority and due to uncertainty, the governor dissolved the Assembly and fresh polls on December 9 were announced.

The Sindh Muslim League took it as a challenge. Realizing the consequences of a pro-Congress ministry at that critical juncture for the cause of Pakistan, the League gave its hundred percent in the polls. The top central leadership of the League, including Jinnah, student workers of the League from Punjab and Aligarh universities, Gillani and Manki Pirs and orators of the League, flocked to Sindh and carried out a vigorous election campaign. They made powerful and effective appeals for the Muslim solidarity by exposing and propagating the atrocities of the Hindus on the Bihari Muslim population. The Bihar Muslim Fund was also created to help the victims of the Bihar bloodbath. The League also observed Bihar Day 49 and presented the massacre as the future of all India if Pakistan was not achieved. The League asked the Muslims of Sindh to give wholehearted support to the party to avoid the slaughter of the Indian Muslims in the future. The efforts of the workers and the leadership of the League proved fruitful when it won thirty-four Muslim seats in the Assembly. The anti-League giants, including G.M. Syed, who had the backing of the Congress and the rich Hindu Capitalists who were spending money in his constituency, and who had got walk over in the January 1946 election, were routed out. Qazi Muhammad Akbar, a young Leaguer and a commoner, defeated G.M. Syed.

The verdict of the Muslims of the province was clear and louder that nothing except Pakistan was acceptable to them. When the efforts to keep India united under the Cabinet Mission Plan arrangement failed, the British government announced the Partition Plan on June 3, 1947. In a radio broadcast on the same day, Jinnah gave his approval to the Plan and the Council of All India Muslim League formally accepted the Plan on June 5, 1947. After the announcement of the Partition Plan and its subsequent acceptance by the All India Muslim League, the Legislative Assembly of Sindh met at Karachi on June 26, 1947, and passed the following resolution: Thirty-three votes were in favour and twenty against the resolution. One Congress member, who had not taken the oath because he wanted to keep his

Central Assembly seat, and two nationalist Muslims, Muhammad Khan Khoso and K.B. Moula Baksh, did not attend the Assembly Session. The three European members abstained. Thus, the Resolution was passed and Sindh became 1st province to join the Federation of Pakistan.

8.10 Role of Women in the Freedom Movement

In Sindh, Lady Nusrat Haroon, Lady Sughra Hidayatullah, Begum Khairunnisa Shaban, Miss Fakhrunnisa Wali Muhammad Effendi and Fatima Shaikh of Hyderabad were noteworthy for their brave work for freedom. Lady Nusrat was elected the President of the All India Muslim Women's League in 1943. She was a sincere worker of the Pakistan Movement. She was also an active member of several educational institutions. Later, she became the Vice President of APWA
Apart from these ladies, there were countless other women who had played their vital role to inspire the men to rise for the cause of a separate Muslim state in the subcontinent. We should never forget them while remembering those who shared their part in the creation of Pakistan.

Conclusion

After meticulous analysis of the role played by the Sindh Muslim League in the freedom struggle, it might be concluded that the province of Sindh was ahead of all Muslim majority provinces in demanding Pakistan through a resolution passed in the Karachi session of the Sindh Provincial Muslim League. The people of Sindh realized the fact that their religion, customs and traditions and their culture would be safe only if they got united with the Muslims of the Sub-continent in demanding a separate homeland.

After this realization, all their political activities were centered on one and only one theme and that was the achievement of Pakistan at any cost. During the long struggle for the protection of the rights of the Indian Muslims and then striving for Pakistan, the League in Sindh saw many ups and downs. It took a long period to firmly establish its foothold in the province owing to the personal, particularistic, parochial, opportunistic, and self-seeking nature and policies of the local political leadership and the feudal, rural, agrarian, traditional society where land lords, Pirs and clan leaders dominated the politics. But with the passage of time, when the League leadership and workers, through their meetings, writings, speeches and contacts, educated and mobilized the general public in favour of the League

programme, the Sindhi political leaders, feeling the pulse of the people, joined the League and worked for the liberation of the Muslims of the Sub-continent.

Suggested Readings

Azad Bin Haider, *G.M Syed ki Soach, Azaem or Siyast* (Lahore: Deed Shuneed Publications, n.d.),
Ian Talbot, *Provincial Politics and the Pakistan Movement, the Growth of Muslim League in North- West and North –East India 1937-47* (Karachi: Oxford University Press, 1988)
Khalid Shamsul Hassan, *Sindh's Fight for Pakistan* (Karachi: Shamsul Hassan Foundation for Historical and Cultural Research, 1992), I-XIV.
M.S.Korejo, *G.M.Syed: An Analysis of his Political Perspectives*,(Karachi: Oxford University Press, 2000.
Syed Sharifuddin Pirzada, Foundation of Pakistan: All India Muslim League Documents: 1906-1947,(Islamabad:NIHCR,2007), 297-320.

Self Assessment Questions

1. Discuss in detail the role of Sindh in the Pakistan Movement.
2. Write a note on the Sindh Muslim Student Federation.
3. Write short notes on the following:
   i. Women of Sindh and Pakistan Movement
   ii. All India Muslim League's Session in Sindh
   iii. Sindh Legislative Assembly

Compulsory Readings

Ansari, Sara. *Sindhi Pir Aur Bartanvi Raj.* Lahore: Fiction House, 1996.
Laghari, Akber. *Sindhi Culture And Sindh Ja Sorma.* Kandiaro: Roshni Publication, 2011.
Mayne, Peter. Saints *of the Sindh*. London: John Murray, 1956.

Unit: 9

LEADERS OF THE FREEDOM MOVEMENT

Written by: Syed Akmal Hussain Shah

Reviewed by: Abdul Basit Mujahid

INTRODUCTION

This unit deals with the role of important leaders of Sindh in the Pakistan Movement. Sindhi leadership played a significant role in securing Muslim interests during the British Raj. They individually provided guidance to the masses for the collective cause of independence in social, religious and political spheres. The role of Sindhi Muslim Leadership to promote the Muslim cause was not just limited to Sindh only but at the All-India level. Leaders like Pir Syed Sibghatullah Rashdi, Jan Muhammad Junejo, Maulana Ubaidullah Sindhi, G. M. Sayed, Sir Shahnawaz Bhutto, Muhammad Ayub Khuhro, Haji Sir Abdullah Haroon, and Sir Ghulam Hussain Hidayatullah were the stalwarts in this regard.

OBJECTIVES

- To know about the Pir Syed Sibghatullah Rashdi's role in the Pakistan Movement.
- To comprehend the role of Jan Muhammad Junejo and Maulana Ubaidullah Sindhi in Sindh and on the All-India level.
- To analyze the place of G. M. Syed in Sindhi Politics.
- To highlight the role of Sir Shahnawaz Bhutto and Muhammad Ayub Khuhro in Indian Muslim Politics.
- To identify the role of Haji Sir Abdullah Haroon and Sir Ghulam Hussain Hidayatullah in their efforts to uplift the Muslim cause.

Outline

1. Pir Syed Sibghatullah Rashdi
2. Jan Muhammad Junejo
3. Maulana Ubaidullah Sindhi
4. G. M. Sayed
5. Sir Shahnawaz Bhutto
6. Muhammad Ayub Khuhro
7. Haji Sir Abdullah Haroon
8. Sir Ghulam Hussain Hidayatullah

9.1 Pir Syed Sibghatullah Rashdi

Early life:
Pir Sibaghatullah Shah II, the sixth Pir Pagaro, was born on March 6, 1909, at *Pir Jo Goth*, Khairpur. He was the son of Syed Shah Mardan Shah I, who was the fifth Pir of Pagaro in the dynasty of *Pir jo Goth,* Sindh. He was the spiritual leader of the Hur community, one of the largest spiritual houses in the subcontinent. He got most of his education from Madarsah Jamia Rashdia, in which many religious scholars were appointed by his father; most of his acquaintances were from his father. His father was more of a religious person than a political one, but had his role in the Freedom movement at a small level. He learned spiritual lessons from his father and applied practically all of them in his real life, as more people got inspired to follow his ideology and fought jihad against anti-Islamic forces. His father passed away when he was only twelve years old in 1921, and he was enthroned as Pagg of the Pagaro dynasty and was declared the leader of the Hur community. While the British administration wanted him to groom the teenage Pir as a liberal person, one who would be loyal to the Crown, they entrusted his academic supervision to Ejaz Ali, a minister in Khairpur State. The minister chose Akhund Rasul Bux of Rohri, the inspector of government schools, as the tutor of Pir.

Jihad against the British:
Pir Sibaghatullah Shah, known as Soreh Badshah, was of the view of coexistence in belief. He has firmly believed that there should be a temple/ Gurdwara, a Church beside Masjid. It was the shininess of religious patience and fraternity for other faiths. He for all times used to educate his followers that Islam is the religion of peace, prosperity and interfaith harmony. Besides, the cruel and depraved regime of the British forced him to join the jihad. In this regard, he pronounced jihad against the vicious reign of the cruel British Raj for self-rule. To take this case, his

slogan was *watan ya kafan, azadi ya maut* (homeland or brocade, demise or freedom) during the independence movement of the homeland.

Arena of Politics in Sindh:

Sindh was in the backwaters of the subcontinent's politics when Pir was born. The political leadership of the province had launched a campaign to raise political consciousness. A year before Pir was born, the first-ever Sindh conference was held in Sukkur, 25 kilometers away from his village.[1] The conference was presided over by Seth Harchandrai, a Hindu politician of that time. Several issues were discussed in the conference, including the separation of Sindh from Bombay. A year after Pir Syed Sibghatullah's birth, elections were held in Sindh under the Minto-Morley reforms. Two great sons of Sindh, Ghulam Mohammed Khan Bhurgri and Seth Herchandrai, were elected members of the Bombay Legislative Council. Pir was only eleven years old at the time of the Jalianwala Bagh massacre. After WWII, the Rowlett Act was introduced in the subcontinent under the emergency authority. The whole subcontinent protested against its imposition. In Amritsar's Jalianwala Bagh, people assembled to protest against this law. The commander of the British forces ordered his troops to open fire on them and many people were killed, mostly Sikhs, and thousands were injured. This incident poisoned the atmosphere of the entire subcontinent; there was a visible outpouring of grief and a storm of protest over this holocaust. Sindh also actively participated in the protest movements. With horror and shock, the teenage Pir witnessed the barbaric bloodshed of the people by the colonial administration with his family and other political leaders. He absorbed all those things in his mind and resolved to stand up against that shameful display of imperialist power.

***Gadi Nasheeni* and Entry in Politics:**

At the age of fourteen, he succeeded his father to the *Gaddi* and became the sixth Pir Pagaro. After some time, he disassociated himself from his tutor and guardian, who was assigned by the British administration with the help of a minister. From then onward, the opinion of the British that Pir would grow up as a British loyalist or sympathizer was doomed. He was on the way to follow his forefathers. He began reorganizing the Hur brotherhood, which became less potent after its continued struggle with the British and their allies.[2] The brutalities of British officials were beyond comparison. Thousands of Hurs were imprisoned or confined in camps along with women and small children under the Hur Act imposed by British administration, soldiers and policemen were free to do what they wished. There was no law and no checks and balances for them. Having sheer courage, Pir Sibghatullah Shah had instilled a fresh spirit into his followers and renewed the

[1] Sara Ansari, *Sindhi Pir Aur Bartanvi Raj.* (Lahore: Fiction House, 1996) p, 79.
[2] Akber Laghari, *Sindhi Culture And Sindh Ja Sorma* (Kandiaro: Roshni Publication, 2011) p, 39.

interest in battling the British colonialists and their supporters. People of Sindh are peace-loving by nature, but due to the act of humiliation and injustice, they decided to fight. The Hurs were waiting for a leader to lead them against the British imperialism and they finally had a leader in the shape of Sibghatullah Shah Rashdi.

Acceptance as a Leader by Hurs:

Even though he was the son of Pir Pagaro of that time, Syed Shah Mardan Shah, it was not the only reason to consider him as a leader of the dynasty and of the movement run by his ancestors. To see the reasons Hurs had an eye on his life.

European historian Peter Mayne has written this scenario in his book *Saints of the Sindh* as under:

The Hurs were watching the boy grow too --- with a passionate, greedy devotion, for here, surely, at last, was the true God!--- young as yet, but filled with the most resplendent promise! They brought him their women, their sisters and wives and daughters, they nourished him upon debauchery, they must have stood back to marvel at his appetites and at his stamina, and marveled again at the fits of brutal, bludgeoning violence that would come down upon him sometimes like an ecstasy. It seemed as if he had been born with the dark knowledge of the universe already with him, and they worshipped him when he loved them or when he dishonored them, when he killed them or commanded them to kill others, for this was the golden age and this the true lord. Sibaghatullah was growing into a large man, black-bearded, handsome and with eyes as calm as planets. He had suffered from smallpox in his childhood and the disease had left his skin pitted with the scars of it. But already he had majesty of presence that was commented upon, even by those who claimed to be unafraid. He had an agile mind and, unlike his forebears, he gloried in his godhead. He was God! Let those ridiculous little Englishmen over in Sukkur, those Collectors and District magistrates and Superintendents of Police, pore over their files and shake their heads! His world was his own to do with as he pleased.[3]

Pir lived with honour and dignity and did not become another eulogist of the administration. This role of the Pir was unacceptable to the British officials, so they were afraid of the young Pir.

Pir and British Empire

Imprisonment of Pir:

The British administration had watched the activities of the inflexible and resolute-minded spiritual leader with a keen eye. With the idea of restraining him at the initial age and making him a British supporter, they had seen the entire scenario and observed it. But the Pir turned against them and started his movement against

[3] Peter Mayne, Saints *of the Sindh* (London: John Murray, 1956), p. 55

the British. Hurs of that time attacked police stations, courts and different places where possibly Englishmen could go. Hurs of that time also derailed a train in Lahore. The British made a plan to arrest the Pir. The Sukkur administration and the Collector of that area were specifically the opponents of the Pir. A police officer, Ghulam Akbar, was deputed to arrest the Pir. The police officer, after a lot of effort, arrested the Pir in 1930 under the Illegal Arms Act and in a case of wrongful confinement.

Pir and British Court:

He was tried in the court of the City Magistrate, Sukkur. The Pir engaged Mohammed Ali Jinnah as his defense counsel. The Pir paid Jinnah 500 rupees a day—a handsome amount in those days. But the trial magistrate did not allow frequent meetings between Pir and Jinnah. So the court ended up with a decision of 10 years ' imprisonment of the Pir. The Pir, with the help of Jinnah, submitted a criminal appeal (No. 176 of 1930) in the Chief Court of Sindh against the city magistrate's decision. That bench reduced his sentence to seven years. The British colonels were either afraid of the Pir or deliberately wanted to demoralize him. They did not put him in prison in his home province, Sindh, where he could meet his family and other members of the Hur Movement to further guide them, but he was sent to different prisons of India, in Ratnagry, Dacca, Rajshahi and Mednapur. This showed that the British administration wanted to sign a deal with the Pir, either he should turn in or shake hands with them or they would never leave him out of the prison, but Pir stayed still and fought as he could. Due to the imprisonment of the leader, potent of disciples of Pir was increased and they grew stronger. The Hurs launched hunger strikes in front of government offices to pursue the administration for the release of their mentor, but they did not react to the non-violent protests. So the Hurs became violent and started doing different criminal activities against the British colony. On 28th February 1933, the following leaders of Sindh, in their letter to the Governor of Bombay, requested him to release Pir Pagaro. Their names are mentioned below;

i) Sir Shahnawaz Bhutto
ii) Khan Bahadur Mohammed Ayub Khuhro
iii) Sardar Nabi Bux Khan Bhutto
iv) Sayed Miran Mohammed Shah
v) Haji Mir Mohammed Baloch
vi) Khan Bahadur Sher Mohammed Khan Bijarani

But after seven years of imprisonment, the Pir was released from Mednapur prison on Nov 25, 1936.

After Incarceration:
After release from prison, Pir Pagaro visited the cities of Calcutta and Delhi for 4 to 6 days. He boarded a special train from Calcutta via Samma Sahita and arrived at Rohri station. A large group of people was waiting to greet him there. Among them his followers, spiritual leaders, workers and landlords were awaiting. The Governor of Sindh of that time sent the Pir a courtesy message and offered him a chance to revive the disturbed relations between him and the British administration, but he was firm on his goal and ideals. Prison had changed his lifestyle, he abandoned all luxuries and whore the Khaddar. His followers were advised to wear locally made clothes, and he even arranged a *Charkha* for himself.

Tribute by the Sindh Assembly
The Sindh Assembly unanimously passed a resolution to pay tribute to Pir Sibghatullah Shah Rashdi Pir Pagaro, the father of the chief of PML-F Pir Pagaro. The resolution was jointly supported by opposition leader Jam Madad Ali, MPAs Dr Muhammad Rafique Banbhan, Abdur Razzaque Rahimoon, Syeda Marvi Rashdi and Nusrat Abbasi, and read, "This house resolves to pay tribute to Shaheed Pir Sibghatullah Shah Rashdi, Pir Pagaro alias Soriah Badshah, on the occasion of his death anniversary falling on 20 March 2010."

9.2 Jan Muhammad Junejo

Junejos were the descendants of Jam Juno, brother of Jam Tamachi, also an avid lover of Noori (Sindhi folklore, see Noori Jam Tamachi), who became King of Sindh after Jam Tamachi. Jam Tamachi and Jam Juno fought and those who were in favour (sons and followers alike) of Jam Juno came to be known as Junejo. Junejo literally means Sons of Juno; Jo means 'of' in Sindhi and June refers to 'Jam Juno', meaning descendants of Jam Juno; they belonged originally to the Dadu, Thatta and Badin side. Jam Sunjar was the king of Sindh and his direct family history connects to the Junjo tribe. They are largely located in the Sindh province in the vicinities of districts: Juno tribe Kazi Ahmed District, Nawabshah, Sanghar, Hyderabad, Larkana, Ubaro, Badin, Thatha, Rajhistan India, Juna Garh, India, Sukkur, Kando Wahan Shikarpur, Sanghar, Sindhri, Larkana, Dadu, Badin, Mirpurkhas, Tharparkar, Nashahro Feroze and Thatta Districts.

One of the important historical personalities in the Junjo family is Jan Muhammad Junejo. Barrister Jan Muhammad Junejo, Raees-*ul-Muhajireen*, was born in 1886 in Larkana, Sindh. He was a prominent leader of the Khilafat Movement and was also a dynamic personality in the movement against the British Raj. He died shortly after February 1921.

Jan Muhammad Junejo was an important landlord and Larkana-based politician, who took an active part in Tehreek Khilafat at a very young age. When *Tehreek-e-Hijrat* was announced, a large number of intending *muhajireen* started registering their names and at last, twenty-five thousand originally announced *muhajireen,* accompanied by their families, left for Peshawar. The first group, comprising 750 people, left for Kabul in a train via Punjab and NWFP (KPK), was under the leadership of Jan Muhammad Junejo. Many attempts were made to stop them, but they were not successful. The rail fare of the entire envoy, amounting to thousands of rupees, was paid by Jan Muhammad Junejo from his own pocket. When and wherever the train stopped in the way, emotional scenes could be seen. The Muslim masses on the way to Kabul greeted thousands of *muhajireens* with garlands and even handed over gifts to them, having the necessities of life. Speeches were delivered and rhymes recited in honour of the *muhajireens*. In one of such gatherings, at the Wazirabad junction, some people began to cry. In response to such overtures, Jan Muhammad Junejo stopped them from doing so and declared that it was not the occasion for crying but a time for action. He further added that they were going to Kabul not to eat grapes and pomegranates of Kandhar but to save Islam. Jan Muhammad Junejo is a legend in the history of the Indian Muslims' freedom struggle.

9.3 Maulana Ubaidullah Sindhi

Maulana Ubaidullah Sindhi was born in a Sikh family of Sialkot on March 1, 1872. Because of his father's death, even before his birth, he was brought up by his maternal grandfather and maternal uncle at Jampur District, Dera Ghazi Khan. There, influenced by the writings of Muslim Scholars, he was converted to Islam early in his life and settled in Sindh and became a disciple of Sufi Hafiz Mohammad Siddiq Chawindvi. In 1889, he was enrolled in Darul Uloom Deoband. There, he was associated with other noted Islamic scholars, at various times, including Maulana Rasheed Gangohi and Maulana Mahmud al Hasan.

After the inclusion of Turkey in World War I, in November 1914, Maulana Mohammud -ul-Hasan thought of the possibilities of organizing a revolt in the sub-continent to help the Turks. He had a suitable student, Maulana Ubaidullah Sindhi, who was almost a born revolutionary. Maulana Ubaidullah Sindhi organized the Nazarat-ul-Maarif with the help of Hakim Ajmal Khan and Nawab Wiqar-ul-Mulk in Delhi. The institution was established to popularize Islamic teaching among the Muslim youth coming under the influence of British India's secular education. Here, he was also able to write two pamphlets stressing the importance of World Muslim solidarity. In these pamphlets, he also advocated a plan of action to the

effect that there should be an invasion of the subcontinent from outside, followed by a rebellion against the British inside.[4]
Even before the outbreak of World War I, Maulana Mahmood Ul Hassan, Maulana Ubaidullah Sindhi and the like-minded leaders established their underground political organization.[5] While planning for an uprising against colonizers, they primarily worked hard in the neighboring countries to get political and military assistance against British rule in India. Ubaidullah Sindhi was deputed to establish armed contingents in Sindh and north-western areas. He crossed the border time and again to get the support of the Afghan Government. In 1915, he became Foreign Minister of the independent Indian Government in exile, which had already been established by Indian revolutionaries to topple the British Government in the subcontinent.

Under the influence of the Russian Revolution of 1917, Sindhis adopted socialist thought and contact with underground revolutionary outfits which were already active in Sindh. In 1920-1924, during the Khilafat Movement (KM) he tried his level best to popularize the slogans of the movement in Sindh. Meanwhile, he also visited the Soviet Union in October 1922[6] and, under his leadership, influenced by the Soviet revolution, the exiled revolutionary group managed to compile the proposed "Constitution of the United States of India".[7] In a letter to Iqbal Shadai, Maulana Sindhi says, "The objective of Maulana Abul Kalam Azad is to fulfil the injunctions of the holy Quran for the achievement of this objective, Maulana Azad is cooperating with Hindus. I have the same goal in my mind and to achieve it, I cooperate with the Russians (Bolsheviks)".[8]

In 1939, Sindhis came back from exile after twenty-four years. His return home from exile further strengthened those forces. Considerably, large crowds gathered for the reception of Ubaidullah Sindhi. In such gatherings, typical catch words were publicized, like Indians are 'slaves of the British', people of India in general and Muslims in particular would remain slaves forever at the hands of the servants of colonial administration, who were stooges, shameless and spies. Sindhi's thoughts were an amalgamation of Pan-Islamism, communal unity and anti-imperialism to curb exploitation as desired by the Holy Prophet *Salallahu Alayhi Wasallam.*[9] He

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[4] I.H.Qureshi, *Ulema in Politics*, (Karachi: Shaheed-i-Millat Road, 1972) p. 245.
[5] Maulana Ubaidullah Sindhi, *Kabul Main Saat Saal* (Lahore: Sind Sagar Academy, 1955), 24.
[6] K.H. Ansari"Pan-Islam and the Making of the Early Indian Muslim Socialists", in *Modern Asian Studies,* 20, No.3, Cambridge, 1986, 509-537.
[7] Muhammad Hajjan Sheikh, *Maulana Ubaid Allah Sindhi: A Revolutionary Scholar* (Islamabad: National Institute of Historical and Cultural Research, 1986), 120.
[8] Mohammad Aslam, *Maulana Ubaidullah Sindhi Key Siasi Maktubat*, (Lahore: Nedwatul Mussannifeen, ND), P.52.
[9] G.M. Sayed, *Struggle for New Sind*, (Karachi: Sind Observer Press, 1949), 205.

tried to spread his ideas forcefully by linking his independence movement with global Islamic movements. He was of the view that if India could get freedom, it would bring a wave of liberation in the Middle East as well. He tried to organize his party with the expectation of including other communities, also, who were anti-imperialist. For the purpose, he contacted in person as well as through correspondence with Abdul Majid Sindhi, Abdullah Laghari and G.M. Sayed frequently. He was one of the pioneers of the concepts of 'Islamic Socialism' in South Asia.[10] Though he could not succeed in his main objective, he influenced the politics of Sindh to a greater extent. [11] In the meantime, the nationalist Muslims, under the banner of the Khilafat Movement, influenced the Muslims in every nook and corner of India.

Tribute by the Sindh Assembly

The Sindh Assembly unanimously passed a resolution to pay tribute to Pir Sibghatullah Shah Rashdi Pir Pagaro, the father of the chief of PML-F Pir Pagaro. The resolution was jointly moved by opposition leader Jam Madad Ali, MPAs Dr Muhammad Rafique Banbhan, Abdur Razzaque Rahimoon, Syeda Marvi Rashdi and Nusrat Abbasi, and read, "This house resolves to pay tribute to Shaheed Pir Sibghatullah Shah Rashdi, Pir Pagaro alias Soriah Badshah, on the occasion of his death anniversary falling on 20 March."

9.4 G. M. Sayed

G. M. Syed, Syed Ghulam Murtaza Shah (G.M. Syed) son of Syed Mohammed Shah Kazmi, was a descendant of a famous saint of Sindh. Syed Haider Shah Kazmi. He was *Gaddi Nasheen* of the *Dargah* of the same Sufi Saint. He was born on January 17, 1904, in the village Sann, in Dadu District of Sindh. He was only sixteen months old when his father passed away, so he could not have formal schooling. He was a self-tutor for all of his learning and knowledge. Due to hard work, he got proficiency in the Sindhi and English languages. He was also familiar with the Arabic and Persian languages. His areas of interest were History, Philosophy and Political Science.

G.M. Syed started his career as an activist at the early age of fourteen years. He became Chairman of the School Board of his own Tahsil in 1919. Afterward, he was elected as the President of Karachi District Local Board in 1929. In 1930, he organized the Sindh Hari Conference and became its Secretary. He was elected for the first time as a member of the Sindh Legislative Assembly in 1937. In 1938, he joined the All-India Muslim League. In 1940, he became Minister of Education in

[10] *Weekly Nusrat,* Lahore, August 31, 1969.
[11] *Nusrat,* Lahore, August 31, 1969.

Sindh. In 1941, he became one of the members of the Central Committee of the All India Muslim League. He became the President of the All India Muslim League, Sindh Chapter, in 1943. He played a key role in All-India politics in general and in Sindh in particular. The most important contribution was the resolution in favour of Pakistan, passed in the Sindh Assembly in 1944. The resolution was a pioneer of its type in British India. In 1946, conditions compelled him to dissociate from the Muslim League and form a new party named Progressive Muslim League. The same year, he was elected as leader of the Coalition Party in the Sindh Assembly. In 1954, he acted as Chairman of the Sindhi Adabi Board. In 1955, he played an active part in the formation of the Pakistan National Party. He founded Bazm-e-Soofiya-e- Sindh in 1966. Sindh United Front was formed in 1969 and he was its founder member. Syed left national politics in 1973 and founded the 'Jeay Sindh' movement.

G. M. Syed is the author of more than sixty-five books. His books are on numerous subjects, ranging from literature to politics, religion and culture etc. He himself was a mystic, having a lot of love and regard for mystics of all faiths. Besides being a man of immense learning, Syed possesses a personality that is graceful and balanced. Highly cultured and refined manners, hospitality and geniality were the two glaring traits of his character. Wit and humor were the keynotes of his personality.
After the creation of Pakistan, he was kept either in jail or in solitary confinement for a period of more than thirty years, because of his anti-state political views. He was under arrest even when he died on April 25, 1995.

9.5 Sir Shahnawaz Bhutto

Sir Shahnawaz Bhutto was born on March 3, 1888, at Larkana. His father, Ghulam Murtaza Khan, died in 1903. Till the death of Ghulam Murtza Khan, the family had no cordial relations with the British, but when Sir Shahnawaz Bhutto and his brother Ali Gauhar Khan grew up, the relationship started to develop. Shahnawaz was wise in his aptitude and he was a good orator as well. He remained successful in maintaining cordial relationships not only with British officers, but also with the notables present all around Sindh.

The ancestor of Sir Shahnawaz Bhutto, who first settled in Sindh, was Sata Khan Mitha Khan, who migrated from a village named ‘Bhutto’ or ‘Bhutt’ of the district Hassar. He had selected district Larkana, most probably because of a spiritual relationship with a *sufi* of *Kalohra* origin whose name was Mian Shah Ali. In the area, Mitha Khan was very close to the ‘Mian’. According to *Tuhfa-tul-Kiram* Mian Shah Ali, after the demise of his brother, Mian Ilyas bin Daud took over the *Gaddi*. He was very much popular for his spiritual possessions; his year of martyrdom is

mentioned as 1068 A.H. He was contemporary of Mughal Emperor Aurangzeb Alamgir. Nabi Bux Bhutto is also of the view that their ancestors came to Sindh about three hundred years ago. So it can be said that the Bhutto clan left Hassar in the reign of Alamgir.

This is true that, racially, the Bhutto clan is of *Rajput* origin and sub-subcaste of Bhutt. Bhutt were settled at Bhattia, which was close to Alor. A lot of them were also residing in the surroundings of Multan and one *Raja* of the clan had fought a war with Mehmood Ghaznavi. Ultimately, they were defeated by Ghaznavi and probably had to leave their place and, via the Run of Kutch, went to Hassar.

When Mitha Khan arrived in Sindh, the place where he settled was named after him as 'Mitha ka Maqam'(Mitha Khan's Place). Mitha Khan was so inspired by his *pir* that he named his son Pir Bux (given by *pir*). Because of the bravery of Pir Bux, Mian Naseer Muhammad successor of Mian Shah Ali, granted him a huge *jagir*. The *jagir* stretched 'Mitha ka Maqam' to present-day Mirpur Kot. It was Pir Bux who shifted from Mitha ka Maqam to Mirpur Kot, after the death of his father, Mitha Khan and constructed *Kot* (fort) over there. The remains of the *kot* are still present. According to Nabi Bux Bhutto, Pir Bux bin Mitha Khan had two sons, Doda Khan and Allah Bux Khan. Doda Khan had three sons: Elahi Bux Bhutto, Khuda Bux Bhutto and Ameer Bux Bhutto. The date of birth of only Khuda Bux is available, which is carved 1821 A.D. at his grave in Garhi Khuda Bux. Ghulam Murtaza was the son of Khuda Bux Khan, who had two sons, Sir Shahnawaz and Ali Gauhar Khan. They started a cordial relationship with the British.

Shahnawaz Bhutto started his political journey from the Larkana District Board and gradually rose to the Bombay Legislative Council. Behind his successful voyage was the trust of the people, which is evident from the fact that he first time he became the president District Board of Larkana in 1920 and remained in the office continuously till 1934. He served the people at large and was able to construct schools, hospitals and roads. In 1921, he became a member of the Bombay Legislative Council, where he also remained for fourteen years. In Sindh, he was alone in having that elevated status for so long. He was representing all the feudal whether big or small and none of them had any objection to his candidacy as their representative. In 1919, he attained the title of O.B.E. and also got the title of Khan Bahadur in 1921. The journey continued with the blessings of the *Raj*. In 1925, he got C.I.E. and in 1930, the title 'Sir'.

In the Round Table Conference (RTC) of 1931, he headed the delegation from Sindh. He was sent as head of the delegation because people of Sindh had trust in him and he was so active there in the conference that he was made a member of

four different committees in RTC. He vigorously argued on the issue of the separation of Sindh from Bombay. He pleaded the case with full zeal and argument. His standpoint became his passion during the RTC., he argued in the session as well as in the Privy Council with all the participants. His dream was that when the conference was over, the issue must have been settled.

After the separation of Sindh from Bombay, Sir Shahnawaz Bhutto established the first political party in Sindh, i.e. Sindh People's Party, which was later merged into Sindh United Front (SUF). He became President of SUF and played a very important role in its organization. But, he and the deputy leader of SUF, Sir Abdullah Haroon, were both beaten in the elections of 1937. Shahnawz Bhutto, however, relinquished Sindh politics and became Chairman, Bombay-Sindh Public Service Commission and remained in that position till 1945. At the beginning of 1947, he accepted the offer of the Nawab of Junagarh and became *Dewan* (Prime Minister) and in that capacity, he handed over the state of Junagarh to the Indian government under an agreement. After this incident, he distanced himself from active politics for the rest of his life. He passed away in November 1957, leaving his son Zulfikar Ali Bhutto to continue his political legacy.

9.6 Muhammad Ayub Khuhro

Muhammad Ayub Khuhro was a Larkana-based Indian Muslim politician who was born on August 14, 1901. Along with Shahnawaz Bhutto and Karim Bakhsh Jatoi, he had won a seat for the Bombay Legislative Assembly from Larkana. He fought the case of the separation of Sindh from Bombay in the Assembly.

Khan Bahadur Muhammad Ayub Khuhro was the first Chief Minister of Sindh after the independence of Pakistan.
Mohammad Ayub Khuhro. Of all the leaders of Sindh, Khuhro made a significant contribution in strengthening the Muslim League after Abdullah Haroon's death on 27 April 1942, and the most critical contribution in salvaging the League's fortunes and keeping it afloat after G. M. Syed's dastardly "stab in the back" in December 1945, to borrow Liaquat's phrase.[12] Not only did Syed hijack the Provincial League, he also misappropriated its name, goodwill, offices, assets and workers,[13] leaving

[12] Liaquat's statement, 28 Dec. 1945, AFM/FB, Elections 1945-46: Sind. See also Sind Police Abstract of Intelligence, 1945, para 1605 (29 Dec. 1945), S. 433, National Documentation Centre (Islamabad).

[13] See Khuhro to Jinnah, 5 Jan. 1945, QAP, F-365: 109-110. See also Khuhro to Jinnah, 26 Dec. 1945 and 04 Jan. 1946, SHC, Sind VII: 27 and QAP, F. 365:109-10; Haroon to Liaquat, 23 April 1946, AFM/386. Sind PML, IX, (1946-47). Earlier, Sayed had been accused of not rendering the 'accounts… publicly', after having collected 'several thousands of rupees… in League's name' and of maintaining the accounts 'in an objectionable manner' (Mir Ghulamali Talpur to Sayed, 17 Aug. 1945, AFM/FB, Elections 1945-46: Sind). Also, Sayed sat on the AIML's request to remit Rs.

the new official League under Abul Hashim Gazdar (1893-1968) a mere shambles, bereft of organizational structure, denuded of funds and robbed of dedicated workers. On Khuhro's request, Jinnah bailed out the Sind PML on funds. However, but for Khuhro and, possibly, Abul Hashim Gazdar, the League wouldn't have been able to confront and counter successfully the Syed Group's mounting onslaught in the February 1946 provincial elections, nor would it have come out triumphant, hands down, in the December 1946 re-elections. Along with some of his colleagues, Khuhro saw to it that Pakistan was not buried in Sind, as R. K. Sidwa, the Sind Congress stalwart, had predicted, prognosticated or promised in a letter to Sardar Vallabhbhai Patel (1875-1950), the Iron Man of the Congress.[14] Governor Mudie considered Khuhro the most intelligent and the most able among his council of ministers. As against Ghulam Husain Hidayatullah (1879-1948), Syed and Shaikh Abdul Majid, Khuhro, despite "conspiracies" galore, were more consistent, standing stolidly with the AIML during the critical 1937-47 decade. And in tacit acknowledgement of his services and contribution, Jinnah accepted to be his 13-house-guest in 1946. Hamida Khuhro's well-researched and competent biography of her father, Mohammad Ayub Khuhro: A Life of Courage in Politics (1998), albeit the bias a daughter's account inevitably suffers from, yet superbly delineates in some detail the quantum of Khuhro's services and the style of his leadership.

9.7 Haji Sir Abdullah Haroon

Abdullah Haroon (1872 to 1942) was a politician who contributed towards the role of Muslims in economic, educational, social and political fields in the Sub-continent. He was famous for his social welfare activities in Karachi. The Memon of Sindh migrated to India, where they settled in Kutch, due to which they were called "*Kutchi Memon*". The ancestors of Haji Abdullah Haroon again migrated to Sindh and made Karachi their home.[15]

Haroon was a member of the Karachi Municipality from May 1913 to September 1916. He presided over the seventh Sindh Provincial Conference (1920) and remained the President of the Sindh Provincial Muslim League from 1920 to 1930.

11,000 on account of the gate receipts (by the sale of visitors' tickets) at the Karachi League session (1943) he had pledged earlier as President PML, despite several reminders. Finally, during his visit to Karachi in Oct. 1945, Jinnah could extract only Rs. 5,000. Sayed's Note (countersigned by Haroon, General Secretary, PML), dated 22 Dec. 1943; Liaquat to Sayed, 26 March 1944; Haroon to Sayed, 08 Nov. and 13 Dec. 1944; K. H. Khurshid to Shamsul Hasan, 18 Oct. 1945, AFM/258, Annual session at Karachi, III (1943-45).

[14] Patel, on his part, felt that "With the consolidation of our forces, the question of defeating the League will be much easier". Sidwa to Patel, 4 January 1946 and Patel to Sidwa, 08 Jan. 1946, Durga Das (ed.), Sardar Patel's Correspondence (Ahmedabad: Navajivan Publishing House, 1972), II: 318-19.

[15] *The Daily Muslim*, Islamabad: November 24, 1988, p.5.

He joined the Congress in 1917 and participated in the civil disobedience. He served as Secretary and Treasurer of the Hilal-e-Ahmar Sindh Society from October 8, 1911. He encouraged Muhammad Wafai to publish *Tawhid*, a monthly journal in 1912, which started a campaign against Syedism, Pirism and Mullaism and continued for the next thirty years.

Haroon joined the All India Muslim League in 1918 and was elected the President of its Provincial branch in 1920. In 1921, he played host to Bi Amman, the mother of the Ali brothers, while they were being tried in Khaliq Deena Hall, Karachi.
Abdullah Haroon played the key role in the Sindh Caliphate Movement. He joined the Sindh Caliphate Movement in 1919 and remained its unopposed president till the year 1924. He worked hard all over India for the success of this Movement. Other leaders of the Caliphate Movement include: Maulana Muhammad Ali Johar and his brother Maulana Shoukat Ali, along with other members reached Karachi; they stayed at the residence of Abdullah Haroon, who provoked the masses to take part in the Movement.[16] In fact, he made the Movement a real people's Movement. He supported all the decisions made by the leadership of the Movement. A conference on the Caliphate Movement was held in 1920 in Hyderabad, Sindh, and chaired by Maulana Ghulam M. Malkani.

At that time, a newspaper was an essential requirement for the Sindhi Muslims to support the Movement. Fortunately, it was decided in the conference to publish a newspaper by the name of *Al-Waheed*, which was actually derived from the name of the Ottoman Caliph, i.e. Sultan Waheed-ud-Din. The major problem for the newspaper was the dearth of funds. On that critical juncture, Abdullah Haroon provided generous financial support and soon became a very popular leader of this Movement.[17]

Haroon became a member of the Bombay Legislative Assembly in 1923. He demanded a separate provincial status for Sindh in the Muslim Conference at Aligarh (1925) and in the Leaders' Conference at Delhi (1926). Between 1926 and 1942, he was elected thrice to the membership of the Central Legislative Assembly, gaining the second highest number of votes in all of Sindh, the highest number of votes being secured by Wahid Bux Bhutto. Haroon was president of the Khilafat Committee for the session 1927-28 and attended the 1928 All Parties Conference as a member.

In 1930, he attended the All-India Muslim Conference. He formed the Sindh United Party in 1930, on the pattern of the Unionist Party, but his party could not win the 1936 elections; it succeeded, however, in 1938. In 1938, he organized the Muslim

[16] *Monthly Memon Alam* (Urdu), Karachi: April-1996., p.6.
[17] *The Daily Jang*, *Matbooa Ali Nawaz Wafai,* Karachi: June 24, 1987, p.8.

League in Sindh. He piloted the partition of India resolution in the Sindh Provincial Muslim League Conference in October 1938 under the presidency of the Quaid-i-Azam Muhammad Ali Jinnah. He also endorsed the Pakistan Resolution from the all Muslims of Sindh at the historic 27th Session of the Muslim League at Lahore on March 23, 1940. He donated ten thousand rupees to the League at Allahabad in 1942. He was active in social welfare projects throughout his life.
Abdullah Haroon died on April 27, 1942, in Karachi, Sindh. He was buried in Mehwashah graveyard.

9.8 Sir Ghulam Hussain Hidayatullah

Sir Ghulam Hussain Hidayatullah was born in 1879 at Shikarpur and received his education from Shikarpur High School, Sindh Madressah, Karachi, D. J. Sindh College, Karachi and Government Law College, Bombay.
After completing his LL.B. in 1902, he started his legal practice in Hyderabad, Sindh. He started his public career as Vice President of the Hyderabad Municipality. Hidayatullah was also the first Non-official President of the Hyderabad District Board. In 1921, he became a Member of the Bombay Legislative Council.

In the same year, he was appointed a Minister in the Bombay Government, an office which he occupied till 1928 when he was made a Member of the Executive Council of the Governor of Bombay. He served in this capacity til11934.
As a Minister, Hidayatullah was associated with the famous 'Sukkur Barrage project' which contributed so much to the prosperity of Sindh in later years. He was awarded the titles of 'Khan Bahadur', 'Knight' and 'The K.C.S.I.' but renounced all his titles when the Muslim League in 1946 decided on a policy of renunciation of titles conferred by the British Government.

Hidayatullah, along with Khan Bahadur Muhammad Ayub Khuhro, Syed Miran Shah and Sir Shah Nawaz Bhutto, represented Sindh in the Round Table Conferences in London (1930-1932).

They convinced the Chairman of the 'Committee on Sindh' that Sindh was not to be a deficit province and had sufficient revenue and administrative capability to be a full-fledged province. Sindh was separated from Bombay and its first assembly came into being in 1937.

After the separation of Sindh from Bombay, Sir Ghulam Hussain Hidayatullah became the first Chief Minister and remained so until 1947, with two short breaks when Allah Bux Soomro and Mir Bande Ali Talpur had formed their Governments. Sir Ghulam Hussain became the Chief Minister of Sindh three times.

In 1938, the Sindh Assembly passed a resolution demanding a separate homeland for the Muslims of India. In 1943, the Sindh Government became the first Provincial Assembly of the sub-continent to pass an official resolution in favour of the creation of Pakistan.

After independence, Sir Ghulam Hussain Hidayatullah earned the unique distinction of being the only Pakistani Governor of a Province in Pakistan, as all other Governors were British. This shows the faith and trust the Quaid-e-Azam had in him.

Within a month of the passing away of the Quaid-e-Azam, Sir Ghulam Hussain Hidayatullah, the "Grand Old Man of Sindh," died in Karachi on the October 4, 1948. Hidayatullah served as the Chief Minister of Sindh for two separate terms. The first term was from April 28, 1937, to March 23, 1938. The second term was from March 7, 1941, to October 14, 1947, and served the longest tenure that any chief minister has so far held. After the Partition of India, he became the first Governor of Sindh from August 14, 1947, to October 4, 1948. He died in office

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Self Assessment Questions

1. Highlight the contribution of Pir Syed Sibghatullah Rashdi
2. Discuss the Sindh role in the Freedom Movement.
3. How do you analyse the contribution of G.M.Syed in the Freedom Movement?

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