

"PAKISTAN'S ONLY INDEPENDENT ENGLISH JOURNAL OF  
QUALITY, STANDARD AND SCHOLARSHIP"

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Single Copy .. Rupees Twelve  
Annual Subscription .. Rupees Forty-five

#### Overseas

Single Copy .. Two dollars (U.S.)  
Annual Subscription .. Eight dollars (U.S.)

#### Postage Overseas

##### By Air Mail

All over the world .. One Dollar and a Half (U.S.)  
per copy

##### By Surface Mail

Half a Dollar (U.S.) per copy

For copies of old issues of Sind Quarterly please write to:-

A Adabiyat Hospital Road, Hyderabad, Sind—Pakistan.

B Standard Book Stall Near Alico, Zaibunissa Street, Saddar,  
Karachi, Sind—Pakistan.

Printed at  
Pakistan Herald Press Ltd.

## TEA AND TIT BITS

Sayid Ghulam Mustafa Shah

I like tea and drink it. How much and how frequently I could not tell because much depends upon thermometric fluctuations nocturnal and diurnal moods and seasonal changes. If I were to sit down to it, I can easily draw a graph of my fondness for, and if you please to call it, addiction to tea. Like all tea drinkers I am proud of taking tea. I find one thousand and one advantages in taking it and one million and one excuses for asking for it. The first and foremost advantage of this innocent and innocuous addiction is that unlike so many other addictions there is no harm in taking it—well this is what the railway posters once vouchsafed.

I hope I shall be excused this generalization, which is no exaggeration, that there is no place in the world where the habit of taking tea is not on the increase. People take pan and it makes them "Red" in the mouth. Karachi has acquired the distinction of being the reddest of cities due to its extremely large pan-sodden populace.

People smoke tobacco, and we find "every mouth a furnace and every nose a chimney". Some smoke little but there are others who are on their way to DELIRIUM TREMENS. People take alcohol and either soar in the skies or oscillate in the air; but it is tea alone which makes men look human and keeps them on mother earth. A tea drinker is always safe in his stand and sure of his ground. If a tea drinker had harboured any intention of killing a king he would not have advanced an excuse of a drunkard, "Sir, if our liquor had not failed us we would have murdered you." He would have accomplished his aim and not escaped the consequences of his intention by this clever and deliberate buffoonery—he would have gone to the gallows.

Blessed the day when the venerable Chinese presented this fine decoction to the world. It is the most universal of man-made beverages. It is taken with equal zest and interest by the pious and the renegade, by the king and the clown, by the peer and the plebians, by the plutocrat and the proletarian, by the head of a state and a common citizen, by a lady of leisure and a woman of work, by an oriental and occidental by a white, a black, a brown, a yellow, by one in the torrid zone or the frigid zone, by a sick man and healthy man; it is equally welcome in the prooxym of rage and in the grips of dullness; in the moments of thought, reflection and anxiety and in time of mirth, fun and jollity; in times of acute danger and in times of peaceful pleasure. It warms up the lethargic



and cools the choleric. I have yet to come across a doctor who would tell me that any person is allergic to tea.

Of tea indeed are the "cups that cheer but not inebriate". It is while taking tea among all the drinks taken by man, that the mood can vacillate from grim earnestness to uproarious merriment and still maintain easy and light whimsicality. Dr. Johnson draws his own portrait as "a hardened and shameless tea-drinker who for twenty years diluted his meals with only the infusion of the fuscinating plant; who with tea amused the evening with tea solaced the midnight and with tea welcometh the morning." If it were not for his habit of taking tea Goldsmith would not have castigated poor Dr. Johnson by his witticism, "If you were to write a fable about little fishes, doctor, you would make the little fishes talk like whales."

Historically, it is said that tea began as a medicine and grew into a beverage and has become an embarrassment to nations. From the simple and lovable prescription of an oriental apothecary it has developed into a panacea of occidental madness. The growth of slavery and of imperialism is an uncanny graph of the status of tea from seventeenth to twentieth centuries.

In tea the oriental spirit—that versatile, grand, serious, profound, thoughtful mature and above all essentially peaceful and resigned spirit reigns supreme. If the East had stuck to tea and had not shown propensities for tobacco, opium, pan and alcohol, it would never have lost its greatness and glory.

Well, the earliest mention of tea comes from an Arabian traveller who in 879 describes it as a source of revenue in Canton. Marco Polo in 1285 has left us some account of the importance attached by the Chinese exchequer to the augmentation of tax on tea. Tea was one of the chief discoveries of European explorers who came to the East. A Dutch pirate mentions about a pleasant drink made from the leaves of a bush. Later travellers like Ramusio (1558), Almeida (1576), Maffeno (1558), Tereira (1610), make references to tea. It was in 1610 that for the first time tea was brought to the shores of Europe in Dutch ships. By 1663 the French knew about it, and by 1648 Russia acknowledged it.

It was welcomed in England in 1650 as "that excellent and by all physicians approved China drink, called by Chinians Teha, by other nations, Tay alias Tea."

With the passage of time, like, the fate that has awaited all good and fine things in their introduction and acceptability, tea too faced opposition. Henry of Saville in 1675 denounced drinking tea as a filthy habit. Jones Harwey in 1765 declared that men lost their vigour and personality and women lost their charm and beauty through drinking tea. No doubt tea

was a costly drink and in the initial stages it was an aristocratic drink and "regalia for high treatments and entertainments, presents being made thereof to princes and grandees." This opposition to tea is observed in scattered places even today.

\*I acquired a very serious and menacing habit of taking tea in my College Hostel and my going to Aligarh only aggravated the situation and the habit became chronic. The fact of my taking tea with such zest and punctuality and in such abnormal quantity brought curses on tea from my grand-mother who characterised it as a "hellish water" which burns the intestines and benumbs the intellect; whereas I must confess without the least embarrassment, that for me tea has become an aid to digestion and a tonic to my mind. My office staff will always testify to the miraculous and medicinal value that tea has had for me. But I do marvel at the queer behaviour of a friend of mine. He says he never drinks tea. When I invite him to it he always anathematizes it and sends curses on it by using the highly objectionable and impious theological terminology which we have customarily and scrupulously reserved for his Infernal Majesty the Devil, and with all show of violent and passionate abhorrence, to my amazement and bewilderment his share in a tea pot is never less than three cups. That this cursing tea and taking it with a vengeance is rather strange and anomalous every one will agree with me.

Well, it is known that in spite of opposition the habit of drinking tea spread with unbelievable rapidity. Not individuals, but families, cities, nations and generations became addicted to it. The Coffee Houses of History, Literature, and modern times are really nothing but Tea Houses. Coffee Houses were and are pleasant resorts not only for wits, poets writers conversationalists, and rumour-mongers but also for gossip-mongers, pick-pockets panderers, prostitutes spies and other agents of filth.

\*I have read about giants of English Literature like Addison and Steel beguiling themselves over their "dish of tea" in the coffee house.

It is a historical phenomenon that the opening of tea houses brought democracy to Europe. Europe remained in the grips of autocracy so long ale and port had their sway. Alcohol is a drink of slavery and class distinction, but tea is a drink of liberty and equality. People always like to have expensive alcoholic drinks whereas they always want to have cheap cups of tea. Tea makes men conscious of human dignity and human personality. It is a drink which inculcates the spirit of freedom and never engenders the spirit of acquiescence to oppression. This is proved us by the first step of American Revolutionaries. Did they not throw tea chests in the Boston harbour in order to start their war of Independence, and thus singed the beard of their colonial masters. Tea has become a bane to modern and sophisticated economies. It appears tea has become more important than food—ofcourse lies and falsehood in states are today more potent than truth courage and rectitude.



I am a convinced believer of the idea that spread and strength of democracy depends on the spread of the habit of tea drinking in a people. Democracy is a government for of and by the sane and the sober. Tea is a drink of sanity and sobriety.

I do not know about the reader, but I find a certain charm in the taste of tea which makes it irresistible and worthy of idolization. The taste of tea dissipates melancholy impressions, it unbends the mind from too intense and serious application; it renews physical powers and recoups mental strength; it removes fatigue and is an ideal drink at the time of starting or continuing or finishing any piece of work.

That tea must be taken with a certain amount of mannerism and under certain surroundings and with certain accompaniments was emphasised by the "Spectator" as early as 1711. It said, "I would there of in a particular manner recommend these speculations to all well regulated families that set apart an hour every morning for tea, bread and butter; and would earnestly advise them for their good to order this paper to be punctually served up and to be looked upon as a part of the tea equipage."

It is a well known fact that tea is habitually taken by many as a necessary drink after a meal. There are people, who, like protestants or apostates to Teatism, take coffee or coco but they are hardly any worthy substitutes. Coffee makes one self-conscious, whereas tea makes one conscious of ones humanity. Except at tea time, at all other times of the day tea is taken with a certain amount of relaxation non-challance and ease which is characteristic of this herb.

No food or drink has given special name to the time when it is conventionally or habitually taken. I have seen tea drinkers devoted to afternoon tea. They religiously observe tea time. They even call it tea, simple/tea and high tea.

Ceremonies of tea time can be ignored in society only at the peril of looking ridiculous. There is a certain formality and mannerism characteristic of tea time. It has to be served in a formal but not rigid and stiff way. All Tea talk must carry certain air of informality in which to use military terminology, we either reconnoitre or try to appreciate the situation. On all other occasions the talk is either aimless or too serious. There is one remarkable fact worth pondering over. Among men tea talk is always easy. Men are never acrimonious in tea talk; but I must say women can be very sharp, suggestive aggressive and vituperous. When ever it is a women serving tea it is better for men to keep silent and to their seats. Just as she serves tea there will be observable all kinds of physiological changes. Her brows will knit, her eyes will flash, her mouth will twist and she will certainly say things which it is no pleasure to hear. Heaven forfend if the woman is inclined to be eloquent. In the incredible flow of words and with immaculate pronunciation she will

either express no thoughts or express one thought several times and she would repeat the same thing in ten different ways. But in spite of this eloquent paroxysm of arguments a woman's presence enhances the value and success of a tea party. I wonder whether any blasphemous and sworn enemy of tea would refuse a number of cups of even insipid tea when they are offered by an erectile head like the cobra-dicapello and with an elegance which only a woman can have. Men I must confess are rather inclined to be messy and absent minded at tea time. Let us also not forget a recent boon that tea has brought to modern amorous generation. Tea has made love making in—expensive compared to the expensive and hazardous entertainment of medieval times. It is tea which has saved our modern gallant men from the duels in the sun and from lances in the arena. They just please themselves by a storm in (or with or over) a teacup.

Tea creates different moods depending upon the number of people taking it. If alone one is likely to philosophize or become romantic and soliloquise; if there are two they share secrets and confidence and make audacious and impudent claims to the knowledge and leadership of the world without being called upon to prove anything, if there are three they indulge in talk and arguments which are likely to be frivolous and rather not conforming to the standards of seriousness in life and propriety; if they are four they are more interested in tea than in talk and silence is directly proportional to the availability of eatables; if they are in a crowd of more than four they just join in a monotonous talk and stand in need of taking tea again in a more congenial atmosphere if tea happens to be something they cannot go without.

A tea party is the most harmless function which you can enjoy even by sitting silent—eating and drinking nothing. An empty cup before you is enough. It is said that in a company of smokers one who does not smoke is supposed to be keeping watch over others. But among drinkers of tea there can be no such insinuation. From tea party you never return complaining of intestinal or cerebral complications. To a tea party we go to refresh ourselves and never to eat. Those who eat on these occasions are supposed to be exhibiting bad manners ofcourse students are excused. It is a sign of their health and mirth if they are voracious and gluttonous and their hands travel beyond the jurisdiction of their own seats and tables.

Tea parties are to be enjoyed. You can be a silent spectator of what goes about. You can watch the delicate clatter of trays, cups and saucers, mark the soft rustle and shrill of feminine presence, you can hear common catechism about cream milk and sugar, and people proudly proclaiming their tastes for simple black and sweet, for simple white or for sweet and white tea; in short you can sit and marvel at the worship of tea that goes on. The cult of Teatism is securing increasing numbers of converts.



I must say that the place where the tea is taken has a lot to do with its taste. If it is at the gubernatorial house it is a glittering tea, at the ambassadorial lodge it is tasteless diluted water, at the priests house it is sweet-ened decoction of an unknown herb, at the judges table it is something which is never tea, at the lawyers place it is uninviting tea, at a teachers house it is modest tea, at the doctor's parlour it is a dose of medicine, at a students' function it is tea but not to be had, at a restaurant in the town it is an extravagant tea, at anybody's house it is what either the wife or the Khansama chooses to make it to punish the guest. In short you never get good tea anywhere. The proof of this is found in the frantic flitting of people from place to place in search of that confoundedly hot drink which cools.

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"Man is born free but finds himself every where in chains."

Rousseau

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"I think, Therefore I am."

—Descarte

## HUR OPERATIONS IN SIND

*Hurs—Part I*

**WISAL MUHAMMAD KHAN**

(Major General Retired)

In 1942 the population of Sind consisted of approximately 73% Muslims, 25% Hindus and 2% others. The Majority of the Hindus were business men and shop-keepers and were therefore financially better off than the average Muslims. The former resided in the towns and large villages and the latter in small villages and isolated huts. The Hindu Muslim relations were most cordial and the land owners exercised great influence over their tenants.

The Hurs\* are of Arab origin and are said to have migrated from Central Asia, initially settling along the Arabian Sea coast and then spreading all over the Province of Sind There are also a large number of Hurs in the states of Rajputana. They are sturdy, ruthless, cruel and fanatic always prepared to lay down their lives for their cause. The pick of the staunch Hurs are classified as Fakirs and Ghazis and their Namaz-e-Jenaza was offered in their life time.

In Sind there were many hereditary saints of different shades and character and they have exercised great influence over their followers. The masses in general are disciples of one Pir or the other. No one in Sind seeking religious guidance is without his Pir. The most celebrated of these Pirs was Sabghatullah Shah, Pir Pagaro of Kingri. He was a very strongly built man with penetrating eyes, broad shoulders a few small-pox marks on his face and was gifted with an excellent personality. He was invariably immaculately dressed. When giving an audience to his followers he wore a cap covered with gold and jewels and an expensive embroidered coat. He was alleged to have been fond of shooting and damsels and hence on visits to various areas, when unaccompanied by his family, he honoured well dressed pretty spinners offered to him for his nocturnal comfort.

Pir Pagaro had tremendous influence in Sind and in the States of Khairpur and Rajputana. The Hurs considered him almost a super natural being. He was literally worshipped—something entirely against Islam and its teachings. This influence, which varied from Pir to Pir,

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\*Hur (حر) is an Arabic word meaning free. Ahrar (أحرار) is its plural. This is the title given to the brave disciples of Pir Pagaro by Syed Ahmad Shah and Shah Ismail on their way to Balakote during Sikh occupation of the Punjab and the Frontier. Hur does not mean a murderer or a terrorist.

—Editor



was mostly hereditary and in case of Pir Sibghatullah Pagaro was partly due to his dominating personality. At this juncture I would like to state that it is beyond my comprehension as to how highly intelligent and educated and highly cultured people could become staunch followers of such Pirs.

Pir Pagaro seldom visited his followers in distant places but sent his Fakirs for the collection of his dues from distant disciples. Those who lived close to Kingri offered their periodical salutation and financial sacrifices in person. The murids raised money by the disposal of their best cattle and ornaments whereas in some cases ornaments were left, by the female folk, at the appointed place.



The Pir appeared on the platform on the left whereas the disciples collected in the open area in front of the Platform.

The Government officials in Sind displayed great regard for the Pir but a few Police officials took an active part in spreading wide propaganda damaging to the reputation of the Pir who was eventually arrested in 1930. On August 28 he was awarded eight years imprisonment for keeping his boy servant in a box and for being in illegal possession of arms and ammunition in spite of the fact that the witnesses failed to give evidence in the Court of Law to substantiate these allegations. The main reason for this state of affairs was that the British Government was bent on the arrest and punishment of the Pir hence the every kind of evidence was concocted and fabricated and the witnesses failed to utter lies and corroborate evidence in the presence of the Pir.

The Pir was then removed to a Jail and the Government imposed considerable restrictions on the Fakirs, who kept and struck to the faith and devotion to the Pir irrespective of the consequences. They decided to sit and starve themselves to death in front of the Government Offices so as to force the administration to release the Pir, but all in vain. However, the Pir returned to the area in October 1936 after the expiry of his sentence. The treatment accorded to him by the British Government made him very bitter and more anti-government, and thus he was an eyesore and his movements had to be kept under observation.

Soon after his return the Pir secretly carried out large scale enrolment and preparations for the over throw of British Government in Sind; and he is alleged to have stated that he was destined to become the King of Sind. The Rajput Rulers presented him with considerable amount of arms and ammunition which was distributed among his Fakirs in that area—as no gun license was required in this area. The Pir's Khalifas also collected large sumo of money from the people for waging a holy war against the Government of usurpers. Knowing full well the consequences of the preparations for war he instructed the Fakirs that they should not be surprised in case the Pir was arrested but should continue to carry out sabotage work on a large scale.

In November 1939 riots started in Sukkur at the instigation of the Pir who felt that the Government was fully engaged in World War II and would not be in a position to put up resistance and hence he will be able to achieve his aim. With this end in view he directed all his efforts towards the creation of a serious law and order problem in the Province. In October 1941 the Pir was detained and later interned outside the Province. Prior to his removal from Karachi he managed to pass instructions to his Fakirs to play havoc in the area by carrying out large scale disruption activities so as to secure his release from detention.

The Fakirs planned to paralyse the Government by looting, breaching canals, attacking railway stations and killing the staff, committing dacoities and eliminating trackers and informers working for the Government. For sobering and curbing the Hurs and other masses in the area, the police arrested a large number of people and put them through mock trials which resulted in exemplary punishments. Such an action did not deter the Hurs from carrying out their activities.

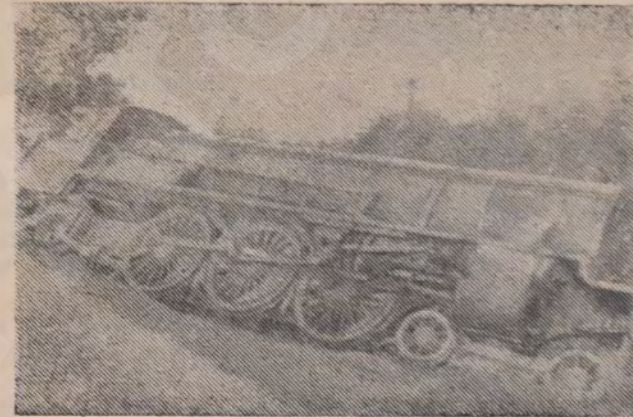
On 20th May 1942, after the completion of the Army Intelligence Course at Karachi, I decided to return to Lahore by the ill-fated Lahore Mail which was derailed in area Chaprao north of Hyderabad at about 9 p.m., by removal of the railway fish plates. The Hurs had apparently divided themselves into two parties that is the raiding and covering parties. The former under effective covering fire from the latter, entered the compartments and started looting and eliminating the passengers by the use of axes, guns and rifles. The total casualties being 32 killed and 100 wounded.





In the area of the incidents the railway line was on a high embankment and therefore at the time of derailment our compartment toppled over the top of a tree. The doors of the compartment got jammed so I broke the window pane and came out and then helped Capt. (Late Maj. General) Akhtar Malik to crawl out of the compartment, as we were exposed to the fire of the Hur covering party. The servants compartment was completely smashed so I started removing planks in search of my bearer Sahib Dad whom I presumed to be dead. Luckily I succeeded in my efforts and I was delighted to note that he was alive and not very seriously hurt. At his suggestion I went under the compartment and started looking for the Captain's orderly. The girders of the compartment had telescoped and it was a problem to remove the planks. However, after removing a couple of planks, I found the orderly in a crouched position, with a copy of the Holy Quran in lap, without an injury or scratch... All that I saw was beyond my comprehension. I thought this was a miracle.

Through the covering party's cordon I slipped two small parties towards the railway stations, on either side of the scene of incident, with a view to contacting senior railway officials for assistance through the Station Masters. The effort failed to pay dividend as the telephone lines had been cut in accordance with a well thought out plan. In the meantime we were busy rendering first aid to the casualties using the passengers turbans for bandages. It was due to sheer luck that we did not come across the raiding party otherwise we would have been mutilated like the other passengers.



Approximately half an hour after the derailment, a strong team of light appeared from the direction of Sukkur which gave the Hurs an impression that a relief train was approaching and hence they quickly disappeared from the scene before the said light faded away. The light could not be of the relief train as it arrived at about 11 a.m., the following morning. Now the question arises as to what could it be? The Providential miracle or a Car, with a very strong light approaching behind a crest. So far I have been unable to find a satisfactory solution to this phenomenon and hence I leave it to the readers and their guess work would be as good as mine if not better.

Immediately on the arrival of relief train the medical unit on board the train rendered first aid to the casualties and then evacuated them to various hospitals enroute. The other passengers rushed and occupied seats in various compartments. So far the idea of a cup of tea or food had not entered my mind as I was busy looking after the passengers but now all of a sudden I felt hungry and famished and I started in search of a first class restaurant on the railway station. The hunger of the other first class passengers was even more than mine as they swallowed whatever they could get from the hawkers on the railways station. However, we travelled merrily along departing at our respective railway stations to mark our hazardous journey and terrible experience.



MAG. GEN. (Rtd.)  
WISAL MUHAMMAD KHAN  
S.Pk. M.C. Pse.

TEL—TORU-2  
TORU  
MARDAN.  
23rd Jan. 1980

My dear Shah Sahib,  
Many thanks for your letter dated 18th instant delivered to me yesterday evening. I am glad to hear that all is well with you.

I have sent you a second instalment of articles.

- |    |            |                    |                    |
|----|------------|--------------------|--------------------|
| a) | Part II    | Martial Law period | ) in one envelope. |
| b) | " " (cont) | " "                |                    |
| c) | " " —post. | " "                |                    |

I have left out the information about the Pir's trial and burrial due to security restrictions. As the said information would be of great public interest therefore I suggest that you should approach the Federal Government through the normal administrative channels for the publication of the said account. I feel that it would be a great tragedy if the said information is lost to the nation after I expire. The information under reference should have been down graded at the time of creation of Pakistan but being a careful person I am not prepared to take any risk with security classification.

With all the best wishes,

Yours Sincerely,

Sd/  
(WISAL MUHAMMAD KHAN)

## THE QUAIDE-AZAM

### Some facts of his early life

Sayid Ghulam Mustafa Shah

Jhimpir and Jhirack\* were the centres of Ismaili influence in Sind at the time of its conquest by the British. It was the collaboration of the Ismaili leaders which made the British conquest of Sind possible. Jhimpir was a great centre of Ismaili influence and Agha Khan First had his palace in Jhirack (District Thatta).

After the conquest of Sind, the first Sindhi Primary school in Jhirack was established in 1873. The Quaid-e-Azam was born in 1876 at Jhirack and had his three years education there and his father Jinnah Poonja (جینان پونجا) migrated to Karachi in 1886 when his son joined Sind Madressah-tul-Islam when he was about ten years old.

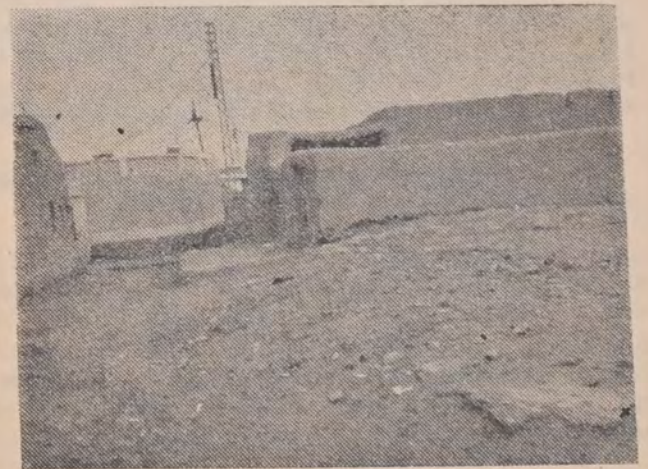
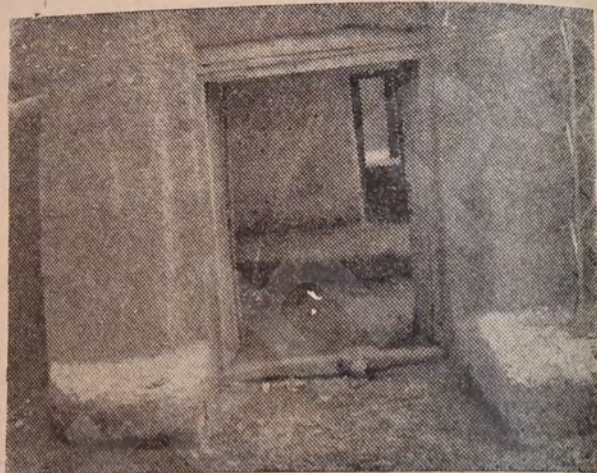
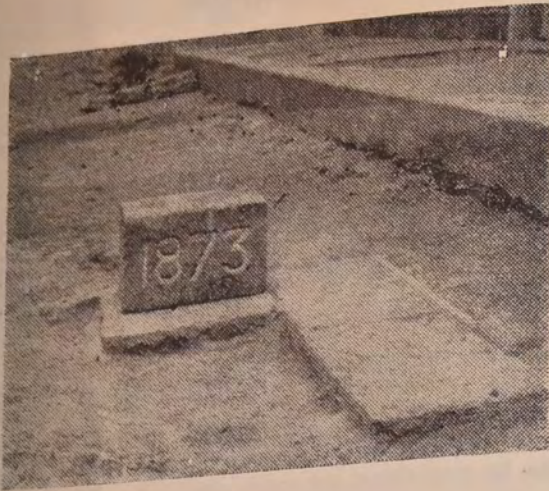
Jinnah Poonja's home was near the Agha Khan Palace in Jhirack which is shown in these photographs. School teacher Beradio Khan, Jhirack by caste, a poet writing under the pen name Bazmi, has shown these spots where Jinnah Poonja's house was located.

Quaid-e-Azam initially belonged to the Ismaili community and at a later stage was ex-communicated by the Ismaili Council of Bombay.

He had his early schooling in Sind Madressah-tul-Islam from where he left for England to do his Bar.

\*Jhirak is a small historic town on the right bank of river Indus about ninety miles from Karachi and thirty miles from Hyderabad. It is at an altitude of about 500 feet and a very fine picturesque place. It has a healthy climate. At Jhirak on both sides of the river we have perhaps the thickest riverine forest in Pakistan. It is an ideal place as a habitat for gazelle, wild boar, wild-cat, hare, crocodiles etc.







## Some Sindi Muslim Writers

Dr. Yusuf Ziya Kavakci

When we try to do a research on Sindi muslim authors and trace them in the main Islamic biographical sources, we find a set of writers who have sindi nisbahs and are known as "sindi fulan and fulan" etc.

We aim to give a brief account of their biographies and want to draw some conclusions from the data being taken as specimen and sample in the subject. The following authors are arranged according to their death dates, the earlier ones being mentioned first.

1. **Najih al-Sindi** (Sindi Najih); d. 170 A.H./786 A.D. His full name is Najih b. 'Abd al-Rahman al-Sindi al-Hashimi, al-Madani. He has a kunya of Abu Ma' shar. Najih moved to Bagdad and lived there. He is known a muhaddith and a man of khabar (ikhbariy). His birth date is not known.

We are told that he has composed a book on the battles of the Prophet Muhammad (p.b.o.h.). This Kitab al-Maghazi is, to me, nonexistent.

2. **Muhammad b. al-Sindi** (Muhammad, son of al-Sindi). His birth date is precisely undermined. He died in the year 286 A.H./899 A.D. being over 80 years old. His full name is Muh. b. Muh. Raja' b. al-Sindi. It is not known why he has the nisba of al-isfara' ini. He has a kunya of Abu Bakr. This is a muhaddith and a hafiz as well.

Biographical sources mention that he has written a Sahih and did takhrij on the book of great muhaddith Muslim.

3. **Muhammad al-Sindi**. This is the father of the former Muh. b. Raja' al-Sindi. Both of the father and the son have same nisba and kunya, and are scholars of the traditions of the Prophet Muhammad (p.b.o.h.).

We are informed that he had composed "al-Sahih", taking into account the conditions of notable traditionist Muslim. What we know as a date about him is only his death date, that is 290 A.H./903. A.D.

4. **'Aban al-Sindi**. He is a contemporary of Muhammad b. Raja' b. al-Sindi. Nothing is given as date about him. He was known as al-Sindi al-Baghdadi. His full name is 'Aban b. Muhammad al-Sindi al-Bajli (البجلي) al-Bazzar (البيزار). This one is a jurist. He has a book on al-Nawadir, which is yet to be discovered.

5. **Ahmad b. Yusuf al-Sindi al-Haskafi**. He has a laqab of Shihab al-Din and a nisba of al-Halabi. Nothing is known about his birth date. He died in the year 985 A.H./1490 A.D. This scholar was a many sided and had written a lot of books on different Islamic subjects. He had been appointed as judge for some time.

His books, all of which are yet to be looked for, are:

- Kashf al-Durar fi Sharh al-Muharrar. It is on Shafi i fiqh.
- Sharh Tawali al-Anwar.
- " Fusus al-Hikam
- " Hirz al-Amani
- Tuhfat al-Fawa'id li-sharh Aqa'id al-Nasafi.

6. **Rahmat Allah al-Sindi**. His full name is Rahmat Allah b. 'Abd Allah b. Ibrahim al-Sindi. His school of thought is hanafite. Rahmat Allah's speciality was fiqh. Having lived in Madina for some time he died in Macca at 978 A.H./1570 A.D. Carl Brockelmann gives the date 993 A.H./1585 A.D. for his death.

Some of his books are nonexistent. These are:

- al-Manasik
- Ghayat al-Tahqiq wa nihayat al-Tadqiq fi masa'il ubyliya biha Ahl al-Haramain al-Sharifain.

Four of his books are existent:

- Majma al-manasik wa Naf al-Nasik
- Lubb (or Lubab) al-Manasika Wa Ubab al-Salik
- al-Mansak al-Saghir
- Risala fi 'I-Iqtida bi'l-Shaafi iyya wa 'I-khilaf bi-dailiha.

Only one of them, i.e. Lubb al-Manasik is published in Bulaq at 1287 A.H. under the name "al-Mansak al-Avsat." The libraries, where other manuscripts are to be found, can be traced in Brockelman's GAL.

7. **'Abd Allah al-Sindi**. His full name is 'Abd Allah's b. Sa d al-Din al-Sindi. He has a nisba of al-Madani. We are informed that he died in 984 A.H./1587 at Macca.

He has two books:

- Hashiya ala 'I-Awarif ' by al-Suhrawardi,
- Majma al-Manasik wa Naf al-Salik.

Both of them are to be looked for in the World. But the second one is to be indentified; it may not be a different book from Rahmat Allah's "Majma al-Manasik".



8. **Abu 'l-Hasan al-Sindi.** He has full name of Abu 'l-Hasan b. Abd al-Hadi al-Sindi. He was born in Sind. His education was there. This Sindi died in Madina at 1136 A.H./1724 A.D.

His nonexistent unique book is "Sharh Musnad al-Imam Ahmad b. Hanbal."

9. **Muhammad al-Sindi.** Full name is Muh. b. 'Abd al-Hadi al-Sindi al-Madani. He is hanafite and has the kunya of Abul-Hasan al-Kabir. He is a multisided muslim scholar; and known as muhaddith and mufassir in one hand; and faqih on the other. He was born in Sind and got his education there from the native scholars then he left for al-Haramain (Madina and Macca); settled down at Madina; taught there in the mosque of the Prophet (p.b.o.h.). He died there in 1138 A.H./1726 A.D. According to Brockelmann his death coincides with the date 1136 A.H./1923 A.D.

Brockelmann mentions one of his treaties, without title, being found in Berlin.

His nonexistent manuscripts are as following:

- a) Hashiya ala Sunan Ibn Maja.
- b) " " Tafsir al-Baidawi,
- c) " " Sharh Jam al-Jawami,
- d) " " Fath al-Qadir by Ibn al-Humam,
- e) Fath al-Wadud bi-Sharh Sunan Abi Dawud.

10. **Muhammad Hayah al-Sindi.** His full name is Muhammad Hayah b. Ibrahim al-Sindi, according to Brockelmann al-Madani as well. His birth place is Sind. He studied in his homeland. al-Sindi died Madina at 1163 A.H./1750 A.D. according to Kahhala, 1158 A.H./1745 A.D. according to Brockelmann's note. He was a muhaddith, as well as mufassir on one hand and he specialised on fiqh and usul al-fiqh as well as on Islamic mysticism on the other.

Some of his works are to be looked for. These are:

- a) Sharh 'al-Tarhib wa'l-Tarhib,
- b) Mukhtasar al-Zawacir by Ibn Hajar,
- c) Irshad al-Nuqqad ila Taisir al-Jihad.

Brockelmann records his books showing their places:

- a) Shah ala 'l-Arba in 'al-Nawawiyya,
- b) " a'l-Hikam al-Ata'iyya
- c) Shah al-Muqa'dima fi'l-Aqa id,
- d) Tuhfat al-Muhibbin,
- e) two more untitled risalas.

11. **Muhammad al-Sindi.** Muhammad b. Sadiq al-Sindi al-Madani has a kunya of Abu'l Hasan al-Saghir. He was born at Sind in 1125 A.H./1713 A.D. and educated there, went to Hejaz; settled down in Madina and got traditions from the scholars of Madina and Macca. Muhammad al-Sindi died at Madina in 1187 A.H./1773 A.D. He was muhaddith as well as usuli, specialist of usul al-Fiqh.

Two of his works are known to us, being both of them nonexistent;

- a) Sharh sharh al-Nukhba or Bahjat al-Nazar ala Sarh Nukhbat al-Fikar),
- b) Sharh Jami al Usul li-Ibn al-Asir.

12. **Abidin al-Sindi.** This scholar, who is named 'Abidin b. Abd al-Sindi, has a nisba of al-Madani. He was hanefite; and has the title of poet. Having lived in Demascus he died in 1213 A.H./1798 A.D.

Although he is included among muslim writers, the title of his work or works are not mentioned.

13. **Muhammad al-Sindi.** This Muhammad 'Abidin b. Ahmad b. Muhammad Murad b. Ya'qub al-Ansari al-Khazraji was born at Sind and educated there. Then he migrated to arab countries, lived at Zabid, was appointed as judge. Then he went to San'a and Egypt. After he moved to Hejaz and was appointed as leader of muslim scholars in Madina. Then he left this world there in the year 1257 A.H./1841 A.D. and was buried in al-Baqi. He was naqshbandi and hanafite.

None of his following works are recorded by Brockelmann:

- a) Sharh Taisir al-Wusul ila Ahadith al-Rasul,
- b) " Bulugh al-Maram,
- c) al-Mawahib al-Latifiyya ala Musnad Abi Hanifa,
- d) Hasr al-Sharid min Asanid Muhammad 'Abid,
- e) Tawali al-Anwar ala I'Durr al-Mukhtar.

14. **Muhammad al-Sindi.** Full name of this last Muhammad is Muhammad Hasanain 'Abd al-Raziq al-Sindi. He studied in Cairo and England. He was well-versed in Arabic, English, French and Persian. They chose him for the membership of Royal Asiatic Society and Geographical Society. He died in 1363 A.H./1944 A.D.

His works are:

- a) al-Mucaz fi'Ilm al-Tarbiya,
- b) 'Ilm al-Mantiq al-Hadith,
- c) 'Ilm al-Nafs,
- d) Tarikh al-Mazahib al-Falsafiyya,
- e) al-Mucaz fi'Ilm al-Nafs.



## Some Conclusions:

1. The names of all writers are full arabic, having nothing from the native languages, like Turkish muslim scholars of Qarakhanid period.
2. They are either shafiite or hanefite;
3. We can not find any author during IV-IX muslim centuries.
4. They worked on Qiran ah, ulum al-Qur'an, muslim positive sciences and the like.
5. The most interestful subjects are Hadith, Islamic Mysticism and the most unfavourable one perhaps is al-fiqh.
6. II. century is most meager one and the highest number of works are written in XII. century.

Eyes fixed on watch  
 There passes a minute  
 Then an other  
 Now it's 12/0 mid-night.  
 The first leap in 1980 starts  
 With first leap in 1980 starts  
 With a Kiss on juicy lips  
 if a poor girl  
 Whose younger brother fights with death  
 Needs an injection of Decadron  
 Whose entire family needs life fuel.....????.....  
 ....???

At the first peep of dawn  
 She comes out with rupee note in ber hand  
 Sleepless eyes, worn limbs, fatigued and exhausted body  
 —and dishcued hair.....  
 There greets the new year  
 WELCOME.....\*1980.

## SOME ASPECTS OF SIND According to the Text of Muslim Geographers

Dr. Mehdi Mohaghegh

شوی می چه خواهد یارب از من      که با من روز و شب بسته است دامن  
 به سند انداخت گاهم که به مغرب      چنین هرگز ندیدم ستیم فلاخن

(i) Oh God, I know not what travel wants of me, for it has pursued me day and night (2) some times it throws me to Sind and some times to the West. I have never seen such a sling.

The fame of Sind was so great that many poets such as Nasir Khusraw have considered her as the most important place in the East and have given her equal status to the West when he sets out in search of truth he mentions Sindhi among one of the seven main fountains of knowledge and wisdom.

بر خاستم از جای و سفر پیش گرفتم      نز خانم یاد آمد و نز گلشن و منظر  
 از پارسی و تازی و ز هندی و ز ترک      و ز سندی و رومی و ز عنبری همه یکسر

(I stood up and set out for expedition though I remembered my home its garden and its scene. I acquire equal knowledge from Pars, Arabia, India, Turkey, Sind, Byzantine and from Hebrew.) Muslim Geographers have divided the world into different regions. They have given a separate title to Sind and giving detailed account have pointed towards different aspects of this region. The boundries of Sind as marked by them touched Persian Gulf in the East, Kirman and the desert of Sajistan in the West, some cities of India in North and the deserts between Makran and (3) Qafas (کوچ) in the South. Sind was divided into five Provinces namely: Makran, Turan, Sind, Vehind and Qanoj. And because the regions are connected with each other, Makran and Multan was also considered as parts of this country. All of these five Provinces comprised of cities and towns. Panjgor was a town in Makran, Mansora in Sind, Quzder was a town in Turan and Vehind, Qanoj and Multan were the names of towns as well (4) This territory came under Muslims rule during Hajajs period. He appointed Mohammad bin Al-Qasim bin Mohammad bin Al-Hakam Al Saqafi as the Commander of War against Kuds of Pars.

After having defeated the Kurds, he was sent to Sind. He conquered Sind and Hind. Because of his being the Commander-in-Chief of Army, it was said about him.



لمحمد بن القاسم بن محمد  
يا قرب ذلك سود دامن موله

ان السماحة و لمروه و السندي  
قاد الجيوش السبع عشرة حجه

Mohammad bin Al-Qasim was the person who made Shiraz the centre of the armed forces and capital of the province Pars. In old books of Iranian legends great importance has been given to this region. It is narrated in some of these legends that Jamshed dug seven rivers, of these rivers were: Jaxartes, the oxus, Tigris, Euphrates, and river Mehran was dug in Sind. This story astonished the competitor of Al-Bada w Al-Tarikh. He said that it was impossible but it might be that he had managed to irrigate those lands and made them prosperous. (5) It was common belief about Mehran of Sind that it had its head fountain from Nile. Because both of them had crocodiles in abundance. (7) About the relations between Sind and Iran since ancient times the narration of Abn-e-Khurdad should be mentioned who wrote, "Among the rulers nominated by Ardashir, Makran Shah (8) was appointed for Sind. Sind lies on the way between India and Khurarasan. The travellers who used to travel from East to West had to pass through Sind in order to reach Khurasan. (9) Thus the few merchants who knew Arabic, Persian, Byzantion (صقلابي) French, Spanish and Saqlabi (رومي) languages and travelled from West to East and back. They used to bring with them servants, female lads, brocade, bear skin fara (فرا) saleb and swords to East and from there musk, aloes wood, Camphor, Cinnaman etc. to West. They passed through Sind. (10) And also Russian merchants who came from Spain to Tanja, Africa, Egypt, Damascus, Kofa, Baghdad, Basra, Ahwaz Fars and Kirman and after that they used to go through Sind and India upto China. (11) It is due to the geographical situation that Sind has been the centre of many languages, different etiquettes, customs and centre of different Cultures. About the languages of this region it is written that around province of Makran Persian and Baluchi language were current. (12) In Multan people spoke comprehensible Persian (13) and in Mansora which was a town of Sind people could speak Arabic and Persian (14) Abo Rehan Aberuni in his book Al-Seedana, while writing about drugs and (medicinal) herbs has given Indian and Sindhian names of (herbs) separately. For example, he writes that Dar-Fefel (Long Paper) is Pepli (بي پلي) in Hindi which is Sindhian it is Fefel (ففل) (15) This region has "سلس" given birth to the poets who composed poetry in Persian and Arabic. In the same way great Scholars in their writings have expressed their ideas about different aspect of Islamic Culture and learnings. Historians and Muslim geographers in their compilations have given a detailed discussion about Sind. Among them Batazari in Futuh al-Baladar, Abn-e-Khurdad Ben in Al-Masalik-o-Al-Mumalik, Abn-e-Al-Faqeh in Kitab Al-Baladar, Abo Dalfadar in Al-Risala - tul-Sania, Ramhurmizi in Ajaib-ul-Hind, Masaudi in Muravej-ul-Zahab, Istakhari in Al-Masalib-Wal-Muma-lik, Abn-e-Haukal Surat-ul-Arz, Maqdasī in Ahsan-ul-Taqaqim, Berune in Mal-ul-Hind (بالهند) Abn-e-Raste in Al-Aetaq-Al Nafisa, Qadema-Bin-Jafar in

Kilab-Al-Kharaj, Zakaria Qazvini in Asar Al-Batad, Yakut Hamudi in Muajam Al-Bulden and Qazi Abo Al-Ma ali Athar Al-Mubarakpuri in his fine work, Rijatul-Sind-wal-Hind, published at Bombay in 1968 has given a number of names of poets, prose writers, men of letters, historians Muhadises (محدث) Mufasirs (commentators of Koran) and other learned men of Sind with reliable sources. Maqdasī in the beginning, while writing about Sind, says that this country is a country of wealth and me chandise, drugs, instrument, Sweet meat, charities, rice, banana and prodigins, there are recession, ease, dates, tamarind, equity, justice, administration and also there are peopertins profits, merchandise, gains, glorus, trades, handicraft (16) Maqdasī has pointed in his work about products and commodities of Sind region. It is appropriate to seek help from a Sindhian poet. This poet is Abo-Al-zila Sindhian whom Abn-e-Nadim has mentioned in his Al-Fahrist and Zakria Qazvini has given following couplets in which he has given names of some main products and commodities of this land.

لعمري انها ارض اذ القطر بها ينزل  
فمنها المسك والكافور والعنبر والمندل  
وانواع الافاويه وجوز الطيب والسنبل  
وان التوتيا فيها لمثل الجبل الاطول  
ومنها الكرك والبيغاء والطاووس والجوزل  
سيوف مالها مثل قد استغنت عن الصيقل  
فهل ينكر هذا الفضل الا الرجل الاخطل  
يصير الدر والياقوت والدر لعن يعطل  
واصناف من الطيب يستعملى من يتفل  
ومنها العاج والساج ومنها العود والصندل  
ومنها البير والنهر ومنها الفيل والد عقل  
ومنها الشجر الرانج والساسم والفلفل  
وارباح اذا ما هذت اهتز بها الججفل

Maqdasī while writing about the religions of the people of Sind says that mostly they are Ahle-Hadith. I met Qazi Abu Mansori who was a Daudi (19) He was teacher, wrote books and had also compiled some nice books. The people of Multan are Shiites, while praying they say Healah (حيعله) and while standing up in prayer they praise (Imams).

There are no towns without the Faqeehs (Muslim jurist consults) of Abu Hanifa of thought. But the followers of Malki and Mualazali sects are not found here. The Hambalis are also of little importance. They are on the right path, good religion piety, modesty and God has saved them from exaggeration (21) Prejudice, anarchy, Sediton. (22) Here we can deduce that Shiites of Sind were not the followers of Muatazala, but shitesin Iran are always leaned towards (اعتزال) As we know that Sultan Mahmud of Ghizana had deprived Firdousi of the due reward because the opponents had declared him Fatzi (لافضى) and Muatazali.

In fact the Fuqaha (mulsim jurisconsult) of Sind who were outwardly followers of Hanafi sect had however, a sof corner for sect and there was no suitable atmosphere for the Mautazela to spread.



Here we can not investigate about the writings of Muslim Geographers. The only thing which is to be said in the end is that since long Iranians paid great attention to Sind. As already mentioned, Persian was spoken and understood in this region. The Iranian who were craftsmen, Merchants learned men or men of wisdom used to come to this land. It is sufficient to say that Maqdasi, the compiler of Ahsan Al Taqasim Fi Maarif Al Aqalim which provides the best and detailed information about different aspect of Sind obtained his knowledge and information from three Iranians, viz:

1. Ibrahim bin Mohammad Fars.
2. Some learned and wise man who used to talk in the gatherings in Shiraz and Ahwaz.
3. Cerain Faqeh who was a friend of Abo Al-Hesam Neshabari (23)

To conclude that on the basis of the information provided by Muslim Geographers it can be said that this region had been the centre of different literatures and abode of wise and learned people, fountain of wealth and different products.

Iranian were since long acquainted with it. They had great attachment with its people and had played a great part in introducing its literature.

I hope this friendship will last for ever.

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The highest freedom consists in complete devotion to God. With God begin, with God complete the day.  
—Tolmachev

—o—  
If you drop gold and books, pick up first the books and then the gold.  
—Sefer Hasidim

—o—  
Half, if not two-thirds, of our ailments and diseases are the fruits of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.  
—H. P. Blavatsky

## SHAH ABDUL LATIF VISA VIS THE "MALAMATIS"

Agha Mohammad Yaqoob

### TRADITIONS:

(a)  
الحياء يمنع الايمان

(Bashfulness hinders faith.)

(b)  
الملامت ترك السلامة

(“malamat” means to get away from security.)

بدان كه سد عظيم است در روش ناموس  
حديث بى غرض ست اين قبول كن بصفا

(Roomi)

(Know that reputation is a great hindrance in the path; this saying is disinterested; receive it with pure mind).

عقل ، مت ، شرم ، نهي نهي نهوژيا .

(Shah)

(The intelligence, discretion and bashfulness are sacrificed on the alter of love).

The dictionary meaning of the word “malamat” is: “one who conceals his devotion, makes no parade of anything good, and hides nothing bad”. He is reproached or self-reproached.

Malamatis constitute a sect in Islam. They draw inspiration from Hazrat Ba Yazid Bistani, a great saint of his time. The ‘reproach’ constitutes a great advantage. It obviates publicity and saves time for sincere devotion to Allah. It also engenders humility, which according to a tradition “exalts a man.” The ‘reproach’ is of the following three types :

- a) People’s impeachment and unkind references,
- b) Selfreproach and accusation, and
- c) Acts which give rise to unwarranted popular accusation.



With regard to (a) above the Prophet of Islam was originally called 'amin' or the honest. But after he became apostle and preached Islam, the same folk, out of disagreement with the Quranic verses, referred to him as insane, magician and imposter. Notwithstanding he was unruffled by these unseemly references, and he accomplished his mission successfully.

In the case of Shah Sahib certain persons found fault with his thick and rough clothes, though a tradition says that a wearer of thick clothes has a strong faith. To his critics the Poet recited the following verse:

ننگا آهيون ننگيا، اسين مارو لوڪ

(We the desert folk have been born naked.)

In another verse Shah Sahib stated through his heroine Sasu that due to his attachment with Punhoo (implying the Prophet) the people called him mad.

آئون تنهن گهوري گهوت جي، ماڻهو چونڙ چري.

With regard to (b) above the Poet accused him self of innumerable sins.

چوڻ چارو ناه ڪو، بديون بيشمار

(I have no right to make a request, because I have committed numerous sins).

بهون ٻارو تن ۾، ڪوڙين ڪوڙ ڪيام

(In childhood I spoke millions of falsehoods).

Actually as per his life's history the Poet had led a very chaste and pious life. At another place the poet said: "My prayers are a matter of shame to me. I discard them wholesale."

بندگي شرمندگي

With regard to (c) above Hazrat Ba Yazid Bistani once entered a town during his travels. It was the month of Ramazan when every muslim is expected to keep the fast. He was a famous saint and immediately on his arrival he attracted a crowd of persons. He did not like it. He took out a piece of bread and ate it within their sight. People did not appreciate his being without a fast during the Ramazan and they dispersed. Hazrat Ba Yazid was thus relieved of them. That was definitely a great advantage to him because there was none to disturb him in his prayers. From reli-

gious point of view Hazrat Ba Yazid committed no sin as he was in journey and he had the option to break the fast or not to observe it.

On the same analogy the Poet disdained hero worship and public reverence as is apparent from his following poem:

پوڄا ڪار ۾ پاڻڪي، ڪوءِ، راول! بن رجات

(Discard your worship as hero and public worship. O friend!)

Shah Sahib calls himself mad possibly to attribute sub-normally to himself.

ديواني ڪي دل ۾، سورن جو سامان

(The insane woman had the paraphernalia of sorrows in her heart.)

In another verse he blamed people for misjudging acts of some innocent persons:

ظاهر ۾ زاني، فڪر ۾ فنا ٿيا.

(To outward appearances they seemed debauchees, but infact they had been annihilated in contemplation and remembrance of Allah).

Hazrat Data Ganj Bux has called the 'reproach' "food for friends of Allah." He also endorses the view that "it is a green garden for lovers of Allah, a recreation centre for His friends, an exhilaration for His seekers and joy for His devotees."

Inspite of the fact that Shah Sahib held malamaties in high esteem and often referred kindly to them, he was not a malamati himself. His following verse shows that he never believed in or advocated passivity:

ڪڏهين پئجي ڪن ٿي، ڪڏهين ٿي جي وات،

ڪڏهين ٿي جي ڪات، ڪڏهين ٿي جي ٻڪرو.

(Sometimes lend the ear obediently and sometimes use your tongue (in remonstrance); sometimes be prepared for use of the dagger (in fight), and sometimes be (submissive like a goat).

Besides Shah Saheb never disdained society. As a lover of music he had always a good gathering about him. Even in travels he had quite a few followers keeping him company. He maintained social contacts with his colleagues. He was essentially human in that respect.



# SIND ITS FOOD RESOURCES SINCE ANTIQUITY

## A pre-neolithic socio-anthropological study

Animals, Birds, Fishes and wild horticultural products

M. H. PANHWAR

III

### FRESH WATER FISHES

Sind is responsible for 75% of fresh water fish of Pakistan. In past when conditions were more favourable, Sind must have supported large human population on fish.

Hunting tribes of Sind are :-

1. Notopterus Notopterus or Bbbat or Gandann ( گندڻ ) of Sind. About a foot long.
2. Notopterus chitala or Moh ( موھ ) or Gandann ( گندڻ ) of Sind. Can grow to 4 ft. length.
3. Gadusia chapdra or Pali ( پلي ) or Pharando ( ڦرندو ) of Sind about 8" long.
4. Hilsa ilisa or Palo ( پلو ) of Sind. Female is larger than male and grows to 23 inch length.
5. Laubuca laubuca or Dhanhro ( ڏانهرو ) of Sind.
6. Chela gora or Chhili ( چھلي ) of Sind. About 6 inches long.
7. Chela bacaila or chhili ( چھلي ) of Sind about 6 inches long.
8. Rashbor a daniconius. or Dhahi ( ڏاهي ) of Sind. About 4 inches long.
9. Esomus danricus—or Soomra of Sind.
10. Labeo fimbriata or Rohal, or Rohu or Chitrha of Sind. About 2 feet long.

11. Labeo Rohita or Rohu or Dhambhro ( ڏنھيرو ) of Sind about 3 feet long.
12. Labeo nigripinnis, or Dhambhro ( ڏنھيرو ) of Sind about 9 inches long.
13. Labeo Sindensis or Dhamphro ( ڏنھيرو ) of Sind. About 8 inches long.
14. Cirrhina mrigala or moorkii ( مور کي ) or Mori ( موري ) of Sind. About 3 feet long.
15. Cirrhina reba or Suhnni ( سھڻي ) of Sind. About 12 inches long.
16. Catla Catla. or Theilha ( ٽيلھا ) of Sind about 6 inches long.
17. Amblyphary ngodna mola or Maknni ( مڪڻي ) of Sind. About 6 inches long.
18. Barbus (Puntius) Sarana or Popri ( پوپري ) of Sind.
19. Barbus (Puntius) tetrapagus or Petohri or Petorhi ( پيتوھڙي يا پيتوڙي ) of Sind about 4 inch long.
20. Barbus (Puntius) conchoniuis or Petohri or Chidu of Sind, about 4-5 inches long.
21. Barbus (Puntius) ticto or Petohri or chidu of Sind—about 4 inches long.
22. Barbus (Puntius) gelius or Petohri or chidu of Sind. About 4 inches long.
23. Barbus (Puntis) punjabensis or Petohri or Chido of Sind. Only 2 inches long.
24. Aspidoparia morar or Kurerhi of Sin —About 6 inches long.
25. Rohtee cotio or Makhnni ( مڪڻي ) of Sind.
26. Melero pueusles fossilis or Singhi ( سنگي ) of Sind, about 6 inches long.
27. Callichrous bimaculatus or Dimmann ( ڏمن ) of Sind. About 18 inches long.



28. *Chupisoma garua* or Dhaunganno (ڈنگو) of Sind-About 2 feet long.
29. *Eutropiichthys Vacha* or Duhann (ڈھن) or Cheli of Sind. About 15 inches long.
30. *Sisor rhledophorus* or Kirrhi (کرڑی) of Sind. About 8 inches long.
31. *Glyposlernum telchitta* or Thelha (ٹیلھا) of Sind. About 5 inches long.
32. *Gagata nangra* or Puttah of Sind. About 5 inches long.
33. *Mystus aor* or Singharee (سینگاری) of Sind. Reaches 4-1/2 feet length.
34. *Myslus seenghala* or Singharee (سینگاری) of Sind. Attains more than 4 feet length.
35. *Mystus galio* or Khaggo (کھگو) of Sind. About 18 inches long.
36. *Mystus bleekkeri* or Khaggo (کھگو) of Sind. About 6 inches long.
37. *Myslus cavasius* or Khaggo (کھگو) of Sind. About 6 inches long.
38. *Mystus vittatus* or Khaggo (کھگو) of Sind. About 6 inches long.
39. *Rita Rita* or Khaggo (کھگو) or Pado (پدو) of Sind. About 18 inches long.
40. *Ophicephalus marulius* or Chakur (شاکر) of Sind. About 4 feet long.
41. *Ophicephalus strialus* or Shakur (شاک) of Sind. About 2-1/2 feet long.
42. *Ophicephalus punctatus* or Karah (کراہ) of Sind. About 10 inches long.
43. *Nandus nandus* or Khoto or Gadho (گڈو) of Sind. About 9" long.
44. *Ambassis nama*, Kangi or Makhnni (مکھی) of Sind. About 3 inches long.
45. *Ambassis ranga* or Makhnni or Kangi of Sind. About 2 inches long.

46. *Ambassis baculis* or Makhnni of Sind.
47. *Glossogobius* or Nahi or Gooloo of Sind. About a foot long.
48. *Golista fasciata* or Pichroo or Jangi of Sind. About 4 inches long.
49. *Mastacembelus pancalus* or Chendal (چندال) of Sind. About a foot long.
50. Prawns or Ganghat of Sind.

Some of above fishes are met with occasionally and some rarely eaten due to small size and being too boney. The following are the most popular species even today and are caught in large numbers:-

1. *Hilsa ilisha* (Pallo) (پلو)
2. *Notopterus Chitala* (Gandann) (گندن)
3. *Catla Catla* (Thailho) (ٹیلھو)
4. *Cirrhina mrigala* (Morkhi) (مورکی)
5. *Labeo Calbasu* (Dehi). (ڈیھی)
6. *Labeo rohita* (Dhambhro) roho or Kuriho (کرڑو)
7. *Wallago attu* (Jjarko). (چرکو)
8. *Rita rila* Khaggo. (کھگو)
9. *Myslus spp.* (Singhari) (سینگاری)
10. *Tilapia Mossambic* (Paplet) (پاپلیٹ)
11. *Channa marulius* Shakur. (شاکر)
12. *Channa strialus* Mandho. (هندو)
13. *Channa punctalus* Mandho (هندو)



14. Five species of Prawns namely: *Palaemon malcolnsonii*, *Palaemon Lamarrei*, *Palaemon rudis*, *Palaemon dolichodactylus* and (گانگھت) *Palaemon carcinus*, all known as Ghanghat in Sind.

## MARINE FISHES

Besides Fresh water fisheries the Sind hunting food gathering tribes must have trapped large number of marine or Sea fishes, not only on the coast which may have been near present Matli and Talhar between 6000 B.C. to 3500 B.C., but also exploited shallow Gulf of Cutch which then was not the present dry Rann of Cutch but a shallow Sea Creek a fishermans paradise having more than 100 miles coast line with Sind extending from Present Rahim Ki Bazar to some 20 miles east of Nagai Parkar town, and having width about 30 miles. The shallow bottom boats suitable for the Indus as well as Rann of Cutch may have been evolved by hunting the tribes. Fishing hooks, harpoon and nets were also evolved then. The former two were made from flint and the last from wild fibre as well as from the leather.

Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
<i>Carcharias acutidens</i> Rupp.	<i>Apiniodon acutidens</i>	Black finned grey shark	Gandan—Dandhan	گندڻ	6 ft.
<i>Carcharias melanoptera</i> (Q.G.)	<i>Carcharhinus melanopterus</i>	Large Black tipped grey shark	Kanatyān.	ڪناتيان	
<i>Carcharias menisorah</i> (M.H.)	<i>Carcharhinus menisorah</i> grey shark	grey shark	Hanger.	هنگر	12 ft.
<i>Carcharias ellioti</i> Day	<i>Carcharhinus ellicti</i>	Grey shark	Gussi	گوسي	6 ft.
<i>Carcharias limbatus</i> (M.H.)	<i>Carcharhinus limbatus</i>	Small black tipped grey shark	Gandann	گندڻ	
<i>Kemigaleus balfouri</i> Day	<i>Hemigaleus balfouri</i>	Grey shark	Muiyach	مئيچ	
<i>Galeocerdo rayneri</i> (M.B.)	<i>Galeocerdo arcticus</i>	Tiger shark	Lon.	لاڻ	12 ft.
<i>Odontaspis tricuspidatus</i> Day	<i>Carcharias tricuspidatus</i>		Kari	ڪاري	12 ft.
<i>Mustelus manazo</i> BI	<i>Myrmilol manazo</i>	Shark	Gussi	گوسي	3 ft.
<i>Triakonodon obtusissus</i> (M.H.)	<i>Triakonodon obesus</i>		Mangro	منگرو	3 ft.
<i>Stegostoma tigrinum</i> (Gmel).	<i>Stegostoma vaiium</i>		Mangro	منگرو	4 ft.
<i>Rhincodon typicus</i> Smith	<i>Rhincodon typus</i> Smith		Mhor long 1/2 ton. liver	منگرو	35 ft.



Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
Zygaena Blochil Cuv.	Sphyrna blochii	Hammer head shark	Doka Juria Mangar	جوتا يا مانگر	5 ft.
Zygaena malleus Shaw	Sphyrna sygaena	Hammar head shark	Bodher buther		6 ft.
Zygaena tudes Val.	Sphyrna tudes (Val.)	Hamar head shark	Bodher buther		
<b>HYPOPREMI (Saw-fishes, Skates &amp; Rays).</b>					
Pristis cuspidatus Lath.	Pristis cuspidatus Lath.	Saw fish	Liaro Kharo Mangar Maechh	كارو منگر ميج	20 ft.
Pristis zyston Bl.	Pristis zijsron Blkr.		Wakhann Kharro Mangar.		20 ft.
Rhynchobatus djiddensis (Forsk.)	Rhynchobatus djiddensis (Forsk.)	Spotted Guitar fish	Muehcho		6 ft.
Rhinobatus granulatus (Cuv.)	Rhinobatus granulatus (Cuv.)	Guitar fish	Khair, Siroe Guitar fish		7 ft.
Rhinobatus thoumiani Lacep.	Rhinobatus thoumiana (Shaw).	Guitar fish	Liaro, Khair		6-1/2 ft.
Narcine timeli (Bl. Schn).	Narcine indica H.	Electric Ray	Chido	چيدو	1-1/2 ft.
Astrape dipterygia.	Narke dipterygia (Bl. Schn).	Electric Ray	Mithan	منڻ	1 ft.
Urogymmus asperimus (Forsk.)	Urogymmus africanus (Schn.).	Ray	Pitan	پيٽڻ	2 ft.
Trygon uarnak (Forsk)	Dasyatis (Himantura) uarnak (Forsk)	Marbled String Ray	Achopitan.	اچو پيٽڻ	5 ft.

Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
Trygon bleckeri Blyth.	Dasyatis (Himantura) bleckeri (Blyth).	String Ray	Sadun, Shakur	گنڻ - شاڪر	2 ft.
Trygon walga (M.H.)	Dasyatis (Amphotistius) imbricata (Schn).	String Ray	Kutti or Kalhi		
Trygon kuhlii M.H.	Dasyatis (Amphotistius) Kuhlii (M.H.)	Blue Spotted Ray	Chittipitan	چيٽي پيٽڻ	2 ft.
Trygon zugei M.H.	Dasyatis (Amphotistius) zugei (M.H.)	Ray	Pittan		2 ft.
Trygon sephen (Forsk)	Dasyatis (Pastinachus) sephen (Forsk)	Frill tailed string Ray	Gadum, Pitan Shankush		6 ft.
Pteroplatea micrura (Bl. Schn).	Gymnura (Gymmura) micrura (Schn)	Ray	Thoppa, Thappa		6 ft.
Myhobatus sp.	Aetomylaeus nichofi (Schn.)	Eagle Ray	Karunj	ڪرونيج	
Aetobatis narinari (Euph.)	Aetobatis narinari (Euph.)	Eagle Ray	Kodo Kato		18 ft.
Dicerobatis eregodoo Cantor.	Mobula diabolus (Shaw)	Devil Ray	Karunj	ڪرونيج	9 ft. 12 ft.
Elops saurus L.	Elops saurus L.	Teu pounder	Kinerthal Kevli.		
Chirocentrus dorab (Forsk)	Chirocentrus dorab (Forsk).	Sardine	Pallio,	پلي	6 inches
Chupea atricauda Gunth	Sardinella melanura (Cuv.)	Sardine	Doma	پلسر	Small fish
Chupea longiceps (C.V.)	Sardinella longiceps (C.V.)	Sardine	Padam		6 inches 4 inches
Chupea sindensis Day	Sardinella sindensis (Day)		Mitteo exported for fish parts		
Chupea ille C.V.	Kowala coval (Day)		Palla	پلا	21 inches
Chupea ilisha Ham	Hilsa ilisha (Ham).	Shad	Palla	پلا	9 inch
Chupea kanagurta (Blkr.)	Hilsa kanagirtin (Blkr.)	Shad			



Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
Chupea toli (C.V.)	Nilsa toli (C.V.)	Shad	Palla Palli	پالا	9"
Chatoessus chacunda (Ham.)	Anodontostoma chacurda (Ham.)	Gizzard shad	Kohingeha	ڪهنگهه	7"
Chatoessus maninna (Ham.)	Gonialosa maninna (Ham.)	Long finned gizzard Shad	Dhadhi Pali,	ڏيڏي پالي	Small size
Chatoessus nasus (Bl.)	Nomatalosa nasus (Bl.)	Anch ovv.	Koor	ڪور	8"
Engraulis hamiltonii (G.M.)	Thrissocles hamiltonii (Gray)	Ancohovy	Kaggo	ڪڳو	6"
Engraulis malabaricus (Bl.)	Thrissocles malabaricus (Bl.)	Anchovy	Ramphayasa	رام قيسا	12"
Engraulis purava C.V.	Thrissocles purava (Ham)		Gurakho	سرڇو	6"
Pellona elongata (Bennett)	Ilisha elongata (Bennett)	Frill tailed Anchovy	Koor	ڪور	9"
Pellona indica (Swains)	Ilisha indica (Swins).		Rare	ڪور	9"
Opisthopterus tartoot (C.V.)	Opisthopterus tartoot (C.V.)		Kinarhal.		6"
Coilia dussumieri C.V.	Coilia dussumieri C.V.				6"
Dussumieria acuta C.V.	Dussumieria acuta C.V.				12"
Saurus myops Bl.	Trachinocephalus myops (Bl. Schn.)				9"
Saurida tumbil C.V.	Saurida tumbil (Bl.)		Bombū		9"
Harpodon nehereus Ham	Harpodon nehereus (Ham.)		Rare.		
Plotosus arab (Forsk)	Plotosus anguillaris (Bl.)		Khago		
Arius serratus Day	Arius serratus Day		Khago		
Arius malabaricus Day	Arius malabaricus Day		Khago		
Arius tenuispinis Day	Arius tenuispinis Day				12"

Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Wreight Size or
Arius dussumieri C.V.	Arius dussumieri C.V.		Khago		12"
Muraenesox talabanoïdes (Blkr.)	Muraenesox talabanoïdes (Blkr.)		Sunkh		3 ft.
Nuraenesox cinereus (Forsk)	Muraenesox cinereus (Forsk)				2 ft.
Muraena tile (Ham.)	Muraena (Gymnothorax) tilo (Kam.)		(Blkr)		2 ft.
Muraena punctofasciata (Blkr.)	Muraena (Hymnothorax) thyrsoida (Rich)				18"
Murena thyrsoida Rich	Nuraena (Gymnothorax) thyrsoida (Rich)				18"
Belone strongylurus v. Hassalt.	Tylosurus strongylurus (v. Hass)		Kango		2 ft.
Hemirhamphus cantori (Blkr.)	Hemirhamphus (C.V.)		Butho		8"
Hemirhamphus far (Forsk)	Hemirhamphus far (Forsk)				6"
Hemirhamphus limbatus C.V.	Hemirhamphus (C.V.)				
Exocoetus evolans L.	Exocoetus volitans Linn	Flying fish	Jhiri	جھري	9"
Lates calcarifer (Bl.)	Lates calcarifer (Bl.)	Sea bass	Dargri	ڌرڳري	4 ft.
Serranus stolickkae Day	Epinephelus stolickskae (Day)	Sea bass	Gisser, Khaibul	سر - ڪيبل	1 ft.
Serranus hexagonatus Bl. Schn.	Epinephelus merra (Bl.)	Sea bass	Bole or Bhol	پول - بول	9"
Seeanus diacanthus C.V.	Epinephelus diacanthus (C.V.)	Sea bass	Dhambo	ڏمبو	18"
Serranus lanceolatus (Bl.)	Epinephelus lanceolatus (Bl.)	Sea bass	Karal	ڪرل	Upto 70 Kg



Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindh Name	Sindhi Script	Weight or Size
Serranus pantherinus (Lacep)	Epinephelus tauvina (Forsk)	Sea bass	Dhambo	ڈھبو	
Serranus boernack (Bl.)	Epinephelus boenack (Bl.)	Sea bass	Bhol or Bole	بول - بول	9"
Therapon Jarbua (Bl.)	Therapon Jarbua (Forsk)			سنگھاڻو	6"
Therapon quadrilineatus (Bl.)	Pelates quadrilineatus (Bl.)	Theraponied Grunt or Target punch Theraponid grunt.	Gingano	گنگاڻو	9"
Priacanthus Blkr.	Priacanthus tayenus (Rich)	Red eyed fish	Gissar	سڱسار	9"
Sillago sibama (Forsk)	Sillago sibama (Forsk)	Whiting or Lady fish	Bhambore	بھانپور	9"
Caranx dieddaba (Forsk)	Caranx (Selar) djedaba (Forsk)	Even bellied creavalle	Bangda	بانگدا	12"
Caranx affinis Rupp.	Caranx (Selar) mate (C.V.)	Cavalla	Seem	سڱيم	9"
Caranx malabaricus (Bl. Schn.)	Caranx (Carangoides) malabaricus (Bl. Schn.)	Cavalla	Seem	سڱيم	9"
Caranx gallus (L.)	Alectis indica (Rupp.)				6"
Caranx letoplepis (C.V.)	Caranx (Selaroides) leptolepis (C.V.)				
Chorinemus moadetta C.V.	Chorinemus tolooparach (Rupp.)		Aal		9"
Pimblepterus cinerascens (Forsk.)	Kyphosus cinerascens (Forsk)		Dandia		12"
Lutjanus sebae C.V.	Lutjanus sebae (C.V.)		Gukhar		12"
Lutjanus malabaricus Bl. Schn.	Lutjanus malabaricus (Bl. Schn.)		Hiro		15"
Lutjanus rivulatus C.V.	Lutjanus rivulatus (C.V.)		Muyyo		12"
Lutjanus lumulatus (M.P.)	Lutjanus lutjanus (Bl.)				

Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindh Name	Sindhi Script	Weight or Size
Lutjanus Johuui (Bl.)	Lutjanus Johnil (Bl.)		Hins		12"
Lutjanus marginatus C.V.	Lutjanus vaigiensis (Q.G.)		Katti		16"
Synagris tolu C.V.	Hemipterus tolu (C.V.)				6"
Synagris japonicus (Bl.)	Nemipterus japonicus (Bl.)		Dandyo		6"
Scolopsis phaeops Bennett.	Scolopsis phaeops Benn.				6"
Scolopsis vosmeri (Bl.)	Scolopsis vosmaeri (Bl.)		Jjerki		12"
Yerres setifer (Ham.)	Yerres setifer (Ham.)				4"
Yerres filamentosus Cuv.	Yerres punctatus, C.V.				7"
Yerres poeti C.V.	Gerres poeti C.V.	Majarra	Jharki	جھرڪي	6"
Equula splendens Cuv.	Leiognathus splendens (C.V.)	Slipmouth	Kaantri	ڪانٽري	4"
Equula blochii C.V.	Leiognathus blochii (C.V.)	"	Kaantri	ڪانٽري	4-5"
Equula insidiatrix (Bl.)	Leiognathus insidiator (Bl.)	"	"	ڪانٽري	4"
Equula ruconius (Ham)	Leiognathus ruconius (Ham.)	"	"	ڪانٽري	4"
Equula fasciata (Lacop.)	Leiognathus fasciatus (Blkr.)	"	"	ڪانٽري	2 ft.
Diagramma cinctum T.S.	Plectorhynchus cinctus (Tem. & Schl.)	Rock God	Gisser	گسسر	18"
Diagramma griseum C.V.	Plectorhynchus schotof (Forsk)	Rock God	Gisser	گسسر	6"
Pristipoma stridens (Forsk)	Pomadasya stridens (Forsk)	Pomadasis Grunt	Dothar	ڊوٿر	12"
Pristipoma olicaceum (Day)	Pomadasya olivaceus (Day)	"	Dothar	ڊوٿر	



Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
<i>Pristipoma hasta</i> (Bl.)	<i>Pomadasys argentea</i> (Forsk)	"	Dothar	دوٿر	
<i>Pristipoma maculatum</i>	<i>Pomadasys maculatus</i> (Bl.)	"	Dothar	دوٿر	18"
<i>Pristipoma operculare</i> (Playfair)	<i>Pomadasys operculare</i> (Playfair)	"	"	دوٿر	
<i>Otolithus ruber</i> (Bl.) (Bl. Schn.)	<i>Otolithes ruber</i> (Bl. Schn.)	Croakers or Drums	Mushko	مشڪو	2 ft.
<i>Otolithus argenteus</i> C.V.	<i>Otolithes argenteus</i> (C.V.)	"	"	مشڪو	2 ft
<i>Sciaenoides brunneus</i> (Day)	<i>Otolithoides brunneus</i> (C.V.)	Crakers of Drums	Rangan	رنگر	18"
<i>Sciaena bleekeri</i> Day	<i>Pseudosciaena bleekeri</i> (Day.)	"	Dhermah	دَرماهي	24"
<i>Sciaena sina</i> (C.V.)	<i>Pseudoscianena sina</i> (C.V.)	"	Sueeri	گيري	20-25 lbs.
<i>Sciaena coiter</i> (Ham)	<i>Pseudosciaena coiber</i> (Ham.)	"	Karobhoro	ڪارو پورو	12"
<i>Sciaena axillaris</i> (C.V.)	<i>Pseudosciaena axillaris</i> (C.V.)	"	Vath-bato-bhoro	وٺ پٽو پورو	12"
<i>Sciaena diacanthus</i> (Lacept.)	<i>Pseudosciaena diacanthus</i> (Lac.)	"	Sua or Shoh	سٺا يا شوه	4-1/2 ft.
<i>Sciaena maculata</i> (Bl. Schn.)	<i>Johnius maculatus</i> (Bl. Schn.)	"	chann	چان	12"
<i>Sciaena belangeri</i> (C.V.)	<i>Johnius belegeri</i> (C.V.)	"	Chichann or Chan	چڪڻ يا چان	
<i>Sciaena glauca</i> (Day)	<i>Johnius dussumieri</i> (C.V.)	"	Shol or Bambol or Chan	شول - بمبول - چان	
<i>Umbrina sinuata</i> C.V.	<i>Sciaena sinuart</i> (Day)	"	Bhoro	پورو	
<i>Umbrina dussumieri</i> C.V.	<i>Sciaena dussumieri</i> (C.V.)	"	Bhoro	پورو	

Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
<i>Histiophorus brevirostris</i> Playfair	<i>Histiophorus brovirostris</i> Playfair		Darya Jo Ghoro	درياه جو گهورو	6 ft.
<i>Upeneoides sulphureus</i> (Forsk.)	<i>Upeneus sundaicus</i> (Blkr.)	Red Mullet	Maneri	مئيري	6"
<i>Pagrus spinifer</i> (Forsk)	<i>Sparus spinifer</i> (Forsk)	Sea beams or Porgies	Dandh Datino	دندي - ڏاٽينو	12"
<i>Chrysophrys berda</i> (Forsk.)	<i>Sparus berda</i> (Forsk.)	"	Daleri		30"
<i>Chrysophrys bifasciata</i> (Forsk)	<i>Sparus bifasciatus</i> (Forsk)	"	Kissi	ڪسي	15"
<i>Chrysophrys sarba</i> (Forsk)	<i>Sparus sarba</i> (Forsk)	Sea beams or Porgies	Kissi	ڪسي	18"
<i>Sargus noet</i> C.V.	<i>Sargus noct</i> C.V.	"	Kuddidia	ڪيڊيڊيا	12"
<i>Ctenidens indicus</i> Day	<i>Crenidens indicus</i> Day	"	Karo-dandio	ڪارو ڍانڊيو	9"
<i>Crenidens forskalii</i> C.V.	<i>Creniens crenidens</i> (Forsk)	"	Karo-dandio	ڪارو ڍانڊيو	12"
<i>Trichiurus haumela</i> (Forsk)	<i>Trichiurus haumela</i> (Forsk)	Hairtail or Cutlass	Chandan, Churi	چنڊڻ - چوري	3 ft.
<i>Trichiurus savala</i> C.V.	<i>Trichiurus savala</i> C.V.	Hairtail or cutlass fish	Talwar	تلوار	
<i>Scomber microlepidetus</i> Rupp.	<i>Restrelliger kanaguta</i> (C.)	Mackerel	Surmai	سرماي	12"
<i>Tynnus thunnia</i> C.V.	<i>Euthynnus alleteratus</i> (Refinesque)	"	Dawar	ڏاور	50"
<i>Pelamys chilensis</i> C.V.	<i>Pelamys chilensis</i> C.V.	"	Kirgan	ڪرگڙ	18"
<i>Cybbium interruptum</i> C.V.	<i>Cybbium interruptum</i> C.V.	Mackerel	Surmai	سرماي	3'
<i>Cynium gutta'tum</i> (Bl. Schn.)	<i>Scomberomorus guttatus</i> (Schn.)	Spanish Mackerel	Surmai	سرماي	6'



Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
Cybius commersonii Lacep.	Scomberomorus commersoni (Lac.)	"	Surmai	سرماي	4 ft.
Elacate nigra (Bl.)	Rachecentron canadus (Linn.)	"	Sangro	سانگرو	4 ft.
Callionymus sagitta Pall	Callionymus sagitta Pall	White Pomgret	Achcho-Pitho (Paplet)	اچو پتو	4"
Stromateus sinensis Euphr.	Chondropilites chinensis (Euphr.)	"	Karo-Pitho (Paplet)	كارو پتو	18"
Stromateus cinereus Bl.	Pampus argentews (Euphr.)	Silver Pomfret	Karo-Pitho (Paplet)	كارو پتو	3ft.
Stromateus niger Bl.	Parastromateus niger Bl.	Black pom fret	Kund	ڪند	
Sphyaena acutipinis Day	Sphyaena acutipinnis Day	Barra cuda	Pharro	ڦارو	
Mugil speigleri Blkr.	Mugil speigleri Blkr.	Grey Mullet	Teet Pharo	تيت ڦارو	
Mugil carinatus C.V.	Mugil carinatus C.V.	"	Morri	موري	9"
Mugil cumnesius C.V.	Mugil longimanus Gunth	"	Phal	ڦل	6"
Mugil belanak Blkr.	Mugil tude Fork	"	Minghach, Karul	مينگهچ - ڪارل	30"
Mugil our Forsk	Mugil cephalus Linn.	"	Pharro	ڦارو	
Mugil waigiensis Q.G.	Mugil waigiensis Q.G.	"	Dangi, Seeri	سيري	9"
Polynenus sexifilis C.V.	Polydnactylus sexifilis (V).	Thread fin.			
Polymenus indicus Shaw	Polydactylus indicus (Shaw)	"	Ranwas	رنواس	
Polynenus plebeius Brouss.	Polynenus plebeius Brouss.	"	Karo Seeri	ڪارو سيري	30"
Polynenus tetradactylus Shaw.	Eleutheroroma totradactylum (Shaw)	"	Serri Guuchia	سيري گچيا	30"

Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
Gyrf hidodon coelestinus C.V.	Abudelfiduf coelestinus C.V.	Gobies	Vacho Gullo	وچو گلو	6"
Gobius brevirostriis Gunth.	Acentrogobius dayi (Koumans).	Gobies	Guth, Vacho Gulc	وچو گلو	4"
Gobius viridipunctatus Day	Acentrogobius viridipunctatus C.V.	Gobies	Vacho Gallo	وچو گلو	4"
Gobius ocellatus Day	Farachacturichthys ocellatus (Day).	Gobies	Vacho Gulloo	وچو گلو	6"
Gobius biocellatus Day.	Glossogobius biocellatus (C.V.)	Mud Skipper	Gullo	گلو	6"
Periophthalmus koelreuteri (Pall).	Periophthalmus koelreuteri (Pall).	"	Gullo	گلو	6"
Boleophthalmus tenuis (Day)	Scartelaos tenuis (Day)	"	Gullo	گلو	4"
Bileophthalmus dussumieri C.V.	Bileophthalmus dussumieri C.V.	"	Gullo	گلو	7"
Boleophthalmus dentatus C.V.	Boleophthalmus dentatus C.V.	Scorpion fish	Serinn	سرڻ	4"
Choridactylus multibarbis Rich.	Choridactylus multibarbis Rich	Scorpion fish	Setinn	سرڻ	8"
Leptosynanceia melanostigma (Day).	Leptosynanceia melanostigma (Day)	Flat head	Batcho Kukhar.	بچو ڪڪر	10"
Platycephalus macracanthus Blkr.	Platycephalus macracanthus Blkr.	Flat head.	Khukhar	ڪڪر	8"
Platycephalus scaber (L)	Platycephalus scaber (L)	Flying gurend	Shashon	شاهو	6"
Dactylopterus orientalis C.V.	Dactylopterus orientalis C.V.	Turbot	Hajam	حجر	16"
Psettodes erumei (Bl. Schn.)	Psettodes erumei (Bl. Schn.)	Brill	Phanni	ڦني	6"
Pseudorhombus javanicus Blkr.	Pseudorhombus javanicus Blkr.				



Scientific Name	Latest Scientific Name	Popular English Name	Popular Sindhi Name	Sindhi Script	Weight or Size
<i>Pseudorhombus triocellatus</i> (Bl. Schn.)	<i>Pseudorhombus triocellatus</i> (Bl. Schn.)	Btr	Sole Phanni	ڦڦي	6 ft.
<i>Synaptura albomaculata</i> Kaup.	<i>Brachirus albomaculatus</i> (Bl. Schn.)	Sole	Phani, Sole	ڦڦي	12"
<i>Synaptura orientalis</i> (Bl. Schn.)	<i>Brachirus orientalis</i> (Bl. Schn.)	Sole	Phanni Sole	ڦڦي	18"
<i>Cynoglossus sindensis</i> Day	<i>Cynoglossus sindensis</i> Day	Tongue Sole	Chemiloon	ڦڦون	18"
<i>Cynoglossus dubius</i> Day	<i>Cynoglossus dubius</i> Day	"	"	ڦڦون	18"
<i>Cynoglossus quadrilineatus</i> Blkr.	<i>Cynoglossus quadrilineatus</i> Blkr.	"	"	ڦڦون	12"
<i>Triacanthus brevirostris</i> T.S.	<i>Triacanthus brevirostris</i> T.S.	File fish	Khokh	ڦڦون	10"
<i>Triacanthus strigilifer</i> Cantor.	<i>Triacanthus strigilifer</i> Cantor.	"	Kokh	ڦڦون	9"
<i>Tetrodon lunaris</i> Bl. Schn.	<i>Sphareroideles incermis</i> (T.S.)	Globe fish or Puffer	Tooto	ڦڦون	18"
<i>Tetrodon lunaris</i> Bl. Schn.	<i>Sphareroideles lunaria</i> (Bl. Schn.)	"	"	ڦڦون	12"
<i>Tetrodon patesca</i> Ham.	<i>Chilodon patesca</i> (Ham)	"	Tooto or Phokko	ڦڦون - ڦڦون	12"
<i>Tetrodon leopardus</i> Day	<i>Sphareroideles leopardus</i> (Day)	"	Tooto.	ڦڦون	12"
<i>Tetrodon stellatus</i> Bl. Schn.	<i>Tetrodon stellatus</i> (Schn.)	"	"	ڦڦون	8"
<i>Diodon hystrix</i> L.	<i>Chilomycterus hystrix</i> (L.)	Told fish	Bulber-Kukber	ڦڦون	9"
<i>Batrachus grunniens</i> (L.)	<i>Batrachus grunniens</i> (L.)	Angle or Frog fish	Serrine	ڦڦون	6"
<i>Atemnarius nummifer</i> (Cuv.)	<i>Atemnarius nummifer</i> (Cuv.)	"	"	ڦڦون	"

## ANIMALS TRAINED BY MAN TO HELP IN HUNTING.

This art varies from place to place and has its origin in remote antiquity, and possibly to hunting tribes of Sind, who from long experience evolved methods unique in character and peculiar to Sind conditions, almost little known elsewhere.

## Falcons, Hawks, Eagles Kites

1. Red headed Merlin (*Falco Chiquera*).

It is easily trained to follow partridges and quails very persistently and would courageously attack birds larger than it self and would even drive away wakhab (*Aquila fulverscene*) from its perch.

2. Shikra or Brown Hawk. (*Astur badius*).

It is commonly trained for striking a quarry in which it turns evert.

3. The European Sparrow Hawk (*Accipiter nisus* of Marray).

It was much used in Sind for hawking, and is easily tameable, courageous, and better for quarry than shikra.

4. Eastern Gashawk (*Accipiter gentilis* Schvedowi) or Zorres for male and Shahbaz for female in Sindhi.

It is highly prized falcon and was in great demand in bay days of popularity of falconry. The female which is more powerful would strike bustards, ducks, herons, hares, houbaras and other large birds.

5. Asiatic Sparrow Hawk (*Accipiter nisus nisesimilis* of Salim Ali).

The female of this hawk was favourite of falconers as it could strike hares and birds much heavier than its own weight of 198-270 gms.

6. Laggar Falcon (*Falco biarmicus* Jugger).

Though it was not specially priced by falconers, but was trained to fly at partridges, cattle, egrets, birds larger than itself, heron, florican, houbara, bustard and hare etc.

7. The Large Cormorant or Craculus Carbo or Wudda Silli of Sind.

It is a bird making nests and breeding in Samara Dhund on Eastern Nara. It sweeps down from mid air on the object or its prey (fish) and pursue it under water with great dexterity and unerring certainty, but it has to rise to surface to swallow the prey. Due to this trait it is trained by fisher-men for purpose of catching fish.



8. **Felischaus or the Common jungle cat**

This cat was domesticated and trained in the chase of peacocks, cranes and small mammals. It was possibly employed for the same purpose by the hunting tribes of Sind.

9. **Gueparda Guttata or Hunting leopard orcheats.**

It was found in Sind in the last century. It is employed in chase of antelopes etc and therefore was tamed and trained in Sind too.

10. **Lutrina or Luttra Luttra or Otter.**

In pre Barrage days the fisher-men of Sind, captured tamed and trained them to drive fish into their nets. They were tied with leather straps around their waist and tethered to stakes. This may have been done by hunting tribes of Sind.

11. **Hyaena Striata or Cherakh**

It can be tamed and like dog shows attachment to the mater. It attacks sheep, calves, goats, dogs. It can imitate cries of other animals which are beguiled into his trap.

It may have been used by hunters to catch their prey.

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## BRIEF HISTORY OF THE SIND GIRL GUIDES ASSOCIATION

Mrs. Moeena Hidayatullah

On the 25th August 1937, the Inauguration of the Sind Provincial Council of the Girl Guides Association was held at Karachi. Lady Graham, wife of the Governor of Sind, presided and became First President of the Province, and some of our present older members were part of this Council.

Guiding flourished throughout the Province, Trainings and Camps were held in all the major towns, and many of the Guides and Members represented their country abroad at Guide Conferences and International Camps.

In 1938 the Government of Sind allocated a plot of land for the use of the Girl Guides, and the Headquarters of the present Sind Girl Guides was built and donated to the Association by the Late Lady Nusrat Haroon, a member of the Sind Guides Council and Executive Committee.

In 1943 the Government of Sind again sanctioned another plot of land in Hyderabad, and a Guide House was constructed and opened on the 15th, April, 1946 by Miss Mudie, sister of the then Governor of Sind.

The Government of Sind was very keen that Guiding should be encouraged in all schools, and education personnel were involved with the introduction of Guiding activities in schools, and Guide literature was translated into Sindhi, by Agha Taj Mohammed of Khairpur.

Shortly after partition of the Indian Sub Continent Miss Fatima Jinnah, called a meeting at the Governor General's House, Karachi, of representatives of the Guide Movement from the Provinces. Miss Jinnah was asked to become the Patron of the Movement and Begum G.A. Khan, who was the Provincial Guide Commissioner of the Punjab, was elected Chief Commissioner of the now Pakistan Girl Guides Association. A Formal notice was sent to the World Bureau of the World Association in London, and at the the 12th World Conference held at Cooperstown, U.S.A., Pakistan was formally recognised as a full member of the World Association.

At the time of partition there were approximately 1,250 guides, in Sind but at the first Council Meeting held in Dedember, 1947, only 270 guides were left, the exodus of so many girls left Sind in a pitiable condition. Most of those left were in Karachi in open and Ismaili Companies. It was due to the combined efforts of Miss Jinnah and the Council Members

(1) *He did as Registrar of the University of Sind. (Editor)*

and dedicated workers remaining that Guiding restarted in Sind.

On the 24th September, 1947, Lady Sughra Hidayatullah, wife of the Governor of Sind, became the first President of the Sind Branch of the Pakistan Girl Guides, and until today she holds that position. She was requested to become the Life President by the Sind Council, as it has been her great love for Guiding and the children that has made such progress in this field. Today our total standing strength is approx 7,000 Guides of all ages.

Guiding is a training given to girls in citizenship, through healthy and happy activities which interest girls and helps develop their ingenuity and resourcefulness, at the same time training them to think for themselves and others. The three principles which every girl promises to uphold at the time of her enrolment are:

1. The true and practised loyalty to God is necessary in the building of every balanced life.
2. That training as a member of a self governing community is essential to the full development of the individual as an alert and responsible citizen.
3. That the activities of an outdoor life, and above all of Camping, afford one of the best means of developing the qualities of character that make for good citizenship.

The Promise she makes at the time of enrolment and undertakes to make part of her daily life is:

'I promise on my honour to do my best  
To do my duty to God and Pakistan.  
To serve Mankind and participate in nation building activities  
To obey the Guide Laws'

She is expected to do at least one good turn a day, thus the child who, as a Junior Guide, between the ages of 6—11 years, is led to serve in her own home and school circle, becomes in her turn, as a Guide and Senior Guide to realise her greater responsibility towards the outside community and the World Community, of which she is a member, for Guiding is an International movement, open to all, and in which it is an accepted norm that Service to others knows no limitations of race or creed.

The Junior Guides training is largely given through play, but at the Company circle she gets her first experience of cooperation in the affairs of the Company. Here she learns to put the good of her Company first, and to give way to the wishes of others. She learns too, that she has the right and privilege of putting her own ideas forward for discussion. As they grow into the age group of Guides, they learn the benefit of the Patrol



System, which is the essential unit in Company Management. Here the instinct of girls of the ages 11 to 16 years, to bind themselves together under their chosen leader for work and play, and teaches them how to lead and follow. Thus in the working out of the Patrol system the Guide is learning the first principles of democracy, loyalty to the leaders she has helped to elect, and her personal responsibility to the Community at large. Later, as a Senior Guide she receives more training in debate and reasoned thinking, such as helps her later on to realise her responsibilities in the use of her civic and national rights.

In Sind, we have only the services of one qualified Provincial Trainer, and so, to organise and develop Guiding in the Districts, have introduced the appointment of Senior Guiders as District Guide Captains, They receive a residential training of one month, and thereafter a Refresher Course every year. They are qualified to carry out Basic and 2nd Class Trainings, Proficiency Badge Work and Patrol Leader Trainings. They can organise Rallies and Day Camps in their Districts and celebrate National and Religious Days on District Levels. This has proved very successful, and today we have 22 District Guide Captains, who can be called Junior Trainers. Many of these Guiders have attended training courses at the National Headquarters at Islamabad.

One of our main responsibilities is our Social Projects, which are—Literacy, Health and Sanitation, Food and Nutrition, and Economic Uplift of Women in Rural Areas through Self Help.

Our Senior Guides and Guiders hold Service Camps in back-ward areas, and teach the women the importance of keeping their homes and environments clean. One such Camp was held at Chanesar Goth, which was visited by the Minister of Social Welfare, who was impressed by the work done by the Guiders. K.M.C. was requested to send sweepers daily to clean the area, and a Child & Mother care centre has been opened and maintained under the supervision of the Social Welfare Department. Thus the poor women and children of this community have benefited from this Camp organised by the Sind Girl Guides.

In this other villages we have opened two Adult Centres, where the women and children are taught to Read, write, simple arithmetic, health & personal hygiene, and value of a balanced diet, They are also taught to read the Quran and celebrate religious days. To implement their income, they are taught sewing and embroidery, and orders are taken, and money earned is invested back in the village. At the village of Mullo Goth, we have built a room, in which the classes are held, and have appointed a village Committee which includes men and women, to look after the activities of the Centre.

In time of floods the Guides have helped by collection of clothes, food-stuff and cash. During the floods of 1976, the money collected, fed one Centre at Landhi for 4 days.

The Government of Sind has encouraged us considerably and given grants and assistance whenever needed. They have given us plot of land for our first Campsite, at Khinhir Lake, District Thatta, and the Association is at present very busy raising funds to start Construction, as it is hoped to hold the 8th All Pakistan Guide Camp on this site, Inshallah, in December, 1980.

Our girls are always ready to face new challenges, and last year for the first time, Guides had a Camp on the Landship, belonging to the Karachi Sea Scouts. The Scouts were certain the Guides would not be able to carry out a Camp in such hard circumstances. but after ten days, the scouts had to how to the determination of the Guides, who made such a success of this Camp.

The Girls of Sind are eager and ready to join the Movement and devote their energies to improving the lot of their poorer sisters, but our number is low only because of the dearth of leaders to guide and help them—

#### WHERE ARE THE LEADERS TODAY ?

Where are the Women to lead today ?  
Sparing an hour or two,  
Teaching the girl, the game to play  
Just as a girl should do  
Village and slum are calling—Come  
Here are the girls indeed,  
Who can tell what they might become  
If only the women will lead.

We need more women—teachers, mothers, girls over 21, who can spare two hours a week to form a Company of Junior Guides or Guides, and teach them to become good students, wives, mothers and citizens of this Country.

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No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind.  
—Phillips Brooks

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## A Journey From Russia to The Banks of The Indus

Ahmad Salim

"The city of Sukkur is not walled and is rather spacious, with houses of old brick. Among the towns people are Hindus, Baluchis and many other people of diverse descents". This is the way Gabaidulla Amirov, a traveller from Russia who made several journeys to the banks of the Indus River at the turn of the 18th—19th Centuries, described one of the large modern cities of Sind and Pakistan.

Little information is available about Amirov himself. Born Tatar, during a peasant insurrection in Russia (1773-1775) he was taken prisoner by the Kirghiz but was released as a Muslim. Amirov went travelling around Central Asia, Afghanistan, Sind and Punjab, and returned in about 1805. The story of his travels, as told by himself, was recorded in Orenburg.

Amirov's tale went as follows: setting out on one of his extended journeys, he left Bukhara, at the time the largest city in Central Asia, crossed the mountains to reach Herat and then Kandahar (Afghanistan) and, heading eastward, got to Khan Kalat's domains thus stepping on the territory of contemporary Pakistan. "The local residents are people intolerant of theft and offences. Caravanserais, built for travellers along the road, provide them with free meals and beds", he narrated. On approaching the Gandava Valley he observed fields sown with wheat and other crops which were harvested twice a year.

Having traversed rocky and mountain paths, Amirov arrived in the city of Shikarpur.

Having traversed rocky and mountain paths, Amirov arrived in the city of Shikarpur. The city was not surrounded by ramparts, the townsfolk were engaged in trade, spinning, cotton-weaving and the manufacture of arms. There were large settlements in the vicinity of the city, some of them stretched along the bank of the Indus, which Amirov called the Attock—Darya.

After having seen the sights of Shikarpur, he made his way to the city of Sukkur on the Attock-Darya. Amirov's description of this city quoted at the beginning of the article, should be supplemented by his impressions of an abundance of orchards in Sukkur, full of orange, mango and other fruit trees. When crossing the river, Amirov observed a fortress in the middle of it, about two miles round and with a detachment of 500 men. On the opposite bank of the river, the city of Rohri was situated. There were no walls around it and the habits, customs,

clothes, house structures and occupations of its residents were similar to those of the people of Shikarpur.

After Rohri, Amirov spent ten days on horseback and arrived in the Sindhi city of Hyderabad, then also known as Hudabad. He noted dense woods along the road. Hyderabad, as Amirov described it, was quite spacious with dwellings made of clay and markets well cleaned. Trade was primarily confined to cotton and silk fabrics, which were rather fine and expensive. These fabrics were manufactured in the city and then transported to Kabul, Kandahar, Herat and Central Asia to be exchanged there for some other goods. There were some Russian products among those that reached Hyderabad.

Describing Sind, Amirov noted that Hyderabad's ruler governed a territory that stretched for a distance, which took 2 months to cover on foot, mainly along the Attock-Darya River (the Indus). The coin in circulation was the same as in Kandhar but bore a different name. The city was surrounded by many orchards and fields where sugar-cane and other plants grew. After visiting Hyderabad, Amirov travelled through Jaisalmer, Jaipur, Delhi, Lucknow, Benares and, having reached Calcutta and Dacca, turned back. His way home took him along the roads of Northern India. Lahore impressed him as a big city with houses made of stone and brick, and wide streets. The city had splendid ancient mosques and a library stocked with books in Arabic and Persian. Merchants gathered there from everywhere. The city made bows and arrows and extremely fine sabres and rifles. The workshops manufactured cloth and other goods.

It took Amirov 15 days to get from Lahore to the banks of the Indus where the Attock fortress was situated — he called it Akbar. The walls of the fortress, as he described them, were made of stone and were towering over the river.

Having crossed the river, on the second day he arrived in Peshawar. The city had a circumference of 5 miles. Its houses made of stone, brick and clay, looked very attractive. The townspeople traded everywhere and grew diverse crops, most commonly—jowar. There was an abundance of food in the city.

Later, Amirov made one more journey. This time he crossed the Indus Valley in another place. Starting from Kabul, he visited Multan where, according to his words, the inhabitants produced the best striped and white fabrics, and the city of Dera Ghazi Khan.

Amirov's story aroused great interest in Russia. In 1825 it was published in St. Petersburg's *Aziatsky Vestnik*. The description of his travels appeared in the press again, in 1856, as a supplement to Nebolsin's book



"On the trade between Russia and Central Asian countries". As a historical document and an evidence of long-standing relations between Pakistan and the Soviet Union, Amirov's travel notes still retain their value for us for all time to come.

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Exaggeration is a blood relation to falsehood and nearly as blamable.  
—Hosea Ballour

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Blessed are the eyes that are shut off from external attractions and are fixed upon the things within.

—Thomas A'kempis

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We gain only as we give.

—Simms

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Men resemble the gods in nothing so much as in doing good to their fellow-creatures.  
—Cicero

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## Letters to the Editor,

The Editor,  
Sind Quarterly,

Dear Sir,

I wish to subscribe to Sind Quarterly.

My postal address is mentioned above. Enclosed herewith is a crossed cheque, the subscription for one year. I wish to enquire whether one could subscribe for more than one year.

Though I have my reservations about the editorial opinions I am sincerely appreciative of the literary standards of the contributors. I particularly relish the historical information of M.H. Panhwer. Please allow me to mention that a truly independent journal is incomplete without a column for letters which could allow the readers to express their views.

Thanking you for reading me out and with best wishes for the journal.

Yours sincerely,  
Sd.

(Dr. John S. Isaac)  
Hyderabad.

UNIVERSITY OF EDINBRAGH

8th : Dec. 1979

Dear Prof. Shah,

A friend of mine passed on his copy of Sind Quarterly to me this morning and I have had a chance to skim through it. At present I am extremely busy preparing to leave for the U.S. (a short conference trip) and can therefore pen down only some cursory remarks.

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On the cultural front it would be helpful if school kids are made conscious of their heritage through the media (book, T.V. newspapers etc. in a palatable form— our media always concentrate on facts (albeit distorted) and leave out the spirit of the enterprise with the result that our history books are full of insipid facts. I could go on and on....



I found T.L. Vasvani article pointless, showing only an inferiority complex. Why should people in the East need to show that their scholars and poets are "better" than those in the West. To compare an eastern mythical poet with an English play writ is like comparing cheese with chalk—both are important and cannot be compared. Note, that I am not suggesting that literary criticism is a pointless exercise.

Admittedly, the western critics have in the past tried to show the "inferiority" of scholars of the people whom they have colonised. The dreadfully biased accounts of the British writers about the cultural background of people in India is a case in point. This was an "excellen" way of colonising a people, by making them ashamed of their past. An excellent analysis of such aspects of colonialism is given by F. Fanon in "The wretched of the Earth." I feel that eastern scholars should not follow the same devious path that was treaded by the colonial literary "hacks". A greater objective is called for, as is evidenced by a growing number of young writers both in the east and the West. What is needed is passion without chauvinism and bigotry. This is a difficult path, but I think editors like you can make an effort toward making this possible.

I was amused at your tongue-in-cheek account of the classical Arab conception of women on the back cover. Unfortunately this conception still prevails to a large extent in the Muslim world—an abject of desire or something to be kept cloistered; but rarely a person with a mind capable of any intellectual achievement.

Please find enclosed a cheque for Rs. 100/- as subscription and postage (surface mail) for the next year. The magazine should be sent directly to "Librarian, Main library, Edinburgh University, George Square, Edinburgh." Pakistani students here will then be able to read the magazine and I can read it in the library too.

Your journal has a large number of quotations which probably reflects your liking for them. May I suggest a book of aphorisms by Eric Hoffer "The Passionate State of Mind" Publ: Harper and Bros Publ. New York—you will like it.

Wishing you even more success in the decade.

Sincerely,  
Dr. Q. Isa Daudpota.

## بيت پتائي گهوت رَحْمَةُ اللَّهِ عَلَيْهِ

مهنجو مٿرھ ملير ڏي کٽج ڪاهٿياس،

ڪُلُ شَيْءٍ يَّرْجِعُ إِلَىٰ أَصْلِهِ وَطَنَ ڏي ويندياس،

وَمَنْ أَصْلُ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ بُولِي بِي نهندياس،

وحده ۾ ويندياس ملي ماروئٿن سان.

ايءَ نه مارن ريت، جيئن سين متائين سون تي،

ويهي عمرڪوٽ ۾ ڪنڊيس ڪانه ڪريت،

پڪن جي پريت، آئون ماٿرين تي نه متيان.

### AN ANNOUNCEMENT

We are receiving incessant and persistent demands for copies of the old issues of Sind Quarterly. This demand is considerable but not begin up to justify the reprinting of the entire issues. To reprint the entire issues will be an expensive process. Copies of old issues may be available with Adbiyat Hyderabad and Standard Book Stall Zebunnisa Street, Karachi. We have decided to meet this demand by printing some of the articles in small Booklets for the General reading public and put them on sale.

—Editor



**PAKISTAN  
SCHOLAR AND INTELLECTUAL  
A SOLILOQUY**

**OH GOD!**

To think or not to think,  
To speak or not to speak,  
To write or not to write,  
To conform or not to conform,  
To flatter or not to flatter,  
To submit and be disgraced,  
To live fettered and forlorn,  
With injected ideas and borrowed thoughts,  
As minions of mercenaryism and power,  
To sleep futile and infructuous years,  
To be seduced corrupted and auctioned,  
To wallow in literary dishonesty and intellectual prostitution,  
To advance lies and suppress truth,  
To be cursed by this and generations unborn,  
To hark and mark the outrageous future,  
To die disheartened and done,  
In pain, humiliation and as phyxiation,  
Offering tribute of tears and shame,  
And prayer to Pakistan and to freedom

—SAYID GHULAM MUSTAFA SHAH