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PAKISTAN'S ONLY INDEPENDENT ENGLISH  
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## LOVE AND LIFE

Rascality and genius can be defined and pinpointed but not beauty which is attribute of God too.

---

Love is a phenomenon of physiology.

---

Behind beauty rather in-variably lies tragedy.

---

Women defend themselves by attacking, just as they conquer by surrendering.

---

Women inspire master-pieces, but always prevent us from accomplishing them.

---

What winsome and delicate look and tremendous grace; when I held you it was my undoing.

---

Women try their luck, men risk theirs.

---

Love and fire consume men and matter to cinders and ashes.

---

## A POLITICS OF INDUS WATERS

Sayid Ghulam Mustafa Shah

### CONTENTIOUS DEBATES AND UNRESOLVED ISSUES.

The Punjab politicians, bureaucrats and engineers having bungled, failed and lost and surrendered their two rivers, Sutlaj and Beas, in their negotiations with the Indian counterparts in this water dispute, began their search to find excuses and victims of their intrigues and high handedness inside the country. It was grand failure indeed of the experts and professionals of the Punjab at the negotiations table, of General Ayoob Khan in the boundary commission, and later of Ghulam Muhammad, Doultana and Shaukat Hayat at the Devico's Restaurant in New Delhi. The Indian success in these water negotiations came as a result of Wine, Women and Money, which were used by India in abundance and prolificity. Wobbling tottering and sputtering Ghulam Muhammad could hardly hold his hands to put his signature in his state of utter intoxication and in the atmosphere of booze, efflorescence and perfume and seduction surrounding the politicians and bureaucrats and the Engineers of the Punjab. They let down not only Punjab but Pakistan too in the bargain in this process.

The next programme of the Punjab bureaucracy and the Army was to get more money from somewhere and the waters too. They had their turn on Indus waters and the lands of Sind. The expenditure on the army was getting beyond bearable by the country and they had also developed a new hunger for land — the proverbial and historical phenomenon of the professional soldiers. The existing parliamentary procedures, processes, accountability and governance were for them proving irksome and inconvenient and even an impediment and a burden on their programme and they decided to do away with all that nuisance. The One Unit of West Pakistan Provinces was created and Pakistan's basic federal structure and autonomy of smaller provinces was destroyed both by the stroke of pen and by the stroke of the sword. East Pakistan politicians were bribed and seduced with women wine and money by the Punjab to easily prey and pounce upon other

provinces, Sind, Baluchistan, the Frontier and Bahawalpur. The creation and establishment of One Unit in West Pakistan with army's suggestion and later encouragement and participation made the declaration of Martial Law in 1958 an imminent and ominous possibility and very soon a reality. Now it was easy to handle the smaller provinces and to whet the appetite of Punjab for water and land.

The loss of water in surrendering Sutlaj and Beas to India made an arrangement of some kind to hide their shame and failure expedient, imperative and urgent. Indus was easy to pounce upon and manage. The Sind-Punjab water agreement was now becoming inconvenient embarrassing and awkward. If constitutions could be scrapped and leaves torn and thrown in the winds, and legal Governments could be insulted and kicked out, if Prime Ministers could be shot, abused, fettered and incarcerated why not scrap this mere solemn agreement of 1945 — a mere-piece of paper unarmed, without swords, without pistols and repeating rivals and bazookas and howitzers.

Thus from 1958 in full fledged and flagrant One Unit political set up, which was centralised administration and Martial Law, all rights and privileges and commitments and agreements legal and moral were thrown into the fire or silently but surely repudiated.

Now began efforts to get more involved in foreign financial assistance and commitments. The U.S.A. Government directly or through the World Bank or with the cooperation of other countries and consortiums spread every snare for catching Pakistan and Ayooob Khan, and the Punjab bureaucracy were not only too ready but too glad to get caught. From now on American invisible Government of the C.I.A. was firmly established in Pakistan. It was even freely talked about in the bazaars, clubs and restaurants — how and which individuals and Organizations in Pakistan were being paid to serve the United States interests.

The foreign commitments in funds were squandered on Punjab Link canals augmenting and complicating its already menacing problems of water logging and salinity. Millions of rupees were spent in every form on dubious expenditure. The capital of Pakistan was shifted by the Martial Law Government of Ayooob Khan

from Karachi to Islamabad in the teeth of Opposition of all the other provinces except Punjab. The spending of such huge of money on building the country's new capital and the construction of link canals was specially resented by East Pakistan who legitimately argued that the loans and grants and every kind of assistance economic or Military was meant for and given to the whole country, whereas actually spent, not even in the whole of West Pakistan, but in the Punjab alone. It was argued that even major portion of foreign exchange of the country was earned from Jute (an East Pakistan products) but spent in West Pakistan and in the Punjab in particular. It was here and now that the discontent, distance and rebellion in East Pakistan burgeoned and commenced culminating and resulting into the creation of Bangla Desh.

I have a very interesting and revealing incident to relate. After the Pakistan National elections in 1970 in East Pakistan Shaikh Mujeebur Rehman's Awami League had an over-whelming majority and Zulifqar Ali Bhutto's People party a clear majority in West Pakistan. There was a profound and tremendous political stalemate and Shaikh Mujeebur Rehman's six points were discussed and debated all over the country in the press, in private discussions and on public platforms and were a serious talk in every kind of gathering or meeting of people in Pakistan. I happened be in Islamabad (when I was Vice-Chancellor of the university of Sind) and I was invited to a dinner by the then Education Minister. Shamsul Haque in the regime of General Yahya (now the foreign Minister of Bangla Desh) who was an old friend since 1948. At this dinner there were two dozen ministers and senior officers of the Government of Pakistan—there were three ministers from East Pakistan and the rest of the guests about 20 were from the Punjab and the Frontier —when the discussion gravitated, as usual, to Shaikh Mujeebur Rehman's six points. When the arguments had got sufficiently serious and compelling, Shamsul Haque, the host, in a very loud voice interjected and drew the attention of every body and said in his usual clear and measured tone "Gentlemen there is some thing I am prepared to do, and I can tell you that I can succeed if I try, to make Shaikh Mujeebur Rehman to withdraw his six points if you agree to only one point and one condition and that is to shift the capital of Pakistan from

Islamabad to Dacca". At this as if a hush had fallen on the entire gathering and I watched and looked around in bewilderment, dismay and horror. The three East Pakistan Ministers beamed as if giving a silent consent and approval of the proposal, but out of the twenty ministers and senior bureaucrat of the Punjab not one said a word—not even a polite gesture and courteous "yes and why not." I looked around at the most glaring and eloquent spectacle of the Punjab leadership of their dislike of East Pakistan. Shamsul Haque looked at me and smiled, and it appeared all the warm hospitality in this dinner had disappeared and it signified the end. I knew how Punjab officials and public leaders viewed and abused East Pakistan sentiments and realities but I never thought a sincere suggestion like this from a Minister, of the Government of General Yahya, by a man of such stature and integrity would be so coldly and impolitely and irreverentially received. I thought this was ominous and I told Shamsul Haque I saw very bad days ahead and God help Pakistan—very soon the tragic events of War and separation began.

It was at this time that Sind Punjab Indus water dispute was at its crucial stage. Yahya Khan had dismissed his so-called civilian Government and reverted to full Martial Law. The One Unit was ordered to be disintegrated (the fate of a poor country in which the provincial and the state boundaries were changed, marked and remarked under administrative orders without consulting the people of the provinces. Pakistan was a God given country to the Punjab Army and the Punjab bureaucracy to be handled at will. The Provinces of West Pakistan were given their original geographical boundaries and it was then that Lieutenant General Rakhman Gul, the Governor of Sind sent a letter to the General Yahya Khan the President on the advice of the Secretary, Irrigation and power of the Government of Sind, Sher Muhammad Baloch, we start the second part of this volume with this letter. \*If we look at things closely we shall find that most of our Indo-Pakistan water problems and Sind Punjab Indus water dispute arose out of the bungling of the Generals of the Pakistan Army. They had so many of Pakistan's losses, misfortunes and humiliations to their credit—failure, incompetence in the Indo-Pakistan boundary commission and Rad-Cliffe Award (Ayoob Khan kept fiddling while Pakistan was burning) the creation

of one Unit and generation of land hunger and all the consequential whetting of their appetite for money and power and their lust for trade, commerce, contracts and sinecure jobs their squandering of Pakistan's resources on the Indus link canals, in their inebriation their ouster of East Pakistan from the fold of Pakistan and their bunglings in their wars with India and so on. We were proud of the Pakistan army but the Generals reduced it to shambles and to a private force of Generals. Idle, headless, loquacious and myopic men destroyed all canons of armed forces discipline and principles of civilised Governments and converted the Pakistan army into the indisciplined brigandage, having lost all guts and discipline on the borders like mad and intoxicated elephants, they turned on their own people and their own land and every few years showed the prowess of their arms on their innocent people and ruled and ruined the country with gusto and bravado. It was land and barrages which were in the constant view of the Generals. They were hungry and thirsty for land and illegal power. From 1958 it is they who ruled the waters and West Pakistan, and to the nations, shame, converted West Pakistan into Pakistan.

In the Indo-Pakistan wars amazingly it is these links and canals and rivers which played their part both in tactics and in strategy. The aggravation of Sind Punjab water dispute arose out of the greed of the Pakistan Generals.

Without writing and elaborating further I leave it to the judgement of experts, leaders — professionals, historians and laymen to understand deduce and conclude from the narrations of facts documents episodes and events. This is a humble attempt at putting the record straight. Today even poor Justice Anwarul-Haque Chief Justice of Pakistan's Supreme Court having played every legal meanness, dirty tricks subter-fuge and intrigue stands exposed, despised and relegated to the limbo of history and its shame and oblivion.

From:

S.K. Baloch Rtd;  
Secretary to  
Govt. of West Pakistan  
and Sind.

17A-G.O.R. Colony  
Gidu Road,  
Hyderabad Sind  
23rd Feb. 1980

*My Dear President,*

To-day I had an occasion to go through the columns of Daily "DAWN" of 21-2-1980 and in these columns the opening address of Justice Anwarul Haq the Chairman of "Indus Waters Apportionment Commission" has been reported. Before I proceed further I would request you to kindly go through this D.O. letter of mine yourself, as something so valuable as "Justice" between various provinces is at stake. I feel in all earnestness and humility that if I fail to put the record of history straight I shall be failing in my duty in what is expected of a patriotic Pakistan subject. I am neither a lawyer nor I want to tread into the realm of "Contempt proceedings."

i believe the Commission is supposed to work "in Camera" and the opening address as reported in these papers does not form a part of these proceedings.

Since as a retired Chief Engineer and Secretary to Government, I was intimately associated with both their previous Committees/Commissions (Akhtar Hussain Committee/Fazle Akbar Commission) and was their regular Member, i think it will be in the interest of justice to straighten the record of events mentioned in the address. I will take up various points verbatim.

1. The Government has appointed Mr. Khalilur Rahman a founder Member of IBAB (Indus Basin Advisory Board) as advisor to this Commission whose prerogatives to chose its advisors, no body can question but it will be surprising for the president to know that Mr. Khalilur Rahman was labelled as "Persona-Non-Grata" by more than one Province when he was appointed as P.A/Secretary to Justice Fazle Akbar. In this connection I would invite attention to Government of Sind's D.O. No. 2/7-S.O (B&R) 70 (Vol IV) dated 29-11-1971 addressed to Mr. Qamarul Islam the then Secretary to the Government of Pakistan. It is now for the President to assess

whether he could be an unbiased advisor.

2. Further the paper mentions that the advise of Rao Commission was not accepted and so also the Sind-Punjab agreement was not accepted.

The factual position is that it was on basis of Rao Commission's report that Punjab Engineers themselves drafted the "Sind Punjab Agreement" and Sind Engineers accepted the water distribution clauses. It was only the monetary clause as regards the amount to be paid to Sind by Punjab that no agreement had been reached. In any case the water distribution clauses were accepted by both the Governments. When Punjab asked Central Government for more time for delaying operation of agreement to enable them to reach on an understanding on money part of its, the Central Government opined that there was no sense in giving extension of time when both the parties had agreed on "Water distribution part". They suggested that the question of quantum of money could even afterwards be decided by arbitration. In short the Sind Punjab Agreement stands accepted by both parties and it is valid even today. It is a matter of record that the Punjab Engineers have praised beyond limits the water distribution made in this agreement. This agreement has been faithfully operated till break of one Unit. Again it was on the basis of this agreement that Taunsa barrage and some of the Sind Barrages were constructed. The disputed clause was regarding quantum of money to be received by Sind and not by Punjab which has absolutely no reason to go back on this agreement. To-day the existence of agreement and its operation at this stage is travesty of truth and facts.

3. The Statement further says that the Akhtar Hussain Committee submitted its report on the day of the break up of one Unit (i.e. 30-6-1970). The fact that integrating units of West Pakistan had absolutely no faith in Akhtar Hussain Committee as in the beginning all the seventeen members of this Committee belonged to Punjab and it was only after announcement of break up of one Unit that one member (Mr. Sarwar Jan Khan) from N.W.F.P. and two members from Sind (M/S. Abdul Baqi Shaikh and Abdul Ghafoor Shaikh) were taken up on this Committee. Of-course I was on this

Committee by virtue of my being Secretary to Government of West Pakistan.

4. Since the break up of one Unit was announced, I as the Secretary to Government of West Pakistan advised the Governor to break up Akhtar Hussain Committee and get a new broad based Commission appointed, so that it fully represented the integrating provinces of Sind, Frontier, Baluchistan and Punjab. On my advice the Governor dissolved Akhtar Hussain Committee and got appointed Fazle Akber Commission. Actually the Punjab Members of Akhtar Hussain Committee carried on with this drama of preparing a report which was actually completed after break up of one unit and was infact predated to give it a legal tenor. The report was not signed by the Members of the other Provinces as far as I remember. Therefore there is nothing like Akhtar Hussain Committee's report as such. Members of other provinces will bear me out on this point.
5. Regarding Fazle Akbar Committee it may be submitted that the Chairman used to pass very ailing days and practically all of his job used to be done by his Secretary/P.A. Mr. Khalilur Rahman. The Sind Government did not accept the alleged report of Fazle Akbar vide their D.O. No. 2/7-S.O. (H&B) 70 Vol: IV dated 29-11-71 as they were convinced that the report in his name was actually written by his P.A. Mr. Khalilur Rehman. In fact I wrote a note of dissent as representative of Sind on this Commission and mention of this dissent note does not appear in justice Anwarul Haq's address.
6. Now the facts remain that the Sind case basically is dependent on "Sind Punjab Agreement" regarding which the Chairman of present Commission has already given an opinion in his opening address without even hearing the parties. It being so, the Commission, defacto, by denying legitimacy of Sind Punjab Agreement has gone against Sind Case.

I have explained to you the whole position and now it is upto you to take any steps you deem fit. With kindest regards and best wishes.

Yours sincerely,

(S.K. BALUCH).

Copy submitted to the Governor of Sind for information. it is for the Governor to consider if in view of the facts explained above it is worth while for Sind Government to take part in deliberations of this Commission any longer. The Governor is the custodian of the rights of the Province. The History, the posterity and the public of Sind is no longer going to excuse us if merely for the sake of coming to a new agreement in the so-called National Interests we are to accept the denial of the rights of the people of the province.

Copy to Secretary to Government of Sind, irrigation Deptt;  
Copy to Mr. A.K. Brohi Advocate, Muslimabad, Karachi:

IT IS LOVELY AND SOUL INSPIRING TO GIVE FIGHT TO THE INTELLECT.

RASCALITY LASTS LONGER THAN COMMONLY BELIEVED.

BRUTE REASONING IS PATHETIC.

IT IS SAID THAT MODERNITY LIES IN CRYING ABOUT PRICE OF A THING THAN THE VALUE OF IT.

WHENEVER A MAN DOES THOROUGHLY A STUPID THING, HE ALWAYS ADVANCES THE NOBLEST ARGUMENTS OR COMPULSIONS.

## SOCIO-ECONOMIC CONDITION OF SINDH (BEFORE IN BRITISH RULE)

Syed Mansoorul Bari\*

Better economic conditions of any country, depend on various factors, mostly on political conditions. Economic and Political conditions are so closely related, that none can be ignored for the purpose of discussion. Another cardinal factor for creating better economic conditions, is the interest of the Government. The Government makes it possible, to exploit and explore natural resources, and takes interest for reforms in agricultural field, so that poor classes are involved, for the betterment of people at large.

Sindh has been the land of remarkable people, who from the times immemorial, readily accommodated new comers and strangers, though their own economic condition was poor. For instance (1) Talpurs and Kalhoras, were said to have humble beginnings, as per Haig statement. "They were simple shepherds, when they were first known in Sindh." However Soil of Sindh was fertile, the gardens were laden with ripe fruits, yet the people remained great sufferers all the time.

This article, intends to analyse all the factors, which contribute in raising the standard of living high or low, and causes, which fail to provide opportunities, to the common man in making his own fortune. While making efforts in this direction, it makes imperative for the author, to take into consideration, the role of certain people, who played an effective role in the socio-economic conditions of Sindh. Such people, were factually governed, by their natural phenomena of ambitions of a highest degree. On the other hand, majority of population in those days, wandered for bread and butter for their Children. Their living was simple, but even bare

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*The author is a college teacher currently engaged as an Officer On Special Duty in the Directorate of College Education, Hyderabad.*

necessities of life, were beyond reach. They contented themselves to what was available. They were obliged to the quirk of fate and the driving forces which made the life miserable. This attitude of a class who was in minority, towards those who were marvelously innocent and remarkably honest brought the later to moral collapse.

However, before entering into discussing of socio economic conditions of Sind, it is essential to consider agricultural and irrigational facilities. Sind has been the cradle of multiple civilizations and cultures such as numerous settlements of hunters and fisherman of the MESOLITHIC period were uncovered, but at a later stage a ruler named LALITADITYA (Circa-AD 724-760) had brought the territories of Sind under his control. The people were witness to many changes. With the change of rulers, territories were also carved sometimes into pieces and sometimes remained united under one strong ruler. The land and its people drew attention of foreigners. When Pell-Mell prevailed over the country and many of the chiefs who were ready to acknowledge suzerainty of more powerful princes, the immigrants poured into this country under the cloak of cultivators, shepherds and mercenaries. Of those, both the Baloch tribe of Talpur and Kalhoras immigrated into Sindh from the countries bordering on the west. The favourable geographical condition, fertility of land which yielded two crops a year in addition to great facilities of trade which had its outlet at the Indus mouth, the irrigation system through the river were most charmful factors for those who aspired wealth and valour and banked upon the quirk of fate.

Moreover, cities of Deibul and Mansura were major trade centres of lower Sind and Thatta. Down to the middle of 18th century, these cities were the Principal economic and cultural centres.

During the reign of Kalhoras who had attained power, no pains were taken for improving the condition of the people. When the war broke out between Talpurs and Kalhoras in which the Kalhoras were not only ousted but Sind was carved into a number of small principalities. The internal strife heavily affected the welfare of the people. The irrigation system fell into ruin. The acreage of available land was shrinking and the trade declining.

New rulers also brought no changes with regard to commerce



or agriculture which resulted in disintegration of community life in Sind, as the lands were divided into influential families and amongst Syed who enjoyed upper hand, both in the courts and over the working classes. The policy of appeasement and distribution of land generally to the mercenaries, military leaders and theologians brought an adverse effect on economy. Most of such lands were cultivated by the servants divided into two major categories, Maurusi Haris who were inhabitable tenant and paid fixed tillage whereas Ghair Maurusi Hari's who were temporary and had no permanent rights for the cultivation. The lands of the theologians and Pirs were cultivated free by the servants.

Feudal ownership of land and the disinterestedness of the peasants were some of the many causes in undermining the productive forces and wastage of manual labour. Whole of the population was therefore distinctly divided into main classes as (i) the ruling class (ii) military leaders and (iii) the theologians and (iv) merchants. (M.R. Haig in his book "Indus Delta country opined that" at the close of the 18th and the beginning of the 19th countries the Sindhians were divided into than two hundred classes.<sup>1</sup>

The peasantry or a common men had to make a way out of all the categories. The rulers were beyond approach. The military leaders enjoyed great confidence of the rulers therefore they were not appealable. The theologians and the Pirs fully knew the weaknesses of orthodox Muslims that they were afraid of them. Now remained the merchants who had equally influential power over whole of the population including ameers, countries, military leaders and the theologians.

The trade was concentrated in the hands of Hindu merchants who were mainly engaged in extracting great profit by advancing loan to the haris, and feudal lords. External trade was not encouraged. Postan observed that "the Hindu rajas do not seem to have encouraged external trade.....2. The Hindu merchants amassed huge fortunes by trade and money lending. The money lending business by the Hindus to the lords, and others was a curse. Most of the borrowers of

1. *Indus Delta Country.*

2. *Postans, T "Persona Observation on Side" P.91.*

loan were un-education and were unable to count or maintain any account of their debt. They never knew actual amount accounted for against them in the Katha of Hindu money lender. Thus the money actually lent was multiplied as many times as the lender pleased. The Hindus were most cruel. Since whole trade from the extensive merchandise to the smallest ordinary wants of life, were in the hands of Hindus who became valuable portion of the community despite their un-measured bigotry.

The Hindus had very distinctive position with regard to the economy of Sind being the lending agency to all at a time or in other words playing the role of banker. The upper classes needed money to maintain pomp and show whereas the peasants and common men asked for loan to save their health and home. As such the loanees were to act a pawns on the chequer board of power politics. The system of repayment of the loan was very interesting for those who are unaware of the tricks of the money lenders. Since the loan was multiplied and the innocent loanee could not detect the fraud as such when the time of reaping of harvest approached, the money lenders or their agents were present on the spot alongwith full account. Usually the amount loaned was bigger than the harvest as such a huge amount still remained imbalance against the poor loanee, to be carried over. In such cases the loanee was compelled to quest for another loan till next crop. The process continued with the result that ultimately loanee had to mortgage everything and surrender has belonging if he could not repay the loan, which he would never repay.

Thus on account of this policy, the wealth poured into the hands of Hindus. Accumulation of wealth in the hands of one class made if possible to exercise great economic, cultural as well as political pressure on the peasantry.

On the other hand system of distribution of land w so much defective that agricultural land were owned by those who did practically did nothing. The land was tilled free by the servants and Haris of influential persons such as landlords and theologians (Syeds). The policy of forced and free labour compelled the workers to avoid work sincerely. 1 Dis-interestedness of a class on whose

1. *Alexander Burnes remarked: "I found these in any employment honest and faithful servants." A voyage on Indus p-225.*

shoulders rest the agricultural left the country to suffer miserably. The poor workers inheriting cottage industries strove to work for the protection of their skill and skill of their forefathers.

With all the natural resources it appears that the same were inadequately appreciated with the result that land of great Indus remained unprosperous and backward for a considerably long time. All the forces tended to join hands against the inhabitants. The Ameers were busy in internecine wars, the chiefs were interested much in court intrigues, the military leaders engaged in organizing mercenaries for their own benefits therefor none of them was a looser. If the things went wrong they were free to opt for other camp. The merchants were amassing wealth and were content with the prevailing dis-order and discontentment in the country. The court policy to accommodate chiefs and lords and divide the land in their favourites deteriorated agriculture and trade including small scale industries which went down due to incessant porays, feudal anarchy and ruthless exploitation of immediate producers. All of them were jointly crushing the peasantry so much so that they became poorer & poorer both in the town and villages.

However, discontentment of the common people brought no good results. Trade and agriculture plays vital role and if both languished due to one or the other reason, the economic conditions can not be considered even satisfactory. This was the case with Sindh before the British invasion. Postan stated that "The Sind of medieval age was far more fertile than that it is now. It was watered by two great rivers Sindhu and Hakro or wahinda which flowed in its eastern part, new known as Thar and parkar. Huean-Tsang who visited the Indus valley during the rule of Ra'i dynasty related that Sind was such a fertile and prosperous region that the who country was covered with green fields and gardens." From the study and personal experience of prevailing economic conditions Postan in his personal observation on Sindh reached to the conclusion that the poor classes among Sindhians are fortunate in having two great means of substance in the Fish and Wild fowl."<sup>1</sup>

#### HUMAN SETTLEMENTS DEVELOPMENT STUDIES ASIAN INSTITUTE OF TECHNOLOGY, BANGKOK, THAILAND

The Asian Institute of Technology (AIT) located in Bangkok is an autonomous, international postgraduate university of engineering, management, planning, science and technology. The Institute is supported by many governments in Asia and the Pacific, in Europe and North America, and is governed by an International Board of Trustees.

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The required qualifications for the Master's Degree Program are a four-year Bachelor's degree, or its equivalent, in fields related and relevant to local, rural, urban, regional or national planning and development, and at least two years of relevant work experience. The requirements for admission to the Doctoral Degree Programs are a Master's degree or its equivalent in a subject related to the proposed dissertation research topic, an outstanding academic record, a minimum work experience of three years since the last degree, and proven ability to conduct independent research. English proficiency is essential. Equal opportunity is offered to both men and women.

Scholarships, though limited in numbers, are available for the Master's and Doctoral Degree Programs and are awarded on a competitive basis with regard to previous academic performance, human settlements development work experience and prospect of making a significant contribution to human settlements development. Young professionals sponsored by government, non-government and international organizations, bilateral and multilateral development projects, and private enterprises and foundations as well as self-supporting persons are encouraged to apply. Partial scholarships can be arranged on an individual basis.

Qualified applicants for the Master's Degree Program are admitted in May, each year. Applications are invited by 1st September of the preceding year. Doctoral candidates are admitted in either January, May or September, each year.

Enquiries and requests for prospectus, application form and further information are welcome and should be addressed to: HSD Division, Asian Institute of Technology, G.P.O. Box 2754, Bangkok 10501, Thailand Fax No. (66-2) 5162126.

By Courtesy of SINDH QUARTERLY

1. Postans, T. "Personal Observations on Sind" p-112.

## SIGNS OF INDUS SCRIPT IN A MANUSCRIPT OF 1849 A.D.

Tanveer Abbasi

The manuscript under discussion in the genealogy (Pedigree) of famous Sindhi mystic poet, Sachal Sarmast, from Adam, up to date. It was written originally by Mian Khan Mohammad Farooqi, and was copied by Noor Ali S/o Mohammad Masood Farooqi on 11, Zelhaj 1265 A.H. (28th October, 1849 A.D.) as appears on page 55 of the manuscript. Original writer has written the genealogy up to his period, and additions are made by subsequent generations of the family. It is 32c.m.x23c.m. in size and contains 178 pages. Along with genealogy of Sachal Sarmast, it contains brief history of the family in Persian, many..... in Persian and Sindhi, and some articles about Islamic mysticism. The most astonishing thing in the manuscript is that its page 177 contain four old scripts and their equivalent Arabic letters. The first script is not in alphabetical order of Arabic, and rest of three are in that order. Each script contains four lines of which first and third are Arabic letters and below them, on second and fourth line equivalents of old script are given. On the side of second script, words..... are written. I have labled them as scripts A, B, C and D – on the first line Arabic letters of script C, the writer has drawn a line, and it seems he has not written it correctly and discard it, and he has given equivalents of old script below first line only, and he has not written them under second line. Script D seems to be the corrected version of script C, in which very few changes are made otherwise the letters are same. Some of the letters in this manuscript are similar to signs of Indus Script, some show strong resemblance to i.e., and some have some resemblance, with Indus signs with some little variations.

This manuscript was given to me by Mr. Mohammad Ashraf Farooqi, a direct descendent of a branch of Sachal Sarmast's genealogy and he stated that according to family tradition, this manuscript was with family long back and it has been copied at various times, and this present is copied from manuscript which was very old and near to destruction.



Sl. No.	No in SCRIPT	SIGN IN MANU-SCRIPT	SIGN IN INDUS SCRIPT	INDUS SCRIPT No.	ARABIC EQUIVAL	REMARKS.
1	B-1	𑀓	𑀓, 𑀔, 𑀕	96b, 96c, 15	ا	Some resemblance
2	B-5	𑀖	𑀖	97	ع	Some resemblance
3	B-6	𑀗	𑀗	28b	ح	Strong resemblance
4	B-8	𑀘	𑀘	122	د	strong resemblance
5	B-10	𑀙	𑀙, 𑀚	81, VATS-30	ر	strong resemblance
6	B-12	𑀛	𑀛	25	س	Similar
7	B-14	𑀜	𑀜	15B	س	Similar (Reverse)
8	B-21	𑀝	𑀝	98	ق	Similar
9	B-22	𑀞	𑀞, 𑀟	28b, 30B	ك	Similar
10	B-29	𑀠	𑀠	24	ي	Similar
11	C-1	𑀡	𑀡	2	ا	Similar
12	C-2	𑀢	𑀢	98b	ب	Strong resemblance
13	C-6	𑀣	𑀣	12	ج	strong resemblance
14	C-7	𑀤	𑀤	12	خ	Strong resemblance
15	C-8	𑀥	𑀥	12	د	Similar
16	C-9	𑀦	𑀦	12	ذ	Strong resemblance
17	C-10	𑀧	𑀧	12	ر	Similar
18	C-11	𑀨	𑀨, 𑀩	5, 4	ن	strong resemblance
19	C-12	𑀪	𑀪	15	س	Strong resemblance
20	C-13	𑀫	𑀫	VATS-201	ش	Similar

21	C-15	𑀬	𑀬, 𑀭	141, 52B	س	Similar
22	D-1	𑀮	𑀮	2	ا	Similar
23	D-2	𑀯	𑀯	98	ب	Strong resemblance
24	D-4	𑀰	𑀰	12	ث	strong resemblance
25	D-5	𑀱	𑀱	12	ج	Strong resemblance
26	D-6	𑀲	𑀲	12	ح	Strong resemblance
27	D-7	𑀳	𑀳, 𑀴	12, 28b	خ	strong resemblance
28	D-8	𑀴	𑀴, 𑀵	12, 28b	د	Strong resemblance
29	D-9	𑀵	𑀵	12	ذ	Similar
30	D-10	𑀶	𑀶	12	ر	Strong resemblance
31	D-11	𑀷	𑀷	12	ز	Similar
32	D-12	𑀸	𑀸, 𑀹	5, 4	س	strong resemblance
33	D-13	𑀺	𑀺	15	ش	Strong resemblance
34	D-14	𑀻	𑀻	VATS-209	س	Similar
35	D-16	𑀽	𑀽	141	ب	Similar
36	D-17	𑀾	𑀾, 𑀿	141, 142	ج	Strong resemblance
37	D-21	𑀿	𑀿	15B	ق	Similar
38	D-22	𑀽	𑀽	81	ك	Similar Inverted
39	D-23	𑀽	𑀽	112	ل	strong resemblance
40	D-24	𑀽	𑀽	81	م	Similar
41	D-25	𑀽	𑀽	27	ن	strong resemblance

## MUGHAL PERIOD MONUMENTS AT SUKKUR

## Khan Muhammad

Sukkur is the third biggest city of Sindh and headquarter of the division of the same name. It is situated in upper Sind, on the right bank of River Indus, where Indus Water is controlled by a famous extensive barrage system known as the Lloyed Barrage, which discharges surplus water from its main head in the various directions through a network of canals for irrigation of land in Sindh. Earlier the place was known as Bhakkar town at the time of Sayyid Mir Masum Bhakkari. In Ain-e-Akbari also it is mentioned as Bhakkar.

The names Bhakkar-Sukkur are simply a catching repetition of sound which is often found in the names of two equally important places in the close proximity to, or over against one another.

Actually the destruction of an ancient city of Alore owing to a change in the course of River Indus gave birth to an urban complex of towns namely Bhakkar-Sukkur and Rohri. Among three Bhakkar was earlier where remains of even a fort going back to 12th century A.D. are also visible. But with the passage of time the inhabitation of Bhakkar and Sukkur intermingled or mixed up and it appeared as if both were inhabited simultaneously. At present Bhakkar-Sukkur certainly appear as one city. Rohri is situated on the left bank of the River Indus and when seen from Bhakkar-Sukkur on the other bank of the river, it provides a most pleasing and striking appearance. Lying on the left and right banks of river Indus opposite to each other, Rohri and Sukkur most probably sprang up at the same time.

In antiquities the twin cities of Sukkur and Rohri attained immense significance where traces of even neolithic period have been revealed.

Bhakkar-Sukkur were occupied in 927 A.H., by Shah Beg a

1. "Gazetteer of Sind, Sukkur District" Bombay 1928, P. 45.
2. Bhakkari Mir Muhamnad Masum, "Tarikh-e-Masumi" translated by Akhtar Rizvi, Karachi, 1959, P. 52.
3. i) Fazal Allama Abul, "Ain-e-Akbari" Vol. I Portion II translated by Maulvi Muhammad Fida Ali Sahib Talib Lahore, P. 1037.
- ii) Cousens, Henry, "The Antiquities of Sindh", Calcutta 1929, P.150.

famous Argun ruler of Sind, who found an old fort at Bhakkar. While stepping in the fort as a conqueror he was immensely delighted. At his order some more monuments were added in the fort afterward. It was not an extensive fort being only 975 paces long and 553 paces broad which could easily be shelled from both the banks of river Indus.

It would be appropriate to give a brief account of Alore a very important city-site lying close to Sukkur, which was destroyed owing to shifting of river Indus course and finally Bhakkar Sukkur and Rohri were founded close-by.

The ancient remains of Alore town are lying about 8 kilometer to the south-east of Sukkur close to Eastern Nara Canal. Alexander, the great occupied Alore in 326-5 B.C. and built a palace there, when it was the richest and most popular throughout south-east Asia. It has been capital of upper Sind for a long time.

At the advent of Muslim conquests of Sind in 711 A.D., Alore was the capital of Sind, which fell to the sword of young Arab General Muhammad Bin Qasim.

Most of the part of the old city was built upon a high rocky ground, the old fort or citadel occupying the highest part. Large size bricks of Hindu period are also found at the site. Its ruins over look the old bed of the Indus, which during the Arab times used to flow nearby, but afterwards changed its course. its name is written as Al-Rur by some of the Arab geographers. There were magnificent buildings and pretty gardens in the city.

Some population continued at Alore even in later times as there are ruins of a mosque attributed to Emperor Alamgir Aurangzeb.

Ibn Hauqal and Istakhari recorded that Alore was as extensive as Multan. Now-a-days a small village is inhabited on the ruins of Alore.

Bhakkar-Sukkur and Rohri enjoyed immensely strategic

- iii) Thomas, R. Hughes, "Memoirs on Sind" Vol. I Karachi, 1979, P.73-74.
4. Khan, Ansar Zahid, "History and Culture of Sind", Karachi 1980, p.259.
5. i) "Proceedings of the Asiatic Society of Bengal," 1875, p.471-481.
- ii) "The Geographical Journal," Vol. 142 part 3 London, 1976, P.471-481.
- iii) Allchin, Bridget and Raymond, "The Rise of Civilization in India and Pakistan," New York U.S.A. 1982, P.21.

importance and commanded the entrance to Sind for a longer period. However the invention of fire arms during Mughal period considerably reduced the position of invincibility of Bhakkar-Sukkur Fort, which could easily be shelled from both banks of river Indus.

Sukkur along with the adjoining territory was occupied by the Mughals in 1575<sup>a</sup> A.D. During the reign of Emperor Jalaluddin Muhammad Akbar it remained an integral part of the Mughal empire up to the first quarter of the 18th century A.C., when it was occupied by the Kalhoras. Before the Mughals occupied it, Sukkur was under the rule of Sultan Mahmud Khan.

At the time of Mughal rule in the region Sukkur rose to immense prominence and during the period several important buildings were erected there as mentioned below. Besides there are as many as over a dozen other ancient monuments situated in and around Sukkur city.

### MIR MASUM'S MINARET

The most outstanding monument built at Sukkur during the Mughal period is the high minaret of Mir Masum. In excellence it may be compared with those at Delhi, Ahmadabad and Daulatabad. The construction of the minaret was started in 1595 A.D. by Mir Muhammad Masum<sup>a</sup>, a prominent figure of Mughal period, but was completed by his son, Mir Buzurg<sup>a</sup> in 1618 A.D. He was a famous scholar, poet, calligraphist, historian<sup>a</sup> and soldier<sup>a</sup>.

Born at Sukkur-Bhakkar in A.H. 944 Mir Masum assumed the poetical title of "Nami" and was the writer of the history of Sind Called after him the Tarikh-e-Masumi, which he compiled in A.H. 1009 (1600, A.D.). Impressed by his great qualities and services, Emperor Akbar awarded him large jagirs in the surrounding area of Sukkur. in 1606 A.D., he was bestowed with the title of Amin-ul-

iv) Majumdar, N.C., "Exploration in Sind", Delhi, 1934, P.40.

v) "Gazetteer of Sind, Sukkur District" Bombay 1928, P.37.

vi) Cousens Henry, "Antiquities of Sind", Calcutta, 1882 P.34.

vii) Burton Richard F. "Sind Revisited", Vol. II, London 1877 P.217

6. Qudusi Ijaz-ul-Haq, "Tarikh-e-Sind", Part I, Lahore, 1971, P-475.

7. Khan, Ansar Zahid, "History and Culture of Sind, Karachi, 1980, P-260.

Mulk by Emperor Jahangir.

Built of burnt bricks, Mir Masum's Minaret is about one hundred feet high and eighty-four feet in circumference at the base. It provides a magnificent view of the surrounding area from its top. It is surmounted by a dome to which access is provided by an internal stair-case.

An oblong stone slab bearing an inscription in Persian is laid at the entrance of the minaret. it indicates the date of its construction and runs as follows:-

بنی عیذان السانفری زینا سیدن جلال الدین (ددا) محمد اکبر بادشاہ ندوی

بدرنگ عطا محمد معصوم

بجزوی بزجانہ صیت بیگو نامہ صیت

افراخت چنین بناء عالی کہ ز قدر

افراخت سر پیرخ مینا نامہ صیت

تاریخ بناء ابو ملائک از عرش

گفتند جہان نما مینار نامہ صیت

میر معصوم آن رفیع القدر

کہ از کار دین آرمین است

کرد طرح مینار تا گویند

لین پی یادگار دین است

پیرچرخ از برای تاریخ

طاق عرش برین بخت این است

نایب میر بزرگ بن سیادت پیمان میر معصوم

## TRANSLATION

"This minaret was built in the time of the emperor Jalal-Ud-Din Muhammad Akbar Badshah Ghazi, Muhammad Masum, who is the full moon of the high heaven and famous in the world for his good name, erected this lofty minaret which raised its head to the blue heaven. From the "Arash" the angels said about the date of its erection, 1002 AH.

That the minaret of nami (Mir Masum) is a Jahan Numa over looking the whole world. Mir Masum who is highly dignified, But this minaret in order that the people may say that it is in memory of the former ones.

The old heaven said regarding its date that it is an arch of the great Arash.

The composer of these verses is Sayyed Mir Buzurg bin Mir Muhammad Masum.

Close to the Mir Masum's minaret there are several open stone canopies supported upon square, flat and octagonal stone pillars, whose shafts are covered with Persian writings in relief and other decorative tracery. There are honey-combed designs on the ceilings of the tombs. The graves of Mir Masum, his father Mir Safai and his other family members are located under the canopies. The canopies bear several inscriptions in Persian and verses from the Holy Quran. The inscription on the grave of Mir Masum indicates his date of demise as A.H. 1014 (1605-6 A.D.).

## IDGAH

An old Idgah is situated on the top of a hill, about 80 feet high from the surrounding level, in the town of Rohri at a distance of about 1/12 kilometres of Ayub Bridge, towards its south.

8. Bhakkari, Mir Muhammad Masum, "Tarikh-e-Masumi", translated by Akhtar Rizvi, Karachi, 1959, P.168-171.
9. Niccolao, Manucci, *Mogul India 1653-1708, Vol. I, London, 1906, P-326.*
- 10 i) Cousens, Henry, "Antiquities of Sind", Calcutta, 1929, P-8.
- ii) Eastwick, E.B., "A glance at Sind before Napier", Karachi, 1973, P-44.
11. Cunningham, Alexander, "Ancient Geography of India," London, 1871, P.257-258.

It was built by Mir Masum son of Sayyed Safai in 1582 A.D. as is indicated by and inscription in Persian laid on the face of the central pavilion". The enclosure of Idgah measures 36 meters from north to south and 55 meters from east to west.

It is enclosed by a low wall being 1/1/2 meters in average height. At the inner face of the western wall arched panels are arranged.

Three square shaped canopies built in burnt bricks stand in the western wall, one each on either end and the third one in the middle. The central canopy is the largest of the three. Each of the canopy consists of a double storey structure.

One side of a pavilion is 2.84 meters long. There are eight panels in each of the pavilion, three of them forming the entrances on north, south and eastern directions. The ceiling of every pavilion bears zig zag patterns in burnt brick masonry. In the centre of the ceiling of a pavilion exists a decorative motif in green glazed tiles.

On the top of each of pavilion stands another pavilion of the same design, but smaller in size. Each of the upper pavilion is crowned with a low bulbous dome.

## FAIZ MAHAL

Faiz Mahal or bountiful palace, is situated almost adjacent to Mir Masum's Minaret, hardly 2.75 meter away, at Sukkur. It was almost built during the period of Mir Masum in 1004 A.H. Presently however, it is mostly known as Rest House instead of its original name of Faiz Mahal. Built like a burry, the building is about 15.3 meters high and 5.2 meters wide from inside. It bears four arched entrances on all the four sides. The entrances, each on the east and west, have an ornamental oriel window.

On each of the entrances facing east and west another

12. i) Bhakkari, Mir Muhammad Masum, "Tarikh-e-Masumi" translated by Akhtar Rizvi, Karachi, 1959, P-30.
- ii) Hafiz-ur-Rehman "Chach Nama", (Urdu) Bahawalpur, 1938, P-19.
- iii) "Gazetteer of the Province of Sind, Sukkur, District", Bombay, 1928, P-34.
- iv) Eastwick, E.B., "A glance at Sind before Napier", Karachi, 1973, P-39.
- v) Cousens, Henry, "Antiquities of Sind", Calcutta, 1929, P-14.



ornamental oriel window is provided in cut-stone work. At the interior about fourteen feet from the floor is a gallery, which is constructed around the walls. The building is constructed of beautiful burnt bricks with numerous glazed tiles, serving pleasing decorative purposes.

The gallery bears an inscription with a verse containing the date in a chronograph. Over the small balconies are also found other verses; one of the verses read as follows:™

این قبر با شکره نانی که در شد آسمان با نیفن  
بحرین بود فعل نیفن اذ ان تاریخ شد سن سان با نیفن  
۱۰۱۹

#### TRANSLATION

"This edifice is so magnificent and famous that its dignity has induced the heaven to become liberal. As it has been the abode of liberality, its date is indicated by the expression Abode of Liberality."

#### TOMB AND MOSQUE OF MIR ABDUL BAQI PURANI

The tomb of Mir Abdul Baqi Purani, a piousman™, is situated in the town of Sukkur™ in Mohallah Makki Shah. The square shaped tomb of which each side measures 6 meters is constructed in burnt bricks. The wall of the tomb is 1.7 meters in thickness.

Inside the tomb building there are four graves, three of them belonging to grown up persons and one that of a child. The grave of Mir Abdul Baqi Purani lies in the middle of the group.

There are four arched ventilators in all the four walls at a height of about 3 meters. There are high arched panels in all the four walls of the tomb. Eight arched panels exist at the base of the drum. The interior walls of the tomb are quite plain, which are thickly plastered in lime and concrete.

The oval shaped dome of the tomb is about 9.2 meters high.

- vi) Majumdar, N.C. "Explorations in Sind", Delhi, 1934, P-39.  
vii) Wheeler, R.E.M., "Five thousand years of Pakistan, London, 1950, P-68.  
13. "Sind Through the Centuries", Karachi, 1981, P-44.  
14. Khan Bahadur Professor Dr. Maulvi Muhammad Shafi, "Sanadeed-e-Sind", Lahore, P-58.  
15. i) Qudusi, Ijaz-ul-Haq, "Tarikh-e-Sind", Part-I, Lahore, 1971, P-5.

Merlon type motifs are laid on the parapet wall of the tomb on all three directions except on the west.

The entrance of the tomb lies in the southern wall, over which a stone slab is laid in a panel, over which runs an inscription as below:-

میر عبدالباقی پورانی آن بقی که در  
تقدیر ال رحمن در شهر حاکم آید  
سال فوت بیستم ماه رمضان شب و شنبه در شهر  
داد خان زبیر عبدالباقی پورانی آید  
تاریخ ۱۰۱۹

#### TRANSLATION:

"Mir Abdul Baqi Purani, the Qutb was among the descendants of the Holy Prophet (Peace be upon Him). He was the cream of the chosen people of God. Sheikh Qazi Shah Muhammad composed the choronogram of his death: Alas: Mir Abdul Baqi Purani gave his life, 3rd of the month of Ramzan, night of Saturday, 1019™ (A.D. 1610).

A few structures of an ancient mosque could also be seen close to the tomb of Mir Abdul Baqi Purani on its western side. The structures appear to be of the same period as that of the tomb. The remnants of mosaic tiles suggest that the structure was originally profusely decorated in this work bearing different designs and patterns.

#### ANCIENT MOSQUE SITUATED ALONG RIVER BANK AT ROHRI.

An ancient vaulted roofed mosque built during the reign of Akbar the Great is situated in Rohri town along the bank of River Indus at a distance of about half a mile from Ayub Bridge, Sukkur. It was constructed in 992 A.H. by Fateh Khan™ an officer of Akbar the

- ii) Qane, Mir Alisher, "Tohfatul Karam" Translated by Akhtar Rizvi, Karachi, 1959, P-407.  
16. i) "Gazetteer of the Province of Sind, Sukkur District" Bombay, 1928, P-34.  
ii) Eastwick, E.B., "A Glance at Sind before Napier", Karachi, 1973, P-45.  
17. Cousens, Henry < "The Antiquities of Sind," Calcutta, 1929, P-77.  
18. Khan Ansar Zahid, "History and Culture of Sind", Karachi, 1980, P-261.  
19. Bhakkari, Mir Muhammad Masum, "Tarikh-e-Masumi", translated by Akhtar Rizvi,

Great. An inscription fixed at the entrance bears verses in Persian. After extolling Emperor Akbar, the poet indicates the name of the founder alongwith the date of the construction of the mosque.

It is a massive structure constructed in burnt bricks with chirolu mortar.

Originally it was provided with three arched entrances. The arches of only two doorways survive in their original shape while the third or the central one has been repaired replacing the arch with lintel at some later stage. The prayer chamber of the mosque is 29.3 meters long and 10.6 meters wide. The prayer chamber is divided in two bays, one on the west bearing high arches, each about 3.7 meters in height, while the other on east with 2.15 meters high arches. The interior is thickly plastered in kankar-lime but at certain points traces of glazed tiles are also visible on the walls. The interior of the whole building is white-washed at present.

The entire eastern facade of the mosque was originally embellished with glazed tiles arranged in different geometrical and floral patterns in various colours, i.e. thick, green, blue and white. However only traces are presently visible at some spots.

The courtyard of the mosque measures 26.5m x 11m. It is covered with modern terra-cotta coloured tiles of different colours. Each of the near-square-sized tiles measures 28cm x 25.6cm.

### SHRINE OF MU-E-MUBARAK

The shrine of Mu-e-Mubarak is situated in Rohri town, close to the northern bank of River Indus, about one kilometer east of Ayub Bridge. Erected about middle of 16th century A.D. it is stated that the monument was built to honour the Mu-e-Mubarak, the sacred hair of the Holy Prophet (Peace be upon Him). About the sacred hair it is recorded in 'Tohfatul Karam' as under:-

"در وجود تبرک انار شریف الهی حرم مبارک که حسب روایت صحیحین  
از روایم مرواست که از آن حضرت برای زیارت یادگاری نمودن مانند حضور آنست"

Karachi, 1959, P-325.

20. i) Burton, Richard F, *Sind Revisited*, Vol. II, London 1877, P-213.  
ii) Bhakkari, Mir Muhammad Masum, *Tarikh-e-Masumi*, translated by Akhtar Rizvi, Karachi, 1959, P-9.
21. Khurshid Hasan, Sheikh, Mir Muhammad Masum Bhakkari, *Morning News*, 1st October, 1967.

### TRANSLATION

The precious sacred relic according to accurate tradition is a piece of hair of Holy Prophet (Peace be upon Him). The relic is preserved for the religious visitation of 'Mominin' and it is an outstanding generosity for the inhabitants of the area.

According to one of the narrations, the esteemed relic was brought on Sind by Abdul Baqi, the son in law of Sheikh Nizamuddin, a descendant of Hazrat Abu Bakar, who settled at Rohri. He was lucky to have the credit of constructing the monument for the proper preservation of the revered relic about which E.B. Eastwick recorded in his publication. "A Glance on Sind Before Napier", as under:-

"In the year nine hundred and fifty-two of the Hijrah Makhdum Miyan Abdul Baki Sadiki, the Mujawir of the Mui Mubarak arrived at Sakkar, from Istambol (Constantinople) and gave such convincing proofs of the genuineness of these blessed relics. That all the great and pious men of the time visited them as pilgrims, such as Shah Haider Hakani and Makhdum Abdulmalik. The office of the edifice is square in plan and its interior is covered with arched and rectangular shaped panels. At a height of about 6.15 meters arched ventilators are arranged in all the four directions. The entire floor of the shrine is covered with marble slabs in white and black colours, interspersed with modern glazed tiles of different colours.

An inscriptional panel in Arabic and Persian runs all-around in the interior at a certain height. The "Darood Sharif" in naskh script covers the whole length of the panel on the eastern wall.

The Central portion of the northern wall is decorated with the Kalimah Sharif, written in thick blue glazed tiles.

In the centre of the shrine a square enclosure is erected to encase a glass show-case. The "Makhdoom", the caretaker of the

22. Mumtaz Kamil Khan, *Architecture in Pakistan Singapore*, P-103.

23. Khurshid Hasan, Sheikh, Mir Muhammad Masum Bhakkari, *Morning News*, 1st October, 1967.

24. Bhakkari, Mir Muhammad Masum, *Tarikh-e-Masumi*, translated by Akhtar Rizvi, Karachi, 1959, P-9.

25. Burton, Richard F. "Sind Revisited", VI. II. London 1877, P.213.

shrine, sits inside it to show the revered relic to the devotees gathered around the enclosure to which only one entrance is provided. The wooden leaves of entrance door are covered with silver sheet having different designs and patterns. The holy hair is placed in the innermost casket of the set of a number of others, placing one in the other. The caskets are of different metals even of silver and gold. Each of the casket is wrapped in different precious clothes. The hair is shown to the people on every Fridays and from first to tenth of the month of Zil-Hajj every year.

Over the entrance on the eastern wall at a height of about fifteen feet, there runs a broad panel which bears a Persian inscription in blue colour, over white background. It provides information regarding the Hair-Mubarak, shrine etc.

The monument is surmounted by a bulbous dome, which is covered with glazed tiles of different colours. It makes the total height of the shrine about 15.4 meters.

### TOMB OF SHAH KHAIR-UDDIN

The majestic blue domed tomb of Shah Khair-Uddin is situated in old Sukkur town. The saint was born in the year 1492 A.D. and in his early life stayed at Baghdad to study religious literature. Afterwards he came to Sind, and finally settled in Sukkur, where he remained until his death. He became the founder of a spiritual dynasty and died in 1618 A.D. One of his successors built the mausoleum in about 1756 A.D. The magnificent tomb of Shah Khair-uddin having bright blue enamelled dome, surmounted by a lantern stands out prominently from the mass of buildings by which it is surrounded.

It is a square shaped edifice, each side of which is 7.2 meters from inside. The floor of the tomb is covered with white and black marble slabs laid alternately, each being 31 cm x 31 cm.

26. Cousens, Henry "The Antiquities of Sind" Calcutta, 1929, P.151.
27. "Gazetteer of Sind", Sukkur District, Bombay 1928, P.38.
28. Bhakkari Mir Muhammad Masum, "Tarikh-e-Masumi", translated by Akhtar Rizvi, Karachi, 1959, Author's Biographical section P.21.
29. Cousens, Henry, "The Antiquities of Sind" Calcutta 1929, P.152.
30. i) Burton Richard F, Sind Revisited Vol. II, London 1877, P.219.

The grave of the saint lies in the eastern portion of the tomb. It is laid on the white marble platform, which is covered with a decorative marble canopy measuring 3.5 meters by 2.12 meters. It is about 2.7 meters high. The canopy is decorated with white marble slabs and screens having various decorative features in floral and geometrical designs.

There are eight high arched panels in which are arranged arched panels of smaller size. The other panels are about 6.15 meters high. Some glazed tiles in different colours and designs are laid at various points of the panels.

The only entrance being 1 meter wide is laid in the eastern wall. It has wooden leaves covered with silver pieces decorated in different designs and patterns.

At the base of the drum of dome there are 4.9 meters arched panels, eight among them laid alternately bear decorative screens. Ghalib Kari motifs are visible on them. The drum of the dome is devoid of any decorative feature.

### EXTERIOR

The tomb measures 10.8 meters by 10.66 meters at the exterior. The eastern wall of the tomb is covered with glazed tiles in different designs and colours.

Decorative tile mosaic work is executed on all the other three sides of the tomb also. Arched panels are arranged in three rows one above the other, all over the exterior of the tomb.

Merlons are provided on whole of the parapet wall of the tomb.

The dazzling blue bulbous dome of the tomb is about 1.8 meter high, having a finial on the top.

- ii) Qane, Mir Ali Sher, "Tohfatul Karam", Translated by Akhtar Rizvi, Karachi 1959, P.403.
31. i) Cousens, Henry, Antiquities of Sind Calcutta 1929, P.153.
- ii) "Gazetteer of Sind", 1928, P.49.
32. Cousens, Henry "The Antiquities of Sind", Calcutta 1929, P.154.
33. "Gazetteer of Sind", District Sukkur Bombay, 1929, P.38 and Burton F. Richard, "Sind Revisited", Vol. II, London 1877, P.224.

## TOMB OF ADAM SHAH KALHORA

The conspicuous tomb of Adam Shah Kalhora is situated on the top of a hill in the western portion of Sukkur town.

Adam Shah was the first of the Kalhoras, who attained considerable fame. He had contrived to get a zamindari in the paraganah of Chanduka (Larkana), but afterwards went to Multan, where he gathered a great host of disciples and become much powerful. He was martyred in the middle of 16th century A.D. in a conflict with ruler of Multan. His followers brought his body to Sukkur, where he was buried.<sup>34</sup>

The tomb of Adam Shah is of square shape, each side of which measures 6.15 meters.

There are recessed arched panels of various sizes arranged vertically as well as horizontally on the faces of walls in the interior. The ventilators, one each on four sides, has terra-cotta screen. The entire interior of the tomb in white-washed. On the northern wall some floral fresco paintings have been done alongwith some holy inscriptions.

Almost square shaped platform is laid in the centre of the tomb over which there are two graves. One of Adam Shah and the other stated to be his son, Mian Muhammad Ibrahim.

The interior of the tomb bears arched rectangular panels on all the four walls. Around the entrance of the tomb a band of glazed tiles in floral and geometrical pattern is nicely done. Without a parapet and enclosure wall, the tomb of Adam Shah has an appearance of purposeful strength combined with a simple elegance which is note worthy. The tomb has a bulbous dome.

34. "Gazetteer of Sind," District Sukkur, Bombay, 1929, P-38.

35. Eastwick, E.B. "A Glance at Sind Before Napier", Karachi, 1973, P-46.

36. Qane, Mir Alsher, "Tohfatul Karam", Vol. III, Lahore, 1884, P-124.

37. Cousens, Henry, "Antiquities of Sind", Calcutta 1892, P. 157.

38. Burton, Richard F. Sind Revisited Vol. II, London 1877, P.233.

33. Cousens, Henry < The Antiquities of Sind, Calcutta 1929, P.154

## SATHIAN-JO-THAN, ROHRI

The assemblage of several graves generally known as Sathian-jo-Than or Sathian-jo-Astan lies on a hillock on the bank of River Indus near Rohri town. The place contains a row of shallow rooms, connected by a long passage cut partly out of the rock and ornamented externally with glazed tiles. These cells are said to have been occupied at one time by several virgins,<sup>35</sup> who had taken a vow never to look upon the face of man.

Most of the graves bear carved grave-stones on the pattern found at Makli graveyard at Thatta, with chain arrangements and panels of verses from the Holy Quran. The entire space where the graves are laid is panelled out with a flight of steps leading to the platform on southern side. Most of the tombs ranging in date between 1609 and 1883 A.D., are extensively decorated with glazed tiles. The most important grave in the group is that of Mir Abul Qasim, which is decorated with a lamp and lamp-post, which is installed towards its head-side. Besides two stone inscriptions in Persian, one on either end of the grave, are installed indicating the date as 1018 A.D. and run as follow:-

خان زمان میر ابوالقاسم آنگاه روح و جود از تو تمیز ساد کرد  
 بزبان دودمان و ما طین حیا سال و نجات او طلب از داغ داد کرد  
 سرور بستر از هر چه مسود چون بگذرد زیر بایل خشت  
 خلف خرد از داغ ای جز آنکه تاریخ سال فوت نوشت  
 گفت بهلم مرا بزرگش نمیر  
 سال فوتش در باد جاش برشت

## TRANSLATION

Mir Abul Qasim, Khan of the age, cleaned the slab of life of the script of other. He was lord of kindness and loyalty, and son of purity and nobility. His year of death obtained from "made grieved" i.e. 1019 A.H.

40. Brelvi, Mahmud, Tarikh-e-Sind, Karachi 1952, P.36.

41. Cousens, Henry, "The Antiquities of Sind", Calcutta, 1929, P-153.

42. "Gazetteer of Sind", Sukkur District, Bombay, 1923, P-38.

43. Burton, Richard F, "Sind Revisited", Vol. II, London, 1977, P-231.

What value has a bed, even if made of 'precious' silk; when death places brick beneath the head.

His noble heirs recorded his death date from "shock of the father." A voice was listened from nowhere (and) the year of his death (comes) food from paradise (1018 A.H.).

There are pillars of solid brick-work, with a facing of glazed tiles on the eastern most side. To the west there is a little mosque, and below, near the river bank, is another mosque of smaller dimension — both in ruins now. To the east, at one end, is the crumbling mausoleum of Pir Abu Sumad popularly called Haji Matu, and to the south lie the desolate ruins of another holy man

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HERE HAS LIES A GREAT AND MIGHTY MINISTER WHOSE  
PROMISES NO ONE RELIED ON,  
HE NEVER SAID A FOOLDISH THING, NOR EVER DID A  
WISE ONE.

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SECRETIVENESS AND INTRIGUE ARE THE HALL-MARKS  
OF WEALTH AND POWER.

---

THE SWISS ARE BARBARIANS WHO SELL THEIR BLOOD  
FOR MONEY.

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SCORES OF MINISTERS OF GOVERNMENT ARE THICK  
WITH ABHORENT FETORS OF PROFLIGACY.

## KHILAFAT — A SECULAR POLITICAL SYSTEM

Hasan Muizudin Kazi

This is an observation on Dr. Israr Ahmed Sahib's concepts of and his political program for Pakistan. He has authored an Urdu leaflet: "Pakistan main Nizam-e-Khilafat, Kiya, Kiyun aur Kaise? (Political System of Khilafat in Pakistan, what, why & how?) in his capacity as Amir Tanzim-e-Islami and Daa'ee of Tehrik Khilafat Pakistan. Beside this 8-page leaflet, he has authored a dissertation, titled: Jamhuriat nahien Khilafat (no Democracy but Khilafat) published as an article of 27 pages in the monthly 'Mithaq' of August 1991, of which he is the editor-in-chief.

In the editorial of the August issue, he has concluded in the last paragraph that:-

The Indian Muslims are advised to organise themselves as a minority so that their rights are protected under International principles. The Indian Muslims should completely negate the concepts of Secularism and Nationalism and get recognised as a separate entity. To Pakistani Muslims, the advice is to struggle for the revival of Khilafat as their national goal.

In the leaflet, Dr. Israr Ahmed has given a 10-points description of Nizame-e-Khilafat.

In the preamble, he advocates a total revolution to establish Khilafat. The revolution shall succeed only by a sacrifice in life and money through a massive civilian movement adopting revolutionary methods.

When the "Nizam" has come to be established, then the new political system shall be prominent by a 10-point descriptive.

point 2 & 3: negation of multi-nationalities in the State, or negation of Joint electorate system. Only Muslim voters be entitled to cast ballot in the election of Khalifa (Head of State and Govt), under the Presidential System of Government. Non Muslim minorities of Pakistan are assured of protection to their life, property, honour, faith,

system of worship and personal laws.

It appears that Dr. Israr Ahmed considers as un-Islamic the concept of a Muslim State with multi-nationalities, multi religions, secularism, and nationalism. For the Muslim minority in India, he advocates a distinct, separate nationhood within India, but for non-Muslim minorities in Pakistan, he only assures them protection of their personal laws etc. while denying to them the right to vote.

I visited the office of the Tehrik to seek clarification to the term "Muttahidda qaumiyat ki nafi". I was told that non-Muslims shall be second-class citizens. That in addition to a non-entitlement to vote, they shall be debarred from Military & Executive service of the State.

Dr. Israr Ahmed admits in his dissertation that it is impossible to establish Khilafat 'e Rashide because the Muslims at that time were too good to be emulated exactly. He has also opposed the Khilafat as pronounced by Ottoman Turks, Bani Abbas & Bani Umayya. Nevertheless he considers Khilafat-e-Rashda as a model, as an exemplar.

A study of the history of Hazrat Umar's Khilafat-rule, from the book "Al-Farooq" by Shibli Naumani presents the following facts:

The Holy Prophet (P.B.U.H.) was a multi-dimensional person. He was the Prophet. He was also a shepherd and a trader, a husband and a father, a social worker, a campaigner, a soldier & a general, a law maker and a judge, a ruler or an emperor, a preacher and a meditator. He lived an esoteric as well as an exoteric life. As a teacher and tutor, he educated his companion and followers to the extent of an individual's respective ability to learn, assimilate & practice. After him, no one claimed that he possessed all the qualities & all the virtues of the Holy Prophet. Practitioners of his exemplified life followed the Prophet to the extent of the strive they could exert to.

In the words of Shibli Naumani (page 324 of the book Al-Farooq), there is usually an error in comprehension of the Reality of the Prophethood. The error persisted after the advent of Islam. Many hold an opinion that all that the Prophet says or does is commanded

by Allah. A few would dare to exclude only his civic or domestic life. But the actuality is that Allah's Commandments to prophet are limited to a Prophet's ministry or mission. The rest are acts of rational expediency, neither dogmatic nor religious. This issue was elaborated by Khalifa Umar (may Allah be pleased with him) more than any one else by his own discretionary assessment of the amount of Kharaj (homage money by a vanquished opponent State or Nation), Jizya (allegiance money by a non-Muslim citizen), trading of a bonded woman who has acquired motherhood (Umm-e-Walid) etcetera. Imam Shafiee was a courageous critic of Hazrat Umar but he ignored the fact that such matters like Kharaj & Jizya were not the mission of the Prophetic ministry. The Holy Prophet himself having permitted rational debate (Ijtihad) on all such issues of an age, Hazrat Umar laid down a Principle that all matters which are to be covered by Shariat ought to be based on reason, intellect, and expedience (masalah-e-aqli).

Not many religious scholars could apply their mind to Reason and Intellect. Shah Wali Allah is a notable exception as an expert in the mystery of Theology (Ilme Israr-e-deen). In his classic Hujjat-Allah-Baligha, Shah Waliullah asserts that Hazrat Umar was the pioneer, and other great names are Hazrat Ali, Zayed b.Thabit, Abdullah b.Abbas & Hazrat Ayesha (Allah be pleased with them all). Shibli concludes that a volume can be compiled on the Fiqh based on Hazrat Umar's logic.

A study of Hazrat Umar's biography by Shibli Naumani portrays that he was a secular Caliph as far as the matters of the State were concerned. The following examples are revealing:-

- \* There were two groups wielding political influence: The Mohajirin & the Ansars (Page 189)
- \* Khilafat (Caliphate) would be a misnomer without a Shoora (a debating group for consultation on the matters of legislation & administration of State) (Page 190)
- \* The administrators of Districts and the Governors of Provinces were chosen by the people (not appointed at the sole discretion of the Central Authority) (page 191)
- \* Share cropping (Bataaee) is Islamic. The Holy Prophet

(P.B.U.H.) himself agreed upon this transaction with the Jews when they lost Khyber after the battle. (page 205)

- \* Hazrat Umar's great Army did not constitute of Muslim soldiers only. There were Irani, Majoosi (Magus), Indian (Jat tribe), Jews, Greek & Roman soldiers in the Army of the Caliphate. All soldiers got equal pay, irrespective of their religion or nationality (page 250-251).
- \* The supplies department (Army Services Corps) was named Ahra, on the Greek tradition.
- \* There were Women in the Army Service (page 254).
- \* Khalifa Umar disapproved the Irani Uniform for his soldiers, but gave approval to Coptic (Egyptian) uniform (page 254).
- \* The Muslim converts who were enlisted in the Army Intelligence Service were commanded to hide their conversion & to continue to dress & behave like non-Muslims (Page 256).
- \* A personal slave of Hazrat Umar would decline to be converted despite the Caliph's own preaching & Hazrat Umar quoted the Quran "There be no compulsion in adopting a religion (Page 250).
- \* Khalifa Hazrat Umar's treaties with the non-Muslims when they lost Jerusalem after a battle guaranteed secular rights to the former rulers, clergy & the laity (Page 280, 284-285).
- \* Hazrat Umar extended Zakat payment to non-Muslims while interpreting the verse in the Holy Quran according to his reason & intellect (Page 286).
- \* Hazrat Umar imposed Zakat, not Jizya, on the Christians of Banu Tha'aleb (Page 392).
- \* The Revenue department of the Caliphate was manned by non-Muslims (Christians & Magus) only & their office language was not Arabic, but Syriac or Coptic (page 378).
- \* In his will-testament, Hazrat Umar specially remembered his non-Muslims citizens and exhorted a fair deal to them (Page 377).
- \* During his rule, non-Muslims had a free access to Mecca & Medina (Page 378). And Shibli must be quoted to say that Caliph Umar was at times a lively person enjoying life,

finding occasional time for entertainment, would listen to music and poetry. he appreciated a good song (Page 386-387).

From the exhaustive quotation, the description of a secular Caliph is emerging. Though it would not be fair to pronounce that Hazrat Umar's personality was secular only. He combined in him some multi-dimensional personal traits. he was spiritual as well as secular in a perfect balance. He cared for the best of this World, that is, a secular approach, and, he also cared for the best in the other World (life after death), which is a spiritual approach. In other religions, Secular is distinct form Spiritual. The spiritual persons would even renounce the secular life completely or as much as their spiritual pursuits would permit, Similarly a predominantly Secular person may devote only a little of his occasional time to spiritual pursuits. To be secular does not mean non-religious or anti-religious, in any way.

However, before secularism as a way of life is discussed, it may be seen whether Hazrat Umar lived his life on the pattern of his master—The Holy Prophet (P.B.U.H.).

The Holy Prophet lived a secular life as well. In matters of administration of the State, he was a Secular head of State. The following observations from his Holy life may illustrate the point:-

- \* The Holy Prophet did not work for a Uni-National society. he preferred multi-National society granting equal rights to all members. While signing the Treaty with Non-Muslims known as Mithaq-e-Madina, he declared that "hence forth the Muslims & non-Muslims shall be members of one Ummah—Ummat-e-Wahida (one-Nation)".
- \* Both the parties of the Treaty: Muslims & non-Muslims would help each other even in times of war. The help would be in men, in material & in money.
- \* Non-Muslims fought & died in the battle of Uhud. Name of one Jew chief is preserved in history. The Holy Prophet accepted three battalions of non-Muslims for the battle of Hunain. At that time, mecca had been conquered. Apparently the Holy Prophet did not need non-Muslim contingent. As a secular Ruler & General he welcomed them. The names of

battalion commanders are preserved in history (Rehmatul-Lil-Alamin. Vol.I, page 100 & 127), and book: "Nabi Karim ki Ma'ashi Zindigi" by Nur Mohammad Ghaffari, (page 227,229,155)

\* According to many historians, King Nagus of Abbyssinia died as a King & as a Muslim. had the Holy Prophet ben against the institution of monarchy, he would have advised Najjashi (Nagus) to renounce his throne (to become a Khalifa instead).

The Holy Prophet & the Muslim Caliphs who succeeded him invited the Kings of the age to accept the faith of Islam, owe allegiance, or, fight. None was given an ultimatum to alter the type of government from monarchy to democracy, or, from monarchy to Khilafat. Thus, the system of government was not at all an important issue. The Holy Quran is quiet on system of government, so is the hadith literature. half a sentence in the Quran's Surah Al-Shoora (Ayah 38) can not be exegeted beyond rationality to proclaim any one system of government as Islamic. So, the issue of Khilafat (Caliphate) as an Islamic system of Government is not an important issue for our age. Any system of Government which ensures social justices, peace, economic prosperity & welfare of people would be Islamic whether it si called by the name of Khilafat or by any other name. A system of government is a secular matter. If Dr. Israr Ahmed is devoted to presenting a better system of government, he must be appreciated & supported. Nothing debars a great religious scholar as he is from devoting his time to a secular matter, that is, a system of government.

Secular & secularism are words of English language. These are not the terminologies of Muslim or Christian theology. Secularism is never antagonistic or inimical to spiritualism or religion.

Let us try to understand the word secular or secularism in its English contest: (Reference Shorter Oxford Dictionary):

"Secular can not be sacred. Sacred may or may not be secular. Members of the secular & sacred societies had merely to affirm willingness or un-willingness to change or not to change their worldly lot. American sociologist Howard Becker asserted that: "Sacred may not be religious or holy; secular may not be profance, or un-holy, or

irreligious.

Every custom, usage, ritual or belief which a society does not want to change is sacred not secular. If it can be changed, altered or modified then it is a secular matter. The example of sacred beliefs which are not religious beliefs are: Nazism of Hitler, Communism of Lenin, Earth rooted-ness (dharti mata) Cow-reverence (gao mata), Healing-mud (Khak-e-shifa), Reverence to national flag & national anthem... These are some examples of sacred beliefs. Shakespear used the phrase of 'sacred wit.'

Literally, secular or secularism means present age, present generation and the question or problem related thereto.

All problems of present age only are secular problems. Perennial questions could be religious or philosophical questions. Among the secular institutes of the west are secular priests. The members of the Tehrik-e-Khilafat of Dr. Israr Ahmed are urged to study the Liberation theology and the Feminist theology. There is one book in Urdu also titled (Gharibon Ka Muqaadama) which may enlighten them on the problem of our generation which a religious Christian can tackle. The medieval Christianity had put a high premium on monasticism. Secularism was a social movement to tell spiritual monks that they ought to return from the other world to this world. It was a movement for renaissance of religions not for extinguishing the religion.

The object of secularism is human cultural achievement, of fulfillment in this world. This objective does not clash with any religion.

In the beginnings, a few zealots did call secularism as a movement of the Anti-Christ (Dajjal) but their voice was not carried. The Pope who is the highest spiritual authority of the Catholic faith did himself agree to the priorities which the secular problems of our age have posed to religious hierarchy. Pope Pious approved it officially in 1947. The IInd ecumenical Council did finally approve it in 1965 & thenceforth in Christianity, priests are ordained in ecclesiastical ceremony to take vows as their religious duty to serve the humanity. The newest order of priests is called the secular priests. They are priests but their duty is not in the church premises. Their duty is with the people, with the people's problems of their age. If



secularism had meant anti religious or non-religious then there would not have been secular priests' order.

In a less organised manner though, there have been luminaries among Muslim religious leaders who devoted more of their talents to secular matters. Blessed be their souls & continue may remain their mission. A history of secularism in the service of Islam in the 19th & 20th century would be the subject matter of another article. Prominent names of secular Muslim leaders are Jamaluddin Afghani (d. 1897), Muhammad Abduhu (d. 1905), Sir Syed (d. 1898), Syed Ameer Ali (d. 1928), Nomik Kamal of Turkey (d. 1890), Rashid Rida, and Allama Iqbal. Hazrat Quaid-e-Azam was a secular leader & ruler & in this respect followed the Uswa-e-Husna (The Prophet's example).

We are fortunate that today we have in our age a sincere religious scholar of high merits who is devoted to impending secular matters of the 21st century. His name is Dr. Israr Ahmed. Wish him better luck than his predecessors.

System of Government is not the greatest problem of the Muslim Ummah today? The greater problems are mainly the following:-

1. Muslims' attitude to Science & Technology.
2. Muslims' attitude to International Economics & Finance.
3. Muslims' lack of magnanimity to the sufferings among non-Muslims the world over.
4. Muslims' lack of interest in global ecology & environments.

This observation would be concluded by reiterating that a secular person can be a very religious person. He can be very God-conscious (muttaqi).

Thus it is not amazing that even secularists ask theological questions such as:-

*meaning of life & existence*

*meaning of human dignity*

*place of man in universe*

*determination of human rights...*

With the discussions on such questions, the secular realm does unite with the realm of the religious.

## LAHRI BANDAR A HISTORICAL PORT OF SINDH

### INTRODUCTION

The sea ports of Sind played an important role in its history. They not only broke isolation of the country and brought it into contact with far off countries but also promoted its commercial activities, developed its trade and industry, and provided opportunities to assimilate the foreign culture. Because of the sea ports, Sind came into close contact with the coastal towns of India and other countries of Asia, Europe, and Africa. During the rule of the Ra'y, the Brahman, and the Arabs, Daybal remained the chief port of Sind where the merchants of different countries brought the novelties of the world. With the passage of time, the political and commercial importance of Daybal declined and for the last time it was heard when Jalal al-Dind Khwarzimshah invaded it in 1221 and, after its occupation, plundered and devastated it. The decline of Daybal accelerated not because of plundering, but by the natural changes which ultimately choked it and rendered it incapable to receive any ship. However, its slow disappearance gave rise to another sea port which took its place and played a significant role in the commercial life of Sind. Very soon the new port of Lahribandar assumed importance as it was the only port not only of Sind but of north-western India.

### THE NAME

Al Biruni (d. 1039), was the first who mentioned Lahribandar in his famous Kitabal-hind as Luharani 1), while Ibn Battuta (d. 1377) called it as Lahri 2). The Portuguese referred to it as Diul-Sind or simply Diul. It appears that the fame of the ancient port Daybal survived even after its disappearance and Lahribandar for sometimes continued to be called as Daybal or Deval. Thomas Roe (1615-18), the English ambassador at the court of Jahangir, whenever referred to the port called it Syndu 3). The early European travellers pronounced it as Larrybunder, Laharibander, Lahoribandar, Bunderlaree, Buner-i-Sindh, Sindee, Laharia or simply Bandar. Haig is of the opinion that Lahribandar derived its name from Lahore, the capital of the Punjab. As the goods from Lahore came to this port for loading, it was

mistakenly called by the foreign merchants as Lahoribandar." The justification of the name lay in the fact that Lahari was the port of the Panjab as well as of Sindh" 4). The name of Lahoribandar became famous outside Sind. McMurdo points out that the actual name of Lahribandar derived from Lar (.....), meaning lower Sind, where the port was situated 5), while Haig asserts that the name derived from Lahar, a tribe of Sind 6).

### THE LOCATION

The exact location of the port is not determined but the references of the travellers and historians help us to find its whereabouts. Al Biruni placed it 12 farsakh from the port of Daybal 7). De Laet (d. 149) writes that the chief port of Sind was Lahribandar (Loure-bander), which was 3 days' journey distance from Thatta 8). The same observation was made by Nicholas Whithington (1612-16) and Thevenot (1670) 9). Manucci (1653-1703) determined its location 12 league upstream from Thatta 10). Hamilton (1699) tries to give the exact position of the port by writing that Thatta was about 40 miles from Lahribandar, "which stands about 5 or 6 Leagues from the sea, on a Branch of the River Indus" 11). Seth Noamal (d. 1878) points out that Lahribandar was situated on the right bank of the Pitti branch of the Indus, "situated among a number of tidal channels connected with the Pitti mouth, the most northern mouth of the Indus, 16 miles from the sea, and communicating through the Gharo Creek with Karachi itself 12).

### THE PORT AND THE TOWN

In absence of evidence it is difficult to determine the exact capacity of the port as to how many ships at a time it could accommodate? Abu'l Fadl (d.1602) writes that the port could accommodate no less than 40,000 boats 13). In 1613 Joseph Salbank and Walter Payton, who accompanied Robert Sherley, described the port not large but crowded with ships. On one side of the river were ships and on the other side was wharf 14). Sir Thomas Herbert, who visited Sind in 1626, reported that "Loor Bunder is the port of it, but

ships that lie there are subject to the worm as at Swally, and Goa" 15). In 1636, President Methwold write to the East India Company that "Larree the port, where all goods which are imported, especially in great ships, are landed" 16). Alexander Hamilton observed that the port was capable to receive ships of 200 tons 17).

The climatic condition of the port was not favourable and healthy, there were less amenities which created problems for the merchants. In spite of these drawbacks, the port flourished due to its location and geographical situation.

The port had a small town. In 1333 Ibn Battuta found it: "a fair town on the coast where the river of Sind discharges itself into the ocean. It possesses a large harbour, visited by men from Yemen, Fars, and elsewhere." 18) From the report of Ibn Battuta it appears that the port contributed a large amount to the state treasury. The governor told him that the total revenue from the port was about 60 lakh tanka yearly 19).

Another prominent visitor was Sayiid Ali Ra'is (d.1572), the Amir al-Bahr of the Ottomans, to whom the governorship of Lahribandar was offered by Shah Hassan Arghun (1522-1554). He refused the offer as he had no intention to stay in Sind 20). Abd al-Rahim Khankhanan (d.1627), after his victory over Jani Beg (d.1600), visited Lahribandar. He sailed to Muhira, which was situated in the middle of the sea (20 kruhi from the bandar). As the party embarked upon, the rough sea upset the boats, and the Khankhanan apprehended that he might be attacked and killed by Jani Beg. He was, however, assured of his safety. After spending the night on the island he returned to Lahribandar 21). The purpose of the Khankhanan's visit to Lahribandar was to bring the port under direct royal control and to prevent any contact between the Turkhans and the Portuguese. It was feared that the Portuguese might be called by the Turkhans to help them against the Mughals 22).

After the arrival of the European merchants the revenue of Lahribandar increased, and owing to its importance and wealth, Akbar (1556-1605) made Lahribandar as Khalisa Jagir (crown property) 23). The total revenue received during the reign of Akbar from the port was 5,521,419 dam 24). Later on due to the influence and power of Nurjahan (d.1545) the port was bestowed to Asaf Khan

(d. 1641), 25) When the English merchants desired to set up a factory there, they were favoured by Asaf Khan and nearly half of the custom duties was remitted by him on the English goods 26). The favour and patronage of Asaf Khan encouraged the English to establish commercial relations with Sind.

The English factors arrived Lahribandar in 1635 and found that the accommodation was cheap, fish and fruits were in abundance, chicken was available at the cost of 4 paisa, and the price of a sheep was a rupee. Rice and butter was also cheap 27). They found that "the town well inhabited though ill built, the houses being most of mud, supported with such poor timber that it is a wonder how they stand" 28). Nearly all the houses had wind catchers (bad girls). William Fremlin, after his arrival, reported to the Surat council about the town of Lahribandar:

There is poor fisher town at the entrance into the river..... We arrived at Bunder about midnight where we found diverse Portugal frigates and other vessels of this country some loading and some unloading": 29).

When Alexander Hamilton visited Lahribandar in 1699, the port and the town was reduced from significance to poverty. He found it:

It is but a village of about 100 Houses, built a croaked Sticks and Mud; but it had a large stone Fort, With four or five great Guns mounted in it, to protect the Merchandize brought thither" 30).

The greatness of Thatta was also due to the port of Lahribandar, as most of the principal merchants preferred to reside in Thatta, which was safe and provided all amenities of life. The port of Lahribandar in the later days was not safe and the Baluchi tribes used to plunder it from time to time. The fort and its garrison protected the merchants and their goods from plunder. It appears that the route from Lahribandar to Thatta was also not safe and the gange of mauraders looted the people and caravans on the way. Such incidents show lack

of administration and loose grip of the government to control the routes.

The administration of the port and the city was in the hand of the Shahbandar or Mir Bandar, the officer incharge of the harbour. It was his responsibility to collect revenue and custom duties. He checked the illegal trade and smuggling. Tarikh-i-Tahiri (1621) gives interesting detail of the administration of the port:

Between the port and the ocean there is but one inhabited spot, called Sui Miani. Hence a guard belonging to the Mir Bandar, or port-master, with loaded piece of ordnance, is always stationed. Whenever a ship enters the creek, it intimates its approach by firing a gun, which is responded to by the guard-house, in order, by that signal, to inform the people at the port, of the arrival of a strange vessel. These again instantly send word of its arrival to the merchants of Thatta, and then embarking on boats, repair to the place where the guard is posted. Are they reach it, those on the look put have already enquired into the nature of the ship. All concerned in the business, now go in their boats, (ghrabs) to the mouth of the creek. If the belong to the port it is allowed to moved up and anchor under Lahori Bandar; if it belong to some other port, it can go no further, its cargo is transferred into boats, and forwarded to the city. 31).

Besides the Shahbandar, another officer of the port was Nakhuda, who was a employee of the government and got the salary of rupees 300. 32) There was a custom house in open place upon the river side" betwixt it and the towne is nigh two flight shot" 33). The goods, after unloading, were assessed by the custom officers and duties were levied on them. The custom duties and rates were field and written down in a book and could not be changed or altered 34). Recede writes that the taxes were paid in coins at the custom house. The usual rate was 3-1/2 35). However, the corruption was rampant among the custom officials. The Portuguese and the English merchants bribed them to save the custom duties. As the Portuguese were the first who arrived at Lahribandar, they were favoured by the

local authorities. Only when the English merchants brought parwanah (official letter) from Asaf Khan, they were treated well. In 1636, William Fremlin appreciated the friendly attitude of the authorities and informed the Council of Surat: that the governor "exceedingly desires a continued settled residence there, commanding our favourable reception and accommodation" 36). R Dutch trade mission was also welcomed and well received by the Shahbandar 37).

The main export from Sind through Lahribandar was textile, taffetas of yarn and silk, indigo, saltpeter, sugar, leather goods, ornamented desks, writing cases and similar goods inlaid with ivory and ebony, quilts, and mattresses. The goods which were imported were pearl from Bahrain, gold and silver which was brought by the Portuguese, drugs, and dates.

The port of Lahribandar connected Sind and the north-west India from important coastal towns of India and the Persian Gulf. Hence as Sorley points out, a coastal trade flourished with Basrah, Bandar Abbas, Mascut, Kongun, and Bahrain and with Gujarat ports of Cambay and Surat 38).

### THE PORTUGUESE AND THE ENGLISH AT LAHRIBANDAR

The first European nation that came to Lahribandar were the Portuguese. In 1555, they were invited by Mirza Isa Tarkhan (d. 1565) to help him against his rival. They left Sind after plundering Thatta and Lahribandar 39). Next time when they arrived they controlled the port because they were the only one who exported the Sindhi goods through Lahribandar to the Persian Gulf (Gujarat and Goa 40). They were so powerful at the port that all attempts of the English failed to dislodge them. Thomas Roe testifies the hold of the Portuguese over Lahribandar writing that "Syndu is possessed by Portugal" 41). The Portuguese merchants and the missionaries settled at Lahribandar. Recende, who visited the town, observed that near the custom house lived two Augustinian priests, although they got their payment from the Portuguese king, they derived their income from the alms received by the Portuguese residents of the town who lived in hired houses. The port town according to Recende had number of

prostitutes 42). Manucci who visited Sind in 1655, saw a barefooted Carmalite father in the town 43).

The English factors on their arrival found a number of the Portuguese ships at the port and the Portuguese "feytor" or agent resided there to look after their interest. There were also 3 or 4 Padres 44). The Portuguese were alarmed the arrival of the English and unable to thwart their presence, threatened the local merchants not to load their goods in the English ships 45).

The first English ship that came to Lahribandar was the Expedition. It brought the famous English adventurer Robert Herley to the port in 1613 (46). He tried to establish commercial relations with Sind but failed due to the staunch opposition of the Portuguese. From 1616 to 1630, the English continued their efforts to set up trade with Sind and succeeded only in 1635, when a peace treaty was signed between the English and the Portuguese. In the same year the first English ship was dispatched to Lahribandar with a letter from Asaf Khan 47). The "Discovery" under William Fremlin landed at Lahribandar on December 3, The Shahbandar sent his son to welcome Fremlin. They were provided the best accommodation for the residence and 7 or 8 horses for travelling 48). The Shahbandar also sent them goats, hens, meat, flour, rice, butter, and sugar 49). After the arrival of the English, the Portuguese lost their influence and their place was taken by the English who carried on extensive trade till the closure of their factory in 1662.

### DECLINE OF LAHRIBANDAR

The importance of Lahribandar was reduced after the fall of Ormuz (1635) 50). But the nature proved more formidable enemy than the political change. By the middle of the 17th century, it started to deteriorate as a result of silting.

In 1625, Aurangzeb, the governor of Multan, ordered to develop a new port known as Aurangbandar or Kukralla. It appears that the port was abandoned at the end of the 18th century owing to the shoaling of its entrance. Nathan Crow who visited Sind in 1799, reported that Lahribandar was choked and deserted. 51) With it ended the historic role of Lahribandar.

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## REVOLUTIONARY INVENTION OF JHALI

M.H. Panhwar

I joined the Government of Sind as Agriculture Engineer in Sind in September, 1953. At the end of March, 1954, the office accountant told me to appoint eight pankha (Jhali) pullers for six months. Pankha pullers paid from contingencies at Rs.30/- per month, were to work from 1st April to 30th September each year. One puller was needed per Jhali (Pankha) and for Agricultural Engineers staff, accommodated in 8 rooms, Rs.1,440/- were spent each year. The next day, I purchased 8 ceiling fans, had electric lines installed at 80% of this amount, and did not engage any Pankha-pullers. It invited wrath of auditors and accountants of Director of Agriculture Dr. A.M. Shaikh, but he was intelligent and sharp and put a note: "If Government of Sind comes to know that we have been using Pankha-pulling labour in electrified cities of Hyderabad and Mirpurkhas for past 20 years and each year wasting money, as is proved by our engineer's correct decision, which is considered irregular by our accountants and auditors; myself and my predecessors will have to explain. It is better to stop mockery now and let us ask Government to do away with Pankha pullers at every station of ours, where electric power is available."

In the beginning of April, 1954 I went to Bubak on Manchar Lake, where we had sent 14 crawler tractors for ploughing. The operating staff consisting of tractor operators greasers, mechanics, black-smiths and other staff including truck and jeep operators was fifty. We engaged some old godowns for their stay and as work-place. The staff knowing about what I had done to eight Jhalis at Hyderabad asked for some Jhalis to be fabricated for their comfort. Some of them pointed out that it may be scientifically so designed that it should reflect fully on the efficiency of Agricultural Engineering organisation. My first thought was that there is nothing in a Jhali that needs engineering knowledge, but after a few moments thinking, I concluded that there was lot of engineering involved in the development of Jhali if it was to be correctly done. Reaching Hyderabad I selected an office room for the experiments. A number

of Jhalies were fabricated in the workshop with various lengths, widths and frills. I had in my personal collection a number of thermometers and two anemometers which were used at various points to find the factors involved in efficiency of a Jhali. With only an hour's trials, I found out the whole project to be very complex and it could only be checked if we had large number of anemometers and thermometers fitted in the ceiling, walls corners, ground, windows, ventilators and floors and took reading simultaneously, i.e., they were all connected with automatic recorders and so was Jhali in its various positions of oscillation.

Unfortunately we lacked adequate equipment and the experiment if performed to my full satisfaction, would have no application as no one using Jhali would have it fabricated, according to length, breadth and height of the room, as well as position of doors, windows and ventilators. Besides the various fittings, furnishings, and furnitures as well as their spacing would affect the performance of Jhali. After three days tests, were obtained interesting data to properly design a Jhali. We fabricated two Jhalis, which were sent to Bubak.

- a) My findings were that:
  - 1) Roof gets heated up and reaches the maximum temperature at 3.30. In the first fortnight of April it showed a temperature difference of 7°C between the outside surface of the roof and the air in the room. Heat was transmitted from the roof to the ceiling, where from it was transmitted to the air by conduction. This air had higher temperature than air down below and being lighter was trapped near the ceiling, within about 12 to 20 inches height. If there were ventilators or if air circulation was provided artificially by means of a fan or Jhali this trapped air circulates inside the room and the temperature of the whole room not only goes up but keeps rising. The best plan therefore would be to allow this hot air to remain to where it is. This may be achieved by suspending Jhalis or electric fans sufficiently blow the ceiling.
- b) The movement of air caused by Jhali takes a shape, as if air is passing over the surface of a blade of gas-turbine. Assuming

that Jhali is pulled towards the right wall while it was stationary at the centre of the room. While the plank of Jhali would move towards the right-wall, the frill would bunk towards the left of the wall. Once the Jhali reaches the end of its oscillation towards the right-wall the frill will reverse the position immediately and move towards the right-wall. This due to NEWTON'S Second Law of motion. At this point starts the reverse action i.e., Jhali moves to the left wall while frill is bent towards the right wall. During this process the air pushed forward by the plank moves down over the frill and is discharged at an angle. Simultaneously with this, some air escapes from the sides as well as top of the plank.

- c). Escaping of the air from the sides and top of the plank is a natural process. It could be kept down but not eliminated this escaping of air could be reduced, if the planks are long enough to leave only a small margin at the sides.
- d). Some air invariably passes from top the plank but this cannot be avoided.
- e). Turbulence is produced in air by the movement and shape of frill and plank of Jhali. The best shape is the one in which frill is  $1/1/2$  times the width of plank. If it is less the Jhali needs more speed to move air. In any case frill width should not be less than the width of plank.
- f). Breeze is maximum at the tip of frill and therefore the height of Jhali has to be adjusted as to be a few inches above the head of the people sitting under it.
- g). On a hot day difference between outside and inside room air temperature is about 5°C or more depending upon thickness of walls, roof-insulation, glaze on the windows and ventilators. Doors and other openings preferably are to be kept closed, if more comfort is desired inside the room.
- h). If floor is made of bricks, increasing comfort level could be created by sprinkling sufficient quantity of water on the bricks, which absorb it. Water slowly evaporates reducing temperature inside the room. If there is carpet on the floor this could not be done. This technique of putting the water to lower the temperature does not work in the month of July to

September, as humidity during this period is high and extra humidity in the room would cause dis-comfort.

This article is out-come of my long study of finding means to control weather. Various methods have been used in the past, Jhali being the one of them, but it is not very old. Man in the arid zones has used different devices for comfort and in Sind Vijnno and Pakho were popular. Both were fixed to a wooden handle approximately  $1/2$  inch diameter and 15 to 18 inches long, with about 4 to 5 inches prototuding outside the body for holding it in hand and oscillating it.

The Pakho usually had a handle about one meter to one and half meter long on which was fixed a long and wide and semi circular Pakho, similar in shape of a vinjanno. Pakho besides a prototuding handle also had a hole midway between the length of its handle so that the man carrying it can put both of his hands on it and oscillate. To a better type of vinjanno and Pakho, frill of cloth of 2 to 3 inches wide was attached. Handle were made from thin wooden stem with diameters usually varying between  $3/8$  to  $5/8$  inches depending upon the over all size. The body of Vinjanno or Pakho was made from reeds of a plant.

This reed grows in the hilly tracks of Dadu and Larkana districts and hill tribes collect it for making mats, fans and many other articles of daily use in the rural areas.

The other item utilised by man for his comfort was curdle which was smaller in size for children and of a large size for grown-ups. Even to this day a few well to do middle class villager have at least one crate or peengho or pingora in his house. The better type cradles are lacquered and some cost a few thousand rupees to-day. Cradle is reverse of Jhali, in a way that a person sitting on it, is oscillated in the air and thereby he is moved across air.

While looking for literature on jhali I had a look at paintings of the Mughal period and did not find any sign of this device. In 1975-76 I examined large number of paintings at British Museum and India Office Library and found no trace of Jhali any where. I therefore concluded that it must be a later invention Reading some letters of the British wives in India written back home, I got a clue that Pankha may have been invented after 1780.

Hickey in 1785 (quoted by Dewar Douglas in "By-gone day in India", John Lane, London, 1922 p.104 111. "In the day of Warr Hastings (1772-1784), boys with fans and flippers were used in office and house to bring comfort in sweating heat of Summer". It was around this time that first Jhali was developed. The boys mentioned above were not Pankha pullers of the later days, but were Pankha Burdar or Pakho-carriers.

### EVOLUTION OF PANKHA.

1. Initially it consisted of solid frame 4 to 10 feet wide and 6 feet deep, hanging close to ceiling. A servant standing in room swung it back and forth by means of ropes attached to the two ends of the board. This was an invention of an Anglo-Indian Clerk around 1780.
2. Upto 1810 AD, the Jhali was used in the dining rooms only. Then it came to be used in drawing rooms and bed rooms.
3. An important and revolutionary development in its evolution was to pass the pulling rope or cord through a hole in the wall so that the Pankha burdar (a word used in early days for Pankha puller) could pull it, while sitting veranda. The very word Pankha burdar denotes that the state of carrying Pankha in hand was yet in force. This gave privacy to the family and equal convenience.
4. Since the blind men could pull it, they were used as such many times.
5. An anonymous author calling himself An Anglo-Indian (in his book "Indian outfits and establishments", London 1882, p. 110), mentions that by 1850 AD. the Pankha no longer hung close to ceiling but had frill and had its frame suspended by long ropes from the ceiling. The wooden plank had reduced to almost a pole to which frill was attached.
6. The wooden plank reduced to a shape of a pole, some times polished and at other times lacquered (as in Sind) and having a long frill is very inefficient as compared to the one with broad flat frame and frill. Two lady writers, (Flora Annie Steel and G. Gardner, "The complete Indian house keeper and

- Cook", London 1902, p. 201) had already reached this conclusion. They were also sceptical about the height at which Pankha should be fixed. They stated, "It is always too high or too low; in other words either it scrapes your head or leaves you perspiring."
7. Jhali seem to have reached its advance stage after 1850. By this time Jhali came to be named as Pankha in India. This name was evolved from pakho mentioned above and finally men pulling were called Pankha burdar the same title that was given to man oscillating the reed-pakho at this time. "Curry and Rice" originally printed in 1860, a satire on British ways of life in India, has a number of paintings of Jhali or Pankha as it was officially termed.
    - i. Our Judge. The painting shows a judge imparting justice in a big hall having a double Jhali (Pankha) jointed by ropes. The Pankha puller sitting outside the hall is pulling it. Such double jhalis were in use in many district towns of Sind even after 1947. Today they have been replaced by electric fans.
    - ii. Our Judge's Wife. Painting shows judge's wife and male pakho bearer. The pakho made from reeds, circular in shape, with cloth frill and a long wooden handle of about the height of the man himself. In actual practice the handle would project less than 12 inches outside the pakho and if longer it becomes weildy. This is still in use in almost every village in Sind, as a substitute for Jhali.
    - iii. Our magistrate's Wife. She sits on a Murho or chair made of cane or reeds and is relaxing her feet on a circular cane stool. The ceiling type Pankha or Jhali, which has white cloth on frame and frill and red border at the bottom of frill, is being pulled by an attendant sitting outside the room.
    - iv. Our Colonel. The Colonel sits on an office chair (tilted back-wards with its front legs raised) with his feet on a high stool, while Khansama dressed in a uniform is serving him a cup of tea. A bare footed, shirtless man,



- only in under wear and turban pulls Jhali, which has white cloth on its frame. Frill too is white with brown border. The frame on its edge too has same border. It may be a leather strip.
- v. Our bedroom. An official in white pants and white shirt, with sleeves rolled up, returned from duties, appearing very tired, is just stretching himself on a lacquered cot with nawar. A servant who has already removed his black long-shoes, is busy removing his white stockings. A Pankha with white frill is being pulled by another bare-footed servant, sitting outside the room in veranda. Bare-footed servant has only a dhoti on.
  - vi. Our Travellers Bungalow. The hall in the bungalow has a Pankha, pulled by some one sitting outside. heat seems to have tired the official who has just arrived and is in posture of about to sit on a chair. For him bottles (probably of beer or soda) are being brought by another servant. The Jhali has white frill and white cloth on its frame.
  - vii. Our Cloth merchants. Four cloth merchants have brought bundles of cloth for a European lady, who is sitting on a rocking chair, while a Jhali with white frill and red trimming on the border, is being pulled by an attendant sitting outside the room. The cords attached to Jhali are red in colour and made of cotton.
  - viii. Our ball Rooms. The ball room of a club has a number of English men and women sitting around a table in a Jhali has white cloth for trimmings and frame. The hanging and pulling cords are red in colour, probably of cotton rope.
  - ix. Our Munshi. An Indian Munshi in white pants, white shoes, and rolled sleeves is lying on a folding armchair. Jhali is over his head, but is not being pulled as his domestic servant, who probably is also Pankha puller, is opening cork of a bottle to serve him with beer or soda. The Munshi's Jhali has white cloth for frill, brown cloth on frame but no coloured border on the frill.

8. In 1902 AD, Pankha was being fixed on the roof of houses. It was usual to have two columns of bricks raised over the roof and a wooden beam placed over them, was to have hooks for fixing Jhali. (Steel and Gardner, p. 201-202).
9. Fixing of a pullery over which the Jhali rope or cord after emerging from a hole in the wall or frame of a door or window passed, was also in general use, by about 1850 (Dewar, p. 110). To reduce noise pulley was greased and cord was made from a strap of leather.
10. Pankha wheel, which came in use on large scale in 30's of this century, consisted of a shaft on which 2 or 4 Jhalis were rigidly mounted at 180 or 90. It was turned by belt drive from a small diesel engine. Some rural hotels used it. It was very noisy and soon got unpopular. Another version of it which also had horizontal axis and belting and had cob-wheel gears similar to that of a Persian wheel, was also in use. Pankha itself replaced rotating wheel of Nar (Persian wheel) and below it slept the beneficiaries. Since it was very light, donkey instead of a diesel engines drove it. It also helped to keep mosquitoes away. It was originally invented before 1850 AD. (as reported by Dewar, p. 110), but is still being used in some villages in Upper Sind.
11. Best arrangement is to hang Pankha from the ceiling by means of ropes rather than hooked iron bars, which make noise. Such Pankhas make soft, slow swish and meaning-full sound as reported by Steel and Gardner (page 202). Noisy sounds are also produced by Cradles or Hindoras and Penghas having iron hooks.
12. For the Jhali to be effective, the room should not be too wide and too long. Height also should be reasonably medium. 10-12 feet height is ideal. Mid 19th Century Government buildings were 20 feet high, with spacious halls (2,0000 square feet area as reported by Mrs. Fanny Parkes in "Wanderings of a Pilgrim", London, 1850 p. 120). Jhali cannot function well in such housing.
13. It was so even in last century. Mrs. Lillian Luker Ashly in her book ("My India", Boston, 1937, p. 28-29), writes that her

family in Bihar in 1880's maintained 13 servants, of whom four were Pankha pullers and expenditure on Pankha pullers was Rs. 32/- out of monthly servants salary of Rs.104/-.

14. By mid Ninetieth century the wooden plank of Jhali was replaced by a frame on which thick cloth like canvass was nailed, to make it lighter. The frill was almost as wide as the plank and it had a coloured border at the bottom. In houses, where ladies participated the colours usually were bright, specially of border and cord.

### EVOLUTION OF DESERT COOLERS

Even the predecessor of present day desert cooler was developed by Dr. George Spalsbury in India, soon after his arrival in 1923 AD. The desert coolers were in general use in hot and dry Southern California in early fifties of this century. I had seen them in use there and built an experimental one in Hyderabad in 1954 to cool my office. For nearly 15 years it did not become popular. Now they are being fabricated on a large scale. An indigenous desert cooler, a modification of Dr. Spalsbury's model was fitted in a corner of Government inspection Bungalow at Bahawalpur which i saw in 1955. The device consisted of a small room or closed space in the veranda having bricks staggered in the fashion of a series of corbelled arches. On these staggered bricks, water trickled from a tank above them. The inside dimensions of his room were 6'x4'x4'. The bricks had also small space left in the joints for air to and water to pass through. There was one large opening in this structure which opened to the bed room and had a blower fitted on it. In fact it was a desert cooler, in principle similar to the one I had built, but large, monstrous and with a noisy blower. its cost was 20 times that of mine.

Mrs. Parkers mentions Dr. Spalsbury's thermantiodote. It was 7 feet high, 5 feet wide and 10 feet long cabin, mounted on iron wheels. The steel cabin had four feet circular holes on three sides to suck air in had it also had a funnel on the forth side projecting into the house. On the outside of the circular openings, were fitted Khastaties (A reed grown in Upper Pardesh) and on them water was sprayed. On the inside of this cabin four fans blades in the shape of turbine wheels

were fixed to a rotating axle, which was continuously turned by one or more men by means of an external handle. Aitkinson author of "Curry and Rice" jokingly states: "Inside the room, your hat is likely to be blown off into a corner by a general hurricane produced by thermantiodote." It needed 12 or 14 servants to run this air-cooler if it was to work round the clock (as reported by Mrs. Parkers p. 210).

After these studies i felt that for five thousand years since Moenjodaro times, the people of the sub-continent did not have initiative to device something like Jhali and it needed the Western Empire builders to do so. This was done at a time when English revolution had already started in 1760, steam engine had been invented in 1775, the British Empire had without any doubts came to stay in India, the Americans had won The war of independence and the French revolution had started. At this time in Sind Talpurs and Khaloras were involved in a civil war and the establishment of a harsh feudal society hitherto unknown in Sind. At that time a machinery minded English man developed a simple device from local materials at virtually throw-away prices, to introduce Jhali.

## LETTERS TO THE EDITOR

### BANKING AND TERRORISM

Sir,

After the recent tragic murder of a labour leader ethnic labour unions which are a law into themselves illegally and under threat of force closed all the banks, post offices and even some business houses. this ethnic unions re a government within a government specially when the one is Islamabad is so weak and dependent upon their political support.

Can the government realise the millions of rupees worth of national production was wasted! Does such things happen in any country of the world. If the government is so powerless and afraid of the unions why does it not quit and hand over to the Army as a last resort.

The country is in economic ruin and if we are serious about improving the economy and bettering the lot of the common man, then these unions have to be dealt with an iron hand.

If the Sindhis were given their rightful share in jobs government would not have been bullied by this ethnic hooligans.

Even now it is not too late.

—K.M. BHATTI

### FATA MNAs

I wonder if the people of Pakistan know that 11 the 8 or more MNAs from FATA (Federal Administered Tribal Areas) are sitting in the Parliament illegally and therefore the Parliament itself has become illegal.

Why? Because Khan Abdul Wali Khan the ANP leader says so. And here is what he says: "According to the treaty of Gandamak, the areas falling on Pakistan's side of Durand Line were appropriated by the British (Pakistan become the inheritors). But there is clause in this treaty: These tribal areas would not be under any country's

domain. If any government takes step in connection with these areas, it would have to be done with the consent of the other party (Afghanistan).

Says Khan Abdul Wali Khan that therefore, the MNAs from the tribal areas sitting in the Pakistan's Parliament had no legal position. According to him these is so because Pakistan had not consulted the government of Afghanistan before taking these MNAs in the Parliament. Khan Abdul Wali Khan says vehemently that Pakistan has violated the Treaty of Gandamak and therefore even abolished the Durand Line.

The rigged Parliament has already not been accepted by the Opposition parties. Now there is a reason for the people of Pakistan not to accept the same. The pity of it is that not a single ember of the Opposition nor the legal fraternity has raised this question in a court of law.

It would be a landmark case in the torturous history of Pakistan.

— A. REHMAN

### WOMAN AND ARMY

When I saw a photograph of a "woman commander of the Iraq's National Liberation Army" leading an all men unit, I immediately thought of Dr. Israr Ahmed, Qazi Hussain Ahmed and the others of their like, who must have turned blue in their faces.

But then Iraq is a different Muslim country, advanced in science, advance in human development and advance in Islamic thinking. When will Pakistan see such day. A woman commander leading all-men Pakistan unit. Are we to stew in the obscurantist thinking of our Islampasands. Are we still to live and think in the 14th century or breakout into the 21st century. Certainly not with the government that we have at present.

Is there any hope of Pakistan becoming a progressive nation or will it be only a dream of the millions of toiling masses.

— F. ALI

## LITTLE MAYOR OF KARACHI

Mohtaram Shah Sahib,  
Asalam-o-Alekum,

With great honour, I want to draw your kind attention towards page no. 68 of Sindh Quarterly, volume XX 1992, No. 4, under heading Letters to the Editor (a) Little Mayor of Karachi, in which Dr. Imran Farooq has been named as Mayor of Karachi. This is wrong. Infact Dr. Farooq Sattar was Mayor Karachi. This may kindly be corrected. They all are little men and dwarfs.

— GULZAR MEMON, KARACHI.

HISTORY  
ARAB NAVIGATION

Nuridin Durkee

**ALLAH IS HE WHO HAS MADE THE SEA OF SERVICE  
TO YOU THAT THE SHIPS MAY SAIL UPON IT BY HIS  
COMMAND THAT YOU MAY SEEK OF HIS BOUNTY  
AND THAT YOU MAY BE HAPPILY THANKFUL**  
Sura al-Jathiyah Ayat 12

*The great Sea Routes of the Muslim peoples, of the navigators who plotted their way across the seas, of the geographers who assembled the details gathered by the navigators and the cartographers are still relatively unknown. There were travellers like Ibn Battuta and intellectuals of the stature of Ibn Khaldun, a philosopher and statesman who assembled a myriad of elements into his introduction to geohistory entitled al-Muqaddimah. Ultimately it always came back to the navigator, the one responsible for bringing their shops safely to port across the vast oceans. In the end the man responsible for the ship's safety was the nakhoda (captain navigator) whose task it was to successfully sail the seas borne on the winds, on whose knowledge of tides and stars, coastlines and depths, sounds and smells, provisions and providence, and on whom (after God) all souls on board depended.*

In order to limit the latitude of the subject, I offer an account of some of the navigators, geographers and cartographers of the Indian Ocean Basin and its approaches.

The Indian Ocean is favoured by the nature of her winds; the great monsoons, a word derived from the Arabic mausim meaning seasons, which blow with a steady regularity as the name suggests. In the winter months, late October, early November through mid-March they blow out of the North East and then from April through October they reverse and blow out of the South West. This permitted the nawakhid (pl. nakhoda) to carefully plan their voyages, cargoes and

ports of call. For more than two thousand years these winds, the monsoons, have carried a great variety of craft, the wind bellying the giant lateen sails of sambuks and booms, baggalas, dhows, ghanjahs and khotia. Each of these different craft serving different functions, some double ended, some single masted, others double, some coasters and others, like the booms, dependable and sea worthy for deep ocean crossings. They all worked and they all bore cargoes; cargoes of timbers, an ebony, teak, carpets and even horses, gold, coral and pearls, silver, ambergris, ivory, rhinoceros horn, tortoise shell and porcelains from China, aromatic attar, perfumes and spices, dried flowers and seed and pilgrims, always pilgrims, bound for the Holy Cities.

They sailed across the Sea of Qulzum, the sea of Zanj, the sea of Habash, and the sea of Hind, the sea of Harkand and through the Straits of Salahat. They sailed up to the Gates of Sin and through the seas of Sankhi, islands and ports with fragrant names, sun split streets and soft evening dreams, Isles of Seychelles, Qanbalu, Zandjibar and Sarandib, the ports of Mocha, Sadrapatam, Lamuri and Sindjafura.

To present-day ears the cargoes and seas, islands and ports evoke other times and other places, but successful navigation, was a hard won struggle which began when people first assailed out of sight of shore, fishing or diving, blown out to sea or simply looking to see what was "out there." From these experiences, some due to circumstances, others due to intent, coastal sailing emerged and from that came the necessity for "maps," even if these were drawn in the sand, by one fisherman for another.

Let us move forward in time to the early years after the Flight (Hijra), approx 662CE, to view the situation which prevailed in the Indian Ocean (Bahr al Hind) Basin, Al-Jazira Alarabuya. Its very name in classical Arabic, "The Island of the Arabs" suggests that the Arab reality was as much of the sea as it was of the land. Indeed, geography favours sailing from the shores off the Arabian Peninsula with its long coastlines bordering on a gulf, a sea and an ocean. A coastline which stretches from the coastal marches of the Shaat al-Arab, at the end of the Tigris and Euphrates, clear down the Gulf through the Strait of Hormuz, down the coast of the Hadramaut, around the tip of Aden, through the Gates of Mandab and all the way

up the Red Sea to split the Sinai at Ras Muhammad bound for al-Aqaba or As-Suways, culturally, commercially, and militarily strategic; then, as now.

The fortune of climate in the form of the seasonal monsoon made possible the out-going and the in-coming voyages down the coast of Africa to Zanzibar and home with the cargo or out across the Arabian Sea to Calicut, Serendib on the winter monsoon, thence across to the Nicobars on indifferent winds in time to pick up the southwest monsoons of spring and summer all the way north to Canton. To simply return and reverse the process, homeward bound, 6000 nautical miles (11,112 kilometres) and with a full cargo. The greatest difficulties were the long arid coastlines which made provisioning a crucial part of any journey. Once these difficulties could be surmounted, the tremendous natural advantages could be, and were exploited.

At the beginning of the Caliphate, the Muslims were in control of the entire Arabian Peninsula, in marked contrast to the Mediterranean (al-Bahr al-Mutawassit), which was an area of great conflict. The Indian Ocean was a peaceful ocean disturbed only by the occasional small disorganized band of pirates. In 88AH (710 CE) Muhammed al-Qasim ath-Thaqafi under al-Hajjaj opened Sind and the ports of Al-Daibul, present-day Karachi, and al-Mansurah came under Muslim control thus providing secure forward ports on the way to China. By the end of the Ummayyad Caliphate, less than 125 years after Hijra, Muslims from Khurasan were settled on islands in the Yangtze across from Shanghai, (known then as Sankhi) according to al-Marxaqi. Twenty five years later the voyage of the Omani, Abu 'Ubayda to China for the purpose of buying aloes wood is recorded.

With the shift of the Caliphate to the Abbasids, al-Mansur began the building of Baghdad. Al-Ya'qubi the geographer, quotes al-Mansur as giving the following rationale for the siting of Baghdad, "It (Baghdad) will be as an island between the Tigris and the Euphrates (and as such) it will be a waterfront for the world." And al-Tabari augments this with a further quote attributed to al-Mansur, "there is no obstacle between us and China. Everything on the sea can come to us." Within 200 years after the Hijra we find accounts of regular voyages for two way trade between Baghdad and Canton.

In the following century there are two separate accounts of the routes, with schedules given for voyages in both directions specifying the names of the ships as well as names of the nawakhid. This necessitated a tremendous amount of work on the part of cartographers for accurate and up-dated charts and routing s known Khurdadhbih gives the precise staging of a voyage from the Gulf to China and 100 years later, al-Mas'udi (who had sailed to India as well as East Africa) provides a plethora of geographical and socio-cultural information. Al-Maqdisi, writing shortly thereafter relates the navigational hazards of the Arabian coast and other geographers (borrowing freely from each other and cross-fertilizing each other's work) such as al-Ya'qubi, Ibn al-Faqih, Ibn-Rustah, al-Istakhri and Ibn-Hawqal, together supply details which essentially provide a thorough geographical and navigational picture of the waters and coasts from East Africa to China and beyond to the Korean peninsula. Time and seasonal tidal information is provided by al-Mas'udi in his work, "Muruj" and Ibn-Khurdadhbih, in his book, "Akhbar al-Sind wa'I-Hind" gives the following time-tables:

Musqat to Dulam Mali:

1 Lunar month

Kulam Mali to Kalah Bar:

1 Lunar month

Sanf Fulaw to Canton:

1 Lunar month

Augmenting the work of the navigators and geographers was the collected accounts of two great travellers—one, Ibn Battuta, fairly well known in the West and the other, Buzurg Ibn-Shariyar, less well known by name but whose accounts of his own voyages in Kitab Aja'ib al-Hind (the Book of the Marvels of India), laid the foundations for the great "Tales of Sinbad" well known to readers and movie goers.

Ibn-Buttuta, also known as Shama ad-Din, left his home in Tangier on 2 Rajab 725AH (14 June 1325 CE) when he was twenty-two. His travels lasted for thirty years, after which he returned to Fez and dictated accounts of his journeys to Ibn Juzayy under the title of The Travels (Rihla) of Ibn-Battuta. He is estimated to have travelled more than 75,000 miles during the course of which he visited every

Muslim ruler of his time, performed Hajj at least three times, and managed to travel deeply and extensively on four continents. Neither space nor the scope of this article permit us to do more than mention this truly intrepid traveller. His sea voyages and references to shipping show that the Muslims "completely dominated the maritime activity of the Red Sea, the Arabian Sea, the Indian Ocean and the Chinese waters."

Buzurg Ibn Shariyar's accounts begin in 390H (1000 CE) and span almost half a century. He was himself a nakhoda and also collected tales and accounts from his fellow nawakhid. Hourani in his book, Arab Seafaring translates three of Buzurg's tales. Safe to say that woven into the often fanciful accounts are genuine accounts of India, Oman, East Africa and the Far East. From them a clear picture of the life at sea in that time can be gleaned.

Thus less than 400 years after the Hijra, when western history is accounting the invasion of England by William the Conqueror, the Muslim navigators and geographers were freely ranging the southern seas on regularly scheduled voyages (courtesy of the monsoons and their own hard-won knowledge) between Africa and China. Single voyages of more than 4,500 kilometres, often in blue water conditions, were common and huge craft carrying upward 100 men were run by the equivalent of modern day shipping lines.

The flavour of that world can be tasted in the words of al-Maqdisi (writing almost 500 years earlier), "I was in the company of men, shipmasters, pilots, mathematicians, agents and merchants who spent a life-time on the waters, possessed the clearest and fullest knowledge of the seas, its anchorages, its winds and its lands. I plied them with questions concerning position, physical peculiarities and limits. I have seen in their possession charts and sailing directories (rahmani) which they constantly study and follow with implicit confidence."

Western travellers such as Marco Polo, Ramon Lull and others commented on them and Sir Thomas Roe writing in 1615 CE said that he had met in Madagascar one Mu'alim Ibrahim who had adjusted his (Roe's) compass card. J. Gibbs remarks in Volume One of The History of the Portuguese During the Reign of Emmanuel, "The Arabs at that time (15th century CE) knew the use of the

## Rural Reflections

*Syeda Ayesha Javeri*  
*Oh precious life!*  
*Why this mad strife?*  
*When to rise with the dawn,*  
*As the dew mists the morn.*  
*Is to see thee adorned.*

*What's this wild rush?*  
*When the sweet throated thrush,*  
*Sings the soft songs of Spring,*  
*To the small woodland things,*  
*While the glean echoes ring.*

*See that bright glare.*  
*It's the neon eyes' stare,*  
*As the wind bursts with sound,*  
*Of the banshees unbound,*  
*When they whirl round and round.*

*'Tis a mimic of thee,*  
*In hell called city,*  
*Which these humans create,*  
*In a blind frenzied state,*  
*As they bicker and hate.*

*Oh! to sit by thy side,*  
*As the sea ebbs its tide,*  
*And the sands glisten wet,*  
*Like a diamond floor swept,*  
*It's to sleep and forget,*  
*All fraudulents but thee.*