

1.INTRODUCTION:

Human-History reveals that cases of Religious Conversion are found in every Major Religion of the world. We note with worry the same cases in Sind both, in Muslim and Hindu segment of Society. In our Times, the Problem of Conversion has made Hindus to believe themselves as 'second Class Citizens' and most deprived segment of Sindhi Society. Today, it has emerged as very serious Burning Issue .

The Problem of Conversion needs to be researched from various aspects so as its causes are traced properly and its Kinds are to be determined accordingly. It is to be verified that either, it has remained as a terrible tradition of Sindhi Society and has roots in our Past or, there are some others reasons, which have played role in increasing cases of Conversions from time to time. I have traced history and tried to see whether, Hindus and Muslims both being followers of different religions, either, have accepted and respected each other as integrated segments of the Society or, there relations have remained different and difficult for each other and those have given birth to Criminal Acts like Conversion.

2.Hypothesis:

Conversion is not product of Mind set, Ideological impact or Religious Requirement of any Segment of Sindhi Society. It is result of the Policy of Divide & Rule, Discrimination of all kinds and Negative Reaction & Revenge.

3.Methodology:

- A). Objectivity has been observed and applied while conducting Research on the Topic,
- B). History of Hindu-Muslim Relation has been traced from Arab Period,
- C). References has been given either in the Running Mater,or, in the end of every Sub-Topic

4.Proximity between Hindus and Muslims in Sindh:

Sindh was part of the Muslim world from the time of its conquest by Muhammad bin Qasim in 711 AD until its annexation by the British from the Talpur Mirs in 1843. Persian cultural influences were very powerful in this region. There was a 'very significant difference between Sindh and the rest of [British] India. Sindh was the only province of the subcontinent which was

overwhelmingly Muslim in population. . Although Sindhi Hindus were exposed to centuries of Muslim rule, and while it is true that Sindhi Hindu landowners and petty traders living in villages paid allegiance to Muslim pirs, wadheros and landlords, and may have lived in deference or even in fear, it would be fallacious to assume that Sindhi Hindus were persecuted by Muslims. Indeed, Sindhi Hindus were among the most prosperous members of Sindhi society and they came to dominate commercial life in both pre-colonial and colonial times. In his account of the situation of Hindus in Sindh during the Talpur regime, Claude Markovits notes:

There is no doubt that an elite section of Hindu merchants and bankers based in Karachi and Hyderabad was a crucial component of the ruling class of Talpur Sind, even if its status was not equal to that of the great waderos, pirs, and sayeds who lorded it over the mass of the haris (cultivators). This elite, which had close links with the other significant element of the Hindu population, the Amils, was not devoid of political influence even if it tended to maintain a low profile. The rest of the trading population, consisting mostly of shopkeepers and rural moneylenders, occupied a kind of middling position in Sind society, well below the elites, but far above the haris.⁵⁵ Markovits, *The Global World of Indian Merchants 1710–1947*, p. 45

Thus, the small number of Sindhi Hindus was more than compensated for by their commercial dominance and to a certain extent by their economic and cultural success. Sindhi Hindu traders and moneylenders provided capital to the cities of Karachi and Hyderabad, while literary and public figures funded institutions, libraries and reading rooms. For more on internal distinctions among the Sindhi Hindus, especially those between the Amils and Bhaibands, and the political economy of colonial Sindh,

A distinctive feature of Hindu society in pre-1947 Sindh was the fluidity of religious practices and affiliations. Proximity to Islam and the cultural distance from 'India proper' modified religious practices to a significant extent. Indeed, scholars have discussed how British administrators found Hindu practices in Sindh mixed and corrupt, departing significantly from what they considered mainstream Hinduism. Observers even wondered whether Sindhi Hindus could be considered 'proper' Hindus at all. Sindh's 'unorthodox' version of Hinduism must be seen as an outcome of three predominant influences—Islam, Sikhism and Sufism. A large majority of Sindhi Hindus were Nanakpanthis—followers of Guru Nanak (non-Khalsa or Sahajdhari Sikhs)—and Sindhi tikanas (places of worship) often contained images of Guru Nanak and the Guru Granth Sahib along with those of Hindu deities. What is more, there is a lot of evidence that the majority of Hindus in Sindh were murids (followers) of the Sufi pirs (saints) who had played a very important role in Sindhi Islam. Being a Hindu in Sindh did not preclude visits to dargahs. A dargah is a shrine built over the grave of a respected religious figure, often a Sufi saint. While this participation of Hindus in Sufi practices was not uncommon in other parts of the subcontinent, 'the practice was more generalized among Sindhi Hindus than in any other

region of India'.⁸⁸ Markovits, *The Global World of Indian Merchants 1710–1947*, p. 49. To be sure, the protection afforded by the pirs to their disciples also provided the latter with many social and economic benefits, but there is no doubt that Sufi thinkers like Shah Abdul Latif and Shahbaz Qalandar inspired devotion in people of both religions. Sufism created an ethos for Hindus in which they did not think of Islam as inimical. Even today, Sindhi Hindus in post-Partition India have a strong legacy of Sufi thought despite the need to assert their credentials as 'proper Hindus'.

Sindhi Muslims, in turn, participated in the worship of the samadhi of Hindu saints. Indeed, one could claim that the heterodox and divergent Muslim groups of Sindh and the profound impact of Sufism on the region made the understanding and practice of Islam in Sindh more flexible than elsewhere. While we do not seek to paint an idealized picture of the religious situation in Sindh, it remains true that the province was relatively free of the kind of communal conflict that impacted upon Punjab, Bengal and the United Provinces. Undoubtedly, a subtle and precarious balance of social and economic interdependence may have kept resentments from going deeper between the two communities, but 'the eclectic character of regional Hinduism, as well as the impact of Sufism on regional Islam, certainly had something to do with it'. The complex and intimate relationship between Hindus and Muslims in Sindh is best described by Markovits as one in which 'conflict and hostility mingled easily with amity and a syncretic attitude to religion'. (Ibid., p. 45.) This complex social fabric began to show signs of tearing in the wake of sharpened economic disparities in the nineteenth century, forming a plank for the success of the Muslim League. Moreover, the circulation of RSS (Rashtriya Swayamsevak Sangh) rhetoric about Islam's corruption of the pure Indus civilisation made inroads among Sindhi Hindus after several abortive attempts. For more on this, see Rita Kothari, 'RSS in Sindh—1942–48', in *Economic & Political Weekly*, Vol. 41, no. 27–28 (8–15 July 2006), pp. 3007. However, as has been observed, it remains true that 'the province of Sindh witnessed the longest period of proximity between Hindus and Muslims, and although the relationship was neither equal (the former were a religious minority) nor harmonious, it was the most intimate on the subcontinent'.¹² Rita Kothari, *The Burden of Refuge: Partition Experiences of the Sindhis of Gujarat* (New Delhi: Orient Blackswan, 2007), p. 5.

5. HISTORICAL PERSPECTIVE

In simple the meaning of 'Relation' is a state of existing connection; significant association between, among things. The various connections between people. The various connections in which persons are brought together. It is mode or kind of connection between one person and other person. When there two or more than two segments in society, relations have to be

influenced by their different ideologies and cultures. Governance and common social values also affect their relations. Hence, relations become of Communal nature.

Prior to the conquest of Sindh by Arabs, there were no Muslims in Sindhi Society. But, soon after that Hindus and Muslims became vital segments of Society and their relations made both segments some time near & dear and some time and to some extent bitter and full of mental and social distance and differences. Though Muslim remained dominating and ruling segment, but, Hindus also remained local rulers in some areas during most of the period soon after conquest of Sindh by Arabs.

It is requirement of the research and its methodology, not to be preoccupied with any hypothesis while peeping into the pages of history. That is why, I will try to study in every Rule and find out events and conditions those caused any Communal problem and deteriorated normal relations of Hindus and Muslims. Keeping in this in view, I will trace the history, but not narrate the history of every Rule in details

It is said that kidnapping of Muslim Woman by Hindus was the main reason for occupation of Sindh by Arabs. To some Pro-Arab Historians, It became the only and main reason for attacking Sindh by Arabs. Muslim families coming from Ceylon were looted and women kidnapped on coast of Arabian Sea and Raja Dahar, the then ruler of Sindh, showed his inability to recover kidnapped women.

Philosopher an eminent Social worker of his times, Dayaram Gidumal in his book “Something about Sindh” published in 1882, gives details of an event, that took place in, or around 952 A.D. The same story has been narrated by other scholars and Historians to some extent in same words. J.W. Smyth, in his compilation “Gazetteer of Sind “B” Volume III, Sukkur District, (year 1919, P.P 48-49) provide the information as under:

Opposite Rohri is a small island of which about half an acre remains above water at the height of the inundation. This has been enclosed with a wall and contains a shrine to which Mussalmans and Hindus come together in thousands from all parts of Sind in March and April, the former to honor Khwaja Khizr and the latter Jind Pir. The Mussalman legend, the details of which vary in different accounts, is that a Dehli merchant by name Shah Hussein was with his daughter travelling down the Indus by boat on his way to Mecca. On his arrival at the City of Aror, Dalurai the Hindu king that of that country, who had heard of the great beauty of Shah Hussein’s daughter, demanded her in marriage; but he met with a refusal on the plea that it was impossible for the daughter of a follower of the Prophet to wed a Hindu. Not content with this reply, the king determined to carry her off by force, but on offering up prayers by the girl to Khwaja Khizr, the Spirit of the water she was answered by the saint who directed her father to unloose the boat. As soon as this was done, the course of the Indus changed and the stream

began to flow towards Rohri where also the boat was carried off in safety. In gratitude for this miraculous deliverance Shah Hussein resolved to erect a shrine in honor of the saint who had thus befriended them, and in answer to his prayer he was directed to carry out his purpose on a small island a little to the north of Bukkur; and here the father built a mosque and tomb, which in after years was enlarged by wealthy votaries who are said to have covered the door of the original tomb with sheets of silver.

The Hindu identify Khawja Khizr as Jind Pir (properly Zinda Pir), i.e. the living Pir who is no other than the incarnation of the river Indus, elsewhere called Uderolal, Darya Shah, etc. to whom they burn a light. The central building with the silver doors, be it tomb, temple or cenotaph, contains a niche which is the seat of the saint and above which slab of stone clumsily built into the wall bear a Persian inscription.(P.p 48-49)

It is rule of Mughal governance in Thatta and one Mirkshah, ruler of Thatta ordered that “local Hindus convert to Islam”. Fearful Hindus, prayed at the banks of the Indus River where they then saw a vision of the Hindu deity Varuna who informed the worshippers that he would incarnated himself as an infant to be born in Nasirpur in order to deliver them from their hardship”.(The supernatural in Nature of Sindh Traditions, Sanskriti Magazine, 7 April 2014)

Followers of Jhulelal consist of a big number of Hindus in Sindh and elsewhere. Thousands of pages have been researched and written on the Birth and contribution of Jhulelal. We find earlier references on the subject in Dayaram Gidumal book “Something about Sindh” published in 1882 and there is a handsome number other scholars, those have merited the story of sorrows and longings of Hindu community and wonderful contribution to save them by Jhulelal. The last reference in this regard can be given of the book “BHAVNANI, NANDITA (2014). THE MAKING OF EXILE: SINDHI HINDUS AND THE PARTITION OF INDIA. Westland.”)

There is no need of going in details about the life and regiments of Juhlelal but it is amazing to note that “These ideals were treated as of not of the earth, earthly, though like the Brahmanic Avatars, like the Christians, they assumed a moral garb, indicate the glorious majesty and the equal Justice of Heaven”.(Dayaram Gidumal p.p 46). Either he is Sheikh Tahir for muslims or Udero Lal for Hindus, he is a Pir Khizr of Muslims and Jind Pir of Hindus all these were accepted and respected as pure saints of Sindh by Hindus and Muslims. It reflects the social psychology of Sindhi of Hindus and Muslim that they never supported any act of crime, depriving any community of their religious and cultural rights. Hence it is amazing that most of Darghas and saints of Sindh are equally respected by Hindus and Muslims. It shows that these Sufis Saints of Muslims and Vedanta figures of Hindus have played a vital and positive role in bringing both communities very near to each other that is why we find Hindu followers, like Muslims of Sachal Sarmast, Shah Latif, Dargha of Luari and Dargha of Qalandar Shahbaz.

However, Cases of Kidnapping of women (Act of Piracy) and Conversions of Hindus have roots in our history. It caused usurping of Sindh by Arabs and birth of Jhulelal. By indicating such type of events, we cannot make any judgment. Hence, We have to go through pages of our history.

6.HINDU-MUSLIM RELATIONS IN ARAB RULE

Sindh was conquered by Young Muslim General Muhammad Bin Qasim in 712 A.D. Dr. H.T. Sorley narrates the story as under:

“The facts seem to be that the windows and children of some Muslim merchants who had died in Ceylon were being sent back by sea when the ship on which they were travelling was attached and plundered. Failing to get the satisfaction that he demanded, Hijaj fitted up a punitive force and put it in charge of the young leader, who was his own cousin and son-in-law. [1].

Prior to the Arab Rule, there were Hindus and Budhis and Sindh Society consisted by these both segments. Hindus were in power and Budhis were their subjects. These were a vast Ideological and social difference between both segments. Arab Rule added the Muslim Segment in the Society.

According to the Cambridge Shorter History of India, “the conquest of Sindh had no far-reaching effects and the religion which was designated to dominate India for nearly five centuries did not penetrate beyond the frontier-tract annexed by the Arabs.” [2] under Arab Rule the internal administration of Sindh was left by these conquerors in the hands of natives.

Bheromal Advani quoting references from Henry Census’s book “Antiquities of Sind” and Major General Haig’s book “Indus Delta Country” (P.73) writes that within forty years of Arab Rule most of the portion of Sindh was preoccupied by Hindus[3]

In this shortest period of their rule, Muslim rulers did their best of avail talents and potentialities of local people and never made their policy to divide and rule or to create Hindu-Muslim differences. Due to the patronage of Arab Rulers “The Scholars of Sind and the Works of Sind made ample contributions to the service of medicine, philosophy, astronomy, mathematics, geography and various other sciences, which are attested to and admired by almost all the great writes of medieval times” [4]

There is a place near Sukkur/Alore known as “Satyun jo Astan” It is said that during Arab Rule Hindu women and girls, when found themselves under pressure to convert their religion or

were being forced marriages suicide here at his place. It gave the name to place as “Satyun jo Astan” that means a death place of those ladies, who opted for/death to save their sacredness. But it is narrated by mostly Hindu writers and scholars and have never been authenticated by neutral writes or third party.

Hindus very loyal to their faith and followers of their religion, when found themselves unsafe in practicing their religious traditions besides, government’s rules and regulations, opted to migrated to Punjab, and were known as “Alorvansi”/ “Arorvansi”. [5]

Their migration was not because of the government policy, but this was because of misconception ,fear and doubt and it was one sided.

Keeping in view all the available sources and contemporary Authorities [6] in mind, we can conclude that there were no Hindu-Muslim communal riots in the Society of Sindh during Arab Rule. There was no any government policy to air or create religious differences for the cause of Divide and Rule. However, Social problems are very much there in every society and may be some events had occurred, but have not been recorded because of their minor importance.

7.HINDU-MUSLIMS RELATIONS IN SOOMRA RULE

It is generally believed that the Soomra Period is an obscure period in Sindh history. Its beginning is mysterious and is accidentally certain in 1333 A.A [7]

, Mir Tahir Muhammad Nisyani, in his Tarikh Tahiri (1621AD) asserts that Soomras were originally Hindus. [8] They converted to Islam (by Choise) but remained Hindu in their customs, dress and even in their names. , Amrah Soomro was the first to accept Islam. Tarikh Waqa`i Rajisthan corroborates this viewpoint and confirms that Soomras were originally “Parmar Rajputs”. They are mentioned as Qarmati, by Hamdani Abbas in his article published in Darul Ma`arif, Cairo. However, according to a local researcher, Maulai Shedai, Soomras were Parmar Rajputs.

They established themselves in that region but failed to extend their authority over upper upper Sindh and Multan.). They substituted the Arab Habari government of al-Mansurah (875 – 1025 AD) after the episode of Sultan Mahmud Ghaznavi’s sack of al-Mansurah and unsuccessful hold over Sindh. According to the Tarikh-i- Masumi the Soomra’s during the reign of Sultan Mahmud of Ghazni,s Son Mas’ud can be found as he tried to place a man of their tribe on the throne. The total reign period of Sumra’s is told as 143 (lunar) years (A.D 1300- 1439) in Tarikh-i-Tahiri , but as far as other authorities is concerned it was 500 or even 550 years. [9]

It is generally assumed that the Sumra's were Muslims from the later rulers of Sumra's [10]. Ibn-e-Batuta who arrived in Sindh in 1333 A.D during the reign of Muhammad Bin Tughlaq states about the Soomra's that

“ They do not eat with anybody nor can anyone look towards them when they are eating; nor do they marry among people other than their own, and no one marries in their fold”[11]

Mahmud Bagarha when first invaded Sindh came to know that Soomra's were Muslims who had little knowledge of Islam. They were living in Sindh with Hindus but not likely Hindus used to live. Mas'ud soomra after Mahmud of Ghazni, consolidated his position by marrying the daughter of powerful chieftain's named Sad who was succeeded by Bhungar. Bhungar ruled for 15 years after Bhungars death his son Duda extended his rule up to Nasrpur and died in 1092. After the death of Duda his minor son Singhar succeeded. Singhar reigned for 15 years and conquered a part of Cutch as he has no son then his wife Hamun took charge of the government. However, the internal strife occurred during Hamun's reign that one Pithu a descendant of 'Duda' established himself as a king. According to Jagaducharita of Sarvananda the Pithadeva of Para (the peninsula on the north-east side of Runn of Cutch which is called Parkar) destroyed the cutch and reached “Bhadresvara” and after destroying the rampart of the city he returned to Para [12]. Bhuler identified this Pithadeva with Sumra's chief Pithu. Pithu was succeeded by one Khaira who was later succeeded by one Khafif or Hafif. They rule for about 33 years and people seem to be happy and content. During this reign 'Samma's first appeared or mentioned. Khafif was succeeded by Pithu;s son 'Umar' who was later succeeded by his son Duda ii who ruled for 14 years who later succeeded by Hamir Duda who was a last king of Sumra's dynasty overthrown by Samma's in 752/1351-2.[13]

The decline of Soomra's and the rise of Samma's can be image from the letter written from Ain-ul-Mulk-Mahru ,the governor of Multan in the early years of Feroz Tughlaq to the Governor of Gujrat in which the establishment of Samma's strength and the usurps of the Sumra's is narrated.

In Soomra Rule the population of the society consisted of four classes: 1). Ashrafs means Upper Class, 2). Muwali, means workers, 3).Zimis, means Non- Muslims, and Slaves. Zimis were divided in four classes, such as Barahman, Khatri, Vaisha and Shudhra. In spite of division, we find that there was Religious tolerance in the society. Islam, Bhudism and Hinduism survived side by side. Hindus and Muslims were equally disciples and followers of same Saints such as Qalandar Shahbaz, Udero Lal etc.

It was during the reign of Soomra rulers of Sindh of 12th, 13th century A.D, that Sufi mystics came to Sindh from Persia. Soomras by then had got rid of Ismaili Shias and had become Sunny Muslims. Then the arrival of the renowned Sufi saint Mohammad Usman Marvandi Lal Shahbaz

Qalandar in Sindh from Multan in 1273 A.D during the reign of Soomra King Tai bin Dodo (1272-73 to 1295-96), finally made Sindh a stronghold of Sufism.[14].Even so, the Magic of Sufism attracted them a lot and it pacified their behavior towards mystic Sufi saints. The Soomra rulers patronized the Sufi movement by giving out lands, Jagirs to Sufis to maintain Khankahs and Dargahs(shrines).

Even though the impact of Sufism was gradual, the people of Sindh, Muslims , Hindus and other casts of and religions, found it convenient to adapt it as they found an spiritual solace in its principles.

In Arabic “Suf” means wool. During the 8th century A.D., some Muslims mystics were seen wearing white woolen robe but in the 9th century A.D, this white woolen robe became common among the Muslim mystics, hence they were called Sufis. Sindh became the place of peace, tranquility, tolerance and religious security, bringing Hindus and Muslims closer to each other by the doctrines of Sufism.

In Soomra Rule a few events took place those throw light on Hindu-Muslim relations. However, they were not because of religious differences in any case. But, obviously seems to be reason and cause of worries for Hindu segment of society.

1).The famous romance of [Moomal](#) and [Rano Mendhro](#) took place during the reign of King Hamir Soomro, who ruled over Sindh from [1400-1439/40 A.D.](#) Moomal was Hindu and Rano was a Muslim. Both were beloved to each other. But, Rano doubted Moomal , her character and integrity and it cost life of Moomal. She put herself on fire. This tragic event occurred not because of religious differences, but, due to misunderstanding. It speaks about the liberal society of Sindh in which religion was no more sources of hindrances in love and romance. [15]

2). Another event , that took place in Soomra Rule was kidnapping of Hindu girl Marvi by Ruler Umar. In the [year 1355-56 A.D., Umar Soomro-II](#) became the king of Sindh. The capital of his empire was [Umarkot](#) in the Thar Desert of Sindh. He, on the indication and instigation of Phog, kidnapped Marvi by force. Marvi was brought to his castle and Umar asked her to marry with him. But, She kept telling King Umer Soomro, “[O! Umer I belong to my parents, my betrothed Khet Sen and my people and will not disgrace myself by accepting your fineries](#)”. For so many days ,the Ruler did his best but, all in vain. Hence, she was made free and allowed to go to Malir.

This event reflects sorrows and longings of Hindu community of Sindh, beside greatness of Sindh Ruler who surrendered before a young girl and honored her accordingly.

9.HINDU-MUSLIM RELATIONS IN ARGHUN, TARKHAN & MUGHAL RULE

Samma Rule ended with their defeat by Arghun Dynasty in 1521 A.D. (23) Tarkhan took over the power in Sindh in 1554.[24] The imperial Forces of Akbar took over Sindh in 1590 and this country was ruled by Mughal Governors [25] till coming of Kalhoras in power in 1700 A.D. (26)

During this period (1521-1700 A.D) Sindh witnessed and experienced so many important events and happenings. Such as taking refuge by Dara Shikoh, entering Sindh by European adventures, establishing trade in Sindh by the Dutch in 1652 and the establishment of factory by English people in 1635.

The period under study was terrible time for Sindh people. Therefore, most of people opted to migrate elsewhere. Some of them migrated to Punjab and some of them went to Burhanpur. All Sindhis, either Muslims, or Hindus, were in trouble. The only aim of governance by rulers was exploitation of Sources and Resources of Sindh, to suppress people and to use iron hand in every affair to keep people silent under the shadow of their highhandedness. Lives and property of people was not safe and everybody was feeling unsafe in all three regimes.

In such a horrific situation, Sindhis were not in favor to afford Hindu-Muslim differences. Communalism never took place in these days. However, an amazing event took place in this period and that was not between Sindhi Hindus and Sindhi Muslims, but it was between a ruling figure and Hindus.

Dayaram Didumal in his book has given an account of erecting of Minaret of Mir Masum Shah in Sukkur. He was the Governor of Bakkar appointed by Mughal Emperor Akbar. Dayaram Gidumal writes that Mir Masoom fall in love with a beautiful Hindu girl. The lady refused to wed to him. Mir Masoom Shah decided to erect a Minaret in the memory of his friendship. The Minaret was built in 1607. He used to see his absentee dear from the top of the minaret, daily. (27)

This event throws light on the social status of Hindu segment of Sindh society and provides sufficient proof to believe that Hindus were accepted with respect and their religious honor and dignity and never faced any risk from Muslim Rulers and Sindhi segment of Society.

10.HINDU MUSLIM RELATIONS IN KALHORAS RULE:

There were rebellions against Umayyad and Abbasid governors for 140 years (712-850 AD) and a civil war against Arghoons, Turkhan and Mughal governors (1520-1700). Out of 40 governors of Arabs in 140 years, 21 were killed in action in Sindh, 13 were dismissed and only 6 including Muhammad Bin Qasim returned back . In case of Arghoons, Tarkhans and Mughals, there was a

175 years 'civil war' but it was suppressed, as local Muslims uprisings were acts of infidels and had to be stopped by use of force and sword. The collection of taxes under Mughals from Thatta Sarkar stood reduced to 20 percent in 1665 AD, as against that in 1600 AD, due to the long civil war started by local tribes all over Sindh. [28]

Kalhora rule of Sindh began in 1701 when Mian Yar Muhammad Kalhoro was invested with title of Khuda Yar Khan and was made governor of Upper Sindh sarkar by royal decree of the Mughals.[29]. Later, he was made governor of [Siwi](#) through imperial decree. He founded a new city [Khudabad](#) after he obtained from [Aurangzeb](#) a grant of the tract between the Indus and the Nara and made it capital of his kingdom.[30]. Thenceforth, Mian Yar Muhammad became one of the imperial agents or governors. Later he extended his rule to [Sehwan](#) and [Bukkur](#) and became sole ruler of Northern and central Sindh, except [Thatto](#) which was still under administrative control of Mughal Empire. During this period Sindh witnessed its independent status as country besides, disintegration imposed by Nadar Shah. [31] Kalhora Rule ended with Coup d'état by Talpurs in 1783 A.D.[32],[33]

The reign of the Kalhora was interrupted by three acute spasms of civil war; the first on the death of Noor Muhammad Kalhoro in 1754, the second on the deposition of Sarfraz Khan Kalhoro in 1775, and the third and fatal internecine conflict that was ended by suppression of Kalhora by Talpur [34].

The social conditions of Sindh during Kalhora period were adversely affected by warfare and internal strife. The country was ruined; the unity and territorial integrity of the country had been impaired. The political conditions of Sindh during the last days of Kalhora rule had been marked with warfare leading to total of the ruling class. Afghan position in Sindh played a havoc with Sindh economy. Madad Khan who fell on the Sindhi people looting, killing and burning their homes and their fields and gardens.[35]. Top of it diseases prevailed and thousands of people died in the ensuing epidemics [36]

Hindus, in the early period of Kalhora Rule were independent local rulers in the south-east and north of Sindh. Kalhoras encouraged Hindus to serve in their governments. [37] It paved way for Hindus to migrate from Punjab to Sindh. In this time Hindus became important segment of Sindhi society. It took them no time in getting second to none position in commerce and local as well as foreign trade.[38]

Mian Adam Shah Kalhoro inducted Gidwanis in his administration, Mian Noor Muhammad appointed Divan Adomal as his Commander and Hindus, those were near & dear to Mian Shah Muhammad were later on known as Shahanis [39] In Kalhora Rule we find no any incident of Hindu-Muslim conflict, communalism or conversion.

11.HINDU-MUSLIM RELATIONS IN TALPURS RULE

Talpurs ruled Sindh for only sixty years (1783-1847). Most of their time, they remained busy in dealing with imposed diplomacy and conspiracies of the East India Company Government. In spite of that kind of diversion of their attention, they did their level best and added new settlements in the names of Tandos (villages). The Talpur wrested Karachi from Khan of Kalat in 1795, Shikarpur from Afghans in 1804 and Umarkot from Jodhpur in 1813.[40] Though they were Martial race of their time, but never used force against their subjects.

Rahimdad Moulai Shedai, an eminent Sindh Historian terms their rule as a period of peace and without economic hardships for the people[41]. They were tolerant and peace-loving rulers. Dr. Safia Bano in her books gives details about Talpurs' patronage of arts and literature. [42]

Talpurs were Shia Muslims, whereas the majority of their subjects were Sunni Muslims. Therefore rulers avoided to interfere in religious affairs and that paved way for Hindu-Muslim rift on religious matters. Therefore, we find some serious incidents of Hindu Muslim rifts in this period. However, such type of situation was not because of Talpur Government's policy, but, because of action and reaction of individuals from both, Hindu and Muslim Segments of society. Talpurs gave due share to Hindus in their Governments. Munshi Walram Advani served in Government of Mir Nasir Khan in capacity of the Prime Minister and Munshi Awatrai Advani was Minister for Finance in the Government of Mir Sobdar Khan.[43]

It is round about 1778 A.D., when a Hindu magician Mahadeve in Thar Desert started converting Muslims [44]. Makhdoom Abdul Rahim Garhori, who was born in 1739 A.D. at village War of Taluka Khipro, district Sanghar [45] launched Jihad against Mahadev. This battle took place in 1778 A.D. when Makhdoom Abdul Rahim was 40 years old. Grohri attacked the temple and Mahadev was killed in that fight. Grohri was severely injured and died over there [46].

During this period it is noticed that in Khairpur and Shikarpur some Hindus were forcefully converted to Islam by Makhdooms of Khuhira and their followers. Wadhmal Diwan was Mukhtyarkar in Mir Sohrab Khan Talpur of Khairpur. He was compelled to embrace Islam by force. [47]

Bheromal Advani, in his book "Sindh Ji Hindun Ji Tareek" gives details of a terrible event. Diwan Gidumal is a big name with fame in the history of Sindh. He served in Kalhora and Talpur Governments on key post and was near & dear to rulers. He played a vital role as second to none Diplomat and brought Ahmad Shah Abdali from war place to table for task and in such a way Sindh was saved from attack of Ahmad Shah Abdali, who was in Sindh with that cause. It is said he was father of a beautiful daughter .Mir of Hyderabad heard a lot about that girl and managed to see her, hence, he visited Diwan Gidumal's house very secretly. It was a big shock for Diwan Gidumal. He decided to migrate elsewhere, but all in vain. He killed his daughter and

threw her body in the Indus.[48]. No doubt, the incident is horrible but, it was due to mishandling the matter by Mir and Diwan Gidumal.

While going through the pages of "Memoirs of Seth Naomul Hotchand of Karachi", where he [writes](#) on page 89 (third edition, printed by the Sindhi Literary Board in 1996 and translated into English in 1915): "It was somewhere between 1831 and '32. In Nasarpur (near Mirpurkhas, southern parts of Sindh), a young boy — the son of a Hindu peasant, and upset at his teacher for, perhaps, giving him a beating — went up to the gates of a local mosque and stood there. When a group of Muslims spotted him, they took the boy inside the mosque. This angered the Hindu community and triggered reactions like Hindu shopkeepers refusing to sell goods to Muslims, with Muslims retaliating by throwing litter into the well in Lyari, where many Hindus got their drinking water from." The next day, a man named Nooral Shah, and a 'Syed' by lineage, came to our neighborhood, cursing Hindus. My younger brother, Pursuram, who was standing at the outer gate of the neighborhood, asked Nooral Shah to refrain from it, but things heated up. In rage, Nooral Shah began claiming that Pursuram had insulted the Prophet Muhammad (PBUH), and a huge Muslim crowd gathered to agitate." Later, Nooral Shah went to various cities of Sindh with a Quran held up to his chest, inciting Muslims [to act against the Hindus]. Somehow, my brother managed to slip out of city and go to Jaisalmer. Meanwhile, the matter was taken to the court of the ruler of Sindh, Mir Murad Ali Talpur. It was a sensitive matter, with a lot of pressure being generated by Muslim groups. Mir sahib sent for my father to send Pursuram to Hyderabad. Since Pursuram was not in Karachi, Mir sahib ordered my father to appear at his court. "When my father reached Hyderabad, Mir sahib referred him to the Qazi (religious judge) of Nasarpur, which is a small city not far from Hyderabad. The Qazi refused to hear the case. Then all of a sudden, Muslims attacked my father and kidnapped him. He was taken hostage for 10-12 days." At first, they wanted to turn him into a Muslim (meaning, circumcise him). However, my father was over 50 years old, not to mention such an act was against Islamic prescriptions as well. Along with that, the Muslims feared that the act would cause too big a reaction, so they changed their mind. Later, Mir Murad Ali regretted the incident and ordered that my father be set free at once. That's when he was finally let go." Nevertheless, the more common understanding in Sindh remained that [Hotchand](#) had been circumcised. The incident has been described in detail in Seth Naomal's memoirs. It was first incident in the history of Sindh in which mass participation is witnessed using and misusing religion as a point of difference between Hindus and Muslims.

It is obvious that Talpurs Government never encouraged Hindu-Muslims differences but on the contrary they accommodated Hindus in their Governments List of key post holders Hindus during Talpur rule is given as under:

Ajumal, Diwan- forefather of Ajwani caste- Diwan of Mir Sohrab Khan Talpur of Khairpur)

Dalpatrai Ajwani, Diwan (Diwan of Mir Rustom Khan Talpur of Khairpur)

Jaromal Budhardas Ahuja (Nawab in Talpurs' period)

Jethanand alies Diwan Ajwani (Diwan of Mir Rustam Khan Talpur of Khairpur)

Kansing Bhagwandas Kakreja, Diwan (Minister in the Government of Mir Ali Murad Khan Talpur of Khairpur)

Khatansing Hotsing, Diwan (Mukhtyarkar in Mir Ali Murad Khan Talpur's Government and Assistant Minister in the Government of Mir Faiz Muhammad Talpur of Khairpur)

Kishandas Bhagwandas Kakreja, Diwan (Munshi to Mir Sohrab Khan and Mir Ali Murad Khan Talpur of Khairpur)

Lakhmichand, Diwan (Diplomat in the Government of Mir Rustam Khan and Auditor General in the Government of Mir Ali Murad Khan Talpur of Khairpur)

Laldas, Diwan (Family Doctor of Mir Sohrab Khan Talpur of Khairpur)

Mangharam Mishi Vishindas, Diwan (Mukhtyarkar in the Government of Mir Ali Murad Khan Talpur of Khairpur)

Molaram Kansing, Diwan (Advisor to Mir Ali Murad Khan Talpur of Khairpur)

Partabrai, Diwan (Diplomat in the Government of Mir Rustom Khan Talpur and Auditor General in the Government of Mir Muras Ali Khan Talpur of Khairpur)

Sajansing Kansing, Diwan (Advisor to Mir Ali Murad Khan Talpur of Khairpur)

Valiram Munshyani, Diwan (Minister in Talpur Government of Hyderabad)

Wadhupal, Diwan (Mukhtyarkar in Mir Sohrab Khan Talpur of Khairpur).

It is first time in history of Sindh that Conversion took place at large and both, Hindus and Muslims were equally responsible for it. Mahadev in territory of Khairpur State launched campaign of Converting Muslims and Muslims made Naunmal's father target to impose Conversion upon him. Hence, from here, era of Conversion begins.

12.HINDU MUSLIM RELATION IN BRITISH RULE

While going through the pages of history, we find that Sindh was in commercial relations with British since early years of 17th century.[48]. In Kalhora Rule, during days of Mian Ghulam Shah First ever trading permission was granted to people of the East India Company, in Sindh (49). However, during Talpur Rule, the East India Company Government started making its mind [50]

to deprive Sindh of its independence. Consequently, this country was conquered in February 1843 (51). Sir Charles Napier, ruled Sindh in capacity of the Governor for four years (52) and later on Sindh was annexed to the Bombay Presidency till 1936 [53]

Advent of the British Rule brought very drastic changes in Sindhi Society. The East India Company Government introduced, imposed and applied "Divide & Rule" policy, much before the occupation of this Country. They extended cooperation and friendship to Mir Ali Murad , the Ruler of Khairpur and used his office and influence against Rulers of Hyderabad and Mirpurkhas and, even his own relatives [54] . They availed services of Seth Naomal of Karachi in connection with getting camels and other facilities of communication and transportation for their force deployed in Sindh and for moving towards Afghanistan. In this way they divided Hindus and Muslims. [55] The East India Company took over the control of Karachi in 1939, -four years before the fall of Hyderabad [56]. In that year The population of Karachi was 13,850(9,000 Hindus and 4,850 Muslims). Majority of Muslims were fishermen and boatmen who resided outside the town walls. Many of Hindu merchants were very wealthy, and as a body were more independent; and possessed greater influence, than in any part of Sindh. They had agencies in almost all the neighboring trading centers of commercial importance, as for instance Muscat, Heart, Kabul; Kandhar and Multan. There are two Mosques, Thirteen Dargahs and Thirty four Hindu Temples, Fakir Maths and Dharamshalas in Karachi. (57)

The British Management deliberately ignored Muslims and accommodated Hindus in Revenue and Administration Services.[58]. Muslims also termed new rulers as usurpers and their government as anti-Muslim. Muslim community thought Ruler's Education System against their religious ideology. But, Hindus opted it accordingly. With the result that Muslims were left behind and Hindus took advantage of Modern Education [59]. It created a big change in the Society. Hindus got golden opportunity to get lion's share in Government employments [60]. It gave Hindus upper hand in bureaucracy. So from here, the story of differences and distances between Hindus and Muslims starts

In the early days of the British Raj, seasoned Hindus and Muslims started working jointly with hand in hand for the betterment of Sindh. The then government also took care to give both communities equal share in various committees formed for dealing with local affairs. Therefore, on 8.9.1852 The General Department of the Bombay Government issues a Notification under the signature of Mr.J.G.Lumsden Secretary to Government, announcing the application of Act 26 of 1850 to the town of Karachi and appointing of a Committee of the following Commissioners: Sir B.Frere (Ex-officio President), D.Mclver (Member); Shaikh Ghulam Hussain (Member); Kazi Noor Muhammad (Member); Sahibdino Memon (Member); Seth Khemchand (Member); Muggon Mukhie (Member). The Captain of Police, Lient. of Police; Magistrate and his Deputies are to be ex-officio members, when present at Karachi. (61). When in 1853, New Sindh Alphabet

was introduced, it was finalized and devised by Mr. Ellis, Revenue Assistant to the Commissioner-in-Sindh in consultation with a Committee of local people, including three Hindus and three Muslims.(62). But, it is to be noted that it was for the first time that Hindus and Muslims stood divided on the matter of Script. Hindus demanded Devanagari Script, whereas, Muslims were advocating for Arabic Script. Therefore, the matter was resolved by the Board of Directors of the East India Company Government.(63).

In 1882, Sindh Sabha was formed that was first ever Social-cum-Political organization of Sindh. Its Office-bearers and members were from Hindu, Muslim and Parsi communities living in the length and breadth of the Province. This organization took interest in social and educational development.[64]. Sindh Sabha influenced Municipal elections and got members elected those were supported by it. (65). Sindh Sabha started well. The Education Department trusted this organization by virtue of handing over Paper namely “ Sindh Sudhar”, that was edited by Sadhu Hiranand for some years.(66).However, in October 1884, Sabha witnessed terrible disintegration because of differences those took place between Hassanally Effendi and Sadhu Hiranand. With the result that Hassanally Effendi formed his own organization namely Sindh Muhammadan Association (67). It proved to be beginning of differences and deterioration of Hindu-Muslim Relations. Hassanally Effendi decided to establish Sindh Madaressah-tu-Islam- an school - for imparting education to Muslim community. Hassanally Effendi faced very tough time from Hindu friends. Problem was created for him to get plot from Karachi Municipality for construction of School. The campaign was started against him and his efforts for establishment of Sindh Madressah. [68].

After the disintegration of the “ Sindh Sabha”, Hindus founded their own political platform known as Sindh Hindu Sabha. It was headed by renowned Politician Seth Harchandrai Vishindas. He took matters relating to Hindu community, but the way and approach he adopted, it deteriorated Hindu-Muslim Relations to some extent. He touched almost all those matters; those were ‘burning issues’ of the Sindhi Society for years. A few examples are given as under:

In 1909 Seth Harchandrai Vishindas, in capacity of the President of Sindh Hindu Sabha sent telegram to the Viceroy of India. It reads as follow: “ Sindh Hindu Sabha respectfully urges its protest against the extravagant and unwarranted demands of Muhammadans regarding representation in Reformed Legislative Council. Muhammadan assumption of superior political importance is unjustified .Other communities are in no way invancement to Muhammadans .Unequal representation demands by Muhammadans is likely to cause deep resentment among other communities and nullify the beneficial effect of the Reform Scheme”.(69)

A Sindhi Muslim with pen name of G.N.A wrote letter to the editor of the Daily Gazette of Karachi and that was published in paper’s issue of 6th October 1909. He wrote; “ Sir! It is but fair that while the long protest of the Sindh Hindu Sabha against Muhammadan representation

in Sindh is being met with a proper answer in the proper quarter, a hint may laid before those who have naturally been fascinated by the superb periods of its composition. Both the columns of your print, which it has taken up to display itself come to this, that we Muhammadans ought to entertain no fear at all of votes among the District Boards, because we are in over whelming majority there. But the President has not troubled himself to get the figures. Will he admit that as an example of the condition of our electorate, Jacobabad is the most Muhammadan electorate in Sindh, and will he also recall to his mind that out of the total of 180 voters as many as 87 walked to the voting table at the last election, and that more than half i.e 45 votes were plumped for Professor Shahani. Professor Shahani had also a similar majority in the Larkana District were out of 133 recorded votes, he had 55 votes”.

On second day, rejoinder to this letter appeared in the same paper. In his strong-worded letter, Seth Harchandrai Vishindas wrote as follow: “ We will possess our souls in patience till ‘a proper answer in proper quarter’ forecast. By your correspondent G.N.A in your yesterday’s issue, sees the light. But if G.N.A is an advance sample of the logic of the impending answer, we may dismiss alarm like the Mulla pedagogue of the story who commanded his pupils to silence, on the approach of a visitor of portly mien, well-sized turban and venerable bread to avoid betrayal of his short comings in the presence of such unmistakable symptoms of learning, and then after hearing the visitor announces his cognomen, cried out READ AWAY BOYS. He is only a Joosib.

Your Correspondent says ‘ Both the columns at your print, which it (the Sabha memorial) has taken up to display itself come to this that we Muhammadans ought to entertain no fear at all of votes among the District Boards because we are in over whelming majority there’,. This is however, not all the memorial comes to. It implies that if Muhammadan demand any extra seat on the basis of the unsafety of the District Board seat, such a demand is too extravagant to be compiled with, the premises being false.

G.A.N further says ‘ But the President has not troubled himself to get at the figures’. It is true that I have not troubled about all the figures of the stars in the heavens, for instance, or of the hair on a man’s head. But I have troubled about the figures of the District Board members as anyone can see from the table of figures standing prominently in the middle of the Shaba’s memorial.

Your Correspondent’s jumbling of figures of the last election to the ‘landholders seat’ with the question of the District Board seat, the only question dwelt with by the Sabha and material for the consideration of the subject in hand, is hopelessly inconsequent. What the Jacobabad and larkana elections did at the ‘landholders’ election was not point at issue. But even there the electorate taken as a whole returned a Muhammadan although there was two

Muhammadan six [Hindu?] candidates. The statement made without this complement is tainted as a half-truth.

M/S Bhurgri and Yousif Ali Bhai, the spokesmen for Muhammadans have made no grievances of the landholder's seat or its insecurity, as far as the published accounts go. And the Sindh Sabha had advisedly differentiated between the case of landholders and District Boards, the former being a diffuse and unorganized body and latter a compact and select one"

13.CONVERSIONS IN BRITISH RULE

Cases and incidents of Conversions rocked Sindh and poisoned relations between the communities. The most sensational in this genre was what came to be known --- and published -- as "The Great Sheikh Case". In 1891, Moorajmal Advani, a cousin of Showkiram Advani, the mukhi of Hyderabad Hindus, became Muslim His three sons also became Muslim. One of them, Mewaram, invited his wife Mithi Bai with her four children --- Khushali, Nihali, Parmanand, and Hemi --- to join her. She refused. Mewaram moved the session's judge of Hyderabad, an Englishman, under the Guardians and Wards Act, to secure the custody of the two elder children. The Hindus took it as a challenge. Showkiram's sons Navalrai and Tarachand, collected a sum of 25,000 rupees to fight the case. The Muslims reportedly collected 40,000 rupees. The Hindu case was argued by Jairamdas's father, Daulatram. The Muslims engaged Effendi, the founder of the Karachi madrasa. The fat was in the fire.

Khushali, who was only eight at the time, told the court that, for her, father had died the moment he changed his faith. She said that if the court must hand her over to her father, it must first do her the favour of hanging her. The court ruled that it would be a crime to hand over the two girls to Mewaram. Mewaram moved the higher court but meanwhile the two girls had been married off and the court dismissed the appeal. Mewaram then brought forty camel-loads of armed Muslims to physically seize the two younger children, but the latter escaped through a back-door. Mithi Bai and her children then moved to the security of Amritsar, since the Muslims were scared of the Sikhs. Her son P.M. Advani made name as Principal of the Blind School in Karachi.

Soon after, Deomal, elder brother of Acharya Kripalani, became Sheikh Abdul Rahman. Since he did not dare become Muslim while his eldest brother, Thakurdas, was alive, he took him for a swim to the Phuleli canal with Muslim friends and had him drowned. Some time later when the widowed sister-in-law wanted to visit her mother, he escorted her out and took her to a Muslim locality. She was never heard of again. Soon after, Deomal himself became Muslim. Later he kidnapped his 12-year young brother Nanak from the school, got him converted, sent him to the Frontier. Nanak died fighting for the Turks against the Italians in 1911.

The problem with these new Muslims was that they did not like to inter-marry with the old Muslims; they therefore tried to convert more Hindus to enlarge their endogamous circle.

In 1908, Jethanand Lilaram of Thatta became Sheikh Abdul Majid. Since he was twenty plus at the time, he won the case. But advocacy of his case by Bhurgri made the latter a leader.

In 1923 “Sindh Shudi Sabha”, on pattern of All-India Shudi Sabha is formed in Karachi with Aims & Object to reconvert Sindhi Muslims, those embraced Islam on their own. (70) Sindh Arya Samaj and Hindu Yuvak Sabha supported this newly formed organization. It remained active till 1927 [71]. Office-bearers and members of the Sindh Sabha were educationists, journalists and politicians. Hence, under their influence and with their support the Sabha got opportunity to deteriorate Hindu-Muslim Relations. Sawami Govindanand Ji was editor of “Kesri” and K. Punnah was editor of “Sindh Observer”. Therefore, both Newspapers gave wider publicity to the activities of Shudi Sabha. The movement paved way for terrible rift between Hindus and Muslims.

The Sindh Shudi Sabha launched very aggressive movement in Larkana District. A Muslim lady from Gerelo was kidnapped by force by Hindus (72). It was not an end but beginning of their aggressive activities. Young kids of a Muslim Khokhar family were kidnapped and were forcibly converted to Hinduism. (73). It put petrol on fire and disturbances erupted abruptly. The main reason behind it was the partial attitude of Hindu District Magistrate (74).

The Hindu-Muslim affray occurred at Larkana on the morning of 30th March, 1927, in which 69 persons in all were injured, of whom one succumbed to his injuries, and about 70 persons were arrested (75).

The matter was so serious that it was discussed and debated in the House of Commons, in U.K 02 May 1927 and Questions were asked also.[76] The Muslims started reacting and speaking. On 29th April 1927 a largely attended meeting of Muslims was held at Nawabshah with Molvi Haji Hakem Muhammad Sidiq Morai

kidnapping of a muslim woman from gerelo, avoiding to hand over muslim kids to father was the sole agenda of the meeting. strong worded resolution was passed asking hindus to refrain from dividing sindh into hindu and muslim camps. because, such type of aggressiveness will harm peace and unity of sindh (77). an other meeting of the “sind mohammadan association” was held on the 12th december, 1927 at 10.00 a.m. at the bungalow of kb. wali muhammad hassanally at karachi. khan bahadur shah nawaz khan bhutto c.i.e., o.b.e., m.l.c. presided. prominent among those present were; k.b.shah nawaz khan bhutto, k.b. wali md. hassanally, hon’ble mr. ali bux, syed ghulam murtaza shah, wadero allah bux khan m.l.c., mr.

mohammed ayooob khohro, m.l.c., seth haji abdullah haroon m.l.a., syed ali asgher

shah zaminder of titkhar, seth khudadad of larkana, seth ahmeddin of larkana, seth haji abdul shakoor sahib of karachi, syed shah nawaz shah of thatta, seth mohd.

jaffer khuwaja, k.s.ali hassan khan halcro, mr. abdul majid hassanally bar-at-law,

k.s. shaikh kaim khan of kamber, mr.ghulam hyder of karachi, shaikh haji abdul

majid sahib, molvi din mohd. vafai, mr. din mohammed alig, mir allah bux khan talpur

the resolution passed in this meeting throws light on the terrible situation created in larkana. let us look at wordings of the resolutions:

1. this meeting of the sind mohammadan association expresses its heart felt sympathy with abdullah khokhar and dilawar khan of larkana on their children having been forcibly converted and concealed by hindus, and with profound regret protests against the undue indifference and carelessness of the sind government which, notwithstanding the search warrants issued by the district court of larkana, has not until now made any great effort to trace out the suffering children of these poor grieved persons and urges upon the government to take legal action against those hindus in whose houses the children against their wishes, were sent by the order of the sub-divisional magistrate and find out the children and restore them to their parents.

2. having fully considered over the committal order passed by the special riots, the sind mohammadan association resolves as follows:-

(a) this association expresses its regret at the attitude of the district magistrate of larkana for having refused to grant the request of a reasonable muslim deputation of larkana which request they made to him in the form of petition praying that the larkana riot case should be withdrawn for doing which there sufficient ground even in the committal order passed by the lower court; and further the association requests the bombay government to order the withdrawal of the said case.

(b) this association expresses its regret on and condemnation of the attitude of the civil surgeon of larkana, who, in spite of the opinion of the competent and qualified medical practitioners of larkana that shaikh abdul razak was suffering from heart disease and was unfit to be confined in jail, did not certify him to be unfit for being detained in jail, the result of which was that shaikh abdul razak, a prominent muslim leader and municipal councilor, was ultimately sent to his house in a dying condition where he expired within ten minutes. the association draws the attention of the surgeon general to the government of bombay and local authorities to such treatment of the civil surgeon and request that he should be given exemplary punishment for the same.

(c) the attitude of the sessions judge also in connection with late shaikh Abdul Razak Sahib is objectionable because when the case was pending in the lower court, he had released Shaikh Abdul Razak on bail on medical grounds but after committal to the sessions court, in spite of the same strong reasons he rejected his bail and put him in jail, which resulted in his death,

(d) it is apparent from the committal order that the resident magistrate, Mr. Rupchand had most tyrannically and mercilessly arrested and put in jail innocent Mussulmans and his irregularities, tyranny and falsehood are proved from the committal order. therefore the government is requested to take necessary action against him.

(e) it is apparent from the said committal order that the public prosecutor, Mr. Parmanand, himself also took part in the criminal act of getting innocent Mussulmans arrested and this association regrets to note that the same man was put in charge of conducting the case as government prosecutor. further the fact that Shaikh Abdul Razak was released on bail on medical grounds by the same sessions judge when the case was pending in the lower court, was not revealed by Mr. Parmanand when he got his bail rejected and got him put in jail which also clearly proves that Mr. Parmanand has not faithfully discharged his duty as public prosecutor. therefore this association urges upon the action against him.

(1) this association expresses its heartfelt sympathy to the Mussulmans who died when under trial in jail and urges upon the government the necessity of taking legal action against those who were responsible for having arrested them and giving adequate compensation to the families of the deceased.

(3] it is shown in the committal order that among the accused Mussulmans, eleven Muslims are those against whom there is not a particle of evidence produced and even no one comes forward to say who attested them, and yet pending the trial for months they have been made to suffer the rigours of jail life. the association condemns

such a tyranny and strongly demands from the government that those guilty of having arrested these innocent Mussulmans must be traced and found and proceedings taken against them and their victims of tyranny should be adequately compensated for the damage done to their honour and means of livelihood.

(h) Legal action should be taken against those people who arrested and gave evidence against those other Mussulmans who according to the Judgment of the Special Magistrate were proved not guilty and released and all those innocent Mussulmans who have undergone the hardships of jail and suffered financially should be adequately compensated for the damage done to their honour and means of livelihood.

(i) This Association regrets to find that from among the accused Mussulmans who were proved not guilty in the lower court and released, five have been proceeded against again; and got

committed to the Sessions Courts, and efforts are being made to have still more of them committed to the Sessions court. This Association impresses upon the Government that such excesses are harmful to the fair name of

British justice; therefore they should be checked.

(j) The arrests of innocent Mussulmans the cloak of the larkana riots, keeping them in jail, trying to have more arrested and put in jail, all this, this, in the opinion of this Association is done by the Local Government having been prejudiced by artificial agitation, which this Association views with great regret.

(K) Copies of the resolutions to be sent by the President to the Commissioner-in-Sindh, His Excellency the Governor-in-Council and the Press. (78).

Sindh Muhammadan Association in collaboration with other Muslim Parties declared 13th January 1927 as THE LARKAN DAY and Day was observed in the length and breadth of Sindh and protest was lodged against highhandedness of Hindu officers of Larkana. (79)

Hindus also started taking the matter as serious. On 2nd of April 1927 a Deputation of Sindhi Hindus, headed by Jairamdas Doulatram meet Home Member of the Bombay Government and demanded for deployment of military in Larkana on the eve of Eid Ramzan (80) . Nothing happened on Eid Day but on the 2nd day after Eid Hindus observed complete shutdown of their business shops.(82)

The Hindu Muslim difference took turn of killings now. On 4th of May 1927, the: Judgment in the case of a pamphlet containing objectionable material and use of ugly language against Holy Prophet (PBUH) is delivered by Justice Kunwar Dalipsing of the Lahore High Court. The accused Rajpal, the publisher of that pamphlet is set free. The same pamphlet with same was later on translated and published by Nathoram in Sindh. He was killed in court by Ghazi Abdul Qayoom in Karachi. (83.)

Nithoram was Bookseller and publisher. He translated and got it published a book against our Prophet Peace Be upon Him. He was killed by Abdul Qayoom of Karachi, who accepted and justified his action in the Court and earned hanging till death in 1935. When his dead body was handed over to his relatives, people started gathering and it took the shape of procession The Indian Annual Register narrates the story that on “ March 19th, 1935: Military fire on mob in Karachi. About 40 persons were killed and hindered injured as the result of firing by the military on a Muslim mob in Karachi. This was a Sequel to the execution of Abdul Qayum who was sentenced to death on a charge of murder in open court of a Hindu Maharaj Nathuram. After execution the body was sent to the cemetery outside the city where it was buried with due rites. A large crowd of Muslims gathered and body was removed from the grave and carried to city. The crowd was intercepted by the police on the outskirts of city but the police were soon

overwhelmed. Just then military arrived. The crowd was ordered to disperse, but the mob became defiant and unruly whereupon the military fired on the mob, resulting in the casualties mentioned above. The legislative Assembly carries the motion of Mr. K.L. Gauba censuring the Government regarding Karachi firing. (84)

Mr. Gauba moved Motion on these Karachi killings in the Indian Legislative Assembly. M. A. Jinnah and Lalchand Navalrai of Larkano, spoke on the Motion. Lalchand Navalrai said that the deplorable incident at Karachi had a back ground and it was stirred by out-site elements. From his knowledge of Sindh he could assert that the relations between the Hindus and Muslims in Sindh were most cordial.

M.A.Jinnah contended that the Civil Authorities had mis- managed the whole business. The Government failed in their duty. "I ask in the name of humanity, civilized Government and justice that you should appoint an independent Commission of enquiry if you want us to respect the Government and have confidence in you".

The reaction was shown by Muslim Politician. On 28th of April 1935, a meeting of Muslim leaders was held at Karachi with Ghulam Hussain Hidayatullah in chair. It was demanded that enquiry be conducted on the ugly event of firing on Muslim procession resulting killing of more than twenty people. (85)

The Hindu Press from the very beginning condemned the killing of Nathoram. The Chand Newspaper of Hyderabad on the second day of killing of Nathoram, wrote that "Nathoram was translator and publisher of book written against the Prophet of Islam. The book was written and published in Punjab where no action was taken against publisher and writer in the light of decision of court. Whereas in Sindh translator and publisher is killed in the court much before any decision is taken by the court. Sindhi Hindus must take it seriously and keep in mind that they will not get any fair treatment from Sindhi Muslims. (86).

Activities of Shudhi Sabha encouraged some Hindus to work against peace and harmony of Sindh. Nathoram's activity regarding translation and publication of anti-Islam literature was an example in this regard. Hindus, prior to this did their level best to honour and respect Islam, even wrote/translated very valuable books on Islam. Lalchand Amardinomal translated book "Muhammad Rasoolullah" inand another book "Islam Jo Peghamber" was translated and published by Hotchand Dialmal. But, now, men and their pen were being used for attacking Islam. We find hundreds of books and articles on this topic. [87]. Hindus started converting Muslims to Hinduism and in its reaction Moulana Muhammad Sadik of Karachi, Moulana Taj Mahmood Amroti and other Muslim Religious scholars encouraged embracing of Islam by Hindus. Hence, Sindh stood divided into Hindu and Muslim camps. Maulana Taj Mohammed of Amraot near Larkana, a top Khilafat leader, converted seven thousand Hindus in the countryside. To this day Amraot preserves the list of those converts.

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6. Futuh-al-Baldan(Ahmad Ibn Yahya), Tarik-al- Yaqubi(Ahmed bin Ibn Yaqub), Tarik al- Tabari (Al-Tabari) Ajaib al- Hind (Buzurk Ibn Shaharyar), Al-Fihrist (Ibn al-Nadim), Chach Namah (Ali Ibn Hamid al-Kufi)
7. M.H.Panhwar: 'Source-Material on Sind',Institute of Sindhology, Jamshoro, 1944. Page 434]
8. Nisyani, Tahir Muhammad, Mir: Tarikh Tahri, Sindhi translation by Niaz Hamayuni, Sindhi Adabi Board, Jamshoro, 1998, Pp. 32-33]
9. Tarikh-i-Tahiri, HIED, I, Tr. 2nd Ed. II, 343; T.A, III, 772, Firishta (Briggs, IV.411) States that the Sumras ruled for 500 years, but according to the lith,ed.II, 609, 100 years only.
10. Ghulam Muhammad Lakho's . The Samma Kingdom of Sindh, Institute of Sindhology, p6
11. Ibid.
12. Jagaducharita,V,vv.3-41; edited by G.Bulher, Indian Studies,I.
13. Tuhfatul Kiram, III,pp.39,49; Tarikh-i-Tahiri also gives the name of last Sumera ruler as Doda Sumera and describes him as an oppressive ruler (E,& D, I, 271).
14. Chronological Dictionary of Sindh by M.H.Panhwar. 1983.]
15. Chronological Dictionary of Sindh by M.H.Panhwar. 1983.
16. H.T.Sorely: "The Gazetter of West Pakistan", 1968, P.152
17. Mir Ali Sher Qaniu : " Tuhufat-ul-Kiram", Sindhi Adabi Board, Jamshoro, 1976, PP.121-22
18. The name of the rulers are: 1-Jam Unar 2-Jam Junan 3-Jam Banbhina 4-Jam Tamachi 5- Jam Salah-ud-Din 6-Jam Nizam-ud-din 7-Jam Ali Sher (Son of Tamchi) 8-Jam Karan 9-Jam

Fath Khan 10-Jam Tughlaq 11-Jam Mubarak 12-Jam Sikandar 13-Jam Raidhan 14-Jam Sanjar 15-Jam Nanda 16-Jam Feroz

19. Dr. Ghulam Muhammad Lakho : “Samman Ji Sultinat”, Sindhi Adabi Board, Jamshoro, 2013, P.27
20. Ibid
21. Dr. Ghulam Muhammad Lakho: “Samman Ji Sultinat”, Sindhi Adabi Board, 2013, p.72
22. Ibid, p.84
23. Dr. Ghulam Muhammad Lakho : “Samman Ji Sultinat’, Sindhi Adabi Board, Jamshoro, 2012, p.64.
24. Names of Tarkhan Rulers are: Mirza Esa Khan Awal, Mirza Salih Baig, Mirza Baqi Baig, Mirza Jani Baig, Mirza Ghazi.
25. Mughal Rulers appointed thirty eight Governors in Sindh. Some of them were: Sultan Hassan Mirza, Mirza Mustafa Khan, Nawab Sharif-ul-Malik, Mirza Jan Baig, Nawab Muzafar Khan, Nawan Mughal Khan, Nawab Zafar Khan, Nawab Lashkar Khan, Nawab Ghazanfar Khan, Nawab Syed Izat Khan, Nawab Abu Nusrat Khan, Nawab Khanzada Khan, Nawab Sardar Khan, Nawab Zabardast Khan, Nawab Hifzullah Khan, Mir Amiruddin Khan, Nawab Yousif Khan, Nawab Muheem Khan, Nawab Khuwaja Muhammad Khalil, Mir Lutuf Ali Khan, Nawab Mahabat Khan, Sultan Mahmood Khan, Nawab Diler Khan and Nawab Himath Diler Khan etc. For compilation of this list, following Books have been referred : Tuhfat-ul-Kiram, Tuzuk-i-Jehangri, Tazkira-i-Amir Khani, Maqli Nama, Tareek Firshta,
26. H.M. Panhwar : “ Source Material on Sind’, Institute of Sindhology, Jamshoro, 1977, P.447
27. Dayaram Gidumal : “ Something About Sindh’. 1882, pp.55-58.
28. M.H.Panhwar: “ Kalhora Conference Sovinuor”, Sindh University, Jamshoro, P 3)
29. Ghulam Rasool Mahar: “ Tarekh Kalhora’, Sindhi Adabi Board, Jamshoro, p.25)
30. Bheromal Advani : “Sindh Ji Hindun Ji Tarekh”, Karachi, 1945, Vol- 1, P.49)
31. Ghulam Rasool Mahar: “ Tareekh Kalhora”, Sindhi Adabi Board, Jamshoro, Vol-1, p.212).
32. Khudadad Khan : “Lub Tarekh Sindh”, Sindhi Adabi Board, Jamshoro, 1989, p.164)
33. EMINENT RULERS OF KALHORA DYNASTY WERE: [Mian Nasir Muhammad Kalhoro](#) 1696-1701, [Mian Yar Muhammad](#) 1701-1719, [Mian Noor Muhammad](#) 1719-1755 ,[Muhammad](#)

[Muradyab Khan](#) 1755-1757, [Mian Ghulam Shah Kalhoro](#) 1757-1772, [Mian Sarfraz Kalhoro \(Khudayar Khan\)](#) 1772-1783, Muhammad Khan, and Mian Ghulam Nabi,

34. H.T.Sorley: 'The Gazetteer of West Pakistan", p.166)
35. Elphinson, Mount Stuart : " An Account of the Kingdom of Couble', London, 1841, Vol-11, p.516)
36. Elphinson, Mount Stuart : " An Account of the Kingdom of Couble', London, 1841, Vol-11, p.516)
37. HINDUS & NON-MUSLIMS THOSE SERVED IN KALHORA GOVERNMENT:
38. Adomal Khalomal, Diwan (Military Officer in Mian Noor Muhammad Kalhoro's Government and sacrificed his life in war with Mughals); Butasing (Forefather of Butanis- Kardar in Kalhoro's Government), Diwan; Gidumal, Diwan (Forefather of Gidwanis, Diwan in the Government of Mian Noor Muhammad Kalhoro, played vital role to bring Mian Muhammad Murad Yar Khan Kalhoro in power; after the death of Mian Noor Muhammad he was appointed Diwan by Mian Ghulam Shah Kalhoro in his Government;. He supervised the construction work of Hyderabad Fort and ;established his own village Gidu Jo Tando;. He was political and diplomatic figure of his own right.), Jethmal Belaram, Diwan (Governor of Shikarpur with his own Mint during Kalhora), Mawaldas Sagrani, Diwan (Diwan at Khudaabad in Kalhoras' Governments)
39. Bheromal Advani: 'Sindh Ji Hindun Ji Tareekh, Karachi, 1946, Vol-11, p.298).
40. Dr. H.T.Sorley: " The Gazetteer of West Pakistan-The Former Province of Sind", 1968, pp174-75).
41. Tarikh-i-Baluchistan by Shedai)
42. Dr. Safia Bano: "Ameeran Talpur- Siyasi aur Adabi Tareekh).
43. Bheromal Advani: "Sindh Ji Hindun Ji Tareekh', 1946, Vol-1, p.52)
44. Saeen Bux Qaboolai: "Makhdoom Abdul Rahim Girhori", 2000, p. 121).
45. Dr. Nabi Bux khan Balochi: "Madahoon ain Manajatoon", Sindhi Adabi Board, Jamshoro, 1966, p.78-)
46. Shamsul Ulema Allama Dr. Daudpoto: "Shaikh Abdul Rahim Grohri Jo Kalam.....
47. Dr.Dur Muhammad Pathan: 'Hindus in Kalhora and Talpur Governments", 2010
48. Bheromal Advani: "Sindh Ji Hindun Ji Tareekh', 1946, Vol-1,pp.224-25

49. Anthony Starkey, the first Englishman to come, arrives at Thatta in the ship "Dragon." In February 1612. He is carrying important letters and document with him. He lands at Thatta with two purposes: to transverse the land route for England, and to find trade opportunities in Sindh. After a few days, he is poisoned by Portuguesees there ([A. B. Advani's article "The Early British Traders in Sind", published in the Journal of Sindh Historical Society," Karachi, Vol-I Part-I, May, 1934, P.34

50.

51. In this connection specific reasons can be stated: (1). Fear caused by Napoleon's invasion of Egypt, which raised speculations India may be invaded. Russian Threat and Afghan wars. The East India Company made mind that either Sind should accept British paramountcy or final annexation by War.

52. See "Correspondence related to Sind," London, 1844, p.50)

53.

54. Consequent upon the retirement of Sir Charles Napier, Vide Letter No. 3462, dated 15th September 1847, the Government of Bombay appointed R. K. Pringle as the Commissioner of Civil Administration of Sindh (Refer File No 210, of the Political Department for year, 1847, pp.1-7). Later on those who were appointed as Commissioner in Sindh are: Sir Bartle E. Frere, General Johan Jacob, Jonathan D Inverarity, Samuel Mansfield, Sir William L Merewether, William Henry Havelock, Francis Dawes Melvill, Sir James Braithwaite Peile, Henry Napier Bruce Eriskine, Charles Bradley Pritchard, Arthur Charles Trevor, Henry Enab Murchison, Sir Charles Oliphant (Acting), Sir Andrew Wingate (Acting), Sir Robert Giles, A. Cumine, John William Pitti Muir-Mackenzie, A.D. Younghusband, William Henry Lucas, Reginald Pecoock Barrow, Henry S Lawrence, Jean Louis Reiu, P.R.Cadell. W.F.Hudson, G.A.Thomas and Gibson (Dr. H.T.Sorley : "Gazetteer of West Pakistan", Lahore, p.cxlvi)

55. So many examples can be quoted here to prove the fact that the East India Company supported Mir Ali Murad Khan of Khairpur on so many matters. In 1839 the dispute occurred between Mir Ali Murad Khan and Mir Naseer Khan on the right of possession over five villages. Ross Bell who was Political Agent made decision in favour of Mir Ali Murad Khan (Refer File No. 306 of the Political Department, for year 1839, pp, 295-300)

56. What Seth Naomal did for the East India Company Government? It was narrated by the Governor of Bombay on 1st January 1867: In beautifully decorated and overflowing Frere Hall of Karachi, Sir Bartle Frere the Governor of Bombay presents the insignia and grant of the Dignity of Companion of the Most Exalted Order of the Star of India to Seth Naomal Hotchand. The Governor in his speech said: "You had great influence

amongst your countrymen; you possessed information drawn from every part of Northern and Western India; and you placed all unreservedly at the disposal of the Government". (The Daily Gazette, Karachi, dated 2nd January 1867, p.1). The history of friendship between Seth Naomal with aliens is recorded in files of their correspondence. It can be surmised as follow: 1835 :Colonel Pottinger, the Resident in Cutch visits Hyderabad to negotiate the Treaty made for throwing open the Indus to commercial Vessels. Seth Naomal Hotchand calls upon him and makes acquiesce. 5.3.1837: Captain Carless arrives at Karachi to stay there for three months. Seth Naomal Hotchand receives him and bring him to town.1838: Seth Naomal Hotchand receives letter sent by Colonel Pottinger asking him to assist General Kaene's Army by procuring camels and supplies of food.1938 (November): Major Outram arrives at Karachi . He is hospitably received by Naomal's family and is escorted by his brother Shookiram to Gharo, where Seth Naomal is already engaged in completing the task of collecting cattle and supplies for British forces.

57. Manora was captured on 3rd of February 1839 and Karachi was taken over on 7th February 1839 in this connection the Agreement for surrender of Manora is signed by Hassil Bin Bacha Khan, Soobdar and Commandant of the Fort, in representation of Khair Muhammad, the Military Chief, Ali Rakhio, on the part of Civil Government. On capture side it was signed by Sir Fredrick Lewis Maitland, K.C.B., Commander-in-Chief of H.B.M. Naval forces in East Indies, Brigadier Thomas Valiant K.H., in charge of the Land forces.

Consequent upon the capture of Manora, an Agreement was signed to handover the fort and city of Karachi to British forces. The family of Seth Naomal Hotchand was entrusted with the business of landing the stores and keeping in their custody. Elder brother of Seth Naomal Hotchand supervised the task and helped British in selecting a spot for the encampment of the troops. The plain between the town and Rambagh was selected. At that time Seth Naomal himself was in Jherk and his younger brother Sookhramdas was in Shikarpur in help of British/East India forces. (See, Dr. Dur Muhammad Pathan's Ph.D Thesis " The Role of Karachi in development of Sindhi Language and Literature", 1979, p.35)

58.

59. Ibid, p.40

60.

61. This is amazing to note that in thirty years thirteen Sindhis did graduation and only one of them was Muslim. Their names are: Choharmal Punjabi (1865), Alomal Bhojwani (1867), Mirza Sadiq Ali Baig (1872), Tekchand Wasvani (1875), Dayram Gidumal Shahani (1887), Harchandrai Vishandas (1882), Vazirmal Lalvani (1884), Tahilram Vazirani (1884),

Bulchand Jagtiyani (1884), Hiranand Advani (1886), Mathiradas Jawahri (1886), Himathsing Advani (1886) and Dilpatrai Lalvani (1886) [See, "Sindh Jay Hindun Ji Tarekh' by Bheromal Advani, Vol-11, p.60]

62.

63. The first ever appointments of Mukhtyarkars include the following names::Diwan Chandiram, Mukhtyarkar Talti, Pohomal, Mukhtyarkar of Lakhi, Jethmal, Mukhtyarkar of Manjhand and Hasoomal, Kardar of Bada and Petaro In March 1843 Sookhram, brother of Seth Naomul is appointed as the Collector of Customs and Diwan Mulchand as in charge of the Town Choki (Police Station). In May 1843 Seth Naomul Hotchand is appointed as the Head Kardar Of Karachi. (Dr.Pathan: Chronology reflecting services rendered by Sindhi Hindus", 2012, p.5)

64. Bombay Government Gazette. Date given in theText .

65.

66. See, Letter No.1814, dated 6th September 1851, from Commissioner in Sindh to Government of Bombay. File No 228 of General Department for year 1851, pp.103-111)

67. In early days of its inception Sindh Sabha sent the Memorial to " Indian Education Commission", set up by the Government of India, underlining the educational needs of Sindh with specific proposals such as the opening of more Secondary Schools and establishment of Normal School. It is signed by Dayaram Jethmal (Later on onr of founders of the D.J.Sindh College),Diwan Metharam of Hyderabad; Diwan Gidumal Shahani (At that time Civil Judge, Shikarpur); Diwan Wadhmal Chandiram; Seth Alumaal Trikamdas; Fathchand Attaram; Udhamul Mulchand and Pestonji Byramji Kotwal.

68. Dayaram Gidumal : "Hiranand-The soul of Sindh", 1938, p. 67

69. Dayaram Gidumal : "Hiranand-The soul of Sindh", 1938, p.62

70. See, " An Introduction To SMIU", 2016, p.10)

71. Walls of Karachi were chalked with slogans and writings against Hassanali Effendi. One of those was: " Hassanali Wakel, Tujhay Allah Karay Zalil".(Dr.Imdad Hussain Sahito :)

72. The Daily Gazette, Karachi, dated, 4th October 1909, p.7

73. The Daily Gazette, Karachi, dated, 19th March 1923, p.5

74. In 1927, the Office-bearers of Sindh Shudi Sabha were: Lala Jaswantraji Ji (President), Swami Govindanand (vice President), K. Punniiah (Vice President), Lala Amirchand Ji

(Secretary), Manilal .J. Vyas and M. Jairamdas Ji (Assistant Secretaries) . See, The Daily Gazette, Karachi, dated, 19th January 1927.

75.

76. The Daily Gazette, dated. 10th of January 1928,p.11.

77. The Daily Gazette, dated 31th March 1927 under the heading “ Larkana Roits- An Eye-witness Story”, p.7

78. The Debates of House of Commons, HC Deb 02 May 1927 vol 205 cc1247-8[1247](#)

79. on 02 May 1927 the Questions asked and replied in the House of Commons, are reproduced as under:

- § [Colonel DAY](#)

asked the Under-Secretary of State for India if he has received a Report of the Hindu-Moslem 1248affray which occurred at Larkana, Upper Sind, on the morning of 30th March; how many people were injured as a result of this dispute; how many arrests were made; and if any of the injuries have resulted fatally?

- §[Earl WINTERTON](#)

I have so far received only brief telegraphic Reports. These indicate that 69 persons in all were treated for injuries at hospital, of whom one succumbed to his injuries, and that about 70 persons were arrested.

- §[Colonel DAY](#)

Has the Noble Lord any information as to the origin of the affray?

- §[Earl WINTERTON](#)

No, Sir; I have only brief telegraphic information, but I should imagine that it arose in the ordinary way, out of communal feeling.

- §[Mr. WARDLAW-MILNE](#)

Has the Noble Lord any information about further riots?

- §[Earl WINTERTON](#)

I should have to have notice of that question. I think that since then the district has fortunately quieted down.(HC Deb 02 May 1927 vol 205 cc1247-8[1247](#))

80. The Daily Al-Waheed, Karachi, Dated 2nd May 1927,p.5)S

81. The Daily Gazette, Karachi, dated 13th December, p.7)
82. The Daily Al-Waheed, Karachi, Dated 4th January 1928, p.1
83. See, Tareekh Ji Dari Khulay Thi, by Dr. Dur Muhammad Pathan. The Daily Kawish, Hyderabad, 2nd April 2017, p.11
84. See, Tareekh Ji Dari Khulay Thi, by Dr. Dur Muhammad Pathan. The Daily Kawish, Hyderabad, dated 4th April 2018, p.11
85. The Indian Annual Register, 1927, Vol-1, p.230
86. Pg.25 1935 Indian Annual Register Volume 1
87. Daily Gazette, Karachi, Dated 29th April 1935, P.7
88. Daily Chand, Hyderabad,
89. In 1925, The Mirpurkhas Gazette started writing against Islam and Rejoinders by Muslim Writers were published in various Muslim Newspapers and Journal. For having bird's eye vies, look at this list: " In reply to objections raised by Arya Samaj against Islam" (Rejoinder by Moulana Din Muhammad Wafai, published in Touheed, No.9 & 10, Vol-2. June-July 1925), " How many kinds of Quran are there?" (Rejoinder by same writer and published in same Journal).

14. SOME EVENTS OF MISCHIEFS AND MISUNDERSTANDINGS:

Hindus and Muslims have remained as two sides of a same coin in Sindh since centuries. However, religious and ideological distance and differences were ground realities and they played role in creating incidents of mischiefs and misunderstanding between both communities. However, there are so many cases in which either Muslims, or Hindus imposed policy of converting people by force. Such as Muslims of Karachi decided to convert Seth Hotchand father of Seth Naoomal and it proved to be most expensive act for Muslims , with the result that Seth Naoomal became right hand of British people belonging to the East India Company and consequently Sindh lost her independence as a country forever. In Talpur Rule in Khairpur, we note same mentality of Muslim Religious leaders and created religious terror. Sachal Sarmast and other Sufi saints minimized that feeling to some extent.

We are aware of events of mischiefs, misunderstandings and even fighting like controversy over Masjid Manzilgah of Sukkur. But, it was climax of misunderstandings and mischiefs those are not known to us. I am trying to put some events on record.

1. In so many Municipalities of Sindh Hindus were occupying key seats such as President, Vice President and Members of Managing Committee. Some Municipalities passed resolution demanding ban on slaughter of Cows in Sindh.
2. In 1922 majority of Muslims were elected on Key seats of the Matiari Municipality. It was not welcomed by Hindu Press and the Muslim Paper SINDH ZAMIDAR of Sukkur took task to criticize the role of Hindu Press. It advocated Hindu-Muslim Unity as a figment of imagination. It damaged Hindu-Muslim relations to some extent. The Daily Gazette of Karachi, in its issue of 30th May, 1922, (page.5) threw light on this terrible development.
3. In April, 1924, dispute arose between Hindus and Muslims of Tando Adam over repair of a Mosque constructed on the Municipality Plot. Hindus claimed that it was Temple and not Mosque. The Collector of Nawabshah allowed Muslims to carry on repair work, whereas, The District Judge passed Injection Order in favor of Hindus. It created Law & Order problem in Tando Adam for so many days. The details are available in various issues (Such as 21st May,1924) of the Daile Gazette of Karachi.
4. In the same year the Quran was put on fire in Ratodero. Parchomal and others were booked under ICP 295. Barrister Pirzado was advocate for Muslims , whereas, Bhojsing Pahlajani was pleaded case in favor of Hindus. The matter remained as a Burning Topic for Hindu and Muslim Press. The Details can be read also in issue (29.4.1924) of the Daily Gazette, Karachi.
5. In same year a dispute took place between Hindus and Muslims over repair of a Mosque near Hot Water Spots of Lakki. It created Law & Order Problem. Hence, leading people from both sides were booked under CPC 145 and they were brought before the Court of Resident Magistrate of Kotri. The various deputations of Hindus visited officers and judicial quarters. With the result that Interim Injection Order was issued by the Judicial Commissioner and a fresh case was registered against G.M.Syed, Akhud Suleman and others. The details are available in various issues of the Daily Gazette of June, 1924.
6. In July 1924 the Sham Printing Press of Shikarpur published book “ Allah Mian Ki Tasveer”. The case was registered against the Manager and he was served Warning by the District Magistrate, Sukkur. Details are available in the Daily Gazette, in its issues of July and August.
7. In the same year, from the month of July to October, there is very hot debate in Karachi Municipal. Hassan Ali Mir Muhammad Baloch, Naraidas Anandji, R.K.Sidwa and Dr. P.V.Tharani took part in debates. Muslims were demanding that Eidgah Maidan (Ground) be given to Muslims for their religious activities and Hindus insisted on declaring the Plot as Play Ground.

8. On 30th March violence erupted in Larkano and it spread in Dadu and other areas. A Muslim lady along with her kids was converted to Hinduism. It was a great and terrible event in the history of Sindh. Hindus and Muslims showed their strength, hundreds were booked and imposition of Martial Law/deployment of Military Force was demanded by Hindu. The issue became of All-India level and THE LARKANO DAY was celebrated in and out of Sindh. Hundreds of pages are available in pages of our history.
9. In April 1924 a Hindu boy of Bagirji embraced Islam he was named as Noor-ul-Haq. Moulana Taj Mahmood Amroti was involved in the matter. The case was registered in the Court of the District Magistrate of Sukkur. The situation remained in tense for a long time.

15.COMMUNAL SITUATION IN SINDH (1937-1947):

1. Two further incident of 'Quran -burning' occurred at Shikarpur on the 8th and 11th instant but though they caused a certain amount of excitement on disturbances took place. [Source No. P-25-h(s)/37, Home Department (Special), Sind Secretariat, Karachi, 19th May 1937 Fortnightly report for the first half on May 1937].
2. Mild tension was caused between the Hindus and Muslims of Pir-jo-Goth by the conversion of one Hindu- Harpal, aged 21, to Islam at Amrot, taluka Garhi Yasin, but the intervention of the local officers was successful in pacifying the feelings between the two communities. [Source No. P-25-h(s)/38, Home Department (Special), Sind Secretariat, Karachi, 10th June 1938 Fortnightly report for the Second half of May 1938].
3. A series of incidents took place at Sultankot, a village near Shikarpur which might have led to a serious clash between Hindus and Muslims of Sultankot and possibly of Shikarpur, On the 25th November, three leaves of the Holy Qur'an were found in a burnt condition under a mat inside the Juma Mosque, when the congregation met for Friday prayers. On the 27th November, the Granth Sahib and another holy book of Hindus was reported to be missing from the Mandir reserved for ladies. On the following day, three leaves of the Holy Qur'an were observed by a Muslim barber in a torn condition in the main bazaar. On the 30th November, a Hindu was attacked at night by two Muslims, while he was returning home from the railway station. Fortunately, the injury was not serious. Both Hindus and Muslims of Sultankot were greatly agitated over these incidents, but the prompt measures taken by the local officers helped to pacify the feelings of both the communities, and prevented the situation from becoming serious. The reports regarding these incidents caused a stir at Shikarpur, where a grave riot had taken place last year in similar circumstances, but the Honourable the Chief Minister, who happened to be there time, immediately met the local leaders and exerted his

personal influence in preserving peace and preventing panic among the people. Some local bad characters are suspected and the Police investigation is in progress. In the mean while, adequate measures have been taken at both the place to maintain law and order. [Source No. P-25-h(s)/38, Home Department (Special), Sind Secretariat, Karachi, 5th December 1938 Fortnightly report for the Second half of November 1938].

4. Sukkur was the communal trouble as a result of an assault by some Hindus on a Muslim named Abdul Rahim son of the Pir of Bharchundi. The cause of the assault is said to be discontent because of the conversion to Islam of Hindus by Abdul Rahim, but communal ill-feeling has been smouldering for sometime between the two communities as a result of the activities of the local Muslim League which of late seems to be bent on inciting communal hatred. The Muslims and particularly the Pir's followed are greatly agitated over the incident, and the Hindus feel nervous as the followers of the Pir, who are alleged to be a fanatical sect, are supposed to have sworn vengeance. A complaint has been registered and is under investigation by the local police. The situation is at present quiet but an under-current of communal tension still prevails beneath an apparent calm. [Source No. P-25-h(s)/37, Home Department (Special), Sind Secretariat, Karachi, 2nd August 1939 Fortnightly report for the Second half of July 1939]

16. HINDU-MUSLIM UNITY EFFORTS

Hindus and Muslims, both were aware of the fact that they were being divided so as to be ruled by the British Government. Hence, sons of soil did their level best to create harmony, unity and trust in various segments of Sindhi society. The formation of Sindh Sabha was there early initiate. It was a Socio-political organization having members from Hindus, Muslims and Parsees. The organization worked for 'common cause' for years and stood divided on petty issues. However, this tradition and strategy was followed by letter & spirit by NGOs formed during the period under study. In almost all Social organization of repute, we find Hindus and Muslims there as members and even office-bearers. For example there was The Citizens Association in Hyderabad. Its election is held on 28th May 1917 and Rais Ghulam Muhammad Bhurgri (President), Mukhi Jethanand (Vice President), Gopaldas Jhamatmal (Hon. Secretary), Sarnanad (Join Secretary), Dharamdas Belaram (Treasurer) are elected as its office-bearers. (1) In such a way, we find so many other NGOs of that era [2]

The branch of the Theosophical Society was opened in Karachi in 1896. Diwan Doulatram Jethmal and D.P. Kotwal were its founder President and Secretary respectively. (3). Later on its branches were opened in Hyderabad and Sukkur also. It may kindly be noted that this Society was established in 1875 at New York by [Helena Blavatsky](#). She was Russian and was impressed by Buddhism. After her death Annie Besant took over as its President in 1907. Both ladies earned name and fame in Sindh. Therefore, not only the Society became the

vocal and vital platform of Sindhi politicians and intellectuals, but Printing Press was established after the name of the founder and Anni Besant Hall was erected at Hyderabad.(4)

Theosophical Society played vital role not only in Sindh politics [4A], but it Sindhi Society also with special reference to bring various segments of society near to each other. Hindus, Muslims and Parsees took interest in the political and social ideology of Theosophy. Rais Ghulam Muhammad Bhurgri, G.M.Syed, Jamshed N.R.Mehta (5) and so many eminent politicians were very much influenced by Theosophy. Most of them attended lecture programs and participated in Group Discussions. For creating Good understanding and mutual harmony, the Society launched its publication Program. Jethmal Parsram edited Monthly “Rooh Rihan” and Jamshed Mehta edited Monthly “Sitarah” Journals of the Society.(6).

It is very interesting and important that Hindu writers wrote on Islam. In this connection the book “Muhammad Rasool-ul-Lah” by Lalchand Amardinomal Jagtiani was published in 1911 (7). Another book “Islam Jo Peghambar” was translated by Hotchand Dimal in 1930. It was written by Ahmadi Jamaat of Lahore. From Muslim writers, Mirza Kalechbaig translated Bible and other religious books of non-Muslims.

Literary and cultural societies played vital role in creating Communal harmony and in maintaining peaceful relation between Hindus and Muslims. We can name Indian Majlis, D.J.Sindh College Dramatic Society and Rabendarnath Tagore Literary and Dramatic Society in this regard. Indian Majlis was formed in D.J.Sindh College, Karachi. Faculty and Hindu as well as Muslim students participated in debates and lecture programs of the Majlis. Its such type of programs were for grooming students and making them socially adjustable and acceptable.(8). In 1923 The Rabindranath Tagore Literary and Dramatic Club was established and it was inaugurated by Tagore himself at Hyderabad. This Club was a Common Cultural Platform of Hindus and Muslims. Dramas staged by this Club were written by both, Hindus and Muslim writers and they wrote on Sindhi Society and its problems. The Club helped in maintaining Hindu-Muslim unity and Communal Harmony in Sindh for years.[8A]

Sindhi Politicians were aware of the fact that differences and ideological distances can be used by vested interests and Sindhi Society can be ultimately divided and ruled. Hence, they utilized political platforms for creating Communal Harmony. So many Sindh Provincial Conferences were held in District Headquarters such as Karachi, Hyderabad, Sukkur, Shikarpur and Jacobabad. They were presided over by Muslim, Hindu and Parsi leaders and from that platform so many resolutions on the subject were carried and passed unanimously.[9]. The Non-Cooperation Movement launched by the Khilafat Tahreek proved to be good example of Hindu-Muslim Unity and Communal [harmony.in](#) these days both Communities frequently visited religious places of each other and participated in religious functions of also.[10]

Civil Society of Sindh also felt it necessary to play its role for creating Hindu-Muslim unity in the

greater interests of the people and for the people, hence, AKBAR ASHRAM came into existence in the month of April 1930 and its first meeting was held on the 13th April 1930 in which Rules and Objects were approved. In this meeting it was decided that the Ashram will be without any constitution and will have no President or office-bearers except such as may be necessary for caring out office work. The object was unanimously approved that the “ultimate object will be to work for and propagate the principles of the Unity of Religions, Hindu –Muslim Unity and Intercommunal Marriages.”(11)

Upto 31st December 1930, following was the list of members enrolled: Jamshed N.R.Mehta, Hatim Alvi, Gurdial N. Malik, Mr and Mrs A.H.Jaisinghani, SabaLorir, Kewalram Dayaram, Dr.A.Said, Durgdas B.Advani, Kumberally, Manohardas Kouromal, Ram B. Motwani, M.K.Spencer, Abdullahbhoy Currimji, Fida Hussain M. Sheikha, Lal C. Manghirmalani and K.Lahori. (12)

The Akbar Ashram started publishing Tracts. Its office was situated at Garden Road, Karachi In Jaising Lodge. Each Tract was full of very important material highlighting and promoting the cause of Ashram. A.H.Jaisighani was the editor and publisher of Tracts. (13) Contents of a few Tracts is given as under:

“ Hindu Muslim Unity” (By. Hatim Alvi), “ Hindu-Muslim Unity- An Appeal “ (Manohardas Kauromal), “ The Organic Hindu-Muslim Union” (Prof. Dawijadas Datla), “ Inter- Communal Marriages” (A.H.Jaisinghani), “Civic Religion” (T.L.Wasvani”, “The Riches of Relationship”, “The Gita and the Koran” (A.H.Jaisinghani), “ Fatherhood og God and Brotherhood of men” (Prof. Dawijadas Datla), “ Social Reconstruction” (A.H.Jaisinghani), “Islam’s Contribution to India” (Prof. S.N.Roy), “The Spirit of Sufi Culture” (A.H.Jaisinghani) etc.

Akbar Ashram did its level best to propagate Hindu-Muslim Unity through it publications. But, all it was for educated Sindhi Class and its impact on masses was not visible. The literature reproduced and contributed was of high standard and it helped readers in understanding Hinduism and Islam. The very important object of the Asram was “ Inter- Communal Marriages”. It was an idea by A.H.Jaisighani, who was Hindu himself. Akbar- The great emperor of India was role-model for the projector of this idea. Akbar married women belonging to various religions and it helped him to create religious harmony in India and consequently the integration and strength of his kingdom. A.H.Jaisinghani was of belief that inter-communal marriages in Sindh will help in creating Hindu-Muslim Unity . Why he thought in these terms? It has prevailing social context also. Muslim political leaders such as Sir Shahnawaz Bhutto and others married Hindu girls and it created differences on religious grounds. It was an essential condition for Hindu girls to embrace Islam and Hindus were not happy with this state of affairs relating conversion of Hindu girls. Jaisinghani thought it better to resolve the problem in a befitting manner. Hence, he borrowed the idea from the Indian history.

