

**SIND JAY HINDUN JEE TAREEKH.  
(HISTORY OF HINDUS IN SIND.)**

A PUBLICATION WRITTEN & PUBLISHED IN SINDHI BY DIWAN  
BHERUMAL MAHIRCHAND ADVANI.

RETIRED LECTURER, SINDHI.

KARACHI, SIND.

First Part Published - 1946.

Second Part Published - 1947.

An attempt to translate by: Narain Sobhraj Kimatrai.

## Table of Contents

<u>Preface</u>	2
<u>An Introduction to Narain Kimatrai</u>	3
<u>Na Rahi Aahe Loli Na Rahi Aahe Boli</u>	5
<u>Chatper One: Story of Hindus In Sind</u>	8
<u>Chapter Two: Yjar Ved Period and Thereafter</u>	28
<u>Chapter Three: Historical Period</u>	31
<u>Chapter Four: Buddhist Period</u>	38
<u>Chapter Five</u>	46
<u>Chapter Six: Rule of Samans (Somrans)</u>	49
<u>Chapter Seven: Muslim Rule</u>	52
<u>Chapter Eight: Migration of Hindus to Sind</u>	56
<u>Rare Photographs of Hyderabad Sind</u>	63
<u>Sindhis: The Unique Five Million</u>	65

## Preface

A few words from me:

About twenty years ago my friend Diwan Hotchand Advani, (Superintendent of Customs, now retired), Hotu to all his friends, showed me two volumes of a Sindhi books titled, "SIND JAY HINDUN JEE TAREEKH".

The book interested me as it recounted History of Sind and Sindhis, and especially as it also contained photographs of Sindhi elders prior to the year 1947.

Hotu got these volumes photocopied for me, courtesy of another friend of ours, Pishu T. Chellaram.

After glancing at some of the pages that seemed interesting to me, I put the volumes away.

Now, twenty years later, I have picked up these volumes and am making an attempt to translate certain sections of them in English.

This attempt is not only for the benefit of my children, Sunder, his wife Saira, Madhavi, her husband Mohan (Bob), Anuja and my grandchildren Aysha, Shazia, Aditya, Kiran and Jai, but also for all Sindhi youngsters who may have an interest to know about their Roots.

N. S. Kimatrai.

Mumbai, India.

July 2000.

## An Introduction to Narain Kimatrai

By Shakun Narain



My husband Narain has been my strength. He has trusted and supported me in my spiritual interests, and has been instrumental in my keeping a balance between my household duties and Spiritual pursuits.

About twenty years ago his friend Hotu, Diwan Hotchand Advani, (Superintendent of Customs, now retired), showed him two volumes of a Sindhi Books titled, "SIND JAY HINDUN JEE TAREEKH".

The book interested him as it recounted the History of Sind and Sindhi's, and especially as it also contained photographs of our ancestors.

Hotu got these volumes photocopied for him, courtesy of Mr. Pishu T. Chellaram.

After glancing at some of the pages that seemed interesting to him, he put the volumes away.

Now, twenty years later, he has picked up these volumes again and is making an attempt to translate certain sections of them in English.

This attempt is not only for the benefit of our children, Sunder, his wife Saira, Madhavi, her husband Mohan (Bob), Anuja and grandchildren Aditya, Kiran, Aysha, Shazia and Jai but also for all Sindhi youngsters who may have an interest to know about their roots.

I am convinced that you will be proud to get to learn about our roots of lineage as well as the source of our surnames.

Sincerely,

Shakun

## **Na Rahi Aahe Loli Na Rahi Aahe Boli**

*Neither the lullaby nor the language (Sindhi) has survived  
(Author unknown)*

Are present day ladies different from their mothers?

*Tana Khan Metheri Mana Khan Metheri*

*Metheri Muhenji Boli,*

*Kiyan Vesariyan-Kiyan Visariyan,*

*Amare Deni Ja Loli.*

Na Rahi is a wonderful verse by a Sindhi poet. It literally means:

"How can I forget the language in which my mother sang me a lullaby as I lay in the cradle? A tune so soothing, it would put me into slumber, and it still rings in my ears.

Where have those days gone? Where are those mothers, who held their babies to their chest and sang these sweet lullabies?

Are we women different from our mothers? What has happened to the mothers of today?"

We Sindhi women, in particular, have forgotten the roles we play in our life. It is the mother who utters the first words to her child: "*Man Thuhenji Mau Ahiyan Man Tosan Behad piyar kariyan thi, Toon Muhenje Jaan Jo Tukero Aheen*", which means, "I am your mother. I love you immensely. You are a piece of my heart."

The mother conveys her feelings not in Sindhi, but in English as she says, "I love you. You are my sweetheart".

When such is the communication between the mother and her child, would the child then be expected to know the mother tongue? We must not blame the children for it is we the mothers who are to be blamed.

Talking of mothers, I fondly recollect mine. In the morning, my mother would sit beside my head and run her loving hands through my hair, kissing my forehead tenderly, and say saying: " Uth Munhenji rani uth munheji methi subuhe thiyo aahe " – "get up my queen, get up sweetheart, it is morning..." Then, I would cradle my head into her lap, begging to be allowed to sleep some more.

She would then recount this popular saying: "Jo Soya so Khoya, Jo Jaga so paya", which meant "The one who sleeps loses, the one who wakes gains." It is to the sound of these words of advice that we the children would jump out of our beds touch her feet and get moving. The days then, would start on a good note like this.

Nowadays, though, things have reversed. The mothers themselves sleep till late in the morning. They will howl at the children, but in English: "Come on, wake up and get ready for school." If the child does not wake up even then, she will pull the blanket repeat the scolding to which the child will promptly reply, "Leave me alone and I shall get up. Why are you bothered?" The day, so often now, starts on a sour note like this, for both mother and child.

I pledge that I am not here to preach. Being a grandmother myself, I feel I am past my time. But what I did in my time was what I learnt from my mother, which, by the grace of god and my children turned out to be the best. My children can speak in Sindhi reasonably well, if not perfectly so.

Today's generation is more intelligent and more knowledgeable. If they wish to, they can do wonders. All they need is some initial momentum; a push that should come from us mothers and grandmothers.

My beautiful grandson, Tanishq, has been with me from the day he was born. I speak to him in Sindhi. I even put him to sleep with lullabies, which I have specially written for him. And I can vow confidently that when I sing to him

he is off to sleep in no time at all. Now he is four and whenever he comes to sleep in my room, he requests his dadi to sing for him. He puts his little arms around my neck and puts his small feet on my lap while I sing him a lullaby. The two of us share these tender, blissful moments with each other.

I would like to share this song with all mothers and children:

*Makhia Khan bhi Methero--Muhenjo Mesiria khan Bhi  
Methero*

*Muhenjo Nandero Nandero Baar Muhenjo Methero  
Baar*

*Suheni Surat Tuhenji Bholi--Metheri Metheri Tuhenji  
Boli*

*Tuhenji Mushk ta Motiun Har Munhenjo Nandero  
Nandero Bar*

*Achu Ta Lode Diyan Tokhe Loli--Kismat Banebi Tuhenji  
Goli*

*Koi Dukh Na Ache Tuhenje Duwar Muhenjo Nandero  
Nadero Baar*

*Shaal Juwani Sadayin Mani--Satugur Tuhenjo Thendo  
Sani*

*Koyee Dukh Na Ache Tuhenje Duwar Muhenjo Nandero  
Nander Baar.*

With this, I request all you mothers around the world to not deprive your children from their sweet mother tongue and their sanskruti. That will be the biggest crime you could commit against our culture.

## **Chapter One**

### **Story of Hindus In Sind**

#### **EXTRACTS**

Sind; Census: -

Till the year 710 A.D., all the inhabitants of Sind were Hindus.

In the year 711, when Arabs invaded Sind, Chana, Sahta, Lakha, Lahna and others lived there and many had converted to Islam. Their descendants live in Sind till today.

Later, Somrans, Samans, Laharans and others converted to Islam as well and their descendants are Somras, Samas, Kath Bhabhan (Brahmins), Khawajas and Memons.

During the reign of Arkhoons and Tarkhans, many Muslims migrated to Sind. Later Kalhoras, Khosas, Baruch and others came.

Some Hindus converted to Islam and became Shaikhs, during British rule as well.

As of 1946, there are 73 percent Muslims and 27 percent Hindus in Sind. Of these Hindus, many had migrated, during the reign of Kalhoras and Mirs, from Punjab, Jaisalmer, Jodhpur, Kutch, Gujarat and Kalat.

The Author, Diwan Bherumal Meherchand Advani has also compiled the origin of Sindhi Surnames, and these will follow in next volume.

## **SOCIAL, CULTURAL, & POLITICAL HISTORY OF ANCIENT SIND.**

### **(PRE-MUSLIM PERIOD)**

#### **HISTORY OF HINDU RULE OVER SIND.**

##### **RIG VEDIC PERIOD.**

###### **Arya:-**

The original pioneers of Hindu Sabhita (culture/history) were People of Arya origin. Arya meaning Honest, Royal and Respectful.

Rig Vedas mentions approximately 40 Arya families, out of which 5 families are considered important and are referred to frequently. They are, YADHOO, TAROSO, AANU, DHARYO and PEROHA, all originating from CHANDERVANSI family, and descendants of RAJA YAYATI.

Sindhi Bhatia's are descendants of Soma Rajputs of Sind, Kutch & Kathiawar and Bhati Rajputs of Jaisalmer. Their Roots are connected with Yadhoo Arya (Jadavanseen) family. It is from this family, during the era of Mahabharata, that Shri Krishna was born.

The word Bharat (India), Bharat Varsh & Bharat Khand originate from a Pro-Arya Raja Bharat, son of Raja Dushyant and Shakuntala.

During Rig Vedic period, Aryans lived in Sindhu Mather (valley), and are founders / pioneers of Hindu culture.

###### **Sapt (Seven) Sindhu: -**

During this period, the Aryans lived along the banks of seven rivers mainly due to easy accessibility to water. Of these seven rivers, five rivers currently flow through Punjab, sixth Saraswati and Sindhu (Indus).

This entire region is named as Sapt Sindhu in the Rig Veda. It included territory of Punjab, Sind, and Ghandhar (Kandhar in Afghanistan), & area around Peshawar. This entire area was called SINDHU MATHER.

Living along the bank of Sindhu river, the Aryans came to be known as Sindhu (Sandhoo). But, how did the name Hindu originate ?

The Holy book of Parsis, " ZINDOSTA " pronounces Sapt Sindhu as Hapt Hindu. 'H' replaced alphabet 'S'.

Like in rural Sindhi, we pronounce the word Fhasi as Phahi and Saas (breath) as Saah.

The Iranis too had pronounced the word Sindhu as Hindu. The real meaning: People living alongside the banks of river Sindhu or people living in Sindhu Mather.

When the other races (Muslims etc.) migrated into Sind, Hindus came to be identified as people, believer of Brahmi Dharam.

The Sindhu (Hindu) name spread to the entire region of Hindustan and its people came to be called Sindhu (Hindu).

### **The Greatness of Sind & it's Culture: -**

Rig Vedic describes Sind as rich in culture, tradition and prosperity.

One Rishi (saint) gave enormous praises to Sind. He said: "Sind is rich in horses, carriages, chariots, jewelry, rich in food and grain.

Silama plant (a product derived from Date tree) is found in abundance in Sind from which rope (Van) is spun, and is used in Charpai, Khhat (wooden four legged cot.)

The bank of Indus river is abundant with flowers on which the Bees thrive. (Rig Veda – section 10 – paragraph 75 - \*

\* (The Sindhu is rich in Horses, Rich in Chariots, Rich in Clothes, Rich in Gold ornaments, well made, Rich in Food, Rich in Wool, ever fresh, abounding in Silama Plants, and the auspicious River wears honey- growing flowers " Rigvedas X 75. Prof.Wilson's Translation).

It is to be noted that the people of Sind even in those days adored to dress and wear clothes, jewelry, riding & owning horses, carriages, in contrast to their counterparts.

### **Praises to Sind's Raja (King): -**

In the first part of Rig Veda it is stated that amongst the Rajas of Sind there was one named Svanya, who was son of Raja Bhavaya and was from Pro-Arya Karvi family. They were later called Panchal.

Raja Svanya was considered Dharamatma (A good soul). His Rani (queen) was called Romasa. They had ten daughters who were all married to one (sage) Rishi Kakshun.

It was a common practice in those days to marry as many wives as possible. The dowry system was also lavish. But, whatever dowry was given was considered as Daan (charity).

Rig-Veda, Part 1 – paragraph 26 – mantra 5 states Rishi Kakshun received substantial dowry and in turn sang praises of Svanya – Bhavaya. This Daan Istiti (charity, in form of wealth) is referred to as Sukha Jee Sarah (appreciation of happiness).

It also states: "By giving dowry consisting of 100 gold Guineas, 100 horses, 100 four legged animals, 1007 cows, 11 carriages, one each for the ten wives and one for Rishi

Kakshun, every carriage with 4 Sindhi horses decorated with pearls".

Raja Svanya Bhavaya made a name for himself, and became Amar (famous). It is evident from the above that Sind was rich in wealth.

### **Birth of Civilization: -**

Civilizations flourish wherever there is water. In absence of tools to dig wells and to till the soil, we Sindhis were blessed for having River Sindhu amidst us.

It is from Sindhu, that the word Sind has been derived. In Sanskrit, Sindhu means Ocean, Sea or Large River. The word Syand means Vahan (to flow), meaning a river which flows continuously, like an ocean.

We were also blessed to have intelligent Rishis living in Sindhu Mather during period of Rig Vedic.

Rishi Athroon, after whose name Athroon Ved is named, taught us the art of lighting Fire.–Ref Rig Ved part 10 – 21 – 5.

Invention of fire was considered Karamat (miracle). Rishi Angyra and Rishi Bhargo families performed Agnipuja. Rig Ved part -1-31-58. Their Pundits were called "Athhroon".

Rig Ved – first part – paragraph 12 – mantra 16, mentions of Aacharya Shyan stating that Devtha Ashvini Kumar taught the art of cultivation and tilling the soil.

According to Atharva Ved part 8 – 10 - 24) the art of ploughing the field was taught by Prathavi, who was son of Veena.

The technique building Carriage & Chariot was taught by Rishi Bharghu's family. Thus started a wave of Invention of new Arts & Crafts.

All Learnt art of cultivation, weaving, riding and driving the carriage/ chariots, and it became part of life. Many became Black Smiths, Gold Smiths, Barbers, Carpenters etc. There was no Taboo to learning any profession.

Housewives preferred to ground grain, spin yarn at home, despite flourmills and spinners available in the market. Besides professional Artisan, there were also persons who promoted Trade and brought prosperity to Sind.

### **Trade by Land Route: -**

It is learnt from Rig Veda that Sindh Mather produced Grain and Fabric far in excess of their need. Traders traveled to far off places to sell their wares. They carried their stock on Horse, Camel, Mule, and on Donkey backs and traveled in Caravans. Barter was common mode of trade. Forward trading was common.

### **Earlier Sind-Workee: -**

In the year 1869, Suez Canal came into existence. This encouraged the present Sindworkee's to migrate to Malta, Gibraltar, Cairo, and Gulf etc. They traded in products manufactured in Sind viz. Embedded Wood Work from Halla (a town near Hyderabad Sind), Turbans, Caps, Topis, Pagrees and Shawls etc., which sold in Egypt and elsewhere. Name Sindworkee (Sindhwork), was thus born.

Would you imagine that during the Rig Veda period, when safe and comfortable sea travel was non-existent, Traders from Sindh Mather sailed the seven seas at the risk of their life.

These traders were called "Pani, Wanjharo and Vapari". They later were called ' Patak ' and " Vatak ' and subsequently

" Vanya ".

The Hindi word ' Baniya and banj is derived from the Sindhi vanyo or vanj.\*

\*("Even in later Sanskrit lexicons, the Vanikas came to be identified with the Panikas who were no other than the Panis of the Rig Vedic times." Dr. A. C. Das: Rig Vedic India, P, 188.)

Many of these traders were sailors and had known how of boat & ship building. Rig Veda states that these traders plied their own ships at sea for monetary gain. – Rig Veda part-1- 48- 3.

They would first, before sailing, Pray to Sea God for a safe journey. – Part 4, paragraphs 55, mantra 6.

Their ships had hundred Oars, part-1-116- 5. Hard work gave them Success and Prosperity. Yet, they would not lag behind or fall on making their contribution towards Daan or Charity.

A Seth by name of Brbu, contributed to charity with a big heart and spirit and has received copious praises in Rig Veda -part 6 – 45 - 31 to 33. Till today, our Sindworee's and Bhaibhand brothers contribute to charity with same spirit.

### **Condition of Aryans during Earlier Times: –**

The Mantras of Rig Veda tell us condition of different periods. It is learnt from these Mantras that earlier Aryans were not born intelligent. Like others, they survived on hunting and game.

Later they raised cattle and learnt how to till the soil and to cultivate. The Rishis amongst them were advanced and it can be said that they transformed Hindu samaj (community) into Hindu Religious samaj (society).

The rituals that came into being thereby were:

CHHATHI - Naming ceremony,

MAJHANDHO - Wife going to paternal house after delivery of child).

MUNAN (Tonsure) - Shaving hairs the child is born with.

JANIYA - Sacred thread ceremony.

PERHAS - Going around the fire during the marriage.

PNNI - The last Rights when a relative dies.

PIND, SHRAADH - Feeding the Brahmins after death of a relative.

JANIYO - Sacred thread.

CHOTI - Long streak of Hair at the back of men's head.

TILAK, YAGYA, HAVAN, HOM, are all Hindu customs & Hindu sociology, which don't exist in other races.

GOTAR or NUKH - As you would have experienced while visiting Haridwar, Nasik, or any other holy city, the Brahmin inquires from you your Nukh and traces your family ancestry. This stems from the Rig Veda. Through the help of Nukh you are able to trace your cousins near and distance.

### **Village Life & Rajniti: -**

Earlier Aryans lived in Goth (villages). Goth stands for Goshat, a Sanskrit word that means a place to keep Cows in (Cow barn, Stable). The Aryas would build their houses adjacent to stable. This came to be known as Goth.

### **Houses: -**

The modest Aryans lived in circular houses made of straw and dried leaves. The wealthy ones lived in houses made of mud and clay, and continued to reside in them until the arrival of British in India.

### **Agni Shala (Kitchen): -**

Kitchen had a separate corner or room in the house. Prayer or worship place had a separate spot in the same kitchen and was considered as sacred. Even today, Hindus don't wear shoes in kitchen.

Fire was lighted by rubbing two Shami Kundi (type of wood) sticks with ghee on it. This resulted in worshiping Kundi (Pot made from Shami to grind/crush grain).

### **Marriage: -**

Earlier Rishis considered Marriage as a Sacrament. Both husband and wife were to live together not only in this life but also in lives to come (Eternity). The last rites were to be performed in simple way, by the surviving partner. This is reason why divorce was non-existent in Hinduism.

### **Three Nights Of Brihamacharism: - Abstention.**

Marriage would not be consummated on the night of marriage. For minimum 3 nights neither of the partners was allowed to talk or touch each other, as it was believed that if a child was conceived during the first 3 days, the child would, instead of honoring the name of parents, end up in destroying them.\*

\* (From a study of the Vedic marital rituals it appears that the marriage had to be consummated, at the earliest, on

the forth night after the ceremony, and this would not have been possible if the bride were not a youthful lady. Dr. A. C. Das: Rg Vedic Culture, p.251.)

### **Need For A Son: -**

Put, Sindhi for son, is derived from Putar (Sanskrit). Pau meaning Hell and Tar meaning to swim / to cross over. Putar meaning a person whom sees his parents through this life to Heaven thus bypassing Hell by performing the last rites (see Manu Smriti).

This belief led to Aryans wanting sons, who would carry on the rituals connected with the last rites, like feeding the Brahmins or Pundits (Pitran khay Pani) and keep the name of their parents alive.

If one did not have a son at all, he would adopt one, preferably daughters' son.

### **Eating Habits: -**

Aryans introduced eating of Dal and wheat Chapati /Roti. Cooked Dal was called Magad Odan, meaning Dal made from Moong. It appears, earlier, only Moong Dal was available and other Dals came to be planted later. Flour made from Jav (Barley), mixed with Ghee, ended up in Lolli (sindhi paratha), which was called Apop. Syrup derived from Jav, mixed in Curd was eaten. Milk mixed with Jav, over cooked resulted Kherni, or Kheer in Hindi.

Land being fertile, produced bumper harvest of Jav & Tir (sesame seeds). Both these two items are used till today in every pooja and ceremony.

### **Vegetarianism In Hindus: -**

Due to severe winter in Sindhu Mather, Aryas were non vegetarian. (Rig Ved 76-39-1). This diet continued till Mahabharata period and became strict vegetarians thereafter. (Mahabharat, Shanti Pro, Mokash Dharam, page 255). Even today, many Hindus cannot stand the sight of meat or dead fish.

Somras, (wine) was offered as Prasad and consumed in quantity by the disciples resulting in their becoming intoxicated and merry. Today, many Hindus are teetotalers.

### **Earlier Dress: -**

Vastar or Poshak (Dress, Clothing), is today made out of cloth or fabric. The definition being, Vasa, meaning Vah, skin of an animal and Tra, meaning to cover.

The Aryas used skins of Lamb and Goat to robe themselves. Deerskin was also used. Many, even today, adore garments made of skin or leather.

Vine from tree was knitted to form a robe as well. These were called Valkal. Aryas passed on this art to other races as well.

### **National Dress: -**

People of Sindhu Mather wore 2 piece garment. Dhoti & Chader. This is worn even today in Bengal. Earlier Rishis wore Turbans, either white or red till 1947. Brahmins and Bhaibands wore this Turban or white Pagree as called in Sindhi, as well.

In ancient days men wore half sleeve shirts or kurta and ingar (stole). Even Amils wore this during the reign of Kalhora's and Mirs, (Muslim rulers of Sind).

Amils took up employment with them and adapted their attire viz. tall cap, long robe, and salwar. During British rule they changed to western cloths.

### **Real Wealth of Sindhis: -**

Dhan is understood to mean Daulat/Money. But real meaning was Dhann, like in Dhanni, meaning owner of dhan / wealth.

Later coins were minted out of gold and silver and formed part of wealth.

The word Dhan and Dhann became two separate words. Now days, Dhani means wealthy and Dhanni means Malik, Owner. Be it owner of cattle or property .

### **Common Kitchen or Joint Family: -**

Earlier wealth consisted of cattle and was subject to theft (Rig Veda-28). Theft of cattle is common even today. To protect their cattle and prevent theft, members of family lived together resulting in creation of Hindu Joint Family or Hindu Undivided Family as it is now called. Basic concept was to have maximum people around the house to help when need arose.

They lived under one roof, ate from one kitchen, combined their wealth, and prayed together as well. They were joint together in Body and Soul.

### **Bravery: -**

Daughters leave their paternal home after marriage and live with their husbands. With the introduction of Joint Family, sons lived with their parents till their death and inherit the wealth. If wealth was stolen, lost or looted during the lifetime of their parents, then what wealth would be left for sons to inherit! Even unmarried daughters/sisters would have to suffer.

To protect their wealth, every member learnt martial arts to defend and protect their property and each other. Females learnt Archery, driving and riding Rath/Chariot.

It is said one named Nal married to Damyanti had a daughter named Inddersena Madgal. She was married to Rishi Madgal thereby called Madgalani. Some dacoits raided her home and took of with her cattle by overpowering and tying her husband. Indersena, on seeing this, grabbed her Bow and Arrows and gave chase in her Chariot and over powered the dacoits after inflicting them with serious injuries and recovered the property. Rig Ved, mandal 10-104.

This led to women mastering the art of Archery. Another example recited is of Raja Dasrath. Rani Kakai was driving Chariot of her husband when a pin, holding the wheel to axle, gave way. Rani Kekai immediately inserted her small index finger in to the slot and continued driving. Would any man do that today?

### **Gotar. Cow Barn: -**

To prevent cattle from loitering and wandering away, Rishis, in those days, built high fences / walls around their houses to keep away the wild animals and dacoits. This came to be known as Gotar. Go, meaning cow, Tar meaning sanctuary.

The Rishis had a large community of their own and each formed their own commune. Many practiced Polygamy. This not only led to their having large families but also large stock of cattle and animals. Each had his own Gotar which was named after him. His sons, grandsons lived with him in the Gotar. They were identified as a Baradri. In Sindhi Goti (Gotri) means a person from Baradri. This was the beginning of Baradri system.

### **Sagoter. Small Families Form One Commune: -**

Persons who had small families, even though they were not related and had small stock of cattle, joined up together to form a common commune, Gotar. They were called Sagoter. They considered each other as mother, brother and sister and no intermarriages would take place within them. Till today no Sagoter will marry another Sagoter.

### **Sipind. Persons of Same Blood: -**

A family consisting of father, mother, sons & their wives, daughters, and grandchildren were called Sipinds. Pind meaning body, Sipind meaning born out of same body, blood.

Rishis prohibited inter-marriages from within same Sipinds as it was considered like brother marrying his sister.

Manu Samariti restricts inter-marriages upto seven generations on father side and five generations on mother side.

It is obvious that Aryans were people of high moral values. Now a days, marriages amongst cousins are taking place

which reflects that we Hindus are loosing our values, which is regretful.

### **Bhaipi (Brotherhood). Caring For Each Other: -**

Prohibition on inter-marriages between Sipinds and Sagoter led to the two considering each other as Gurubhais (brothers) and Guruben (sisters).

### **Nukh. Surname: -**

As the size of families grew within the Gotar, need arose to identify each family by name. Each family was allotted a Nukh (Name), which helped to identify one another. From Nukh one knew which Goter one belonged to.

In Sanskrit word for Nukh is Lakh, meaning Laksh which in Sindhi is pronounced Lakh, meaning to know from where one hails.

Members of Keshap Rishi's Goter were given Nukh called Kaniya, Kanja & Kakoa.

Gautam Rishi's Goter were allotted Nukh called AVER, UDECH & AAEN, who were Brahmins.

Khatri's and Vaishas had their own Goters. They were also allotted Nukhs.

Advani's of Hyderabad Sind carry Nukh named "Maghoo Khatri". Ahuja & Makhija are names of their Nukh.

### **Surnames: -**

During Rig Ved period, every family was identified by Grandfathers name. Garg Rishi's children were called Gargeen. Dikash (Prajpati's children) Dakshyan - Dakshyani.

These Sanskrit word, Yan and Yani (Suffix), were pronounced in Sindhi as ANI. Meaning, descendants of.

Advani, meaning children of Adomal. This practice continues till today.

#### **Varan Ashram. Cast System: -**

It is observed from Mahabharata's Shanti-Pro that in those days there was only one cast i.e. Brahmin Cast. Later they split in to four groups.

#### **Formation of Panchayits: -**

An assembly of five persons or more got together and formed a Panchayit. It dates back to YADHOO, TAROSO, AANU, DHARYO and PEROHA period, and they are considered founders.

#### **Village Panchayits: -**

Every village had its own Panchayit. It's function was to help & assist in times of need.

#### **Grand Panchayit (Federation) For Villages: -**

To resolve disputes between Villages over land boundary, wandering away of cattle, Grand Panchayits were formed.

#### **Gram (Municipality), Gram Miny (Head Or Mukhi): -**

Gram or Gaam meaning village having more then one street. The Aryans, for maintenance of streets, cleanliness, and security, formed Grams and a Gram Miny was

appointed. All were to contribute their share of expense to Gram Miny.

### **Local Government: -**

Aryans formed body for Local Governments. A Gram Miny overseeing 100 villages, was considered Shatpati or owner of 100 villages. Even today (1946/1947) in Zila Rohtak (Punjab) the Panchayit consists of 84 villages called CHORASI KHERA.

In Sind, district of Sahiti consisting of Navshero, Firoz, Bharya, Tharoo Shah, Pad yeedan, Mith yani, Chanija etc. have (1946) one Grand Panchayit, a system introduced from times of Rig Veda

### **Mukhi & Mukhiya:**

During Vedic period persons were elected to the post of Mukhiya. There were no Mukhis. Persons elected were respectable people, and considered in high esteem by the voters. They were looked upon as fathers. Even now (1946/47) on every New Moon, Diwali and other auspicious days people in villages, towns & cities prostrate to Mukhi or Mukhiya.

### **Settlement of Disputes: -**

Hardly any dispute was referred to an Arbitrator. All disputes were referred to Gram Muni or Mukhiya of the village or Panchayit, who would then summon four other members of the village (PANCHAS) and in consultation with them, and considering God as his witness, give his award which would be final and binding on the complainant.

The Panchas were called "Panch Parmeshwaran (God)". Even King Akbar appreciated this system and practiced the same in his court. \*

Later, Kings were appointed to carry on the function of Mukhiya, and people voluntary paid taxes, joined the army but Panchayits continued.

\*(The Hindus are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful and of unbounded fidelity; and their soldiers know not what it is to fly from the field of battle. Samuel Johnson: India p. 294.)

### **Rajniti, Jorjak. Political Organisation: -**

Aryans propagated families of one Nukh to live together under one roof. This was called Kul or Parivar and were identified by their Nukh. If the settlement had more than one Kul or Parivar, it was called Gotar, meaning Larger or Maha Kul.

When the population of Gotar increased, it was called Goth (village). As the Goths expanded in size and population, distance between one Goth to another became short, a GRAM was formed.

Population of 1000 persons was called VISH (Canton or District). The inhabitants were called Vish. Vish, meaning residents. Later the they were divided in four groups.

Word Vaish was derived from Vish and included persons who were Abadgar (farmers), Traders, and Kasbi (craftsmen).

### **City: -**

As the population grew, Cities were built. Word Pur as described in Rig Ved, means City. Even in Sindhi we use Pur like Mirpur, Kherpur, Shekarpur etc. In Sanskrit Pur means Fort. In ancient times, every settlement, village, town, and city had a wall around it. People lived within this wall which was called Fort.

Shikarpur was built within the Fort in the year 1617 AD. The Fort had eight gates. Each gate was known by its name viz.: Lakhi Gate, Hathi Gate and so on.

In the year 1728 AD., Karachi was built and it also had a FORT around it with two gates, one name Kharo Dar (Salty Gate) and other Mitho Dar (Sweet Gate).

### **Fort: -**

Word Darga is mentioned in Rig Ved, which means Fort. Within the Fort there was a smaller Forts (Castles) where the Rulers lived and administered the Government.

### **Sabha. Body of Persons: -**

Sum + ity, Sumti, meaning Assembly Hall. A place where Election of a King or Ruler, his Coronation would take place, Viz Diwan E Aam, House Of Parliament, State Assembly.

It is from this Sumti, business of Government was conducted.

After concluding of the business of the day, the Sumti would convert in to a Clubhouse with members wining, dining and playing game of Checkers, Shatranj and Dharo / Chopar.

Dharo is a rectangular, large Dice made of Ivory, 3 to 4 inches long, around one inch thick, with one, three, two and four dots imprinted on four sides. The game is played with two Dice.

### **Strong Hand of Rishis & Brahmins: -**

It is understood from Rig Ved that Rishis and Brahmins were learned in their own field. They propagated religious rituals like Yag, Havans, and Poojas. They were very powerful and could dethrone the Kings.

Despite their powers, no Rishi or Brahmin ever attempted to become King. Instead, they preferred to be their Rajgurus, Ministers, & Advisers. They guided the Kings to be Fair and Just. This led to Hinduism reaching glorious heights.

## **Chapter Two**

### **Yjar Ved Period and Thereafter**

#### **Madhya Desh. (Midlands): -**

During the period of Yjar Ved, many Aryas left Punjab and Sind and migrated to regions called Agari and Aoodh. They spread their Kingdoms from Himalayas to Vindyan range. This region came to be called as Madhya Desh (Midlands).

The Aryas propagated Hinduism and established Schools & Gurukuls (Ashrams). Hindu literature, Scripts, Holy books, Upanishads & History books etc. are all gifts of Aryas to us. Our Holy Cities (Tirth Isthans) are also located in the above mentioned region. Brahami Dharam and Sanskrit flourished.

In the year 1898 A.D., Benaras Hindu Collage was established which later expanded to become a University. But alas, Author Diwan Bherumal writes, Sind unto 1946, did not even have one Hindu Collage.

#### **Combined Governments of Sind & Punjab: -**

Those Aryas, who migrated to Midland from Sind and Punjab, identified themselves as AANU Aryas, named after their Great Grandfather Raja Aanu, while some named themselves after their grandfather Shavi Oshener. They were called Shavi Aryas and lived along the bank of River Pershni, latter called Aravati, and now Ravi (in Pakistan), and conquered Punjab, part of Iran, & later Sind,\* and formed their own Government.

\* (F.E. Pargiter: Ancient Indian Historical Tradition, p.p. 264 and 293).

Sind and Punjab were divided in 3 Provinces: -

**(1) Kekya.** - This province was named after Kekya, Son of Shavi Oshener. It expanded between Rivers Kabul and Vyash, now called Beas. Dero Ismael Khan, Dero Gazi Khan, which today are in Baluchistan, were part of Kekya Province. This led to flourishing of Hinduism and installation of Educational Institutions.

Raja Ashopati, father of Savatri, ruler of Kekya would say with pride that there were no misers, drunkards, thieves, and profiteers in his Kingdom. For more detailed facts, Author Diwan Bherumal Advani has asked readers to refer to Chandvigya Upnishad and Shatpath Brahmin Granth.

**(2) Sindhu & (3) Sauver.** – Sauver was also son of Shavi Oshener. Third province was name after him, which included Multan, and Jharwad.

### **Sayvan. Qadeem (Beautiful) City: -**

Aanu or Shavi Aryas after conquering parts of Iran established their Capital, calling it "Sho Isthans", meaning Shavi Istan which later came to be called Sibistan\* and Sistan, now called Sayvan.

\* ("The Sibis or Sivas have given their name to Sibistan."  
R.D.Banerji: A Junior History Of India, p. 15.)

### **Unstability: -**

During Rig Ved period, Rajas were elected to become Rulers of their State. To increase their holding and size they fought wars with one another. Rishi's played an important role in recruitment of soldiers.

It was during Yjar Ved period that soldiers started receiving wages. Commanders and Commandant-in-Chiefs along with other Staff personals with appointed and given wide powers. The Officers, who were Khatris, became a respected as a lot.

## Chapter Three

### Historical Period

#### **Suryavanshis in Sind: -**

As you know Ramayana and Mahabharata are most important Epics of Hinduism. Raja Dhasrat was a Suryavanshi. His capital Ayodhiya was earlier called Kaushal or Koshal and was divided in two parts. North Koshal, also referred to as Gaur, and South Koshal. The Brahmins of Gaur are renown. Rani Kaushiliya, real or blood mother of Shree Ramachandra, was Rajkumari of Koshal.

Raja Dhasrat's Kingdom extended from Ayodhiya to Punjab & Sind on one side, and to Bengal and Madras Tamilnad on the other. It is believed that either Raja Dhasrat or his elders had won over Aanu Aryans of Sind. Raja Dhasrat in life time, vacated and handed over the Throne and reigns of his kingdom to his son, Shree Ramachandra, but his second wife, Rani Kaykai wanted the Throne for her own son Bharat and succeeded in sending Shree Ramachandra to 14 years exile.

#### **Shree Ramachandra in Sind: -**

According to Hinglaj Pran, Shree Ramachandra, Mata Seeta, and Laxman, in the course of his exile, visited Hinglaj.

Hinglaj is reachable from Karachi via Sonmayani, and Mount Harhi. There are till today (1946), wells named after Mata Seeta. Near Sonmayani are 7 natural wells called Chander Kop or wells of Shree Ramachandra. Capt. Hart mentions of total 18 Kops or wells. The remaining 11 wells are located towards Makran, between Keech and Gowadhar.

Ram Sar Talao (Tank) and a garden near it, is called Ram Baug. It is said Shree Ramachandra had camped here.

Near by Kiyamari in Karachi is a cave on Oyster Rock where Shree Ramachandra is reported to have meditated, is called Palace of Ram, or Ram Jharoko.

### **Division of Kingdom: -**

From Ramayana, it is learnt that after Raja Dasarth, Shree Ramachandra inherited Ayodhiya. It is stated in Raghu Vansh (15, 87.) that Bharat, Shree Ramachandra's brother, inherited Province of Sind. (Sind Desh).

Shree Ramachandra had two sons. Kash and lava. They were twins but Kash was considered eldest . After Ramachandra, Kash inherited Ayodhiya. His descendants were called Vanhans. His brother Lava inherited northern part of Koshal, and his descendants were called Lahana.

### **Extension of Sind's Boundaries: -**

Bharat's two sons, Takash and Pukshar, expanded Sinds border not only to Gandhar (Kandhar), Peshawar & its surrounding but also to neighboring country.

Located towards that area was Pushkar with its capital named Pushkarvati and Taksha with its capital Taksha-sila which historians have called Taxila. Around year 6 B.C., a University was estalblished at Taxila, ruins of which still exist in Rawalpindi District.

Around year 5 B.C. renowned Panni Muni who wrote famous Sanskrit Grammar " Ashta Dhiyaie ", was also born there.

### **Period of Mahabharta: -**

With the start of Mahabharta war, Dewapur Joog ended, and in the year 3102 BC, Kal Joog Era began.

Earlier Pundits and Astrologers calculated and predicted that Kal Joog started on 20th February 3102 B.C. \* Albroni, who visited India in the year 1030 B.C., is also reported to have confirmed this.

\*According to the astronomical calculations of the Hindus, the present period of the world, Kali Yuga, commenced 3,102 years before the birth of Christ on the 20th February, at 2 hours, 27 minutes and 30 seconds. Count Bjornstjarna:- Theogomy of the Hindus.

### **Government of Sind: -**

During Mahabharata era, Raja Jayadarath of (Aanu) Shavi Arya family, ruled over Sind. He was also called Saowerak. Area around

Multan was also called Sauwerek thus making him a Multani.

The Kalohras reigned over Sind and Multan. Sindhis in Bombay (Mumbai), till 1947, were referred to as Multanis.

### **Mention of Sind in Mahabharata: -**

Raja Jaidarath, King of Sind, was married to Princes Dahashala, the only daughter of King Dartrasht of Hastnapur (Madhya Desh- Midlands) near Delhi. Duryodhan and other Kaurvas were his brother-in-laws. Raja Jaidarath sided with his in-laws in a battle against Pandvas. His brave warriors, mounted on their Sindhi horses, fought at Karkhetar, near Thaneshwar, Dist. Ambala.

According to Mahabharat these Sindhi horses were one of the best breed. It also praises the gallantry & swords-manship of Sindhi and Punjabi soldiers.

### **Sind under Pandva Rule: -**

Kaurvas & Raja Jaidarath, were slain in the battle with Pandvas. Yudeshter was crowned as King. Punjab, Sind and other areas came under his rule and he started preparing for battle of Aasho-medh and allowed Aanu Aryas to govern Sind.

### **Tradition & Culture: -**

Child marriages were not common then. "Svaymwar" (brides choosing their own husbands) was the custom of Rich, Elite and Royal families. A man could marry as many wives he could afford. Calling elders by name was not permitted. Father-in-law was called Arya, mother-in-law, Aryaa. Husband was called Arya Putar (meaning respectable person's son). This was the elite dialogue of those days.

### **Parda System: -**

It is written in Ramayana that after conquering Lanka and slaying Ravana, Shree Ramachandra liberated Seeta Mata.

There after he ordered his brother Laxman to bring Seeta to meet his Army. This surprised every one present and wondered how a Lady could show her face in predominantly male audience!

At this point Merjada Purshotam clarified that in hour of need, time of wedding and while performing Yaga, there is

no bar on women to be present in presence of other men. (Ramyana, Yud Kand, 28-116).

There was no system of Parda during Rig Ved.

System of covering head In Northern India started with Tereta Joog period.

In the year 1919-1920, A.D., Free India movement started. Both Hindus and Muslims joined hands. It is around that time the Amil Girls stopped covering their heads and other girls soon followed suit.

### **Culture of Sind (Sabhita): -**

God created two Awtars. Shree Ramachandra and Shree Krishna. Their names are known the word over.

Ramnoami, Dasera, Deepavali etc. are known for Shree Ramachandra.

Janamashtmi is known for Shree Krishna.

Purity of Seeta, Courage of Durupati, brotherhood of Ram and Bharat, is praised in every heart of Hindu.

### **Living Condition of Janata (Common Man): -**

During the Ramayana Era, the rich owned cattle and horses.

A labourer was paid one golden coin for a full day's work. Wearing gold bangles, bracelets and jewelry was common.

Mahabharata states that cultivation of grain was encouraged. Water tanks and wells were dug to preserve water so as to not to depend on rain. Free seeds, & tools to till the land were provided by the State to the needy. Financial help was given to Craftsmen to buy tools.

In Sanskrit word Prija (Janta) means subjects (citizens). But in real terms it means Aulad (children). This ancient word reflects that in gone by days Kings considered their subjects as their children. The word therefore has, two meanings.

### **INDIA Abroad: -**

Ramayana speaks of Yavan Dveep and Savaran Dveep (Java & Sumatra in Indonesia). It also speaks of Lohit Sagar (Red Sea). During Coronation of King Yudshtra, envoy from Rome presented him with Gifts.

Much destruction took place in India during the Mahabharta war. Many persons from Sind Mather migrated to Abessinia and other places.

People from Midlands migrated to west Asia, Europe and America and propagated Hinduism.\* Thus, Loss of India was Gain to Others.

\*HINDU SAPERYARTI by Sharbeet Harbilas Sarda, INDIA IN GREECE by Pokok Sahib and INDIA IN AMERICA by Sharbeet Chimanlal.

### **Settlements of Cannibals in Punjab & Sind: -**

Towards the end of Dwapur war, some people from Iran crossed over to Punjab and Sind via Kashmir. They were raw meat eaters. The Midlander called them PSHACH (Bhoot-Ghost) and their language, Bhoot Basha (Language of Ghost). These Pshach apparently settled in Laar near Karachi, where a fishing community called Jhaber, reportedly their descendants, still live today (1946).

As Sindhis started to intermingle with Pshach, the Midlanders called Sindh, Malech Desh, meaning State of Cannibals. Visitors to Sind were required to repent after their return. This resulted in Midlanders severing their relationship with Punjab and Sind. They were considered ousted Arya community. This can be said to be start of Kal Joog.

## Chapter 4

### Buddhist Period

#### **Buddhism and Pali: -**

With the start of Kal Jug era, Vedic influence declined. A new religion, a new language came into existence. Around year 6 B.C., Gautama Buddha laid the foundation of "Buddhism" and Mahavir Swami introduced "Jainism". Sanskrit got transformed into a language called "Prakarat", later called "Pali". Sanskrit became language of Brahmins while common-men spoke Prakarat. Both, Gautama Buddha and Mahavir Swami preached in Prakarat and mingled with common-men while Brahmins kept themselves at distance. This resulted in Sindhis and many others adapting Buddhism. Jainism remained at a lower key, and Brahmins lost their hold.

#### **Jainism in Sind: -**

Relics (Oswar) of Jainism can be seen near Bhabhra, Nagar Parker, towards Halla, a town near Hyderabad Sind.

#### **Rule over Sind: -**

It is learnt from the Jain Holy book Bharateshvar Bahubali Verti and Jain Sahitya Laykh Samgrah, that Raja Udayin ruled over Sind around year 566 B.C. His empire consisted of 16 states, extending beyond Multan, Kutch, Kathiawar and other places. His capital city was called Vittabhaya Pattan and was spread over miles with population in Lacs (Hundred Thousands). 363 such cities existed in Sind. It's inhabitants were wealthy and cities had large Police force to maintain law and order.

### **Renouncing the Throne: -**

At the age of 18, Raja Udayin married Prabhavati, daughter of Raja Chetak of Vishal (Ujaini). One Mahabir Swami came to Sind and his discourses influenced Raja Udayin to extend that he renounced his kingdom and became Sadhu or sanyasi. He even advised his son Keshu against becoming King. Instead, his nephew Keshi Kumar took the Throne.

### **Rule of Terror over Sind: -**

Keshi Kumar's rule of ten years was full of Terror. Raja Udayin, upon hearing this tried to reason with him. Keshi Kumar, fearing he would be ousted, tried to poison Raja Udayin. However, Raja Udayin had anticipated this and left his court after cursing him. Soon, in the year 533 B.C., a major Earthquake destroyed the entire region. Sind, never recovered from this devastation and has been ruled by foreigners ever since. (Dr. T. L. Shah: Jain History of Ancient India, Vol. 1.)

### **Iranian Invasion: -**

In the year 516 B.C., Dara, King of Iran, invaded Punjab and Sind. He bought and won over the local rulers, and recovered 260 Mounds, equivalent to approx 900 kgs. in Gold in taxes.

### **Invasion by Sikandar Azim: -**

During 325 B.C., Sikandar Azim invaded Sind and appointed local Governors. But soon died at Balbonia. The citizens on hearing this new, threw the Governors out and decided on self-rule.

### **Sind, Facts: -**

It is learnt from Unani (Persian) Scholars and Historians that persons living in Sind had the secret recipe of longevity and had life span of over 100 years. If a person could not honour his debt, the creditors would write off the debt and not pursue in court of law. Much praise has been given to Merchants and wealthy persons residing at a Sea Port called "Patal", which existed in district of Karachi, towards Thathaa (Thatho).

### **Murya Family's Rule: -**

During reign of Sikander Azim, a family of Nands ruled over south Bihar. His army headed by Chander Gupt of Murya family, conquered Sind and Punjab. Later, Chander Gupt over powered the Nands and ruled entire North India. During his reign, it is written, people did not lock their houses or shops.

### **Maharaja Ashok: -**

After Maharaja Chander Gupt, his son Bindosar, occupied the Throne. But nothing much of importance transpired during his reign.

Maharaja Chander Gupt's grandson Maharaja Ashok succeeded the Throne and ruled over Sind and North India. He promoted Buddhism, and Ahimsa. Relics of his reign, till today are preserved, even in Sind. Ashok Pillar in Delhi, near Qutab Minar is one example.

### **Dewara & Thal Monuments: -**

On death of Gautama Buddha, his relics were claimed by the inhabitants of eight provinces, and built Samadhis over it. These places came to be looked upon as Holy Tirths.

However, Maharaja Ashok ordered a portion of the remains to be exhumed from all the eight Samadhis, and sent to different Countries where Gautama Buddha and Swami Upgapt, a proponent of Ahimsa, Guru of Maharaja Ashok, had preached.

Both Gautama Buddha and Swami Upgapt had visited Sind, and some portion of last remains of Gautama Buddhas are also buried in Sind, and a Stupa or pagoda constructed over it. However, these stupas did not survive the passage of time. New Stupa were latter constructed and are located at Mohan Jo Daro and Kaho Jo Daro.

### **Dacoits attack on Sind: -**

Around the year 180 B.C., Invaders from Pukhtar/Bakhtar (Bactria) looted Punjab and later Sind. Iranians, Unanis, Saak/ Satheen from Turkey also followed suit around year 70 B.C. but stayed on. Sind thereafter came to be known as Indo Sathya. Later, Kashans came and overpowered Saaks.

### **Kashan Family: -**

Raja Kanshak of Kashan family also propagated Buddhism. After him Vasdev I and Vasdev II ruled over Sind.

Certain monuments located at Mohan and Kahans jo Daro were re-constructed during the year 177-158 B.C. during Vasdev I era. At that time, large cities existed in North Sind. Ruins of 27 such large and 53 smaller cities still exist (1946-47) in Sakhar and Larkana district. (Dr.

Sunitikumar Chatterji: Modern Review for December 1924 p. 671).

### **Gupt Family: -**

In the year 320 B.C., Rulers of Kanya Kabaj (Kanoj) laid Roots of Gupt Family. Brahmins regained importance. Kavi Kalidas and others spread their teachings in Sanskrit, but Buddhism continued to flourish.

### **Rao Family: -**

Peace and tranquility prevailed for next 150 years, till Gojar Uhayer (Aabher) and others came. They are referred to as White Huns. They looted and burnt cities. Towards the end of year 5 A.D., they settled around Malva and other places and established Rao Kingdom in Sind.

Around beginning of the year 7 A.D., five prominent rulers of Rao family, Rao Dewaji, Rao Siharas, Rao Sahisi, Rao Siharisi II, & Rao Sahisi II ruled over Sind. They were at first, considered of Shoodar (Untouchables) caste, and on their adapting and practicing Brahimi Dharam faithfully, they came to be accepted as Khatris and were identified as Agni Kul Khatri Rajputs. History considers this period i.e. year 650 A.D., as Rajput Era.

A few years earlier to this, during the reign of Rao Sahisi II, a Chinese traveler, Ho Ng Chiang visited Sind. In his travelogue he has described Ruler of Sind as Shoodar (Untouchable).

Kutch, Bhuj and parts of Punjab were then under Rule of Sind. Rock Salt from the hills of Punjab was called Sindhu Salt or Salt of Sind. These salt hills were within the boundary of Sind.

### **Brahmin Family: -**

During Rao Sahisi II's reign, a Brahmin by name of Chich came to Sind. From History of Kashmir "Raj Tirangni", it is learnt Chich's correct name was "Jij" and he hailed from Kashmir Royal Family. His ambition was convert Buddhists to " Sanatan Hindu Dharam. Chich took up a job as Munshi (manager) with Ramrao, Minister of Sind. Having displayed his capabilities and proven his worth, he was, after Ramrao's death, appointed Minister.

Shrewd as he was, Chich befriended Rao Sahisi's Queen, Rani Sahandi and married her. After Rao Sahasi, he became ruler of Sind and propagated Hindu Dharam. After him, his brother Chandar took the Throne and propagated Buddhism instead. Chandar died after seven years rule. There after, Dhahar? (Dhaharseen), son of Chich or Jij, ruled over Sind.

### **Arab Invaders: -**

Since Vedic days, Council of Kings (Oligarchy) ruled over Sind from time to time, but had their disagreements. During the reign of Raja Dhahar (check spell), Arabs invaded Sind. The rulers, as usual did not see eye to eye. Having followed Buddhism and practiced Ahimsa, they had become non- militant and many considered fighting a battle "Sin". Arabs were fully armed and equipped and had equipment to break into and destroyed their forts. They succeeded and conquered Sind.

### **Result: -**

As a result of Arab invasion, many Kings along with some of their subject left Sind to take refuge in Kutch and Punjab. They are identified in Punjab as "Aror-vansi", a

word derived from Aror or Alwar, meaning hailing from or resident of Alwar.

Those Hindus who stayed behind were asked to convert to Islam. Many Sindhi Muslims, today, are descendants of those converts. A community living near Kherpur named Yaams, are descendants of Raja Dahir.

Those Hindus, who choose not to convert, the Rulers in Baghdad, subjected them to payments of Levy & Taxes, and placed their property in hands of a Custodian. The Hindus opted for this rather then change their religion.

### **Sind Back to Hindu Rule: -**

In the year 711 A.D., Mohd. Bin Kassam conquered Sind, and appointed Governors called Naibs. In the year 712 he conquered Multan, but died soon after.

Having lost Sind to outsiders, awareness awakened Sindhis. They battled with Khalifs and regained control over major parts of Sind except a portion of an area known as Lar in Karachi district i.e. area from Debal Thatha to the Sea. (Henry Cousens: Antiquities of Sind, p.29.)

Arab Khalifs ruled over Sind for 40 years, i.e. from year 711 A.D. to year 750 A.D. According to "Tahfat Alkaram", Raja Delo Rao (Rai Check spell) ruled over Brahminabad, a city towards Shahdadpur, and Raja Bhanbho Rao (Rai Check spell) reigned over Bhambhor, a city towards Mirpur Sakri. What remained in hands and control of Arabs was an area towards Shahdadpur. Rest of the Sind was regained.

### **Hindu, Self Rule: -**

Era of Abasi Khilafat began in the year 750 A.D. Abasi deputed their Naibs (Governors) to Sind. Mansoor Bin Jhamoor confronted them but was defeated and he sought refuge in Thar desert and but died of thirst. (Sind Gazetteer, first edition, page 91). It appears apparent that Mansoor Bin Jhamoor was a loner in his battle to protect his city Mansoor and his rule over it, and did not have support of Baghdad. He had not participated in propagating Islam nor Arabic language.

Baghdad had, after levying taxes on Hindus, permitted them to practice their faith and were not compelled to learn Arabic. In other words, Hindus had their religious and language freedom and soon got their taste of freedom for a Revolt took place in Iraq during the reign of Bin Abas. Taking advantage of this turmoil, Sind revolved back to self-rule (Major General Haig: Indus Delta Country, p.73.)

Major General Haig, in his book "Indus Delta Country", page 73, has written that in the area around Lar, towards Piran, the Hindu Rajput rulers, though appointed by Arab Khalifs, were Independent. Khalifs did not interfere with their decisions. Thus Muslim rule was only in name. The Government was run by Hindus.

### **Sind Under Delhi: -**

In the year 1024 A.D., Mohd. Gaznavi eliminated and wiped out the Arab Khalifs. Sind came under Delhi rule. Again, the Muslim rule was only in name. Local Government was in hands of Hindus. This is referred to in history as "Somran Ji Sahibi".

## **Chapter Five**

### **Rule of Somra's: -**

Somro and Vegho were two Parmar Rajput Hindu brothers, appointed by Baghdad Khalifs as Naibs (Governers), founders of Somra's rule. (Sind Gazetteer, page 179). They belonged to Bhonbhari caste and lived towards Pran, taluka Deplay. Somro embraced Islam, while Vegho remained Hindu.

A town (Kot) in Rann of Kutch belonging to Rai family was conquered and overtaken by Vegho and was renamed Vegh Kot. The ruins of this Kot still stands till this day (1946). Both these brothers though Governors, were acting on their own. This enabled them to take over and become rulers.

### **Earthquake Strikes Sind: -**

Two Rivers, Sindhu and Mehran also known as Hakro flowed through Sind. In the year 962 A.D., an earthquake of very high magnitude struck Sind, destroying Sakhhar and Bakhhar. River Mehran changed its course at Alwar, resulting in scarcity of water. This compelled inhabitants to migrate. (Antiquities of Sind by Mr. Henry Cuzons) Many Hindu residents of Rohari claim to have migrated from Alwar. Sind was then ruled by Dalorai II, who built Brahminabad, Mohan Jo Daro and other cities which were wiped out in the quake.. .

### **Birth of Sindhi Language: -**

Prakarat, a language, which had its roots from Sanskrit, was spoken in Sind. It got so corrupted that people outside Sind called it "VRACHAND UPBHARNANSH", meaning useless language.

Somras, though Hindus, apparently lacked interest in learning Sanskrit, with the result around year 1100 A.D., during their reign, Sindhi language got transformed into its present form, which is far inferior to Sanskrit.

### **Thhar under rule of Sodhha Rajputs: -**

Around sixth century, during the reign of Rao dynasty, some Sodhha Rajputs migrated from Abu Pahar and settled towards Nagar Parkar. Later, during the Somra reign, Sind saw influx of more Rajputs with large Armys. They first captured Ratu Kot in district Kapri.

In the year 1226 Sodhhas battled with Somras and conquered city of Amar Kot and entire Thhar division. Sodhhas, during the time of Umar Somri, were not as powerful, but after him, they gained full control and ruled over entire Thhar Division.

Sodhhas ignored Sind Rulers and paid their taxes directly to Delhi rulers.

King Himayun, visited Sind when Rana Prasad was ruler of Amar Kot, and stayed in the Palace in the Fort. King Akbar was born here at Amar Kot.

Inhabitants of Thhar till today (1946) are Rajput Thakars, Luhanas and other Hindus with only a small population of Muslims.

### **Life Style of Somras: -**

A good majority of Somras were debauch. In the year 1020, Hameer Simro ruler of Sind, abducted Jasil, a newly wedded bride. Raja Nughan, son of Raja Rao Diyach ruler of Girnar Kot, who considered Jasil as his sister could not tolerate this and immediately rescued Jasil from his clutches after defeating him in battle. Detailed version

appears in " History of Kathiawar" written by Col. Wilber Fores Bell.

Again in the year 1351, Oomar Samro, the then ruler of Sind, abducted Marvi, a betrothed Hindu Rajput girl from Malir, a village in district Nagar Parkar. The story of Oomar Marvi is very popular and well known in Sind.

### **Life Style of Somreens (Women Folks): -**

It is learnt from a tale of Dodi Chanesar, that Chanesar had mis-understanding with his brother Dodi as to who should be King. They approached Sultan Allahudeen. Instead, Sultan Allahudeen marched to Sind with his Army. This resulted in turmoil and confusion amongst Somreens and sought refuge with Simi Abri of Kutch. Allahudeen followed them there.

Somreens, fearing rape, prayed to Lord to save them from the clutches of Allahudeen. Mother earth came to their rescue. Earth split up, opened, Somreens jumped in, earth sealed up again, taking them in her abode.

Towards Rohiri there is a Isthian of Satis. This reminds us that Hindu women preferred to give up their life then to submit themselves. Beyond this, nothing more note worthy was done by Somras. Even Samans, who were fed up with them ended their rule and the took over the reigns.

## Chapter Six

### Rule of Samans (Somrans)

#### **Boundaries of The Empire: -**

Hindu Kings ruled over parts of Kutch, Gujarat, Bilk Las Belo (Aram Belo), and sea front of Makran, prior to invasion by Arabs over Sind. Sind was still ruled by Somras. The Samans first conquered Kutch and Kathiawar, and later took over Las and Sind.

#### **Kutch Rule: -**

According to History of Kutch, King Rai hailed from Jharayjan family. The founder was Jharo Valad Lakhoo, a Samo Rajput, hailing from Nagar Thhata.

#### **Ruler of Jhunagrah: -**

Tale of Rai Dhiyach (Rai Diyas) and Surath is well known in Sind.

Rai Dhiyach was ruler of Jhunagrah hailing from Chora Samo Rajputs of Sind. (This information is derived from a volume written by Capt. Wilber Fores Bell, History of Kathiawar.) He had three great honors to his credit. Fulfillment of Commitment (Sukha = Promise), Bravery (Veerta) & Living by his word (Vachan Ji Palna = Honour).

It is said, in the year 1010 A.D., a song sung by a peasant by name of Bijal, a folk singer, brought enchantment to King Rai Dhiyach. King ordered Bijal, "ask what you desire". Bijal replied, "your (Kings) head"! King Rai, true to his word, cut his head and gave it to him.

All Kathiawaris and Sindhis remember this tale, till today. Even "Shah Abdul Latif" Sind's noted poet and writer, has written a poetry in his praise, saying " Pasi Pat Par Thio,

Sindu Jadam Jodh". Shah Sahib has called Rai Dhiyach, Jadam. Jadam meaning Jadhoo (Yadhoo). Yadhoo meaning Yadhoovanshi, decedents of Raja Yaddhoo. Shah Sahib thus acknowledges that Sama Rajputs were from Yadhoovanshi family. Shri Krishna was born in this family also.

### **Rulers of Las Bela: -**

Rulers of Las, Runjhas, were from Jaam Unar Khandan ( Family ). Amongst them was one called "Spar", who was blessed,. Many would travel miles to see him to have their wishes (Sukha) granted. He came to be known as "Seer Sakhi". Shah Sahib has praised him in his volumes.

### **Capital of Samans: -**

Samas, rulers of Sind, were known as Yaams. For a while their capital city was located at Vegh Kot and at Tor. Later they shifted from there to Samoey. Which today is a small village, about 3 miles away from Thhata, a town built by Yaam Nandi, between Karachi and Hyderabad. Earlier, the river Indus flowed from there but changed its course again to flow from Kalan Kot and now flows from Thhata.

### **Yaam Tamachi: -**

Yaam Tamachi, also a ruler of Sind, married Gandri, a girl from the fisher folk family due to her beauty. Shah Sahib in his volumes has written about them.

### **Mystics of Faqirs: -**

Seven mystic Faqirs spoke in their mystic ways and predicted future. One of them was:

*Jadhahin Kadahin Sindhri,  
Tokhay Kandharan Jokho".*

Meaning, where ever you go River Sindhu, you have danger of changing shore. ( ??????? Hopefully right.) Their predictions have turned to be true most of the time.

### **Yaam Odho: -**

Yaam Tamachi's brother, Yaam Odho was looking after the affairs of areas of Kakrani (Shah Bunder). It is learnt from history of Kutch that one of the Rani (wife) of Yaam Tamachi, fell in love with Yaam Odho. But Yaam Odho treated and considered her as his mother/sister. This Rani, then made allegations against him to her husband who, sentenced Yaam Odho to extradition from the State.

Yaam Odho left Sind and migrated to Pilani in Kutch and married Hothal Padmani, and had two children ,a son named Jakhro (Jakhri) and an extremely beautiful daughter named Sakhar. Even Shah Sahib has praised her beauty in his volumes.

Shah Sahib has also written about Jakhri calling him Yadham Jakhri as he was like Rai Dhiyach, from (Yadoovanshi family).

Many from Somas and Samrans had converted to Islam, but Yaam Odho and his son Jakhri remained loyal Hindus and prayed to the Sea Lord. Due to this, it is considered that the Hindu Era lasted till the end of Saman Era.

## **Chapter Seven**

### **Muslim Rule**

#### **Rule of Arkhoons: -**

After Samans, Arkhoon Khan, head of Arkhoon Family (Khandaan) ruled over Sind. In the year 1521 A.D. Shah Beg Arkhoon took over the reigns. He had brought with him Persian and Turkish scholars and poets. His son, Mirza Shah Hassan was a noted poet. Persian was taught alongside Arabic and Muslims gained majority. Many Moghuls and Sherazi migrated to Sind. In the town of Thhata, there still exist (1947) pockets called Mugul Waro, and Sherazi Paro. It can be said that it from that period the Muslim rule over Sind began.

#### **Riots, Looting, Arson in Sind: -**

In the year 1521, in the process of taking over rule over Sind from Samans, Shah Beg Arkhoon ordered the burning of Thhata. However, Local residents and prominent person (Syeds) intervened, and major destruction was avoided.

However, Syeds who lived at Bakhar and were responsible for destruction and massacre of 42 Baluchi villages and its inhabitants, were asked to leave. They then settled at Rohiri. (Sind gazetteer page 100).

#### **Tar Khan: -**

Arkhoons lost their power, but one Sultan Mohammed, a commander with Mirza Shah Hassan Arkhoons forces, in the year 1554, fought with Mirza Esayee Tar Khan, and retained control over Bakhar and its surroundings.

In the year 1555, Mirza Esayee Tar Khan sought help from Portuguese, who, sent Commander Pedro Baretto Rolim

with his army to Mirza Esayee's rescue. The Portuguese forces looted and burnt Thhata, both, properties of Hindus as well as Muslims valued in Lacs (Hundred Thousand) of those days. This looting is considered un-matched in whole of Asia. (Sind gazetteer page 105).

### **Thhata (Thhato) was again rebuilt.**

In the year 1591, forces of King Akbar, invaded Sind as Mirza Jani Beg would not concede to him. Rather then concede defeat, Mirza Jani set torch to Thhata and burnt it down.

It is with joint effort of Hindus and Muslims that Thhata was again rebuilt and flourished. It is said that during the time of Miya Noor Mohd. Kalhori, King Nader Shah visited Thhata with his army consisting of one lac soldiers. They stayed and ate for 15 days. But the grain did not run out.

### **Delhi Rule: -**

In the year 1591, King Akbar's forces defeated Tar Khan in battle, but won them over and appointed them as Governors of their area. In the year 1612, with the death of Mirza Gazi Beg, Tar Khan dynasty ended. There after, Governors or Nawabs were sent from Delhi. This, resulted in propagation of Persian language and increase in Muslim population in Sind.

### **Unity Amongst Hindu and Muslims: -**

Three noteworthy practices draw ones attention during King Akbar's rule.

- 1) Hindus and Muslims intermingled with one another,
- 2) Muslims shaved their beards like Hindus and

3) Hindus donned Muslim attire.

This practice then caught on in Sind as well. Muslims in Sind also adapted Hindu words and Hindus, Persian. It will be interesting to note that Holy Muslim Saints (Darvesh) of Kandri, near Rohiri, namely Rohal, Gulam Ali, Daryiya Khan, Murad and others had given their discourses in Hindi.

It is also interesting to note that in Delhi then, Hindus were given Government jobs and employment without let or hindrance. They were not required to know or learn Persian. They kept Government records and accounts in Hindi.

It was the Revenue Minister of King Akbar, Raja Todarmal, who ordered that all employees learn Persian and keep all records and accounts in Persian. In Sind, due to rule of Arkhoons and Tar Khan, all records were already written and kept in Persian.

Employment of Hindu Government employees in Sind, from the days of Miya Noor Mohd. Kalhori, was already on the increase. Many had come from Punjab and knew Persian.

Employment with Muslim rulers was mainly due to Hindu Muslim unity.

### **Rule of Kalhoras: -**

The Kalhoras are also called "Abasi" as they are descendants of Khalifs of Hazrat Mohammad's uncle (Chacha), Hazrat Abbas. During reign of King Akbar, Nawab Khan Khanan, a Kalhora, was appointed Sind's first Governor. Thereafter, the rest of the Governors of Sind were Kalhoras, whom residents of Sind worshipped as Peers. ( The Enlightened Ones).

One amongst these Kalhoras, Miya Adam Shah is buried on a hill at Sakhar. The hill is known as "Adam Shah Ji Takri". Thereafter, his grandson, Miya Shahil Mohd. Kalhori did a lot for Sind. Larkana was a village then, known as Ladak or Larak, named after a community by that name. Miya Shahil Mohd. is responsible for digging a canal which provided Larkana with abundant water supply which resulted in Larkana becoming a flourished city. There is a saying, " Jay Hujayee Nano (Money) ta Ghum Larkano, Na Ta Wat Waygano". Meaning, if you have money visit Larkana, otherwise remain where you are.

After Miya Shahil Mohd., Miya Yaar mohd. Kalhori took over the control and became ruler of Sind. With the help of his loyalists and followers, he won over Khudabad near Daddo from Panohar Muslims. His body is laid to rest at Khudabad. Shah Inayat Allah Suffi, living at Jhok Sharif, became a martyr at that time. Shah Abdul Latif was still a young man then, and Sufism gained popularity in Sind then on.

Between the year 1718 and 1719, Miya Yaar Mohd. left this planet, and his son Miya Noor Mohd. Kalhori took the Throne. Amils, played a role hereafter.

## Chapter Eight

### Migration of Hindus to Sind

#### **Amils & Bhaibunds: -**

Since King Akbar's rule, Hindus were employed freely in Government Service.

Miya Adam Shah Kalhori introduced this system first in Sind. He appointed Diwan Gidumal (Gidwani), who was from the days of Mirs given title of Diwan, to his court.

Miya Noor Mohd. Kalhori, while on a visit and inspection of Multan and its surroundings, met Diwan Adomal (Advani) and other Hindus.

In Punjab, Sikhs, led by Guru Gobind Singh, had shown their might, and proved their worthiness.

Diwan Adomal (Advani) having mastered swordsmanship was appointed Commander by Miya Noor Mohd. and brought him to Sind with him. Later other Hindus came to Sind.

Hindus, had already settled in Sind. Naro, towards Tando Bhagi, Asso Sumro (Rajput), Tamachi (Yadoovanshi Rajput), and others ruled the area around Larkana, but no alliance with Miya Noor Mohd. Rana Dhareja ruled area towards Mirpur Sakri independently. (Sind Gazetteer page 111.) These Ranas already ruled over Thhar Division

Towards Thata and Jathi, there were Vanjhara (traders), who sailed over the sea and ocean to do their trade. Shah Abdul Latif has made a mention of them in his volumes (Rasalo: Sur Sarag and Samundhi). These traders were worshipers of Sea lords (God) and the wives did Bahrano (Praying to Sea Lord and offering food to fishes in the river, sea and ocean), so that the men return safely back home.

Those Hindus who worked for Kalhoras, were called Amils and Diwans, and those who followed their fathers foot steps were called Bhaibunds. Hindus in Sind, thus came to be divided in two groups.

### **Positions held by Amils: -**

The Amil means "Amal,( Hukum Ka Amal Karo = Follow the Order), meaning Manager who follows Rulers (Boss, Proprietor, Owner's) order. All Kamoras, big and small, came to be identified as Amils.

The word Diwan is a Farsi ( Persian ) word. Its Sanskrit equivalent is Div, meaning to shine, sparkle. The Diwans would dress in their official attire when attending Rulers Court, Privy Council, Cabinet Council and Diwan e Aam (Public Hall) and stands out amongst the others.

During Muslim Rule, Diwans were appointed to the post of Revenue Collectors.

Diwan Jethmal (Jethmalani) was Governor of Shikarpur.

Diwan Gidumal (Gidwani) was a Minister with Kalhoras and Mirs. Most Diwans were members of the Council and had their appropriate seats and positions.

Bhaibunds refered to Diwans as Mehto. In sanskrit, meaning, Maha, Big. It also means Vadero, meaning elder of the community or society. In Gujarat and other villages, Vaderas were appointed by Rulers and Land owners to collect revenue and taxes from villagers, and to keep record thereof. They were referred to as Mehta. Later Mehta came to be identified as a Clerk. Amils, as they were also involved in Government's clerical work were also referred to as Mehtas.

Thereafter, Clerks came to be referred to as Munshis. Those who taught Sindhi and Hindustani to British

Government Officers, were also called Munshis, thus degrading the standard of Munshis. But, the post of Head Munshi & Mir Munshi, was considered Honorable Positios.

Munshi Valiran Advani was Chief Minister of Mir Nasir Khan.

Munshi Awatrai Malkani was Finance Minister of Mir Subidar Khan. This post was equivalent to Chancellor of Exchequer. These persons were Kamoras (kam = work) (Civil Servants) of the Government. Hence, all persons so employed by Kalhoras and Mirs, were considered as Amils. Many of these had migrated from Punjab and had, during King Akbar's reign, learnt Farsi (Persian). They had donned attire similar to their rulers and were proud to wear it. Sindhi Amils also followed suit.

### **Khudabad: -**

Miya Noor Mohd. Kalhori had choosen Khudabad, a city towards Dadoo (Dadu) as his capital, which lead to many Amils and Bhaibunds migrating there for employment and trade. Miya Noor Mohd., later constructed another city called Mohamedabad, where his son, Miya Mohd. Murad Yaab Khan set up his residence.

In the year 1755, Miya Noor Mohd. expired and Miya Mohd. Murad took the Throne. But, his brother Miya Gulam Shah Kalhori, in the year 1757, snatched his power and constructed another City called Allahabad, near Mohamedabad and shifed his residence there. Miya Mohd. Murad, shited to Khudabad.

In the year 1759, Dacoits raided Khudabad and looted both Hindus and Muslims. They burnt the city down, forcing people to flee to Sahiti, Tilti, Sewan, Larkana and Sakhar. Khudabad was left to ruin.

## **Hyderabad: -**

Hyderabad, Nayrun Kot as it was originally known, was constructed by Raja Nayrun, a Hindu. This Nayrun Kot, was destroyed by Arabs. Miya Gulam Shah Kalhori decided to reconstruct and revive the city as his Capital and decided to build a new Fort at its site. He deputed Diwan Gidumal (Gidwani), the task.

Diwan Gidumal, with two boat loads of money, landed at Kotri, (a village opp. Gidu Bunder at Hyderabad) on the bank of Sindhu river, and on the other bank set up a Camp for his crew. This Camp came to be known as Gidu Jo Tando, now called Gidu- Bunder.

Diwan Gidumal constructed Two Forts (Qila or Qilo). One solid (Pako), made of stone, and other katcho or katcha, made of earthen materiel. Miya Gulam Shah Kalhori would visit Hyderabad from time to time to supervise and would stay at Katcha Qila.

In the year 1768, construction of Pako Qilo was completed. Miya Gulam Shah Kalhori then donated Katcha Qilo to Shah Makai's Dargah.

The Trustees of Shah Makai's Dargah, till today (1946), acknowledge that during the days of Raja Nayrun, Hazrat Ali and Shah Makai, had visited Hyderabad. Foot prints of Hazrat Ali are preserved in a Dargah called "Qadam Shah", situated at the foot of Qila Chari.

Kalhoras were of Shia Faith, followers of Hazrat Ali. Hazrat Ali was also known as "Hyder", meaning Snake Killer. Hazrat Ali during childhood, had killed a snake, hence the name.

To honour the visit of Hazrat Ali (Hyder) and as a remembrance, Miya Gulam Shah Kalhori, changed the Nayrun Kot to "Hyderabad". The city was then sparingly inhabited as Miya Gulam Shah Kalhori had yet to shift to

live there. However, he did not live to enjoy its comforts. Miya Gulam Shah Kalhori expired in the year 1771 and is buried at Hyderabad.

After him, the Throne was inherited by Miya Sarfirar Khan Kalhori. He built a new capital city in the year 1772, a mile and half from New Halla, known as New Khudabad. But, he is buried at Hyderabad.

Towards the end of reign of Kalhoras, Talpars, (Mirs), took control of the Government. In the year 1783, their reign began. New Khudabad continued as Capital city with many Amils and Bhaibunds still living there till 1789.

### **Khudabadi Amils and Bhaibunds: -**

Hyderabad once again became capital city under rule of Mir Fatehali Khan Taplar. Most Amils and Bhaibunds left New Khudabad and shifted to Hyderabad. New Khudabad became a deserted city.

Those Amils and Bhaibunds, who had lived and worked in the Old Kudhabad located near Dadoo, and later at New Khudabad near Halla, felt honoured to have shifted with the Rulers. They called themselves, "Khudabadi Alims" and "Bhaibunds".

### **Hyderabad's Growth: -**

Amils settled in area from Chhotki Bazaar to Sree Ghat. Bhaibunds, in area from Chhotki Bazaar to Jaman Shah Jo Pir. City bazaar was designed to be built in a straight line with no curves, as the bazaar at New Khudabad was also built in a straight line.

Mir Fatehali Khan accompanied by Diwan Gidumal (Gidwani) came to Hyderabad after some time. Diwan Gidumal then occupied an empty plot of land near Jaman

Shah Jo Pir. A street there is named and called Gidwani Ghitti. Crystallized sugar was distributed all over the surrounding areas and a Tikano (Gurudwara) was also constructed as many were followers of Guru Nanik.

Population grew and to provide more space, Navababd was developed in the year 1875, and twenty years later, Hirabad developed. Place where today Navalrai Market exists, was in the year 1892, Timber storage godown / saw mill. Hirabad was barren land.

### **Division of Rule Amongst Mirs: -**

In the year 1793, division of rule amongst Mir took place. Mir Sahrab Khan took over Kherpur. Along with him went Ajwani's, Wadhwani's, and others, to settle there permanently. They were, thereafter called Kherpuri Diwans. Their cousins, who stayed behind at Hyderabad, were called Hyderabadi Diwans.

Mir Thare Khan, son of Mir Sahrab Khan, took over Shah Bunder. Some educated Sindhis living at Thhato, were given employment there. They were called Thhataie Diwans.

Pathans from Khandar were periodically looting and burning Sind leading to people seeking refuge elsewhere. This resulted in Amils and Diwans being scattered all over Sind including Hyderbad.

If one got off at Railway Station of Nava Dera and proceeded towards Ratay Deray, en-route he meets at Panjo Deray: Mulchandani's and Chhugani's. At Taeb: Jaisinghani's and at Bangelderay: Badlani's, Keswani's and Vaswani's.

At Khere Deray, one meets Bijlani's and at village Vaidad in Taluka Ratay Deray, he meets Kaka's and Daryani's. Diwans were thus scattered through out the villages.

### **Shikarpur and its Growth: -**

Present Shikarpur was hunting ground of Daood Potans. Near by village Lakhi and some other villages were inhabited.

In the year 1617, Mahrans, rulers of Lakhi, were defeated by Daood Potans, who built Shikarpur in remembrance of their Victory. The city was constructed inside a Fort.

During the rule of Kalhoras, Ahmed Shah Dorani took control of Shikarpur after defeating Miya Noor Mohd. Kahlori and affixed it to his territory. An Afghan ruled over it. Since those days, Caravans from Afghanistan started visiting Shikarpur and many Hindus and Muslims started visiting the city. Many Shikarpuris are from Arorvanshi family.

## Rare Photographs of Hyderabad Sind

The following photographs and information was received by me through the internet.

Will be happy to give the credit to whoever it is due.

Sincerely,

Shakun Narain Kimatrai



Hyderabad, (Sind) founded in 1768 by Ghulam Shah, was the capital of Sindh until it fell to the British in 1843 after the battle of Miani six miles north of the city.

Photographs of the old city of Hyderabad are extremely rare. The triangular structures on the rooftops are wind catchers called 'Manghas'

The funnel directs the breeze into the homes below.

These photos of Hyderabad Sind were taken in 1889

## **Sindhis: The Unique Five Million**

By Simren from California

They were the people  
Who were denied their ancient land  
5000 years old Civilization.Moan Jo Daro  
They paid supreme price for FREEDOM OF INDIA.  
They were the people

Who dwelled on the banks of river Sindhu  
Where Rig Veda was evolved  
Then Upanishads took shape,  
Who believed in peace and tranquility  
And in universal brotherhood.

But in the year 1947,  
Were forced to migrate.  
They came empty handed  
Many with only clothes on their back  
Assigned in dilapidated barracks  
Leaking roofs and missing privacy  
And had to stand in line for free rations.

But, instead of whining or moaning  
They stood proud and erect

They took, not arms, but creative intelligence  
They believed in knowledge and education  
And went forward.

Next 50 years  
They traversed many lands and oceans  
By hard work and perseverance  
They spread prosperity everywhere  
They built new houses  
They built new hospitals  
They built new schools and colleges  
Gave free aid and scholarships  
And advanced trade and industry.

The Original Unique five Million Sindhis  
The peaceful people, the hospitable people  
The generous people  
The proud and independent people  
The self-reliant people

Without a millimeter of their land. They survived  
They are survivors, they are tough,  
They are HINDU SINDHIS.