

# HISTORY OF SIND.

## VOLUME II.

(IN TWO PARTS.)

*Part I.—Giving the Mussulman period from the Arab Conquest to the beginning of the reign of the Kalhórah.*

*Part II.—Giving the reigns of the Kalhórah and the Tálpurs down to the British Conquest.*

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TRANSLATED FROM PERSIAN BOOKS

BY

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## PREFACE.

In the translation of the 'Chachnámah,' which I have lately written, will be found the ancient history of Sind up to the close of the Hindú period and the Arab conquest. That book may be taken as the first volume of the history of Sind, the present book being a continuation of the same, and so the second volume of it.

This volume is divided into two parts. Part I. gives an account of the lieutenants of the Khalífahs or successors of Muhammad, the rulers of the Súmrah, Sammah, Arghún and Tarkhán dynasties, and finally of the governors or agents of the Emperors of Dehlí. This brings us to the rule of the Kalhórah, an account of whom, together with that of their successors, the Tálpurs, is given in Part II.

The first part is entirely based on the information supplied by the 'Tárikh Maasúmi' and the 'Tuhfatulkirám,'\* to which a reference has been made in the preface of 'the Chachnámah.' In fact these were the only two Persian books which gave a full account of this period. For the sake of distinctness and easy reference, I have made a note at the beginning of each chapter, stating from which of the above two books the account has been taken. I considered it necessary to draw from the two books in this manner, as in some respects one was deficient and in some, the other; and so by a judicious use and mixture of the two I have filled up the deficiencies of both. Taking one book as my text for that chapter, I have added foot-notes to give the different versions, if any, of the other book. I have also given some other interesting referential notes, as I have done in the translation of 'the Chachnámah.†

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\*The author of the former book is Mír Maasúm Sháh of Bakhar, and the latter Alisher Kancí of Tattá.

duction 10. The above-mentioned two Persian books, the "Tárikh Maasúmi" and the "Tuhfatulkirám," give a full account of the dynasties of the rulers given in this part of the history. The former has already been translated into English by Capt. G. D. Campbell of the Bombay Light Infantry, in 1855. But the latter is a very obscure work, and its names and the style is puzzling, and it does not give a full history through these periods and bring out the important historical facts in an easy language, and so the present translation of this book, which is a very good one, is a very good book on the subject.

The second part of the book deals with the whole period of the Kalhórah and Tálpur dynasties of the rulers of Sind, up to the advent of British rule. The account of the former dynasty is taken from the Tuhfatulkirám and that of the latter dynasty from the Fatehnámah and Frerenámah. The Fatehnámah is a metrical history written about 1783 A.D., by Muhammad Azím, a respectable person of Tattá, who lived in the reign of Mír Fatéh Ali Khán, to whom the book was dedicated; while the Frerenámah was written in 1857 A.D., by Mír Yár Muhammad Khán, Tálpur, son of Mír Murád Ali Khán, and was dedicated to Mr. (afterwards Sir Bartle) Frere, the then Commissioner in Sind. The first portion of this book (the Frerenámah) is entirely taken from the Fatehnámah, and the last portion is written by the author of the Frerenámah from his own experience, as he was an eye-witness of the period, being the son of a ruling Mír, and subsequently one of the unfortunate Mírs who were taken to Calcutta by the English as State prisoners.

This part too is written on the same principle adopted in the first part; namely, I have given a free translation of the Persian books from which the account is taken, adding as many explanatory and historical notes from other books as I considered necessary. If the language and style of the book appear strange and unhistorical, that is because I have tried to follow the Persian original closely, and at the same time avoided the redundant words and phrases, and sometimes passages, which being superfluities of the Persian language and imagination, were very common in the books. The readers may, however, be sure that I have given them all the facts on the subject that are recorded in the Persian books.

The division of the book into chapters and the head-notes of paragraphs will be found of great assistance to those grasping the subject; I experienced much difficulty in that respect while going through the Persian books.

In Appendices I have given copies of  
 facts (with head-notes) from the  
 correspondence relative to Sind  
 in Parliament, and from sc

borate the facts related in the texts about the connection of the British Government with Sind from early times to the conquest.

I have also added biographical sketches of some noteworthy persons mentioned in the book, and genealogical trees of the ruling tribes and some other important persons referred to in the book.

In transliterating proper names I have adopted the system followed in the First Volume (*The Chachnámah*).

In conclusion, it may be mentioned that as a rule, in writing the history of a country, it is necessary to give a detailed account of the system of government or administration, as well as other important geographical, physical and social features of the same. But in this volume I have given bare historical facts, as found in the Persian books from which they were taken, reserving the above information for the concluding part of the last volume, in which, it is hoped that after the history of the British rule up to the present day, the subject will be discussed and the states of things in the different periods compared

KALICHBEG

*Hyderabad,*  
*November 1901.*

*Note.*

I am highly obliged to Rev. J. Redman, C. M., L. W. Seymour, Esq., for going through the first second parts of the book, respectively, and to Day Gidumal, Esq., B.A., LL.B., C.S., for writing an introduction for the book.

K. F.

## INTRODUCTION.

We know very little about the aborigines of Sindh, but we may fairly infer that they were a race inferior to the Aryans. Omitting the aborigines, the history of Sindh before the advent of the English may be divided into three broad periods—the Aryan (Brahminical and Buddhist), the Semitic, and the Mongol. The invasion by Alexander, the inroads of the Scythians, the irruption of the King of Nimroz mentioned in the Chachnamah, the hurricane blasts of Nadir Shah and Ahmad Shah, the internecine feuds of rival princes in the Province itself, and their various ups and downs, may well be treated as so many interludes. The present volume deals with the Semitic and Mongol periods, while the first was concerned with the last days of the Aryan period.

The aborigines fell before the Eastern Aryans, the Eastern Aryans before the Arabs, the Arabs before the Mongols, and these last again before the Western Aryan represented by the English. At the present day, the world is mainly governed by the Western Aryans, and no reader of this modest volume can fail to see why they are in the ascendant, for it supplies materials for a safe historic generalisation.

That generalisation is that neither mere Efficiency (Lord Rosebery's watchword) nor mere Righteousness is enough: there must be a combination of both in order to ensure a nation's Solidarity, and the nation that is blessed with Solidarity is always superior to that not so blessed. The aborigines lacked Solidarity and so they fell. The Eastern Aryans had it for numerous centuries, but eventually both their branches—the Hindu and the Persian—degenerated and lost their sovereignty. Any one who reads Muir's History of the Khalifate cannot but see that the Arabs, when they appeared on the world's scene as conquerors, were superior to the peoples they conquered in Efficiency and Righteousness. It was due to their Solidarity, based upon these virtues, that while Muhammad bin Kasim was winning Sindh for the Khalifate, the general was winning Spain in Europe, and laying the foundation for Arab domination in that country.

Sakifi chief ever succeeded in laying in our Province. Sir Henry Elliot has shown that the Arabs had no great hold upon Sindh after the first few years, but the Arab conquest is nevertheless of great importance in history, as it gave rise to a large population, different in faith from the Hindus, though not different in race and language.\*

The Arab, however, failed to maintain the standard of Efficiency and Righteousness necessary for survival as a sovereign power, and the Mongol had, then, his turn. The world was out of joint, and Genghis, as Amiel says, in commenting upon 'La Banniere Bleue,' "proclaimed himself the scourge of God, and he did, in fact, realise the vastest empire known to history, stretching from the Blue Sea to the Baltic, and from the vast plains of Siberia to the banks of the sacred Ganges. The most solid empires of the ancient world were overthrown by the tramp of his horsemen and the shafts of his archers. From the tumult in which he threw the Western Continent, there issued certain vast results: the fall of the Byzantine Empire, involving the Renaissance, the voyages of discovery in Asia, undertaken from both sides of the globe—that is to say, Gama and Columbus; the formation of the Turkish Empire; and the preparation of the Russian Empire. This tremendous hurricane, starting from the high Asiatic table-lands, felled the decaying woods and worm-eaten buildings of the whole ancient world. The descent of the yellow, flat-nosed Mongols upon Europe is a historical cyclone which devastated and purified our thirteenth century, and broke, at the two ends of the known world, through two great Chinese Walls—that which protected the ancient Empire of the Centre, and that which made a barrier of ignorance and superstition around the little world of Christendom. Attila, Genghis, and Tamerlane ought to range in the memory of men with Charlemagne, and Napoleon. They roused whole nations into action, and stirred the depths of human life, powerfully affected ethnography, they let loose rivers of blood, and renewed the face of things." The Eastern and Western Aryans as well as the Semitic race found

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\* Samras and the Sammas, as Elliot has shown, were originally of what is, therefore, said about their Musalman origin is purely a matter of fact, and not to the historian. The Rao of Sind was descended from the Sindhi Sammas.

themselves in the clutches of vast hordes of nomads, brave, simple and truthful, who have been called the scavengers of the corruptions of civilisation, but who gave India an Akbar, and to Sindh the Arghun and Tarkhan dynasties. When, in 1162, in a small tent on the banks of the distant Onon, Yesukai saw the clenched fist of the new-born Genghis holding a clot of coagulated blood like a red stone, it never occurred to him that his infant son would live to illustrate what has been rightly called "the law of tempests in history," and would become the ancestor of heroes and emperors. It has been truly said: "No civilisation can bear more than a certain proportion of abuses, injustice, corruption, shame and crime. When this proportion has been reached the boiler bursts, the palace falls, the scaffolding breaks down; institutions; cities, states, empires sink into ruin. The evil contained in an organism is a virus which preys upon it, and if it is not eliminated ends by destroying it." That is the lesson taught by the fall of the two great Aryan powers in the West—the Greek and the Roman; that is the lesson taught by the fall of the two great Aryan powers in the East—the Hindu and the Persian; and that is the lesson taught by the fall of the Arabs, and by the fall of the Mongols themselves. The wheel of Divine law has now given a fresh turn to the Aryan, and so long as he remains true to God, to himself and to his brothers, he may well expect a sovereignty mightier than that of the Arab or of the Mongol.

This volume helps us to realize the terrible law of retribution, which has, one after another, set aside kingdoms once great and glorious, but which, after they were past their heyday, lacked Righteousness and Efficiency. It helps us to realize how the present is connected with the past, how many a king in this unfortunate land came in vanity and departed in darkness, how those who rebelled against the moral law were brought low, how "light is sown for the righteous and gladness for the upright in heart." It is also useful as a commentary upon that pregnant Sindhi word *raj*, which contains the whole history of Sindh in a nutshell, a pure Sanskrit word which once meant a Hindu kingdom or the Hindu subjects of a Raja, but which, in Sindh, now means a Muhammadan village community. Muhammad Maasum,

whose history, first literally translated by Capt. G. Malet, has been in this volume freely rendered, wrote it for the benefit of his son Mir Buzurg, "in order that by reading it he might learn what good men of old did; that he might discriminate between right and wrong, between that which is useful and the reverse; and might learn to follow the paths of virtuous men"; and the translator's labour will not be fruitless if this volume enables even a single young man to accomplish the old Sayad's object.

DAYARAM GIDUMAL.

*Dhulia, 14th March 1902.*

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## ERRATA.

<i>Page.</i>	<i>Line.</i>	<i>Incorrect.</i>	<i>Correct.</i>
135	21	defendents.	dependents.
138	15	tim.	time.
141	10	ad.	and.
151	16	Khans.	Khan's.
153	16	Shawali.	Shámlú.
165	17	Mian.	the Mian.
„	29	Mír Fateh Khan.	Mír Fateh Alí Khán.
169	41	Mehrahpur.	Mehrabpur.
173	10	Mihrab.	Mehráb.
179	38	Frerenamah.	The Frerenamah.
180	9	Mír Fateh Khan.	Mír Fateh Ali Khan.
190	27	bring out.	bring about.
195	16	fight.	flight.
204	34	fled in.	fled to.
213	last line	Appendix III.	Appendix II.
214	last line	Do.	Do.
215	18	Muhammad Shah.	Mahmúd Sháh.
216	last line	Appendix III.	Appendix II.
218	For footnote	about Munshi Partábrai, see footnote on page 233.	
221	20	was divided.	his country was divided.
230	5	arrived.	received.
233	The footnote about Munshi Partábrai is for page 218.		

