

THE PATRIOT
LIFE AND TIME OF
SHAHEED
ALLAH BUX SOOMRO

(1900-1943)



Written & Compiled by

Mabbob Ali Soomro

The Patriot

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Publisher's Note

In history of Sindh, the first four decades of twentieth century were very important in which Sindh looks fighting for its existence. In the same age, historic figures of Sindh played their political part. Among these figures, Allah Bux was prominent. After becoming premier of Sindh, for the rights of mother earth, he bedecked himself with necklace of martyrdom.

Mahboob Ali Soomro in this book, while writing on political life of Allah Bux, has also brought out some aspects of his family life which were, before, unknown. He has tried to authenticate the contents of the books with interviews and reference to other works written on his life.

Some important articles on the personality of Allah Bux have also been made parts of this book which bring opinions of intellectuals before us about his political struggle. How much material of this book will be helpful to researchers will be decided by future but the author has tried his best to give maximum possible information to the readers. A Lucid and commonly-spoken language has been used. Along with it rare pictures have also been included.

By publishing this history-related book, our organization wants to preserve chapters of Sindh's history. The writer of this book has in the past been writing on social and political subjects in which he often times referred to political history. It is because; he has been close to nationalistic politics. Now readers have to decide to what extent he has done justice with the subject.

This book is a precious addition, to the body of literature on politics and history of Sindh. Such a work is always beneficial as it contributes to the process of social change for the better.

“Dedicated with deep respect and love to: My late father Haji Ali Bux Khan and my Sweet mother Sadori, (may their souls rest in heavenly bliss)

ڪيئن ها بگهڙن جيان ڪاهي پيا
 ديس جا سياسي شڪاري تو پٺيان
 ڳاٽ اوچي سان ٻريو تنهنجو ڏيو
 جوت سان ڪنهن ڪونه ٻاري تو پٺيان

(ادل سومرو، ڪاوش 14 مئي 2016)

They were like wolves after you.
 From behind these hunters hit you.

You lit a candle with head high.
 No such light was lit after you.

*(Adal Soomro, Kawish
 14 May, 2016 the death anniversary
 of Shaheed Allah Bux)*

Introduction

(First Edition)

The real history of Sindh was never written, neither in ancient past, nor in recent memory. Sindh was enslaved by the British. But along with it they had reduced it to a division of Bombay presidency. We became part of Bombay. Sindhi people, as always, continued their struggle for the restoration of the Pre-English status of Sindh. In this way Sindhis started their movement in 1908 for separating Sindh from Bombay and giving it an independent entity status (a province).

At last in 1935, an act was passed thanks to which Sindh became a province on its own in 1936, thus reviving the name of Sindh after about 90 Years of history. In this struggle many leaders had taken part. Prominent among them were Shah Nawaz Bhutto (father of Zulfikar Ali Bhutto) Syed Ghulam Murtaza, better known as G.M Syed and Abdullah Haroon. They played a leading role.

As a result of 1935 Indian act, elections were held in 1937 in which Abdullah Haroon and Shahnawaz Bhutto could not win and lost the elections. However Shaheed Allah Bux and his group emerged as successful.

At that time Elections were not held on the basis of Universal suffrage which meant every adult citizen had no right to cast votes. Only those who at least paid five hundred Rupees land tax were eligible for casting their vote. These

land-tax payers were under the influence of Deputy Commissioners, the administrative heads of the districts and they used to do as they were told by them (to do). In this way, the govt. of the time got elected its favourite candidates. One of these protégés was Ghulam Husain Hidayatullah. He was elected to the Sindh Assembly, the first one in colonial history. On Assembly floor he formed his own group. This group had fewer members than the group or party of Shaheed Allah Bux. Despite this fact, throwing the democratic rules overboard, Ghulam Husain's group was invited to form the govt. Thus Ghulam Husain's group became Treasury party and Shaheed Allah Bux's was the first opposition group in the Assembly.

The govt. was formed. But on the occasion of presenting budget, Ghulam Husain lost confidence of the Assembly. Consequently his govt. was dissolved. After that Allah Bux Soomro assumed the office of premiership. He adopted people-friendly policies. He directed his cabinet member, Pir Ilahi Bux to hold open gatherings across Sindh listening to grievances of broad masses and redressing them on the spot.

Moreover he invited the leftist leader Comrade Barkat Ali Azad from Jacobabad. He sought his help in his policy of improving the conditions of peasants, the backbone of Sindh's agricultural economy. He told the left-of-the-centre leader that the tilling class of Sindh is the victim of oppressive class system. It produces grain and the silver thread, feeding and dressing the whole nations but they themselves are spending a miserable life. A peasant himself is half-naked. His children cannot get education. They have no access to nutritious food. It is need of the hour to create awareness among the toiling and tilling class. For this purpose peasant conferences were held. They should be educated about what their rights were. Complying with the instructions uncle (I called him uncle when he was alive) Barkat Azad called first peasant conference at Nawabshah, second at Rohri-Sukkur, third at Chack, a town in proximity of Sukkur. These conferences were attended by all

the prominent leaders of what now is called Bharat. Allah Bux himself attended these conferences, sitting on the ground amid peasants. This he deliberately did to create self-respect sense among them.

Allah Bux used to say to big land holding elite, if peasants are not happy, you cannot live happily. For enlightening the common person, he opened libraries in each city, town and big villages. He distributed books and slates in schools. He also installed hand-pumps for fresh water in villages. In this respect, he had formed an organisation that used to provide such amenities to people. He also had organised self-defence outfit to train people in defending themselves. By such policies he wanted to lessen the terror and tyranny of landed gentry. The feudal had bitterly sensed it. They slowly united against him.

He was a devout and practising faithful. He was punctual in offering prayers and holding yearly fasts. He encouraged his children to be like their father in religious virtues. In winter he even warmed water for the children to make ablution.

He was against religious extremism. He treated all the people, no matter to which faith they belonged, on even keel. Religious Prejudice in his view was a forbidden fruit. He cherished his city Shikarpur but doted upon Sindh. He regarded Sindh valley as his mother. He regarded all Sindhis as his brothers born out of same mother (Sindh). In this respect he was often didactic saying to people to buy things produced in Sindh. If not, then things of the neighbouring province of Gujarat. As an executive chief of Sindh, he wanted to separate administration from justice. In other words he wished that govt. officials should not have magisterial powers.

Allah Bux was the first in his family to take interest in politics. His ancestors were apolitical. They were either contractors or tradesmen. He started his politics from Jacobabad.

He was elected as member of Local Board from the city of Jacob formerly called Khangarh, then president of Sukkur District Local Board. After that he became member of Bombay council. As a result of separation of Sindh from Bombay and elections, he was elected member of Sindh Assembly. Thus he was the first to enter politics in his family.

Then a decade after his death his brother Haji Maula Bux and son Rahim Bux became politicians and also got ministries during their political life.

But Allah Bux's politics was of unique nature. It was not traditional politics of rising sun's worship. At that time there were two big parties: All India Muslim League and Indian National Congress. He joined neither party. According to G.M Syed, he did not want any Sindhi to join a party of Indian Level. They should work for Sindh's parties.

Maulana Azizullah Bohio has written that Maulana Obedullah Sindhi taught Allah Bux to explain to English Rulers that they should leave Sindh independent as they had taken it in 1843. When English Rulers got whiff of it they became bitter enemies of him. In those days Governor of Sindh told Mr. Shahnawaz Bhutto, if Allah Bux did not join Muslim League, then he might be killed. After this Muslim League leader Mohammad Ali Jinnah through Justice Tayyeb contacted Allah Bux Soomro who met him. This first meeting between them lasted for two and half hours in which he was offered leadership of League in Sindh but he refused saying that Muslim League's Political bogey of two nation goes against his faith and conscience. He believed that nations are not formed on the basis of religion (Christian Arabs are members of Arab Nation).

Through Mr. Justice Tayyeb another meeting was arranged. But he did not budge from his earlier stance. At this it was told to Allah Bux that the one who did not believe in two nation theory is not a Muslim to which Allah Bux Said "that

is a matter between him and Allah. I am Muslim but do not support your politics". Consequent upon this, Mohammad Ali Jinnah convened a meeting of the Muslim League parliamentarians where it was decided that Allah Bux be removed as he was a big block and hurdle on their way.

Immediately after it a no-confidence motion came in Assembly which failed to remove the premier. In those days the dispute of Masjid Manzilgah was going on. Muslim League stoked the fires and emotions soared.

The issue of Manzilgah had first reared its head in 1922 as a part of English Ruler's Politics of "divide and rule". Basically Manzilgah was a ground for resting of caravans on the right bank of Indus River. As all resting places have a Masjid for prayers, there was also a Masjid. But in front of it there was a domed building which was nucleus of controversy. As there were no more caravans and no human settlement nearby, the Masjid was in dis-usable condition. However, the copula was used by the Hindu pilgrims who intended to visit their holy places on the island of Sadhu Bela in the mid of the river. Now Hindus contended that if Masjid is given to Muslim custody, it will be renovated and used as prayer place. As a result, Hindu pilgrim families resting in domed building will be disturbed. It was Allah Bux who had written on the file that "Manzilgah is a Masjid". After such remarks, Hindus also turned against him. Allah Bux said to Hindu community leaders "the disputed plot has been given to you for Hanuman temple (in Karachi). In the same way if this disputed spot is given to Muslims you should not have objection to it" In fact it was a political movement against Allah Bux in the name of a Masjid. Since 1922 no one has been able to resolve it. It was for Allah Bux to settle the twenty years old simmering problem. He decided it in favour of Muslims. Despite it, the divisions could not be bridged, this dispute echoed in Multan where a peer leading a procession invented a slogan "Islam in Danger". Perhaps it was for the first time that this slogan was

chanted which was later used by a rightist party against progressive forces. Thus Allah Bux was indirectly forced to tender his resignation, which made both the extremist parties, League and Congress, happy. They saw their dreams come true. Allah Bux was in the mid between two poles of extremism. He was secular, Patriot and socialist. He wanted the followers of every faith to be free in the practice of their religion.

After it when Allah Bux was a premier for second time, his political thought became more mature. He became nearer to Nationalists. During this time, he presided over Azad Muslim Conference in India. His presidential address, on the occasion, was very important. It can be regarded as historic and epoch-marking which made English Rulers angrier.

Another reason for English ire and anger was Allah Bux govt's arrangements for the return of Maulana Sindhi from exile and welcome by Allah Bux himself on his arrival. Maulana Sindhi, during his twenty five year exile had worked for the freedom of sub-continent and freedom of sub-continent meant exile of English Rulers.

Besides, he had exclusive meetings with maulana Sindhi. These in-camera gatherings were a thorn in throat of colonial rulers.

Allah Bux's political thought is given in G.M Syed's book "Sindh Speaks" which we have also transcribed in this book. In the days of his reign, the English Rulers had, for the first time, imposed martial law in parts of Sindh. In the Martial law districts, the Civil Rights had been snatched. The Rashdi Movement for the freedom of Sindh was strafed from the skies. Its supreme leader Syed Sibghatullah Shah was arrested. He was prosecuted in a martial court and sentenced to death. Under such circumstances, Allah Bux thought it proper to return the titles given earlier to him by the colonials. To this effect he wrote a letter to the viceroy:

“I cannot keep the Titles given by you any more in view of the harsh steps being taken against the oppressed people of Sindh”. In response, the governor of Sindh told him to resign. Allah Bux said “I am democratically elected prime minister and representative of people. I will not resign under your diktat”. This meeting between the governor and the premier lasted for ten minutes only. At the end the governor said “your government stands dismissed”. He came out and held a press conference in which he disclosed the facts behind the dissolution of his elected govt. by an unelected governor. When this press conference came to public in national newspapers, there were protest demonstrations throughout Sind and Hind which exposed the west-minster democracy that had dismissed an elected govt. without any rhyme or reason. In the meantime, the supreme commander of Rashdi Movement had been executed. The Muslim Leaguers Pir Ali Mohammad Rashdi and Ayub Khuhro raised hue and cry that the Syed was hanged during the govt. of Allah Bux Soomro. They knew that there was martial law and the powers of the civilian govt. had been slashed. They wanted to kill two birds with one stone. First they killed the Syed. Now they wished to kill the Soomro. They succeeded in their nefarious game. Allah Bux was martyred and thus path became clear for the schemes of English to be implemented through Muslim League. Irony of the fate is that the historians of Sindh have never used their pens for heroes of Sindh. Nor have they unearthed facts including the tragic facts behind the murder and executions of our heroes. They have also not focussed on the good policies followed by him and judicious decisions taken. The biggest such decision is the settlement of Masjid Manzilgah dispute. It was Shaheed Allah Bux who finally resolved it. The Muslim League government of Ghulam Husain could not settle it. His (Allah Bux) policy too, during the long-running dispute, was sound. He stressed upon unity, solidarity and harmony. He was national leader of new-born Sindh. He believed in holistic work for Sindh, without using religion for political pur-

pose. He wanted awareness among harees, education among their children, peace for trade and commerce, positive environment for investing in industry and sense of patriotism among the citizens.

It also saddens us that the familial heirs of the Shaheed could not follow his political philosophy amid the fact that we heard many times Ilahi Bux Soomro saying that Haji Maula Bux, the brother of the Shaheed, told his own sons never to be traitor to the rights of Sindh.

Today, keeping in view the times Sindh is passing through it is patriotic duty of Sindh's citizens to organize and work for Sindh's legitimate and inborn rights. They should bring their glorious civilisation and pristine culture to the conscience of the world. These days Sindh is trapped in Feudalism, robbery incidents and terrorism. There is a need of a network to forge unity among people enabling them to secure their rights and get back their lost glory. Since my student days, I have been interested in history-making personalities of Sindh such as Shaheed Allah Bux and Makhdoom Bilawal. I used to read about them and feel proud about their historic role in patriotism. I also wrote article pieces on Makhdoom Bilawal which used to be printed in our school Magazine. I also wrote on the life of Shaheed Allah Bux. It was my father Haji Ali Bux Khan who used to tell me that Allah Bux Soomro was a great human being and a greater politician. He was from people and for the people. I gathered considerable knowledge about his person and character. I also went through the book "Nationalist Number One: Gift of God" authored by Jagat S. Bright. Then I felt it necessary to collect the facts of his life in a book form. To translate my idea into hard fact, I read a dozen more books and articles on his life. I also shared and exchanged my idea with my friends. I started writing the book and got also in this respect help from my friends. Among them worth mentioning here is Mr. A.K Mughal who used to give my hand-written material to his Son

Arif Moghal for composing it on computer. In proof-reading of the printed matter Mr. Niaz Oodvi an accredited writer himself, helped me a great deal. More over he was never reluctant to lend me books from his personal library. My first-mentioned friend A.K.Mughal remained with me most of the time. If his head and heart had not been with me, I would not have been able to bring this book in your hand. In this regard I am also more than grateful to my writer and journalist friend Syed Mumtaz Bukhari for his wise and brilliant advices.

In this process, the books I read are given in the list of bibliography. The puzzling fact about Allah Bux was his maturity of ideas in his tender age. I was curious about it and thought who could be his mentor who instilled such ideas in his mind. But no book mentioned such a guide. He was not a scholar or a well-read politician to have borrowed these ideas. All this shows that these thoughts were in his genes and mystic-bent of mind. He was saintly by his nature. His politics was free from any political party's manifesto as he was not a member of any of the two leading extremist parties of the age. It took me a long time to write this small book. It is maiden fruit for which I am beholden to my literary friends who encouraged me to put my pen to paper. Among them was Arz Mohammad Banglani. So I collected my courage and began writing columns in Sindhi papers Kawish, Koshish, Awami Awaz, Sobh, Sukaar, Khadim and other Sindhi dailies. But there is lot of difference between writing a column and authoring a book. I had no heart for it but with the help and encouragement of friends and colleagues, it came and that too in attractive and readable form. My friends Arz Mohammad Banglani, Niaz Oodvi, Asghar Sujag, and A.K Mughal suggested soliciting opinions on it of the literary figures and scholars, to make it more worthy. They gave the names of (Molvi) Abdul Wahid Areeser, Dr. Ata Mohammad Bhambhro, Maoulana Azizullah Bohio, Mohammad Ibrahim Joyo and Mohammad Ali Qazi. I am wholeheartedly thankful

to all these literary personalities for giving their positive opinions on my book and Shaheed Allah Bux. I am also grateful to Mohammad Ali Pathan who read the whole book to octogenarian elderly veteran of leftist political struggle straddling over half a century (late) Sobho Gyan Chandani and also made him write a few words about the book. I am also owed to Mr. Muhsin Joyo who read it out to the centenarian literary doyen Mr. Mohammad Ibrahim Joyo who also wrote a piece for it which is an eternal honour for me. He included some aspects of Shaheed's life which had eluded me. I think these four savants are the pillars of Modern literary and political history of Sindh. But national leader of Sindh was none other than the Shaheed. All these figures agree on it.

In this book, I have endeavoured to use commonly-spoken language, instead of literary difficult Jargon. No human being is perfect. There might be some faults of omission and commission. Yet I have tried my best to convey my information about this great soul to the readers.

Last but not the least, it would be ingrate of me not to thank my friend Mr. Mohammad Yaqub Mangrio and his friend professor Abdul Rasheed Salih of Sukkur who arranged the English translation of the book, by Molvi Mohammad Ismail. Finally I hope this ode of mine to soil and its sons will find favour with general readers and intellectuals of our age.

(Mahboob Ali Soomro)

20 April 2014.Thul

Introduction

(English Edition)

Mystic Politician is perhaps a contradiction in terms. But these two contradictory terms converged in our person, Shaheed Allah Bux Soomro. Such a breed of politicians is rarely found in political domain and corridors of power. It is said that M.K Gandhi was a mystic politician. But it seems his mysticism was political whereas our hero's politics was mystical. By his very nature he was follower of the thirteen century Farsi poet Sadi who says:

1. بني آدم اعضائي، يدکيدگر اند* که در آفرينش زيک جوهر ان

2. چو عضوي بديره آورد روزگار * دگر عضوها را نماند قرار

3. تو کر محنت ديگران بيغمني * نشايد که نامت نهند آدمي

1. Adam's progeny are limbs of each other As they are created of the same matter
2. When a limb is pained by time Other limbs lose their rhythm and rhyme
3. If you are careless about others' pain Then you should never be called a man.

For his humanitarian ideas in politics he was called "Dervesh Politician" He did not care about such Sobriquets in

politics. He believed in peaceful cohabitation and harmonious social relation without any difference of colour or creed. He was coaxed many times to join Muslim League. But he stood his ground saying that League's politics of segregation based on religion was against the true teachings of Islam. When he refused to bend, he was broken and removed from the political path.

Such a solitaire pearl of Sindh's politics remained obscure for a long time. We, after about four-fifths of a century, sought to bring him out of obscurity and anonymity.

For this purpose I took pen. I concede that I am not a writer in its literary sense. I have been scribbling journalistic pieces in Sindhi daily papers for a considerable time. But writing a book was totally a different proposition. I collected my courage and began writing, piecing together information about the Shaheed from different oral and written sources. In this respect, I also approached noted intellectuals of our area to give their opinions on personal character and politics of Sindh's premier. They thankfully obliged. Thus a volume of book size appeared in Sindhi Language.

Sindhi, although a literary language, with vast readership, yet it is a provincial language. Whereas our Shaheed politician was a cosmopolitan with universal ideas, he deserved a matching language and that language these days is English that has spread throughout the five continents. So we gave our book English form. Doing so, we have performed our ideological duty and tried to introduce Sindhi politics to non-Sindhi readers.

Now when the book is in your hand, you yourself can decide to what extent we have succeeded in our cherished goal.

Mahboob Ali Soomro

22 June, 2016

Section One

Mohammad Ibrahim Joyo

An Astute Politician

The solitaire pearl of Sindh's political history is Shaheed Allah Bux Soomro, who tirelessly and unflinchingly struggled for the rights of Sindh all along his life. In sub-continent Allah Bux is counted among few politicians that set unprecedented examples of sincerity with motherland.

His politics was well above religious leanings that accounted for his being nearer to congress politics. When "Quit India" movement was launched, he was in fore-front.

Although he had no vision for an autonomous Sindh, yet when premier, he fought and continued fighting for the due rights of Sindh. The plots and plans of Muslim League at that time too, were galore. But he continued countering them. I used to meet him during Sindh Hari Conferences. Besides, when I was a student at Sindh Madsah, I met him occasionally in connection with student problems.

Allah Bux Soomro in politics was a farsighted person. The comments he offered about the proposed state of Pakistan, proved true in later age which Sain G.M Syed acknowledged. I remember once G.M Syed and I went to the burial place of Shaheed Allah Bux. There G.M Syed said Allah Bux was right in his saying that as much efforts I was making for Pakistan .the same efforts I will make against it.

At the time of partition, considerable population of

Hindus was staying in Sindh. When British colonialists left Sub-continent (and partitioned India), there was no agenda for inter-national migration. But the country created in the name of religion forced non-Muslims to leave their homeland. Along with it, Liaquat Ali (The Indian origin leader of Muslim League) brought hordes of people (to build his constituency). The English, had taken Sindh as a country, but left it in miserable condition trapped in political and economic problems.

This situation is still continuing. Nearly seventy years have elapsed, yet Sindh has not been able to gain back its lost glory.

Shaheed Allah Bux Soomro tried his best to secure the rights of Sindh. He was blessed with political insight and emerged as the best executive authority. Moreover he was vigilant against the machinations of Muslim League which was not happy with his independent political nature. The league was under nabobs and feudal lords who did not like a Sindh politically strong. The Pakistan he depicted is before us.

Today Shaheed Allah Bux is not with us but his political work is always giving us the realization that he worked very sincerely for Sindh and that what he could, he practically did. His untimely death snatched from us an astute politician and today Sindh is waiting for such a politician.

(The Writer of This piece, Mohammad Ibrahim Joyo, is in no need of our introduction. His services to Sindh and Sindhi literature in his capacity as chief of the Sindhi Literary Board and Sindhi Literary magazine are etched in the mind and heart of every Sindhi citizen who can read or write and has a bit of interest in Sindh and Sindhi literature)

Historical Background of Soomra Clan

Soomra tribe ruled over sindh during late medieval ages. They were Ismaelis in faith. Ismaelis believe that our prophets Spiritual and Temporal heritage runs in his cousin and grandsons. So their first Imam was Imam Ali Ben Abi Talib. After him came Hassan and Husain, sons of Ali. Husain shaheed was succeeded by Imam zain-ul-abedeen (Ali) bin Husain. Their Fifth Imam was Imam Mohammad Baqir and Sixth Imam Jafar Sadique. The Sixth Imam's elder son was Isamil. He had nominated him as his successor but the son died in father's lifetime. When sixth Imam left his world, there was controversy among his followers. One group believed that nomination by the imam is a divine affair. It does not change. So their seventh imam was Ismail. The other group chose his other son Imam Moosa Kazim as their Imam. Now followers of Ismail came to be known as Ismailis. They were also called sixers (Shash-Imamis) as the agreed Imams were six from Imam Ali to Imam Jafar.

Those who had installed Moosa Kazim as their imam are called twelvers (Isna- Ashari) as the number of Their Imams is twelve. The Twelfth Imam Mohammad is Mahdi, They believe, he is alive and will emerge as Mahdi. He will reappear and rule over the whole world with justice and wisdom for about forty years. On the other hand, Ismailis believe, Obedullah (Ob934) is Mahdi. He had founded the rule of Is-

mailis in Tunisia in 909AD. Then they had shifted Their Capital to Egypt. They built Cairo city and made it their headquarters. In history they are called Fatimid Rulers.

Their first ruler as mentioned above was obedullah Mahdi. (909-934), Second Qaaem - be - Amrillah (934-946). The rest were as mentioned under

3. Mansur (946-953).
4. Moezz (953-975)
5. Aziz (975-996)
6. Hakim (996-1021)
7. Zahir (1021-1036)
8. Mustansir (1036-1094)
- (*)9. Mustali (1094-1101)
10. Aamer (1101-1130)
11. Haafiz (1130-1149)
12. Zaafer (1149-1154)
13. Faaez (1154-1160)
14. Aazid (1160-1171)

The starred Caliph Mustali was controversial among the followers. Hassan bin Sabah and his followers chose his brother Nizar as the Caliph. But their choice was not successful. So they shifted to Caucasus Mountains near Caspian Sea where they established their headquarters and built a castle called Alamoot. They are called Nizaris. They remained a terror for the Sunni Rulers for about two centuries. Halaqu Khan the Mongol Ruler in second half of thirteen century broke their power and demolished their headquarters. Slowly they disappeared. However one of its branch called "Bohri" lives in Indian Gujrat. They are peaceful and busy in their com-

merce and trade.

The Soomro ruling house of Sindh paid their homage (and perhaps tribute too) to the Egyptian Fatmi Rulers. When Ayubid Sunni dynasty came to rule over Egypt (1174-1249), the Sindhi dynasty of Soomra who were nominally satraps of Fatmids became completely independent.

Here it must be noted that Sunni caliphate of Baghdad had become very weak in tenth century. The provinces lying geographically at extreme had become independent in the name of faith or by the force of arms. In farthest corner of Africa (called Maghrib) Shiah dynasties ruled. In Iran many provinces were under independent dynasties such as safari in systan, Taheris in Khusrasn, Samannis in Central Asia. This Samani dynasty was over thrown by Ghaznavids. Sultan Mohmood Ghaznavi (970-1030) was given the title of Right hand of Khilafat (Yameen uddaulah) and was commissioned by Al-Qaadir the Abbassi Caliph 25th (991-1031) to overthrow the Ismaeli Dynasties of Multan and Sindh. He came and crushed the Multani Rulers on his way to Somnath (Gujrat-India). While returning, he came to Sindh and dethroned the Ismaeli Arab rulers of city-state Mansurah. He did not know about Soomrah Ismaeli Rulers whose capital was in Badin. It also means that soomras ruled only parts of Sindh. For how many centuries, the house of soomras ruled

over Sindh? There is a divergence of opinion. Some historians opine that they ruled for three centuries while others think that their era of rule is spread over five hundred years. In this respect, Molvi Abdul Rahim Soomro had written a book called Gulzaar-e-Sindh Manzoo (A poetical garden of Sindh). This was a history of Sindh in verse form. Molvi Obedullah "Shaeq" paraphrased its Soomra section and brought out a booklet "Daulat-e-Alavyyah" (Alavite state) He has listed twenty one rulers spreading over almost five hundred years.

Here is the list (In the list “ob” stands for obituary and ab=abdication)

1. Soomar (Ab.448 AH)
2. Isam Deen (Bhoongar, Ab 466AH)
3. Samsam Dulah (Ab 481 AH)
4. Zainab also called Tary (Ab 491 AH)
5. Shehab-ul-Deen (Singar Ab 503 AH)
6. Fakhr-ul-Mulk (Ab-unknown)
7. Serj-ul-Deen (Dateh Khan, Ab 511 AH)
8. Imaad (Ab 536 AH)
9. Jalal Deen (Ab 556 AH)
10. Salah-ul-Deen (Ab 570 AH)
11. Ghyas-ul-Deen (Dodo, Ab 600 AH)
12. Ala-ul-Din (Khairo, Ab 619 AH)
13. Safe-ul-Din (Tae, Ab 638 AH)
14. Shams-ul- Din (Bhoongar 2nd 678 AH)
15. Kamal-ul- Din (Chanessar, Ab 696 AH)
16. Asad-ul-Millat (Dodo Ab 700 AH)
17. Zaheer-ul-Din (Bhoongar iii Ab 740 AH)
18. Fakhr-ul-Din (Omar, Ab 775 AH)
19. Qamar-ul-Din (Tahir, Ab 813 AH)
20. Moeen-ul-Din (Arneel, Ab 822 AH)
21. Baha-ul- Din (Hameer Ab 843 AH)

In the list, the first ruler soomer’s last year of rule is recorded as 448 AH. If he ruled for eight years at least. then it would agree with 1050 of Christian calendar. The last ruler

Bahauddeen Hameer's final year 843 AH which corresponds with 1440 Anno Domini. Then we can conclude that Soomra house, according to Shaeq, ruled for about four centuries.

Although Abdul Raheem and Obedullah Claim their list having the support of family-tree history, they cannot be relied upon as first is a poet and a poet is a poet only when he engages in exaggeration. And exaggeration is in contradiction with history. The latter is unreliable because his booklet is based on the former's poetry. So let us turn, in this regard, to famous historians and travelers who recorded their journeys and travels along with details of ruling classes.

In this respect, the last Arab Traveller was Mohammad ben Abdullah Ibn Battutah. He was from Morocco (Maghrib) and lived between 1304 and 1377. He had visited Sindh during Indian Ruling dynasty of Tughlaq (1320-1413). He was in Sindh when Mohammad Tughlaq was on the throne in India. Perhaps he reached Sindh in 1337. He mentions Jenan City of Soomra. Jinan is plural of Jannat. Ismaelis, especially the nizaris called their headquarters a jannat (heaven/paradise). He says about this city.

“Sailing through Sindh River, after two days, we reached Jenan city on the bank of Indus. It is a big and beautiful city. Its bazaars are pleasant. Its inhabitants are called samra. They have been living there since ages. The chroniclers of Sindh's conquest write that they are there since Hajjaj ben Yousuf (The Governor General of eastern part of Umayyad khilafat) days. However he does not mention the rule of Soomra. He speaks of Samma's conflict with the Indian Rulers. He says when in Sewhan he used to sleep on the roof of a madrassah. From there he saw on the tower of the Sewhan fort the stuffed bodies of Samma elders who had been arrested and executed after killing a governor sent by Delhi, massacring the garrison and sacking the city. Perhaps at the time of the famous traveller's arrival. Sammas were in revolt against

the Soomras and were trying to grab the power in Sindh. That is why he did not mention Soomra rule.

Abulfazl Allami (1551-1602) one of the jewels of the court of Akbar the great (1542-1605) and son of Shaikh Mu-barak Sewhani writes in Aeen Akbari that the total number of the Soomra rulers was thirty six (36) and that they ruled for five hundred years.

Syed Mohammad Masoom, one of the Nobles of Akbar the Great's court and a diplomat gives in history of Sindh (also known as Tarikh-e-Masoomi) very few names of Soomra rulers. He has given the names of only nine rulers.

Another historian who calls himself forgetful (Taher Nisiani= Taher the forgetful) in his book of history known as Tareekh Tahri, attributed to his name, gives the period of Soomras rule one hundred and forty three years.

On the other hand, author of the history book Tuh-fatulkiraam (Gift to Gentleman) Meer Ali Sher Qan'e has given the period of Soomra rule spread over five hundred years. So long as the number of rulers is concerned, he has recorded twenty-nine monarchs.

Similarly there is difference of opinion with regard to the year of the beginning of the Soomra rule.

Mir Ali Sher Qan'e begins it in the days of Sultan Ghyasuddin Taghlaq (720-725 AH=1320-1325AD)

Mir Masoom in his book Tareekh Masoomi starts it in the days of Sultan Abdul Rasheed Ghaznavi (441-444 AH=1050-1053 AD).

Doctor Umar Doudpoto in his annotations on Tareekh Masoomi says that Soomra reign began after the death of Abbasid Caliph Mutawakkil Abbassi (247 AH=861 AD)

Why such a confusion among scholars and historians? The answer can be found in following factors.

1. Sindh was a tiny region sandwiched between two giant regions of India and Iran. Sometimes it was understood as a part of Iranian rule and other times an integral part of India. So the writers gave little attention to Sindh affairs as an independent entity. This factor can be countered by saying that England is smaller than Sindh with the area of 130000 square Kilometers but its history is well recorded. Its answer is that it does not lie between two giant regions. Secondly it built a very vast empire and empires are the favourite topic of the writers especially the historians.

2. The Current educational system keeps Farsi and Arabic unfamiliar to education seekers while all the reference books are written in Farsi and Arabic. A very small portion of the body of books written on history has been translated into our native Languages. So the youth educated in modern system cannot conduct research in history. Only two scholars well-read into Farsi and Arabic, Husam Deen Rashdi and Doctor Nabi Bux Leghari, did a research work. But they could not complete their investigations as the latter diverted his efforts to folk literature and the former concentrated on Makli hills (The necropolis of kings) and no storm monarch is buried there.

3. Our institutions are inept. Sindhology and Sindhi language Authority should have set up bodies of scholars for conducting research and translating the history books into Sindhi language. But the former is busy only in collecting books and shelving them into cabinets while the latter keeps itself engaged in printing books written on the dialects of Sindhi language.

4. Our universities have research departments but all these departments are inactive and nothing has been done in the field of research into history.

5. Our Sindh govt. has culture Department which thinks poetry as the representative of all aspects of culture. It

issues stipends to poets and sometimes helps in treatment of the ailing writers. But it does nothing about setting up a committee of scholars for translation and research.

In Pre-English Rule, the ruling dynasties sponsored scholars. Thus the scholars, free of economic worries devoted their efforts to writing on every subject under the sun. Mir Ali Sher Qane, Shaikh Moeen Thattvi, Makhdoom Mohammad Hashim and others received monthly stipends. Thus they were able to write books on history, Mystic philosophy and Shariah law respectively.

6. Our landed gentry and wealthy class is engaged in material enrichment, devoid of cultured pursuits. In pre-British era, the landlords were deeply interested in running educational institutions and sponsoring writers and intellectuals. Raees Ghazi Khan Soomro of Humayoon (District Jacobabad) had invited the Khalifa family from Katchi to teach at Humayoon. Thus Khalifa Mohammad Yaqub and Khalifa Abdul Ghafoor Humayooni taught there for about half a century.

Likewise the Khuhra family invited scholars and an educational institute worked for more than a century in Shahdad Kot (District Dadu).

7. In present educational system, children are sent to schools and colleges for economic reason. Learning is not for knowledge's sake. It is only for finding an employment. So when they graduate they engage themselves in economic activities. They are stranger to research. Trend of Learning for earning is sake was also widespread in middle ages of Islamic history as Ghazzali says, but not to such proportions as found in modern-day education. The youth mostly studied law to become judges (Qazi) and very few went for medical science as health in those days was in private sector.

8. Faulty education system is also responsible for such

state of affairs. Students do not study for becoming masters of their subject. They study for getting a piece of paper called degree. To achieve this aim, they get it by foul means of copying and cheating. In this respect there is a legend that once students of history went in a study trip to Gandhara valley in north. They found inscription attached to the statues of Guatama Budha describing the birth of the great soul in 563 BC and death in 483 BC, The students were puzzled. They asked the guide. He told them it was a very cruel age and time went back wards!!

Maybe it is a jest invented to criticize the faulty system of education. It however paints a true picture of the defective processes of learning in this part of the world.

These are some of the factor for continuity of confusion about the period and beginning of Soomra dynasty in middle Ages. Another enigmatic point for discussion is the race and ethnicity of Soomra. This discussion has been prompted by strange rites and rituals of Soomra. These legendary rites are mentioned hereunder.

1. Soomras branded their tribes men.
2. They did not sleep with their wives after the birth of first child.
3. They always wore new clothes.
4. They pulled out their nails of hands (and perhaps of feet too) to distinguish themselves from common man.
5. They did not eat the meat of cow-calf. Instead, they ate the meat of buffalo-calf.

On the basis of these strange traits and attributes, historians have gone to the idea that they did not belong to Sindh's tribes as such characteristics are not found in Sindh's other tribes.

Then some scholars suppose that they belonged to Su-

mer civilization. The word Sumer should be read as Soomer. This pronunciation has been given in universal Dictionary. This encyclopedic dictionary says that Sumer is the southern part of ancient Mesopotamia (region between two rivers of Euphrates and Tigris in present-day Iraq), the site of the world's oldest civilizations dating back to the fifth millennium BC. The Sumerians (read as Sumerians) who spoke a non Semitic language are credited with the invention of cuneiform system of writing wheeled vehicles and the plough. By the third millennium a number of city-states had grown up on the alluvial plains on the lower Tigris and Euphrates, among them Kish, Urak and Ur (The birth Place of the father of prophets Ibrahim PBUH).

Sumer was overrun by Akkad circa 2300 BC and briefly revived by the third dynasty at Ur about 2100 BC. The civilization declined after Amorite Invasions around 2000 BC and was later absorbed into the empires of Babylon and Assyria.

This brief description confirms that sumers were not Semite. Here in this matter Doctor Nabi Bux Leghari in his marginal notes on Tuhafat-ul-kiram has made mistake by saying that sumers were Semites (Saami Nasal). On the other hand Persians refuse to accept that sumers were Persians. Under the civilizational evidence it can be concluded that sumers were attached with sindh's civilization. The wheel they invented was the same as the one found in sindh's civilization at Mohan Jo Daro with two big eyes in the wheel. The same wheel is still used in sindhi bull-carts. Another point is that both the civilizations revered the Bull. Both used seals profusely.

Another evidence is that two words of their (Sumer's) language have reached us. They called the April month "Azar" which means darkness as the skies remained overcast in this month. The sindhi word for darkness is "Andhar" or Andharo. Both the words are nearer to each other. Another

word is Zuggarat artificial mountains. This word is nearer to "Doongar" for mountain in sindhi language. Their city name "Ur" resembles our city "Aror".

So long as branding of tribesmen is concerned, the author of "Arabia Deserta" Charles M. Doughty tells us that Arabs practise it in Najad region which lies in proximity to summer area of Iraq* perhaps Arabs learned it from Sumerian. On the other hand, their rite of not sleeping with their wives after the birth of first child resembles the Persian stories of Thousand and One Nights. The Persians might have taken it from Soomers.

With regard to avoiding cow-calf meat, it must be due to Ismaili principles. They had made it a part of preaching to adopt the Language and culture of native races. They usually preached in the language of the region and mostly respected its culture. Since cow is sacred and holy in Hinduism they did not touch the meat of cow-calf. Another reason might be the health. Buffalo meat is more healthful than that of cow. The other two rites could not be traced.

Another school of self-styled historians is of the opinion that Soomras came to Sindh from Samarra city during the days of Hajjaj ben Yousuf with Arab Army. This opinion is laughable as Samarra city was built by Mutasim Abbassi in 836 AD whereas Sindh was taken by Arabs in 712 AD (This city remained Capital of Abbasid Caliphs for eighty Years. In AD 892, the Caliph Mutasim Abbassi abandoned it and made Baghdad again the Capital of the Empire).

In this respect another opinion is that Soomras came to Sindh in fourth Hijra century. The details are as under.

When Shutto (or Chhuto) Amrani was tired of his brother Dalloo Roy's wrongs, he went to Baghdad and appeared before the caliph as supplicant. The caliph gave him a contingent of army under the command of syed Ali Moosavi.

The army soldiers belonged to Samarra city. When they reached Sindh, the ruler Dattu Roy surrendered before them. They allowed him to continue ruling over Sindh. He gave his daughter in marriage to the commander Syed Ali. The Samarites did not go back. They made Sindh their homeland. First they were called Saamarai. Then with the passage of time, the word changed to soomra.

On the other hand British writer Mr. Eliot in his book “Sind” after discussing all the legends, myths and hypotheses reaches to the conclusion that Soomras were Rajputs from Alor state.

However his stance is weakened by the fact that soomra tribe is not mentioned in the tribal registers of the Rajputs. The registers mention three hundred and sixty Rajput tribes and none of them is Soomro.

It seems the matter of ethnicity cannot be resolved until DNA tests of Sumer graves in Iraq and Soomras of Sindh is taken!!

Now we turn to decline and fall of the soomra rule. Soomra rulers were Ismailis in faith. They were

heavy drinkers in the footsteps of Hassan ben Sabbah, the Ismaili Ruler of the mountains.

They used to wine and dine with buffalo calf meat. Once, princely youths from soomra forcibly stole a buffalo-calf from a Samma House. Sammas were a martial race and the army of the rulers was composed of Sammas. They took the calf and went their way. When family head came to his house, the wife complained of high handedness of soomra princes and said today they have taken a calf, tomorrow they will take away your daughters. At this he gathered his fellow tribesmen and rose up in armed revolt. This revolt continued for many years. Finally the Soomras were defeated and Sindh came under the rule of Sammas. This “revolution” took place

in 1350/51. After the fall, their estates were snatched by the new rulers. The sub clans were scattered. Some went to the mountains of what is now called Balochistan. They adopted pastoral life. The others learnt handicrafts, becoming carpenters, launderers, spinners, weavers, Ironsmiths or masons. When some of them became rich and wealthy they bought agricultural lands and turned into feudal landlords. In present-day Sindh Soomras are settled in Roopa-Mari (white house, the first white house in history. It was capital of the Soomra ruling Clan) Badin, Umarkot, Jacobabad, Shikarpur, Larkana, Sukkur. Some of them inhabit the mountain districts of Balochistan such as Awaran and Lasbela. They also reside in Seraiki part of Punjab from Rahimyar Khan through Multan. They also inhabit Sindh's neighboring regions in Modern India.

Kana manjh qarar hua hekanda sang men
Gahe gaah firaaq je kaya dharaun dhaar
Na jaana beehar keyr milando kanh saan

(Shah Abdul Latif)

ڪٿا منجه ڦرار، هئا هيڪاندا سنگ ۾،
ڳاهي ڳاه فراق جي، ڪيا ڌارون ڌار،
نه ڄاڻان بيهار، ڪير ملندو ڪنهن سان
(شاه)

(They were like corn grains in cornear. Thrasher of the fate made them scatter. Now no one knows who will meet whom).

*Here again Dr. Leghari is wrong when he says no such act of branding is report among Arabs in pre-Islam or during Islamic period.

Soomra House of Shaheed Allah Bux

The forefathers and ancestors of Shaheed Allah Bux Soomro were citizens of the legendary city Shikarpur. Their district (Neighborhood= Mahallah) is known as Artistan Street. His great grandfather was his namesake. In other words he had been named after his great grandpa Allah Bux, who was a contractor by profession. His great grandpa was a great artisan and lived near Panj Pir Street of the same city. He was an honest, pious, toiling person.

He was blessed with a son and named him as Rahim Bux. When he became mature in age, he engaged himself in trade and commerce. In those times Shikarpur was a great hub of international commerce. Camel caravans from Khurasan (Afghanistan and parts of Iran), Central Asia, and Kathiawar were the only source for import and export of goods. Rahim Bux used to buy goods from them and sell in Balochistan. He did this sort of business for many years. Once he travelled to Balochistan but he never came back. He disappeared forever. No one knew what happened to him. He was either murdered in a robbery incident or he died in an unknown place of a disease. His progeny still is unaware of his last days. In the family there was no one to investigate the matter. He had no brother. His own son was yet a little child named Mohammad Omar. Young orphan Mohammad Omar was brought up by his close relatives. After completing his religious and secular education, he also started the ancestral trade. He became a contractor. Along with it, he took on lease agricultural lands. He worked

very hard day and night to become, financially sound. In this pursuit, he did not let go of piety and probity. Thus he attracted himself to English bureaucracy who naturally admired honesty and hard work. He was also popular among absentee landlords who preferred to rent their barren and arid lands to him. Thus he had had a good chance to gain sufficient profits. The croplands now in the ownership of his offsprings had been later bought by Mohammad Omar himself.

At that time there was shortage of irrigation water. He wanted to dig water-wells to suck underground waters for agriculture purpose. He dug a number of holes but each hole produced brackish and saltish water which is less useful for agricultural crops.

Eventually he journeyed to his spiritual guide Abdul Hay Jan near Quetta (now the capital of Balochistan) and told him about the matter. He said God will help us. This saintly family used to spend winter in Shikarpur. So he said “when I am there in your city, take me to the fields. I will raise my hands in prayers.”

When he was there in Shikarpur, Mohammad Omar asked him to visit his fields. The saint walked to the fields and stopping at one place directed him to dig the water well at that spot. He dug the well and lo! Water was as fresh as the waters of Indus River. He thanked God and his Murshid. After that Mohammad Omar brought the peasants who cultivated the lands. Within three months the whole area was green with undulating crops, thus both the peasants and the owner became prosperous.

He also had working relations with the estate holder family of Bhuttos. He used to take land on contracts from Ilahi Bux Bhutto. When Ilahi Bux left this world, his estates went to the trust of court of wards. He approached the trustee Body and was allowed a contract. He became considerably rich and prosperous. He bought a piece of plot in the city of

Jacobabad from a train station master. This is the same plot where now stands Soomro House in Jacobabad. At that time, there was a mud-House where he used to stay.

This hardworking and practicing faithful was blessed with two sons. He named them Allah Bux and Maula Bux.

In those days, the Deputy Commissioner of Jacobabad was an Englishman Mr. Smith (I don't know the full name). He was deeply impressed with the ability and honesty of Haji Mohammad Omar (we call him now Haji as he in the meantime had performed pilgrimage to the holy city of Mecca and visited the sacred city of Madinah where our holy prophet peace be upon him is resting).

Mr. Smith the deputy commissioner, sent for him, when he was there the DC told him that the govt. wanted to clear the forests of Jacobabad and Alipur. You are the only honest contractor deserving this contract. Thus he was awarded the contract.

Haji Mohammad Omar took the work in hand and completed it before the stipulated time. The District Administrative Officer was deeply impressed. All those cleared forests were turned into agricultural lands. With the money he earned from this contract, he purchased croplands and began to cultivate them.

Meanwhile the Deputy Commissioner advised him to take the govt. lands on contract and pay the money in easy installments. He acted upon the advice and started farming various crops on them. These croplands are still with the Soomra family, measuring thirty and five hundred acres.

During his lifetime he used to cultivate under his personal supervision. In short time he had become a middle class landlord. He was a devout Muslim spending his days mostly in fasting and nights in prayers.

In about 1928, he became gravely ill. At that time there were no modern hospitals in Sindh. So his sons took him to Bombay. There is a prophetic holy tradition in which our prophet Says “Bury your dead where he dies” Hence he told his sons if he died in hospital, perform the burial ceremonies in Bombay, and not to inform the relatives before arrival in Shikarpur. Perhaps he had foreseen his death. He passed away in Bombay and was laid to rest there. Every year, some of his offsprings go there and pray for the soul of their ancestor.

Personal Life of Shaheed Allah Bux

(Some glimpses)

The first patriotic premier of Sindh was born on 19 Safar, 1318 AH Corresponding to 31 August, 1900 A.D* He was named Allah Bux after his great grandfather.

He got primary education in Thul town (district Jacobabad). For the Secondary education he was admitted to Hopeful Academy High School in Shikarpur. He passed his matriculation in 1919A.D. During childhood he had interests in games, especially cricket. As a team member, he oftenly played in test matches in Jacobabad and Sukkur. While getting education he also used to extend his helping hand to his father in his economic activities.

When Allah Bux was twenty eight, his father breathed his last. He said good-bye to his studies and took over the business of his late father. He took special interest in the business of contracts. He could speak faultless English. So he had developed close ties with English officers and engineers.

Allah Bux was not stingy or close-fisted. His hospitality was well-known. Thanks to his close relations with the English officers, he got contracts easily. Honesty, punctuality and probity were his hallmarks. These are essential traits for success. By virtue of such pristine qualities, he earned a great fame and fortune. He was a lucky and fortunate person. He

had a certain charisma that attracted people to his self. Once a person met him, he will become his life-time friend. He also stood by his friends and helped them in ups and downs of life. Hereunder we numerically list his personal attributes, activities he engaged in, and ideas about practical life:

1. Allah Bux in his formative years was less interested in studies. Sometimes, he missed his school. But at the same time, he was sharp and intelligent.

2. Whenever he started a work, never left it without completing, no matter what time or money it required.

3. There are many examples of his generosity and liberality. He never returned a reedy person empty handed. He even never gave a mendicant less than a quarter of a rupee and at that time one rupee was worth pure silver in its weight.

4. Allah Bux's guest house was always open. No one, friend or stranger, was allowed to leave without having food. He never had his meals alone. If any day, guests did not come he would forcibly drag one of his friends to his table. Or he would force his attendants to have meals with him. He himself consumed simple food but prepared special one for the guests.

5. Mostly he ate the breads of flour ground in hand-mill. His own wife used to grind the corn. If she was busy, he himself would grind.

6. He often used to say "Spend God will send" but it did not mean to be profligate or spendthrift. He used to say one should spend on one's family, friends and in the way of God.

7. He was heir to 3500 Acres of land left by his father.

8. His crop-lands, in average, gave him two hundred and Thirty thousand rupees per annum and his contracts about fifty thousand Rupees.

9. He always cut his coat according to his cloth. So never felt hard up for money.

10. He was against earning money in a crooked way. Once, an oil company wanted to give him contract of selling petrol throughout Sindh provided he imposed monopoly of that company in petrol business. He refused pointblank.

11. Once his son Rahim Bux purchased a piece of land from his neighbor. When he knew of it he directed his son not to buy it. The poor person will become source less. He took back his money and returned the lands. But the neighbor sold the same lands to another person.

12. If a problem arose in the business, his partners will trust him and request him to decide the matter. Then he would resolve it to the satisfaction of all.

13. Allah Bux belonged to middle class. He used to say being wealthy is good but becoming super rich is bad. He would say super-rich and estate holders are criminals.

14. In mid middle age, he used to say to friends, “wealth will bring you troubles. You take land-tax from the poor and line your pockets. You don’t know that the salvation of wealthy is very difficult.”

15. He often advised his friends to establish schools and hospitals. The former elevates the soul and latter the body.

16. Allah Bux used to say that Muslim elected members don’t dare to express themselves and their faiths.

17. He used to say that freedom is the right of a nation, the mind of which is enlightened, heart fearless, thoughts sky-high, ideas deep, conscience awake and soul free.

18. He held the opinion that freedom of speech and writing is the ground stone of National edifice. If tongue and pen are gagged and chained, then nations become victim of decline.

19. He founded "Azad" Newspaper and told the editorial staff to print the problems of people openly. It worked according to his directives and he never intervened. Besides seed money of 20 thousand rupees, he used to pay the salaries monthly.

20. After thirty-nine, he wore khadhi. Sometimes he was also seen in full suit. For foot-wear, he used Peshawari sandals. Mostly, he would purchase things manufactured in Shikarpur.

21. Before selecting a person for a task, he would completely scrutinize his character. Then he would never meddle or interfere. He believed that once you have put trust then would never break it, as no work can be completed without trust.

22. When he was forty, he had sensed that he had a number of days to live. He wanted to donate his croplands to an endowment and live under a shed. The family could not let him do it. However he wrote off all the loans taken by his peasant.

23. During his differences with English Rulers, he did not like to meet any English Bureaucrat. Once, a Commissioner of a division Mr. Collins came to meet at his residence. But Allah Bux refused to have an audience.

24. Once his partners in business had bought grams. They requested him to arrange cargo-bogeys of freight train. He tried but could not succeed. They again asked him to meet the Collector (Commissioner of Division), Mr. Holt for the purpose. He refused to meet him, "no matter we gain or lose in this grain stuff."

25. Allah Bux was a loving father, devoted husband and a faithful friend. He cherished his native city Shikarpur. All the town folks, Muslims or Hindus rushed to him for tiny problems. He would leave his own engagements, in order to redress their grievances.

26. He was master in business and expert in calculations. No one on account of him was to suffer the loss. This accounted for contentedness of his partners. He never closed in on his sub-ordinates and never cared for the overlords.

27. Allah Bux was not flaunting or vainglorious. He was so humble and unaffected that such humbleness has never been found in a politician before or after him. He did not like to be seen as distinguished person. He counted himself from the people and for the people. Mostly he listened more and talked less. He never displayed the pomp and power of his premiership. During his term, he strolled in his city without any protocol.

28. Packs of journalists thronged to his residence complaining that their newspaper organizations do not pay them monthly. They depend upon the resourceful town folk for continuing in their profession of getting the grievances of people to the corridors of power. He always helped them financially in the best interest of the public.

29. During his term as premier, he never accepted any ceremony in his honor nor did he attend any programme organized on the basis of flattery and sycophancy.

30. Officialdom, due to his honesty, probity and unflinchingly principled style of life was in awe of him, at the same time seeing his high morality and humane behavior they doted upon him.

31. Against most Sindhi Landed Gentry that is profligate and spendthrift buying unwanted and unneeded things in competition and rivalry, Allah Bux was beyond all this foolry. As responsibilities increased, his thoughts deepened. In politics and sociology he was on the topmost rank watching distant future wish his mind's eye. His contemporary politicians did not believe his ideas and thoughts. Sikandar Hayat, the premier of Punjab, used to say he is a "dervish" which means

transcending the present and talking of unseen future. In fact the self-styled worldly-wise leaders destroy the future of the Nations. They build themselves and demolish the nation but dervishs demolish themselves and build their nation.

32. He was a patriot preferring the products of the nation to things of foreign origin. He used to buy and wear imported cloths in his prime youth. His father rebuked and reproached him saying that he should buy things made in Sindh.

33. He used to offer prayers five times a day. He also encouraged his children, sons and daughters, to do so. In winter he used to get up very early. He would light fire and warm the water. Then he would awaken their children, saying to them “water is warm. Go and make minor or major ablution and offer your prayers.”

He also did so for his guests. It is reported that a Molvi Mohammad Ramzan by name used to live with him at his guest house in Karachi. Once he complained to him the attendant does not warm water for him. Next day when Molvi got up he found that there was warm water ready for him. He watched around there was no trace of any servant.

34. He had established a college for Arabic language sciences and shariah law at Goro Pahor in taluka khanpur of district Shikarpur. It was called dar-al-saadah (house of eternal Bliss). The great scholar Ghualm Mustafa Qasmi and his colleague Allama Mazharuddin Indhar had been some of its teachers. Allah Bux paid all the salaries and footed the bill of boarding students whose number had never been less than one hundred.

35. He was a sort of introvert. In other words he kept his worries unto himself and rarely revealed them to others. An interesting aspect of it was that these worries never expressed themselves on his face, the mirror of heart.

36. Even during his premiership, he went for hair-

dresser to his old hair dresser in Shikarpur. He went alone without any formal protocol. He sat on the same chair and engaged in bonhomie exactly as in the past. Hairdressers everywhere are gossipy. He used to say if anyone wanted to know the public opinion he must hear it from hairdressers. Or one should go to road-side cafes. These are informal forums of public opinion.

37. Allah Bux loved his native city Shikarpur and its city folks. He wanted factories and workshops in the city so that the youth find an employment. He wanted the city folk to consume the products made in their own cherished city. Even today people feel nostalgia for such a golden age of the city when its leader was the true son of the soil of Sindh's city, Shikarpur. They pray that may an offspring of him go after him in person and character.

38. Once a college's fee was required to be to the tune of Rs thirty two thousand in order for it to be run smoothly. If it was less than it, the college will be closed. The amount collected from the fees could not reach the target. The Commissioner ordered it closed. When Allah Bux learnt of it, he went to Commissioner's office and guaranteed that the required amount would be deposited by himself. Thus the college was reopened.

39. In 1942 a rock-slide had in northern areas fallen into river Sindh. It was so big that the river's course was closed. It formed a kind of a dam. The waters of river remained building up there for many days. At last the force of the flow removed the rock pieces and built-up water brought floods throughout Sindh. Many towns and cities were in danger. In those days every town of Sindh had a protective bund (Dyke/ levee). But these Bunds, were very weak. The river water could wash them away. The condition of the dyke around city of Shikarpur was also weak. Allah Bux was alert to it. He immediately ordered to strengthen the bund by put-

ting sand-bags on the river-side and also by raising the level of bund. He himself supervised the work days and night. Thus Shikarpur was saved from the ravages of flood.(Compare it with 2010 flood when PPP regime submerged the whole region on the right bank of Indus)

40. It is said that a year before his martyrdom he had become an ascetic. He had given up eating meat as Pythagoras, the Greek mystic-philosopher had taught the mystics to abandon eating animal flesh. He wore Khadi and recited holy Quran for hours and hours.

41. He gave simple things in dowry to his daughters in marriage. He gave same simpler things to his son Rahim Bux for marriage. When their mother murmured, he said they are not above the children of our prophet (PBHUH) who gave simple items as a gift to his dearest daughter Syedah Fatimah when she was given in marriage to Imam Ali(Alaihemassalam).

42. He was humanistic in his behavior and demeanor. He never became sentimental Always wore a beaming face with sweet smile. Once he was going to meet a friend living nearby in a Shikarpur street. The sanitation worker was clearing a drain. While doing so he threw the garbage and drops of dirty water flew to his cloths. At this the premier of Sindh did not fly in tempers. He reversed his footsteps and reached home. He changed into clean dress and headed again on the same path for the friend. When the sweeper saw him, he was scared to death. He fell on his feet begging pardon. The premier raised him to his feet, gave him some money, and proceeded to his destination smiling.

43. During his term as premier, he once went to see his friend Mohammad Soomar who lived in Thatta, the ancient capital city of Sindh. He knocked at the door and asked about Mohammad Soomar. A voice told him he (Soomer) was not in. At this without identifying himself, he said, "I want to have food." What was present, they offered. It was plain rice

and daal (Pulses: usually rice is eaten with daal in this part of the world. A legend has it that when Iranian king Nadir Shah was in India in 1739, he saw people eating rice with daal. He was amazed and said it was strange, people were eating grains with gains!) They also brought a jug of water, and a squat stool for sitting. He had his meals and went his way to the house of Motoo Mal, a tradesman of the city. Seeing him at his door steps, the hindu tradesman was very happy feeling himself on cloud nine. He offered him meals. He said "I am full having had it at the house of Soomar." They sat together exchanging pleasantries. Then he saw him off up to his motor. Such was the life- style of our hero thinking high and living plain.

44. Once a meeting was to be held in Shikarpur. For the common men, carpets had been spread and for the premier a table and a chair had been placed. The hall was full of people. The premier came, seated himself among the people on the carpet, discussed the agenda and took decisions on the matters. Seeing the simplicity of their leader, people were surprised.

45. Seyth Bolchand Rajpal, a tradesman who has recorded his memoirs, has told us that about a month before his martyrdom, we met at Railways Station of Shikarpur. He (Bolchand) was to board a train for Jacobabad, along with two other prominent persons namely Lalchand Navalrai and Nehchaldas Wazirani. He (Allah Bux) was barehead, doning a shirt of khadhi and pants. He was wearing sandals. He boarded a second class compartment. If I had not known him beforehand, I would never have thought, he was the erstwhile premier of Sindh.

46. When he was premier of Sindh an elderly religious scholar Mohammad Ramzan was Staying in prime Minister's house during the fasting month of Ramazan (briefly this has been mentioned in earlier pages) He complained to him that

“it is cold and the attendants, do not warm water for pre-dawn prayers” Next night he was told by the premier that “there is warm water and meals for starting fast” Another guest comrade Barakt Ali Azad later told that perhaps it was the premier himself who had warmed water and laid the table as there was no trace of any attendant in the surroundings.

47. Once his elder son Rahim Bux bought a shaving Razor. When his father saw it, he told his son to throw it away as “by doing so you are depriving the hairdresser of his daily wages” At this the son said “when I can do it myself, why should I go to hairdressers?” The father replied then I would donate my property to an endowment. Rahim Bux said in response then we will earn our livelihood by our hands. The father admonishing him said “you are wasteful and extravagant. Shun this suiting and booting. Keep for yourself two shirts and two trousers.” Rahim Bux protesting said “I have no bad habits” Father Said “you should be ashamed of your wastefulness. Tread the middle path between niggardliness and profligacy.

Olaaeka aabaaee fajeni bemislehim
Iza Jamatna ya Jareer al Majameoo

(Farazdaq an Arab poet)

اولئڪ آبائي فجئني بمثلهم
اذا جمعتنا يا جرير المجامع
(فرزدق)

(These are our fathers! Bring them in the royal gatherings if you have such ones.

*The date of birth of the premier has been taken from a piece of article by Memon Abdul Ghafoor Sindhi, available on internet.

Initiation into politics

Allah Bux was an intelligent and bright student. After graduating from high school (doing his matriculation), he began helping his father in his business of contracts. When his father passed away he left education and took up his father's profession. With his practical and worldly wisdom, he developed close relations with English Engineers. He got contracts and earned good profits. With the money, he earned, he helped friends, close relatives, the needy and the educational institutions. These charitable activities made him popular among grassroots. Around 1923, he was elected to Jacobabad Municipality and a member of district local Board. In 1926, defeating Khan Bahadur Jan Mohammad Khan Pathan, an influential landlord of the district Sukkur, became member of Bombay Council. He had intimate relationship with the Bhutto family of Larkana since his father's days. He worked as a right hand of (Sir) Shahnawaz Bhutto who was leader of Sindh's members of the council. For his honesty and intellectual brilliance, coupled with hardworking nature, he was taken on many committees of the council, where he got practical experience of politics. He remained a member for about ten years until separation of Sindh from Bombay in 1936.

Allah Bux played a very active role in the council, championing the cause of Sindh. He also was actively engaged in struggle for separating Sindh from Bombay presidency. The other leaders of Sindh also played their role in this struggle. They included Sain G.M Syed. He was very active.

(Sir) Abdullah Haroon did not remain aloof from this burning issue of the time. He also dedicated his energies to this noble cause. Their efforts bore fruit and Sindh achieved its cherished status of a full province in 1936. After it, Shaheed Allah Bux busied himself in constructive politics of Sindh.

Practical Politics

As written in earlier pages, after having been elected to Jacobabad Municipality, he was democratically taken as a member of Sukkur District Local Board, Then a member of Bombay Council. In 1928, he assumed the office of the president ship of Sukkur District Local Board.

In January 1931, on the occasion of festival of horses in Jacobabad, he convened a conference of the presidents and chief officers of all the Local Boards of Sindh in the conference, a number of resolutions about powers and reforms of the Boards were passed.

At the same time, he called a meeting of Sindh Muslim politicians. The meeting was held under the chair of (Sir) Abdullah Haroon. In the meeting resolutions were passed in support of Sindh's separation from Bombay and for approval of the resolutions passed by the All India Muslim Conference. Sukkur and Jacobabad districts were under the influence of big landed gentry whereas Allah Bux was a small land-holder without a big tribe of his own. But with his natural talents and civilized morals accompanied by sociability and generosity, he dominated the other politicians of both the districts.

Elections were held for the Central Assembly. There were only two seats. Three Candidates (Sir) Abdullah Haroon, Shaikh Abdul Majeed Sindhi and Sardar Nabi Bux Khan Bhutto were in competition.

In this election, politically neutral persons supported

Shaikh Abdul Majeed Sindhi. Group of (Sir) Ghulam Hussain helped Haji Abdullah Haroon. Peoples party of (Sir) Shahnawaz Bhutto was in favour of Nabi Bux Khan. This election was supervised in upper Sindh (northern Sindh) by Shaheed Allah Bux and Lower Sindh (Southern Sindh) was under supervision of Syed Ghulam Murtaza Shah. In this election Nabi Bux Khan Bhutto bagging the biggest number of votes emerged as the winner.

In 1936 "Ittehad Party" was formed. He (Soomro) joined it. This party in the elections of Feb 1937 won 24 members including Allah Bux Soomro. But party's leader (Sir) Shahnawaz Bhutto and Deputy Leader (Sir) Haji Abdullah had lost the elections. This Ittehad party was the biggest party in Sindh Assembly. But the governor (Sir) Lancelot Graham invited (Sir) Ghulam Hussain to form the govt. who had only five members in the Assembly. He offered a ministry to Mir Group (Baloach group within Ittehad party). The group accepted the offer and deserted the party. He also got the help of Azad party. He formed the govt. and began to run the affairs of Sindh. There were no legal restrictions on the members to desert their party. They kept leaving Ittehad party. Only nine members (out of twenty four members) were left in Ittehad Party. Those who remained were personal fiends of Allah Bux Soomro and G.M Syed.

Another eminent leader of Ittehad Party Syed Meeran Mohammad Shah also left the party and joined the govt. In fact inviting Ghulam Hussain to form a govt., was an undemocratic step on the part of the governor as Mr. Ghulam Hussain had only five members in the fold of his party. Then the members of other parties were lured to govt.

Mr. Allah Bux and Mr. Gazdar were chosen as leader and deputy leader of opposition respectively. Thus Allah Bux became the first opposition leader in the provincial history of Sindh as this Assembly was the first after Sindh had been

raised to the status of a province.

While in opposition, Ittehad party and Congress party arranged holding peasant conferences in villages and towns of Sindh. Allah Bux Soomro took personal interest in it as mentally he was a leader of peasants. Among these conferences, the one held at Chack was a historic one as many central leaders from India proper had taken part in it. They had personally been greeted in Shikarpur by Shaheed Allah Bux himself (Chack town lies between Sukkur and Shikarpur).

Late in 1937, Ittehad party and the premier Ghulam Hussain reached an agreement to start a programme. A working committee was formed to implement the agreed programme. Ittehad Party had presented Allah Bux Soomro, Mr. Gazdar and G.M Syed as its members.

(Sir) Ghulam Hussain tried his best to translate the programme into reality but some obstacles were there such as non-cooperation by bureaucracy; ministers other than Ghulam Hussain being inexperienced; and objection by some Ittehad party members to sharing a governmental programme without having a share in the govt.

To remove these obstacles, it was proposed to the premier to take into his cabinet three intelligent and experienced leaders namely Allah Bux Soomro, Ayub Khan Khuhro and Mr. Nehchaldas Wazeerani. He accepted the suggestion but due to certain reasons it could not see the light of day.

Then in March 1938, on the occasion of budget, Ghulam Hussain's govt. came tumbling down. It had failed to pass the budget. Another govt. came into being led by Mr. Allah Bux Soomro. This govt. was a coalition govt. and the coalition partners were Ittehad party, Congress party and Hindu Independent party. The govt. was headed by Mr. Allah Bux. It had taken Pir Ilahi Bux and Mr. Nehchaldas as ministers in cabinet.

As for the dissolution of Ghulam Hussain's govt., only seven Muslim members had taken part and the rest voting against him were Hindu and since the new govt. was supported mostly by Hindu members the Muslim educated class protested vehemently. The ousted ministers played their part in provoking the educated Muslim intellectuals. They also incited and instigated communal disharmony. The dislodged ministers propagated that the new govt. was a hindu-based govt. and that very few Muslims are in its support. To counter this propaganda and clear the real situation a mass-contact campaign to be conducted by Pir Ilahi Bux was hammered out and on 29 March 1938, the premier gave a statement in the Assembly about his govt.'s policy.

Hereunder are given its main points.

*The Nationalistic consciousness in India has become a wave. This province cannot remain aloof and isolated from it? Keeping emotions and aspiration of broad masses, I want to make it clear that my govt. has been formed with the help of Indian National Congress and other parties. I want to, keeping in view the conditions of the nation and needs of the people, implement manifestoes and programmes of coalition parties. In this respect it should be clear, for once and all that my party has not bargained on its principles. Our party has promised only that the administration will be run on the principles of Nationalism and this requires that public Representatives run the affairs of the govt. in the best interest of people without any interference of bureaucracy.

*Sukkur Barrage system has cast negative impact on agriculture in some parts of Sindh. To neutralize this effect we want to appoint officers commissioned to prepare feasibility report for constructing a barrage in lower Sindh. While preparing such report, people's economic interests will be kept in mind.

* We want to overhaul the canals in upper Sindh espe-

cially in Rohri Division.

* To improve governance and reduce its expenses we intend to take proper steps on the suggestions of Bombay re-organization committee.

* We have decided to take less salary as Congress ministries have decided to do.

* We are to direct the judicial courts not to force the sentenced guilty persons to pay financial fines if they are ready to serve the term in lieu of fine.

* System of Honorary magistrates will be abolished. * System of special magistrates will be allowed to work as it is working. After endorsement by the Assembly, salaried special Magistrates will be appointed.

* After an amendment to Local Bodies Act the System to impose members in Local Boards will be done away with.

* Service of canals and roads in some places on experiment basis will be handed over to Local Boards.

* We will increase the salaries of primary Teachers by Rs Five.

* The authority of granting permission for the return of Maulana Obedullah Sindhi lies with central Govt. if a demand is made, we will recommend it (to Central Govt.)

* To repeal Sindh Frontier Regulations we will set up a committee.

This official Statement of policy, on the floor of Assembly helped a lot in removing the misunderstanding created by false propaganda of the opponents. Then Pir Ilahi Bux launched his mass-contact drive. He visited and addressed many public gatherings in every nook and corner of Sindh. He was a good speaker and an eloquent orator. His speeches erased the remaining traces of poisonous effects. Thus he cre-

ated sympathy for the govt. making it really strong. He had told the people that the premier is one of you. He had taken quick steps towards ameliorating the conditions of broad masses and grassroots. Powers of magistrates resting with landlords have been taken back. Roads are being paved. Bridges are under the process of construction. Canals are to be serviced. Salaries of primary Teachers are decided to be increased He succeeded in gaining the sympathies of the people and the nefarious designs of the opponents were dashed. They were left licking the dust.

Allah Bux Soomro and Sindh's Separation from Bombay

Sindh was taken by the English General in 1843. In 1847 it was made part of Bombay presidency and was reduced to a status of a mere division in presidency. Bartel Frère was sent as first commissioner of Sindh.

Sindh awoke to its reduced status only in 1908. It wanted its status raised and made into a province. In this respect conferences were organized. In twelve years period 1908-1920 seven such conferences were held which means every twenty months, there was a conference. Out of these, the fourth conference was held in Shikharpur presided over by Deevan Heeranand Khem Singh in 1917 and Sixth one took place in 1919 under the chair of Mr. Jamsheed Nasarvjee Mahta in Jacobabad.

Quaid-e-Azam's fourteen points given in response to the report of Moti Lal Nehru in 1927/1928 also contained a point about separation of Sindh from Bombay presidency.

In 1931, Second Round Table conference was organised in England. This conference lasted for four months from September through December. It had also been attended by Mahatma Gandhi. The agendum of the conference was constitution for Indian sub continent. Despite its lengthy sessions no agreement could be reached. However Prime Minister of England Mr. Mac Donald, accepting the separation of Sindh in Principle stated that the arguments given for the separation

of Sindh from Bombay were plausible and convincing and the arguments in its opposition were so weak that they could not stand on their legs.

As a follow up of the British Prime Minister's statement, the British Indian govt., set up a committee comprising of Hindus and Muslims in 1932. This committee was to prepare a reply to the opponent's argument that Sindh was a region of deficit. The leading member of the committee from Sindh was Shahnawaz Bhutto (father of Zulfiqar Ali Bhutto). The other members were. Main Ali Bux, Haji Abdullah Haroon, Mir Bandeh Ali Talpur. K.B Allah Bux Soomro, K.B Mohammad Ayub Khuhro, Qazi Abdul Rahman, Lal Chand Navlrai, Deevan Murlidhar(*)

The list of the membership shows that Allah Bux was also active in the movement for separation. The Movement had continued for about twenty eight years. In 1936, Sindh was separated from Bombay and made into a Separate province. (Sir) Lancet Graham was appointed as its first governor. On first April, 1936, he reached Karachi from Bombay. Sindh had been separated under 46 Section of 1935 Act of India. An English adage says liberty is the fruit of constant wakefulness. Sindh remained wakeful for about thirty years and got its fruit.

British Govt. issued "Order in Council" on 23 January 1936 under which in February 1937 Elections were held.

Shaheed Allah Bux had played very active role in the separation movement. He had been behind organizing conferences. He was also an active member of Jadd-o-juhd committee which had been formed with Shahnawaz Bhutto in chair. In the face of the argument that Sindh had been a deficit region, ergo it will be a deficit region, he had prepared a report which established that instead of deficit

province Sindh will be a surplus province, keeping in

view its thriving agriculture, flourishing sea-port and gushing Barrage at Sukkur (Which had been completed in 1932) with seven canals. Designed to irrigate millions of acres of arable land here it is worthy to keep in mind that even before the construction of Barrage, Sindh was called the province of Cotton. Historically cotton has been the major crop of Sindh .The king-priest of Sindh's Civilization at Mohan Jo Daro wears flowers of cotton. During war between Arghuns and Samma dynasty of Sindh, the Sindh Army's flag carried the emblem of cotton flower.)

(*) All the details are taken from quarterly Magazine Mehran, Sindhi Adabi Board, and Hyderabad Sindh

The First Elections After Separation

In 1936, Sindh snapped its strings that had kept it attached to Bombay for nearly a century. Elections had been announced and were to be held in Feb 1937.

Late in 1936, Election Activities had intensified. There were three political parties: Sindh United Party of Shahnawaz Bhutto, Muslim Political Party of Shaikh Ghulam Hussain and Sindh Azad Party led by Shaikh Abdul Majeed Sindhi. Elections were held on 07 Feb 1937. Sindh United party won 23 Seats. Muslim Political Party 05 Members and Sindh Azad Party's success was limited to only 03 members.

Sindh United party's leader Shahnawaz Bhutto himself and his Deputy Leader Haji Abdullah Haroon had lost the elections. However the party's second Deputy Leader Khan Bahadur Allah Bux Soomro had emerged as winner.

According to Democratic principles, the governor had to invite the Majority party Leader Allah Bux Soomro to form the govt. His Party had won twenty three seats. But throwing democracy principles overboard, the governor invited Ghulam Hussain of Muslim Political Party with only five seats, to form the govt. This step of Sindh Governor laid the foundation of crises in Sindh Assembly and, in its turn, Sindh govt.

K.B Allah Bux was simple but not a simpleton. He realized that the governor had played favouritism which was mostly followed by British Imperial Policy in India. He knew that they were living under colonialism and colonialism itself

was undemocratic. So what can one expect from Agents of Colonial power? Nothing, but tyranny. So he went and sat on opposition benches.

In March 1938 Ghulam Hussain's Govt. breathed its last and on seventh March 1938, the majority party got its right. Allah Bux was elected as premier of Sindh. That year a member of the Assembly from Kandh Kot constituency Mr. Zain Deen Khan Sundrani passed away. In by-election, a Hari Leader Mohammad Ameen Khoso emerged winner. He had defeated Sher Mohammad Khan Bijarani, a tribal Chieftain. Ameen's victory was owed to moral support of the premier.

For the first time a nationalistic govt. had been formed. But the vested interests were not happy with it. They never are until their individual interests are served. On the floor of the Assembly Mr. Khuhro, Mr. Ghulam Hussain, Mr. Rashdi, continued raising obstacles. On one occasion Shaikh Abdul Majeed Sindhi even threatened him of death. The Governor of the time confided in Shahnawaz Bhurro if he (Allah Bux) did not join Muslim League, he might be killed.(*) At last he was martyred.

Every people has its quota of quislings. After the birth of Pakistan they themselves and their progeny remained allied with the duo of Punjabi and Indian Immigrant Leaders. This combo worked against interests of Sindh and Sindhis. In this respect the nationalist writer Abdul Wahid Areesar in his book "Iron yokes in our Necks" (Gichi-a-Gana Loah Ja) writes if we turned a blind eye to them, Then history will never forgive us.

The words of Shaheed Allah Bux will always resonate in our ears.

I am ready to be hit with a bullet but never prepared to salute our national enemies.

* Quarterly Mehran S.A.B Hyd. 1976-Page 225

First Elections in Sindh and List of candidates elected on its 60 seats

First Elections for electing Sindh Legislative Assembly were held on 07 Feb 1936. The Sindh Governor had fixed the number of Members being sixty. Following Quota was followed:

General Seats	18
Mohammadan Seats	33
European Seats	02
Tradesmen Seats	02
Landlord Seat	01
Labourers Seat	01
Women Seat	01
General Seat for Woman	01
Mohammadan Seat for Woman	01
Sum Total	60

List Of Winning Candidates:

No.	Name	Consituency
1.	Shaikh Abdul Majid Leilaram	Larkana
2.	Mr. Abdul Sattar Pirzado	Sukkur
3.	Mr. Aaljee Rattan Sodho	Tharkarkar
4.	K.B Allah Bakhsh Gabol	Karachi
5.	K.B Allah Bakhsh Soomro	Sukkur
6.	K.B Allah Dad Khan Talpur	Tharkarkar
7.	K.B Ameer Ali Lahori(Mohallah)	Larkana
8.	Mr. Arbab Togachi	Tharparkar
9.	Mr. BhojSingh Pahljani	Sukkur
10.	Seyth Dethalram	Sukkur
11.	Mr. Daulat Ram	Sukkur
12.	Mr. Ghansham Sodsani	Hyderabad
13.	Mr. Ghunomal	Hyderabad
14.	Mr. Ghulam Ali Bandah Ali Talpur	Hyderabad
15.	Mir GhulamIlla Khan	Hyderabad
16.	Makhdoom Ghulam Hyder Makhdoom Zaheer Den	Hyderabad
17.	Pir Ghulam Haider Shah Sahib Dino Shah	Tharparkar
18.	K.B Ghulam Mohammad Asran Abdullah Khan Asran	Larkana
19.	Mr. Ghulam Murtaza Shah Mohammad Shah Syed	Dadu
20.	K.B Ghulam Nabi Shah Mauj Ali Shah	Tharparkar
21.	Mr. Gokaldas Meval Das	Larkana
22.	Mr. Hasaram Sundur Das Damnani	Sukkur
23.	Dr. Hemandas Roop Chandani	Upper Sindh Frontier Distt

24. Mr. Hotchand Heeranand Rai Bahadur Nawabshah
25. Pir Ilah Bux Nawaz Ali Dadu
26. Mr. Eserdas Warand Mal Commerce and Industry
27. K.S. Jafar Khan Gul Mohammad Burdi Jacobabad
28. Mr. Jamsheed Nasarvanjie Karachi
29. JanJan Mohammad Khan Mohammad Sharif Jonejo Sanghar
30. Ms. Jeeno Bai Ghulam Ali Alana Karachi
31. Ms. Jethi Bai Tulsidas Sepahi Malani Karachi
32. K.B Qaisar Khan Ghulam Mohammad Bozadar Sukkur
33. Mr. Khair Shah Imam Ali Shah(took oath on 3 Aug 1937) Nawab Shah
34. Colonel H.G European Sindh
35. Mr. Miran Mohammad Shah Zainul Abedeen Shah Hyderabad
36. Mr. Mohammad Ali Shah Olhando Shah Nawab Shah
37. K.B Mohammad Ayub Shah Mohammad Khuhro Larkana
38. Mohammad Hashim Faiz Mohammad Alias Gazdar Karachi
39. Mir Mohammad Khan Nawab Ghaibi Khan Larkana
40. Mr. Mohammad Usman Mohammad Khan Soomro Thatto
41. Mr. Mohammad Yusuf K.B Khair Mohammad Chandio Thatto
42. Mr. Naraendas Anandjee Karachi
43. M Nevandram Wishandas Karachi
44. Mr. Nechaldas Cheetomal Wazirani Thatto
45. Mr. Noor Mohammad Shah Murad Ali Shah Syed NawabShah
46. Dr. DNO Sullivan Karachi
47. Mr. Pertab Rai Tharparkar
48. Dr. Popat Lal Karachi

49. Mr. H Ruskin Karachi
50. Mr. Rasool Bux Khan Mohammad Bux Khan Unnar NawabShah
51. K.B Rasool Bux Shah Mahboob Shah Syed Sukkur
52. Mr. Rustum Jee Khurshed Jee Sidhva Karachi
53. Mir Bandah Ali Khan Mir Haji Mohammad Hasain Khan Talpur Hyderabad
54. Mr.ShamsDeen Khan Abdul Kabeer Barakzai Sukkur
55. Mr. Seetal Das Perumal Tharparkar
56. Mr. Zain Deen Mir Sundar Khan Sundrani Jacobabad
57. K.B Suhrah Khan Sahib Dino Khan Sarki Jacobabad
58. Mukhi Goband Ram Preetam Das Hyderabad
59. Ghulam Hussain Hedayatullah Shaikh (K.T.K) (C.S.I.E) Karachi
60. Mr. Flock Hart G.G Jacobabd (took Oath on 19 Augest 1937) Jacobabad

Those Elected Later in By-Election

61. Mr. Cossak W.B.L.T(took Oath On 31 March 1937) Karachi
62. Mr. Choethram, T Waliya (took Oath on 19 May 1938) Karachi
63. Mr. Freezejee(took Oath on 19 May 1938) Karachi
64. Dr. Lolo Mall Revachand Motvani (Took oath on 27 Dec 1940) Karachi
65. Dr. Choethram D. Gidvani Karachi
66. Mr. Lala Menghraj Bherumal(took oath on 18 March 1941) Karachi
67. Rais Ali Gohar Khan Mahar (took oath on First March 1943) Sukkur
68. Mr. Tarachand Dharamdas (took oath on 24 Jan 1943) Sukkur
69. Mr. Ahmed Khan Sadhaya K.B (took oath on 23 Feb 1945) Sukkur
70. Mir Hassan Bux Talpur (took oath on 21 Feb 1945) Hyderabad
71. Mr. Haji Maula Bux M.Omar Khan Soomro (took oath on 21 Feb 1945) Sukkur
72. Mr. Mohammad Ameen Khoso (took oath on 29 March 1938) Jacobabad.

First Cabinets of Sindh

At the invitation of governor, Mr. Ghulam Hussain formed the govt. with only five Assembly members in his fold. Here is the list of the members of the Cabinet:

1. (Sir) Ghulam Hussain Hidayatullah. He was the premier. He kept the portfolios of exchequer and Home with himself.
2. Mir Bandah Ali Khan Talpur (Police P.W.D) (Police Department is part of Home Ministry which was with the premier but it seems, they both shared the responsibilities)
3. Mukhi Goband Ram Pretamdas (Revenue)

This govt. lasted only for one year. The premier resigned on 21 March 1938. Then under the leadership of Allah Bux Soomro a new govt. came in force. It had the following members.

1. K.B Allah Bux Soomro, the premier (Finance and Home)
2. Pir Ilahi Bux (Revenue)
3. Mr. Nehchaldas Wazirani (PWD, Public Health)

This govt. relatively lasted for a longer period, It disintegrated on 18 March 1940. After that Mr. Bandah Ali Talpur was invited to form the govt. It comprised of the following members.

1. Mir Bandah Ali Khan Talpur, the premier (Home, Law, S & GD)
2. Syed Ghulam Murtaza (G.M Syed) (Labour, Industry, For-

estry, Education and Rural Development)

3. R.S Gokaldas Mevaldas (Agriculture and Local Govt) 4. Mr. Nehchaldas Wazirani (Revenue)

5. K.B Ayub Khuhro (P.W.D)

6. Shaikh Abdul Majeed Sindhi (Finance, Medical, Public Health and excise)

Sain G.M Syed in the meantime met Maulana Abul Kalam Azad. After that he persuaded Allah Bux Soomro to join the cabinet to run the affairs of the government in a far better way but he himself developed differences with the cabinet head and resigned his ministry. Then Allah Bux joined the govt. He was given the department of finance.

On sixth March 1941, this govt. was sent packing. All the ministers had tendered their resignations to the governor (Sir) lancetot Graham. After that a new govt. came into existence. It had the following members.

1. K. B Allah Bux Soornro, Premier (Finance)

2. (Sir) Ghulam Hussain (Home, Law, parliamentary Affairs, and G. Ad.)

3. Pr Ilahi Bux (Education, Labour, Excise, Industry, Forests, Rural Development)

4. Rai Bahadur Gokaldas Mevaldas (Local Govt. and Agriculture)

5. Abdul Sattar Pirzado (Public Health Medical, PWD)

This Cabinet was dismissed by the governor Mr. H. Dow on 10 October 1942.

First Martial Law in Sindh

English government, taking undemocratic and unpopular action, imposed Martial law in several Districts of Sindh on first June, 1942. Hyderabad was made into martial law headquarters. Military courts were set up in Hyderabad, Khairpur and Sukkur. District Sanghar became virtually a no go area for common man. The main cause for the Martial Rule was cited the Movement against English Rule by Rashdi Brotherhood. English Authorities made it publicly known that Rashdi Brotherhood creates law and order situation. It commits robberies and engages in murder. So to face it the British govt, using its special powers, has imposed Military Rule. Under it the suspects will be arrested and tried summarily in a Military Court.

As a part of this policy, the British Authorities arrested a youthful citizen Hemoon Kalani in Sukkur in January 1943 under the charges of loosening fishplates of Railway to derail the train. They presented him in military court which summarily sentenced him to death. In the same month on 14 January 1943, the spiritual and temporal leader of Rashdi Brotherhood and supreme commander of political and armed struggle for freedom, Syed Sibghatullah Shah Rashdi was arrested and brought by a plane to Hyderabad. On 29 January the case started in the Military Court. On 23 February he was indicted that he was helping in a plan for war against the king and helping in waging a war. The Army judge sentenced him to death. He was crucified on 21 March 1943 in Hyderabad and

was buried at an unknown place.

Shaheed Sibghatullah Shah was a great political leader. In his struggle for freedom his catchword was “watan Ya Kafan, Azadi Ya Maut” (Freedom or martyrdom) It is regrettable that none of the Indian leaders in clear words condemned the military court’s ruling and execution.

English Authorities also entered his palatial premises in Pir-jo-Kot in district Khairpur, plundered it, taking away with them all valuable things including gold, armaments and cash, and then dynamited it. After that war-planes came and turned the remaining buildings into rubble. They also put to flames his residence in Sanghar. These barbaric incidents turned the whole brotherhood into rebels. They turned against everyone who had a bit of loyalty to colonial rulers. They attacked English troopers, Sepoys and policeman. They derailed trains and destroyed Rail lines. This situation continued until the return of his young sons from England in 1952. These two brothers in their teens had been taken away to England after the tragic incident of the murder of their father.

Rashdi brotherhood’s exemplary struggle has no precedent in the sub-continent. It is the biggest episode of the 20th century in India.

Rashdi leader’s mission was taken up by Allah Bux. He told English People under the tutelage of Maulana Obedullah Sindhi. “You had taken Sindh as a nation, so you should leave it as a nation. After it the differences between him and English Rulers widened and widened. Following factor had played their part in it.

- Arrangement for the return of Maulana Obedullah Sindhi and his welcome at seaport.
- His being unprepared to accept two-nation theory and his disliking for creating countries on religious basis.

- His demand for leaving Sindh as a Nation as English had taken it as a Nation.
- His displeasure at imposition of martial law and abridgement in the powers of civil govt.
- His renunciation of Imperial Titles and Honour
- His socialistic Policy and Philosophy.
- His independent Politics and practice, without any affiliation to two approved parties League and Congress.
- His refusal to compromise on his political beliefs despite repeated gestures and overtures by the British Authorities through envoys and embassies.

At that time there were three prominent political leaders in Sindh: Syed Sibghatullah Shah, Allah Bux Soomro and Sain G.M Syed. The first of them was most junior in age having been born in 1912, The most senior was Allah Bux with his birth year being 1900. The last one was in middle of them being born in 1904, at Sann, district Dadu.

Syed Sibghatullah Shah was the supreme leader in his brotherhood having hundreds of thousands of followers ready to sacrifice and lay down their lives at faint hint. He actually waged a war for liberty but was arrested and martyred. Yet the struggle went on till 1952, in this struggle forty thousand Sindhi freedom fighters offered their dear souls while ten thousand English troopers were Killed. Allah Bux was follower of his political mission but did not believe in armed struggle. His method was evolution, rather than Revolution

The last mentioned politician that is G.M Syed was true in his love for Sindh, but was affiliated with a party that was never sincere to Sindh. He became a renegade in last stages but it was too late.

It was unfortunate that the two flag-bearers of freedom for Sindh were snatched from Sindhis. The first was crucified on 21 March 1943 and second was gunned down on 14 May 1943. Had they been alive, Sindh would have achieved its cherished goal and lost glory.

Historically no nation has been in short supply of its traitors. It is said Japan is exception. Maybe but all other nations seem to be self-sufficient in their quislings. In our land, Mr. Ali Mohammad Rashdi proved instrumental in the martyrdom of Sooriah Bacha (Hero-King) Shaheed Sibghatullah Shah. He had been lured to it by crafty English Authorities that after him (Syed Sibghatullah) he will be crowned to sit on his saddle. On the other hand Mr. Khuhro was a convenient tool in getting Allah Bux Soomro killed as the latter was a big block before the British schemes. Hence Sindh's people should keep in their mind that these two figures Syed Sibghatullah Rashdi and Shaheed Allah Bux Soomro are true heroes of our recent history. G.M Syed, later, played his part and remained house arrested for thirty years.

Renouncing Imperial Titles and Honours

During Second World War, Japan attacked Burma in April 1942. Burma lies in south of what is now Bangladesh. It had been made a province of British India in 1886. Geographically it is not part of sub-continent. With Japanese on the borders of proper British Indian peninsula, the British Empire was shaken to its foundations. It was afraid the nationalists in India would take the side of Japanese Imperial power and drive the British out of sub-continent. So it sent an envoy for negotiations with Indian Nationalist leaders. The parleys went on for some time on the point of self-rule. But these talks did not bear any fruits and the process of reconciliation was scuttled. In reaction, the viceroy of India ordered the arrest of nationalist leaders and prominent workers who had launched “quit India” movement. This movement had spread to Sindh. There were mass protests, processions and demonstrations.

In those days, nearly half of Sindh was under martial law. The other half was under semi-martial law. The administration heads of the districts mostly were English officers. They received their directives directly from the governor of Sindh.

The district administration dealt heavily with the political workers. Even the women folk and children who had taken part in protest demonstrations were baton-charged and bludgeoned. The Sindh govt. headed by Shaheed Allah Bux

was unaware of what was going on with the protestors. When he came to know of the barbaric and savage policy of district administration, he was shocked. Although he had no hand in it, his conscience pinched him that all this has been done during his reign. He thought it should not have occurred. He was accountable to God and citizens of his homeland, he mused silently. So on 26 September 1942, he wrote to viceroy of India to the effect that:

I beg to tell your Excellency that I had received two titles (K.B and OBE) from British Govt. I have decided to renounce the both. I think I cannot keep them in view of my political opinion and faith. Since long, India is struggling for its national liberty. At the outset of war, it was hoped that the lofty principles under which Allies were fighting will give freedom to India and as a free country it will take part in the battles of war.

I believe that liberty is the inviolable right of India. Indians have every right to enjoy free and independent life and seek happiness. But it is clear from the policies and actions of the British govt. that instead of helping them in removing political and religious differences between independence seeking political parties and giving India self-rule and self determination right, it is not ready to slacken its control and wants to continue its colonial rule and crush the national struggle. The well wishers of this country who seek an overdue justice were disappointed when they read the announcement of Mr. Churchill in the House of Commons.

Since this imperialistic announcement goes in opposite directions of aspirations of Indians and does not do justice with them, proving that Britain is not ready to let go of India. I cannot keep Title and Honours conferred upon me. Under the prevailing conditions I regard them a symbol of continuity of British Empire.

Summary of Viceroy of India's reply dated 08 October 1942

1942.

Your letter about the Titles granted to you, I received. I am sorry that you have got it printed in Media. The opinions you have given in the letter, I cannot agree with them you must be in the know that they are baseless. What impact your decision will have on your position, the Governor will inform you.

Removal and Protest By a Premier Business Body

On 10 October, 1942, an official letter was read out to Prime Minister Allah Bux Soomro and resignation was demanded from him. Allah Bux said “on anyone’s diktat i will not resign. I am the elected representative of my people. But if you want to get rid of me, you yourself can take action”. At this the governor of Sindh said you stand dismissed and hand over the charge. After some hours, a gazette notification was issued from the gubernatorial office stating that:

Recently Mr. Allah Bux renounced titles and Honors. The reasons he had cited were discussed by the governor with him. Keeping the discussion in view, the governor did not see any other way except telling him that he had lost confidence of the governor. Ergo, he cannot continue in his office.

On 20, October 1942, the Board of Directors of Karachi Cotton Association went into session. In this session, the issue of dismissal of the premier by the governor was brought for discussion. Hearing this, three English Members of the Board Objected to it and walked out from the deliberations. However the session continued. After discussing it thread bare the Board passed resolution to the effect that Karachi Cotton Association protests the action of the governor’s dismissal of Allah Bux’s govt. The Board expresses its surprise at the announcement that the Gubernatorial Office had lost its confidence in the premier. The Board terms this action against

the traditions and norms of British Democracy. Need of the hour is that efforts are made for taking the nation out of crisis. The action of the governor shows clearly that none can hope of resolution of crisis. The Board vehemently protests the dismissal of the govt. of Mr. Allah Bux. In passing this resolution, Seyth Sukhdev had played a very important role.

On 21 October, 1942, Seyth Sukhdev was attending a meeting of Karachi Cotton Association when he was taken into custody under Defence of India Rules. He was sent to Karachi District Jail. On 24 October 1942 he was served a notice in Jail under section 2 which informed him of remaining in jail until further orders.

On 24 October 1942, he was shifted from Karachi jail to special jail in Sukkur, where many other prominent political leaders had been incarcerated. Among them were professor Ghnsham, Barkat Ali Azad, Aslam achakzai, Geramdas, Daulatram, Dr. Choethram, Swami Govo, Sachanand, Pheru mal, Doctor Lalchand Lalvani, Professor Malkhani, Moham-mad Ameen Khoso, Sobho Gianchandani*

On 28 June 1943, Seyth Sukhdev was set free unconditionally.

After returning from governor's office, Allah Bux relinquished his charge. Then he resigned also from War Defence Council as its membership was conditional with the office of premiership. The news of his removal spread quickly and the pressmen immediately gathered at his residence. They asked him if it was a legal action or a political one. Allah Bux replied "Decide yourself." Then they again asked whether it was necessary for a premier to enjoy confidence of the governor in addition of confidence of elected Assembly. Allah Bux succinctly replied.

It was evident from governor's statement

*Book "Ratan Joat" Written by Motiram Satram das Ramvani

Then he invited the journalists to tea party where he was seen in a pleasant mood. The dismissal of Allah Bux's got was taken under article 51 of 1935 Govt of India Act which reads as ministers will remain in their office so long as they enjoy confidence of the governor.

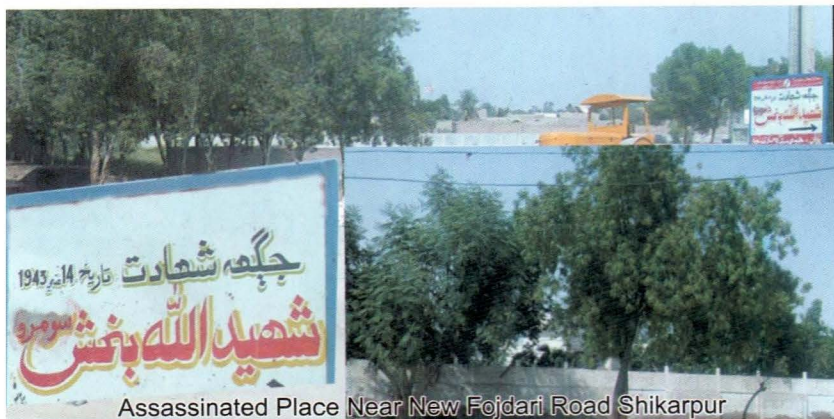
Nearly all the Daily Newspapers of India slammed the governor's action. Many cities had gone to strike.

Here it is not out of place to mention that the Congress party had taken assurances from the British Authorities that governors will not interfere with the provincial govts. After the Sindh governor's action the Congress imposed ban on its members to accept any imperial Titles.

On the other hand Mr. Leopold, Speaking in British parliament said: Mr. Allah Bux was very close to Congress and its philosophy. So there should be no disillusion that he was removed only because of his renunciation of Titles.



K.B. Allah Bakhsh, O.B.E.
Member Sind Advisory Council.



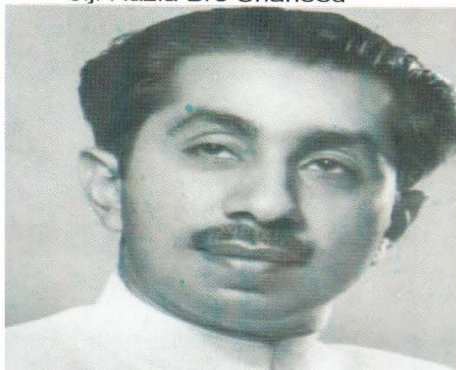
Burial Place under Blue sky
Panj Pir Grave yard Shikarpur



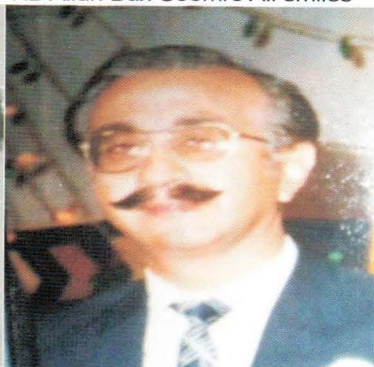
Jiji Razia D/o Shaheed



KB Allah Bux Soomro All smiles



Raheem Bux Soomro



Grand son Allah Bux Soomro the Third



Author's father Haji Ali Bux Soomro garlanding to Haji Moula Bux Soomro while justice Ghulam Qadir Looks on



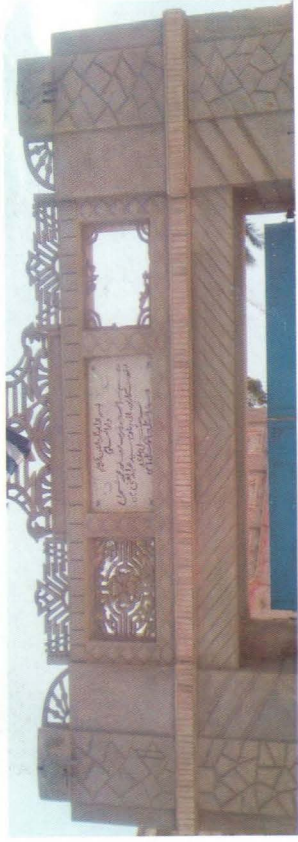
KB Allah Bux Soomro Sitting With RB Gokal Das & Politicians



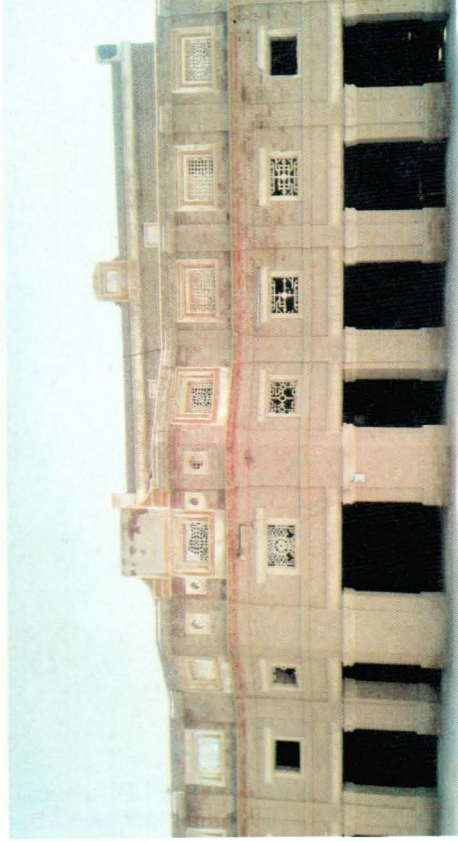
KB Allah Bux Soomro Sitting With Politicians



New Residency of Shaheed Allah Bux Soomro
@ Panj Pir Shikarpur



A Study Room in Madrasah donated
& built by Allah Bux Soomro



Madrasah at Village shuira Tal: Shikarpur



Blood stained dress of the Shaheed

CAPES.
SA. 3000
As
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CAPES, ETC.
CAPES.

The Daily Gazette

EX-PREMIER ALLAH BAKSH ASSASSINATED Shikarpur Tragedy CULPRITS ESCAPE AFTER ATTACK



SHIKARPUR, MAY 14.—MR. ALLAH BAKSH SOOMIRO, THE FORMER PREMIER OF SIND, AND PRESIDENT OF THE ALL-INDIA AZAD MUSLIM CONFERENCE WAS SHOT DEAD TODAY AT 9 A.M. NEAR THE NEW POLICE LINES BY FOUR ASSAILANTS WHILE HE WAS GOING IN THE DIRECTION OF THE CIVIL COURT.

Postulated
Bombardment

THE ASSASSINATION OF MR. ALLAH BAKSH SOOMIRO, FORMER PREMIER OF SIND, AND PRESIDENT OF THE ALL-INDIA AZAD MUSLIM CONFERENCE, TOOK PLACE AT 9 A.M. TODAY AT SHIKARPUR.

MR. BAKSH WAS SHOT DEAD BY FOUR ASSAILANTS WHILE HE WAS GOING IN THE DIRECTION OF THE CIVIL COURT.

THE ASSASSINATION TOOK PLACE AT 9 A.M. TODAY AT SHIKARPUR.

MR. BAKSH WAS SHOT DEAD BY FOUR ASSAILANTS WHILE HE WAS GOING IN THE DIRECTION OF THE CIVIL COURT.

U.S. FORCES LAND ON
AT 11:30 A.M.

THE U.S. NAVY HAS ANNOUNCED THAT IT HAS RECEIVED A MESSAGE FROM THE U.S. AIR FORCE THAT IT HAS Landed on the coast of the Philippines.

THE U.S. NAVY HAS ANNOUNCED THAT IT HAS RECEIVED A MESSAGE FROM THE U.S. AIR FORCE THAT IT HAS Landed on the coast of the Philippines.

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Manpower
Evacuated

THE U.S. NAVY HAS ANNOUNCED THAT IT HAS RECEIVED A MESSAGE FROM THE U.S. AIR FORCE THAT IT HAS Landed on the coast of the Philippines.

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EX-PREMIER ALLAH BAKSH ASSASSINATED Shikarpur Tragedy CULPRITS ESCAPE AFTER ATTACK

FROM OUR OWN CORRESPONDENT

SHIKARPUR, MAY 14.—MR. ALLAH BAKSH SOOMIRO, THE FORMER PREMIER OF SIND, AND PRESIDENT OF THE ALL-INDIA AZAD MUSLIM CONFERENCE WAS SHOT DEAD TODAY AT 9 A.M. NEAR THE NEW POLICE LINES BY FOUR ASSAILANTS WHILE HE WAS GOING IN THE DIRECTION OF THE CIVIL COURT.



He was accompanied by his friend, who has also received gunshot wounds, but is alive in hospital. Mr. Allah Baksh was going in a tonga when he received the fatal injuries from a pistol. Before any medical aid could be given to him he breathed his last on his way to the hospital. He received two injuries on his chest. He could not give a dying declaration.

The news has caused a great stir on the town and thousands of people, both Hindus and Muslims, are gathered in the streets.

appeared, which we reproduce hereunder. The Hindu case of fealty would suggest that Mr. Allah Baksh's forehead had marked to Bahucharan right across from the land of the Jews. Sind certainly has more brilliant and better read people than Mr. Allah Baksh, but it has none with such determination to be Hindu Minister. He likes to fight against odds, but when any of his odds begin to be really troublesome he

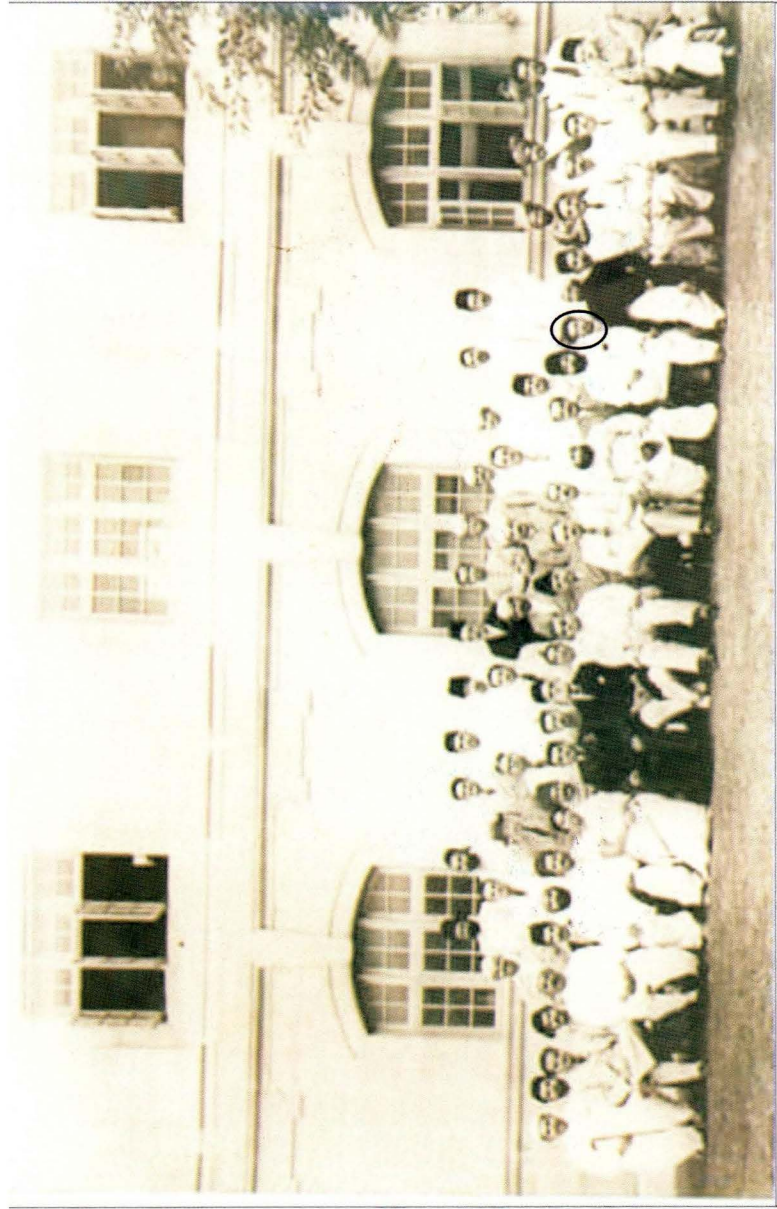
Martyrdom Report Carried by Daily papers



KB Allah Bux Soomro Standing 2nd from Right



KB Allah Bux Soomro Siting 3rd from Right



KB Allah Bux Soomro With Members of Legislative Assembly of Sindh 1937



K B
Allah Bux
Soomro

mohi
somar
mail

sardar
chakar
khan
sachani

sardar
Irshad
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Bughani

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sardar
jaffer
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buladi

mir	sardar	nawab	sardar	sardar	onknow	sardar
nehai	bahadur	Elahi	jaffer	zaindin	i think	dust
khan	imam	bux	khan	khan	sardar	moh
hajkani	bux jatol	bhutto	buladi	sundari	bahram	khan
				rind	khan	jakhani
					mzari	

this photo was 1927 of also sardar sindh and balochistan with commisioner MR.ST.SHORALI and chirman SARDAR
 NAJADUR ABDULRAHEEM KHAN KHOSO and VOICE chirman KHAN BAHADUR SARDAR SAEED KHAN RIND



Molana Abul Kalam Azad & KB Allah Bux Soomro



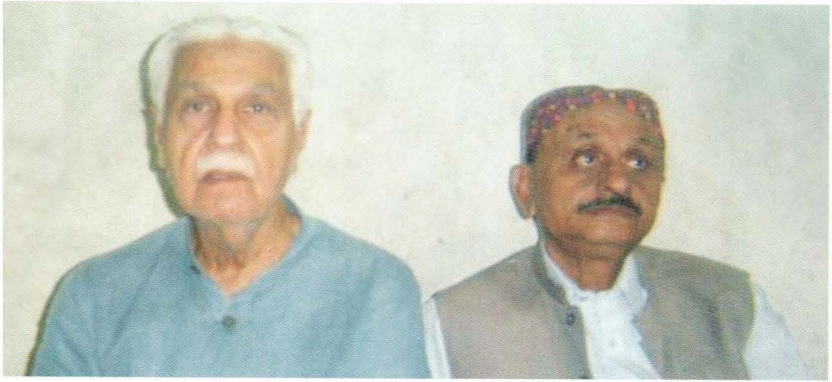
KB Allah Bux Soomro with His son Abdul Samad & Politician



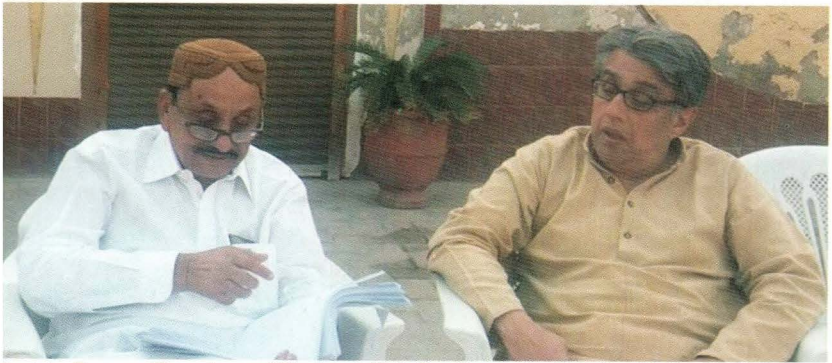
KB Allah Bux With Molana Ubaidullah Sindhi Old Residency of AB Soomro O.B.E (2014)



KB Allah Bux With Politicians



Illahi Bux Soomro with writer Mahboob Ali Soomro



Jameer Soomro (Grand son of Shaheed Allah Bux Soomro) with writer Mahboob Ali Soomro



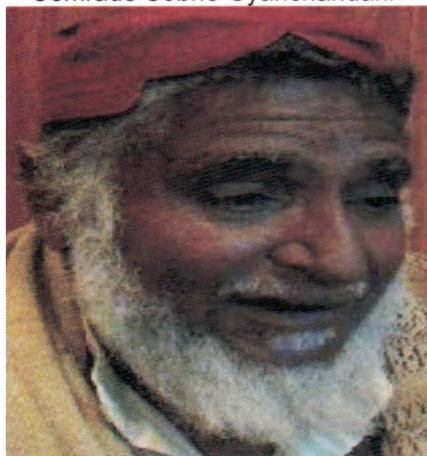
Abdul Wahid Aresar & Mahboob Ali Soomro



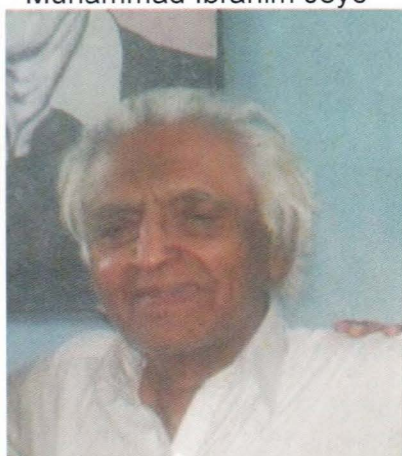
Comrade Sobho Gyanchandani



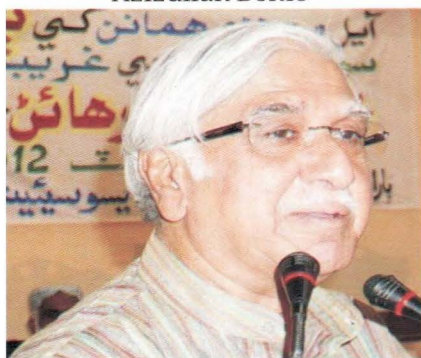
Muhammad Ibrahim Joyo



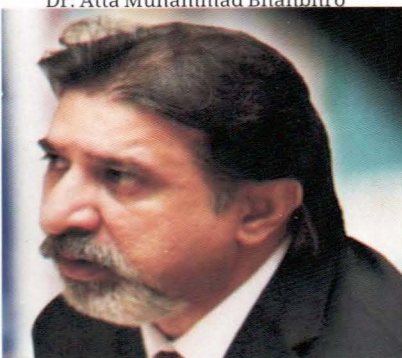
Azizullah Bohio



Dr: Atta Muhammad Bhanbhro



Dr: Younis Haider Soomro



Muhammad Ali Qazi

Manzilgah Affair

The Issue of Masjid Manzilgah was simmering for long. According to Mr. Karim Bux Khalid, a well-known writer, it was raised first of all by a citizen of Sukkur Syed Karam Ali Shah by name who thought this ancient building in govt. control and used as godown was a Masjid. He continued demanding that it be handed over to Muslims as using it for Secular purposes was Sacrilegious. Mr. Khalid tells us that, in this respect, Mr. Karam Ali Shah used to form a delegation during the sessions of Bombay council at Bombay, travel there, meet its member and present his demand.

After separation of Sindh from Bombay all the Sindh archives were shifted to Sindh. The first govt. in Sindh led by Mr. Ghulam Hussain did not touch the files relating to this issue. He swept them under carpet.

When Allah Bux became premier, he brought out the files from cold storage and settled it by putting his remarks that "Manzilgah is a Masjid." At this the Hindu members were angry and protested against it. They said if this building was handed over to Muslims, it will create problems for Hindu pilgrims of Sadā-Bela temple standing on an isle nearby. They intensified their protest and pressure.

On the other hand, the Muslim League members were displeased with Mr. Allah Bux. They found it a golden chance. They wanted to fish in the troubled waters by instigating people to occupy the premises. Allah Bux wanted to settle

the matter amicably and peacefully. He told Hindu members a plot near the temple of Hanooman in Karachi had been given to Hindu community. Now if this official building is given to Muslims, the Hindus must not have objection to it. They were not convinced and continued their campaign that it be not given to Muslims. They thought that since Allah Bux was adamant in his pro-Muslim view, he must be removed. The Muslim League leaders each Abdul Majeed Sindhi, K.B Ayub Khuhro, Ali Mohammad Rashdi, Abdullah Haroon. Sain G.M Syed and Ghulam Hussain Hedayatullah joined their hands with Hindu members in their (Hindus) aim to remove Allah Bux from his office. They brought a no-confidence motion but failed. Here it must be noted Sindhi Hindus were divided politically. Some were in All India Congress party and some others had their own political party called Hindu party. This latter party was in favour of the premier. Only Congress party had voted in favour of no-confidence motion which could not succeed.

After failing in their attempt to bring down the govt., the League resorted to two-edged religious sword. They provoked Muslims to occupy the premises forcibly. For this purpose the so called Islamist religious leaders were called from Punjab and an Islamic conference was held in Sukkur. Addressing the simple Muslims, Maulana Zafar Ali Khan and a Syed from Multan provoked them to occupy the buildings. They went and occupied it. But the govt. got the premises vacated. Then Muslims started Satiagarh Movement. It was a kind of protest and demonstration uprising coupled with squatting.

On first October 1939, the premier reached Sukkur by train. He met the leaders of the movement, telling them after a cabinet meeting he will decide the matter. He further told them that his cabinet is composed of three Muslims, Allah Bux himself, Ghulam Hussain and Pir Ilahi Bux. There is only one Hindu member Nehchaldas. So it would be easier for him

to decide the matter. He continued and said if it was not acceptable to them, then they could go to a judicial court. He would appoint judges of their choice in Judicial Commission.

He told them further that only in name he was not Congressite (Satiagarhi leaders were congressites). But he was better than many Congressites. He was implementing the positive programmes of Congress party. The Local Congressites were opposing him. The high command and central leadership of the party should investigate who at fault was.

The other points of his talks were:

- Manzilgah is a govt. property. If it is given to Muslims, the Hindus must not have objection to it.
- I accept that sense of insecurity for Hindus has been created. My govt. is duty-bound to bring back security and law and order. These bloody events are stigmas and stains on Sindh. It is very bad to shed blood of innocent people for political purposes. I am sorry that in villages, the Muslims plundered the Hindu establishments and killed innocent citizens.
- I have pondered over Manzilgah Affair. I am accused of making delay: But this question is not easy to decide. I hope this issue will be solved in a way that will be acceptable to both the parties.
- My govt. wants, in this connexion, to enlist cooperation of all the members. Even the cooperation of League will be welcome which has been instrumental in triggering riots.
- It is regrettable that Hindu party has withdrawn its members from the cabinet. It is not a wise step on. Their part. It is unfortunate that Congress party is not ready to join the cabinet. It is hoped parleys between viceroy and Mahatma will bear fruits and Congress party will form govt. (In India) and Sindh's Congressites will join the cabinet.

- I request the Assembly members to express their opinion openly. If they want to discuss Adjournment motion, govt. will set up a committee to find effective ways for bringing back security.

Meanwhile on marketing Bill, his govt. tumbled down. He tendered his resignation to the governor which he kept with himself as congress party which had defeated him was not able to form a govt. Allah Bux said “ I have resigned giving them a chance to form their govt. But they are still unable to do it. They cannot bring the other members to its fold. It is not wise to lash a horse when they have no other horse. I am thankful that the members used polite language in their discussion. I was surprised to hear a League leader saying that I was unable to satisfy Hindus and Muslims. Then he accused me of making delay in settling Manzilgah problem. I could not imagine that K.B Khuhro will hurl such an accusation on me. I have with me proofs in written form: Mr. Khuhro has been writing to me to give them time to reach an agreement.

Anyone can accuse me of making the delay but no one can accuse of doing it without a logical reason. I told Mr. Khan Bahadur let us get together and settle it with consensus. The Masjid Manzilgah issue had been invented by Muslim League to weaken Allah Bux politically. It had rejected all suggestions given by him. If it had accepted any of the suggestions, the problem would have easily been solved. He had already remarked on the file that Manzilgah is a Masjid and Muslims will get it. At this the Hindus were disturbed. They had begun to oppose him and Muslim League intensified this opposition to widen differences between him and them to the point of no return. It provoked simple Muslims who for the first time chanted the slogan “Islam is in danger” This dangerous slogan was invented to vilify Allah Bux and denigrate him in the eyes of Muslims in Sindh and across the sub-

continent. Allah Bux had also given them another proposal of appointing two trustees from Hindus and Muslims for settling the matter. He intended to choose Maulana Abul Kalam Azad and Achariah Kriplani for the purpose in my view.

This proposal was also rejected. They urged on him to settle the matter "here and now." Allah Bux said then you know well that I cannot do it without consultation with my cabinet members.

In the meantime political conditions took a new turn. On the one hand Congress party launched its movement of "Quit India" and on the other Muslim League started its campaign for dividing India and creating Pakistan.

English govt. cracked down on Congress party. Thousands of workers were sent to jail. All the Congress ministers tendered their resignations. In Sindh Allah Bux was still in power.

Now he had to decide either to join Muslim League to save his govt. and deal cruelly with Congress party members or leave the govt. He was on the horns of dilemma.

He took decision and stood by the side of nationalists. He in protest against English crackdown on freedom-lovers, renounced imperial Titles of K.B and OBE. He did it on 26 September 1942 in a letter to viceroy of India. Here under the letter is given:

I want to inform your Excellency that I have decided, keeping in view the public opinion and my political faith, to renounce the Titles conferred upon me by the British Govt. I cannot keep them with me. Indians have been struggling since long time for national liberation. It was hoped since the start of this war that under the principles. Allied were fighting the fascist forces. India will be given freedom so that it can take part as an Independent country in the war But it was not done.

I believe that Indians have every right to get their freedom. British policy and practice show that it is erecting obstacles between parties to sink their differences and unitedly work for independence. By doing so, the empire wants to continue its rule over India. Recently, the British Prime Minister Mr. Winston Churchill's, speech in the House of Commons has caused disappointment in the sensible and nationalist citizens in India. All this shows that English Empire has no intention of granting freedom to India. Under such circumstances, I cannot keep the Titles with me and (thus) return them.

As a result Sindh governor dissolved his govt. saying, that he had lost the former's confidence by renouncing the Empire's titles.

Besieged by such conditions, Manzilgah affair remained in limbo. Finally it was settled by judiciary giving the premises to Muslims.

Role of Allah Bux in Manzilgah Affair

Manzilgah literally means landing station. It was a vast ground with some buildings near river Indus in Sukkur. It had perhaps been designed in sixteenth century to be a landing and resting station for camel caravans which were in those days the only source for transporting commercial goods.

With the advent of industrial age, machines took the place of animals and human beings. Now trains did the job of transporting goods. Then Lorries (trucks) came to run on the roads and carry commercial loads to towns and cities. On water-ways motorized ships carried the merchandise between counties and continents.

Under such circumstances, the old pre-industrial structures fell into disuse. The buildings of Manzilgah Sukkur were no exception. They were used as depots and godowns by the administration.

Out of these structures, one building resembled a Masjid. So some Muslims wanted it to be given to Muslim community so that it be used for the purpose for it had been built for.

On the other hand there was a Hindu shrine nearby. It was on Sadh Bela island in the mid of River Indus which was frequently visited by Hindu pilgrims drawn from Sukkur city itself and the rest of Sindh. In those days Hindu community formed twenty-fifth percent of Sindh's population. This community was urban and engaged in commerce, trade and small

industries. The community was afraid that if this building was handed over to Muslims, it will create problems for Hindu pilgrims. Thus it became an apple of discord between Hindus and Muslims. Hereunder is given the history of opinions and developments:

1. Panah Ali Shah a Scholar of old Sukkur was of the opinion that these buildings were the property of waqf(endowment) Department.

2. Haji Sher Mohammad of Qamber (Larkana) was also of the same Opinion.

3. Appeals lodged by them with the Collector's office were rejected in 1922. They had requested the govt. to return these buildings to Auaqaf.

4. In 1925/1926, the local citizens of Sukkur filed appeals in the office of Commissioner Sukkur. They had stated in the appeals that these structures were Masjid and Hujra.

5. On 13 July 1926, the Commissioner rejected the appeals and directed his sub-ordinates that these structures be renovated. He also said if Muslims want to build a wall around the structures, they can do it on their own expenses. 6. In 1931, Deputy Commissioner (Sukkur) proposed that the surrounding wall be raised to six feet. Its door be locked and the key be entrusted to his administration. His suggestions were accepted by the Commissioner and were implemented.

A citizen of Sukkur, Karam Ali Shah by name raised the wall, installed a door, locked it and handed the key to the Collector.

7. In November 1933, a Faqeer (Mystic) Gul Mohammad by name belonging to Mirpur Mathelo, a town lying fifty miles from Sukkur entered the premises by scaling the wall and hoisted a flag on the building. The administration brought him to book for transgression and was penalized.

8. Manzilgah issue went on and on. The English administra-

tion could not solve it because it involved two big communities. Or they did not solve it on the principle of divide and rule. Even when Sindh had become a province in 1936, its first native govt. headed by Ghulam Hussain did not solve it and assigned it to cold storage.

9. When Allah Bux became premier, the file was brought before him. He immediately wrote in it "Manzal Gah is a masjid and it be handed over to Muslims". However the central govt. kept it deferring.

10. In August 1937, a syed from Multan and Maulana Zafar Ali khan condemned the central govt. in a Muslim Conference held in Sukkur. In their speeches they advised the Muslims to occupy the premises forcibly. Some days later, a mob of Muslims reached the spot, broke the lock (and the law) and occupied the premises. The Collector took steps to get it vacated. As a result, riots broke out. Muslims launched a movement for Masjid to be handed over to them.

11. Hindu community was urging the govt. not to hand it over to Muslims as the Masjid stood exactly opposite their holy shrine at Sadh Bela.

12. Muslim League leaders were stoking fire of riots for their partisan advantages and on the other hand, Sindh Congress party did not stop its workers from committing acts of violence.

Speaking about it, Allah Bux Said "it is regrettable that Congress party which champions the cause of truth and ahinsa should have strayed from its path. One day they put confidence in me and on the other, bowing before sectarianism, supported the no-confidence motion. They should have thought twice before taking such an action. If on the day of no-confidence motion I was acceptable to them, then next day they should not have taken such a decision" (opposing me)

"If Congress wanted to defend Hindus, it should have consult-

ed Hindu party on points it differed with me.”

In this respect, Weston Report says on account of procrastinating Manzilgah issue, the spark turned into blaze. Hindus became narrow-minded. Murder of Dr. Kanwar and speech of Dr. Molenjee triggered the riotous. Allah Bux made every effort to survive in the govt. He also continued to say that premiership did not matter for him. Hindu community deserves sympathy whose properties were stolen and their people were killed. Police even was not reliable. The administration did not act upon the directives issued by the govt.

Journey to Martyrdom

The kind of independent politics he practised in colonial age was sure to seal his fate. He was following truth and truth followers since ancient times have met their hemlocks, crosses and gallows. Socrates was made to drink a bowl of hemlock. Holy Jesus christ was led to crucifixion and Hassain Ben Mansor Hallaj to his gallows. Our Allah Bux was no exception. Establishment of any age does never stand a truthful and honest gentleman. Allah Bux, after separation of Sindh from Bombay, had told Mr. G.M.Syed "Sindh has got its own deserved status after long struggle. Now none of us should work in an Indian-level party. Be it All India Muslim League or All India National Congress." He wanted to engage in independent politics and social work. But G.M.Syed did not accept his political advice (which he regretted when it was too late).

On social level Allah Bux wanted awareness among peasants, a socialistic work anathema to Imperial Establishment. He called many peasant conferences. He spoke of their due rights. He had seen the Sindh landlords doing injustices with the tilling class. He was of the opinion that if peasant is unhappy, then landlord cannot live happily.

On political level he had seen English Rulers following a cruel policy. During his reign as premier, the colonial Rulers had imposed martial law, perhaps for the first time in sub-continent. All the powers were with the governor who had arrested the head of Rashdi Movement Syed Sibghatullah

Shah. Then they (the English Rulers) had hanged him. All this had led him to believe that Sindh was in trouble. So he had his differences with Quaid-e-Azam on Sindh issues. Due to this, Muslim League had become his bitter enemy. Hindus of Congress party were also against him. Sindh Governor was also at odds with him as mentioned earlier. Shaikh Abdul Majeed Sindhi criticising him on the floor of Sindh Assembly had indicated that Allah Bux might be killed. After having his breakfast in morning of 14 May 1943 (11 Jamadi Awal 1362).Allah Bux along with his friends, Mian Ghulam Rasool Jhullan and Raees Nabi Bux Phulpoto headed for the den of a pseudo peer about whom he had received complaints that in the name of amulets and charms he was corrupting the womenfolk. He wanted to persuade the peer to leave the place. He also carried some money to offer him as a compensation for his cottage built there by him. But the Peer had got a word and had slipped out. On his way back home, Allah Bux was in front seat of buggy. He had a paper incidentally named Qurbani (Sacrifice) in his lap which he was reading. When horse carriage reached the tri-path fork near new police station this side of police headquarters, some assassins appeared on the scene. They opened fires which hit him in the chest at which he said Allah-u-Akbar and dropped to his side. He was taken to hospital but could not survive and met his God. As long as his co-traveller friends were concerned, with gunfire sound Ghulam Rasool had jumped out of his seat. However Raees Nabi Bux had been hit in his legs. They both survived. Meanwhile a police vehicle carrying normal criminals passed the spot but the assassins had disappeared into thin air. Some reports say police also opened fires and pursued them. One of the assassins had slipped down while scaling a wall. But police officials could not get hold of him. Police headquarters were at a stone's throw. They had gotten the news but reached the spot after sixty minutes. Hearsay has it that the murderers were staying at a hotel. One of them had said his prayers alongside Allah Bux but could not attack him. The News of

martyrdom spread like wildfire. Tens of Hundreds of people reached the hospital. Hindus and Muslims were crying and wailing as if they had been orphaned. All Sindh was in mourning. Everyone was saying a custodian of Sindh has been martyred. Thousands of people had attended his namaz Janazah. According to one estimate about five thousand persons or more prayed for him. His cortege was followed by Muslims and non-Muslims like the burial procession of Jalaluddin Roomi which had also included Jews and Christians.

People were mourning his sudden death. They were wailing and saying a great friend of poor and needy persons has been killed. The whole Sindh's cities remained closed. India also was grief-stricken He was survived by a widow, three sons, five daughters and hundreds of admirers .He had left Sindh orphan. Those who had plotted it must have been held accountable before God.

On his martyrdom, Shikarpur itself was in mourning for a week. Bazaars wore deserted look, traffic flowed thin. Schools remained closed .Even govt. offices had little attendance. People were wailing and lamenting loudly. There was no difference between a Hindu and a Muslim. Everyone was crying: Woe to them. They killed our true leader. Wireless medium of Radio was new. There were very few stations. When they broadcast the news, it spread throughout the world putting his friends in far-flung areas in grief. The first Daily paper of upper Sindh Qurbani carried the banner headline spread across its front page:

Murder of former Premier of Sindh.

Five assassins attacked him with Revolvers.

Thousands of Muslims and Hindus gathered to have last glimpse of him

Sindh lost its Security.

Shikarpur in mourning and confusion is hovering.

This is the detailed news story:

Shikarpur 14 May (Staff Reporter) Today in morning at about 8 O'clock, pride of Sindh Mr. Allah Bux Soomro along with Raees Nabi Bux and Mr. Ghulam Rasool Jhullan was going on tonga. As it crossed new Police Station, five assassins attacked him murderously. He was hit with three bullets; one penetrating his chest. He uttered a cry and dropped on his side. Hues and cries were raised but the assassins had done their job and disappeared from the scene. Immediately he was taken to hospital where he breathed his last. The city Magistrate reached in due time. He took statement from the surgeon. People, Hindus and Muslims, in thousands have gathered at hospital. There is so much crowd that even one cannot step into it. The children and close relatives of Khanbahadur are wailing at the departure of our lion-hearted and brave Leader. The whole city is gripped in grief and confusion. Security and safety is at risk in Sindh. If a former premier of Sindh in proximity of a police station is murdered, then who will feel safe and secure? All the streets in the city are in mourning. All Schools, Municipal and govt. offices, have been ordered closed. After autopsy, the body will be handed over to his relatives. On his murder, Hindus and Muslims are pouring curses on the Killers (*)

Before this Murderous attack in his lifetime, there had appeared many forebodings that he might be killed. Here-under we are listing some of them:

1. At Lucknow train station, while travelling by train he had been fired upon.
2. Governor of Sindh, after a Muslim League session

*Taken from an article Titled Martyrdom of Shaheed Allah Bux written By Irshad Kaghazi and contained in his book: Shaheed Allah Bux Soomro, personality and Politics. Pages 137/138. The book is compiled by Azad Qazi.

in Karachi, had expressed a possibility that he might be killed.

3. Allah Bux himself had said in a statement that according to governor Allah Bux would be killed.

4. Some friends had informed him that intrigues were in full swing to kill him.

5. Earlier , Allah Bux had predicted that either he would be martyred or crucified. It was confirmed by his personal friend Mohammad Panah Drakhan. He quoted him saying “My father and grandfather had been killed. I will be martyred”.

6. He used to say “grief is when one is not born to parents. But when one is born he has to die. This is going on from timeless past and will go on to eternity. So why one should grieve”.

7. His life was also in danger during the heat of Manzilgah dispute. Some criminals wished to remove him from his political path, If not politically, then Physically. This was the desire of the leaders of the time strung with Muslim League.

Allah Bux's Martydrom, a Pure Political Occurrence

Allah Bux Started his politics with a dashing style. His politics was based on love with Sindh and its citizens. He was the flag-bearer of politics of middle class.

He wanted to create middle class within feudal System. His vision was to awaken educational, economic and Political awareness among lower classes. He truly represented the middle class needed by Sindh and Sindhi people. So he was anathema to feudal thinking and its traditions. He was far away from religious extremists and fundamentalists He was enlightened, progressive and nationalist. These qualities endeared him to Sindhi people and gave him popularity at broad level in India. His rival opponents were Feudal lords, Tribal Chieftains, and traditional religious leaders who have always been with the ruling classes. His thinking can be summarised into three following Points:

1. Awareness among peasants to get their rights back.
2. Education among children of peasant class that could lead them to advancement.
3. Organising people in villages in order of them to be able to defend themselves from upper class.

In Order to implement his political philosophy he also took practical steps. So the feudal class became his nemesis and erected obstacles and hindrances on his way to achieve

his aims. Religiously he was a devout Muslim. He adhered to Islamic teachings personally and also taught his children to do so. He was punctual in daily prayers and Yearly fasts. In spite of this he was secular in politics. He was against two-nation theory which divided people on religion basis. He believed that Pakistan's scheme based on two nation theory will hand over the whole region to Punjab, the backbone of British Empire in India. He tried along with his friends to keep Sindh, Frontier (now Pashtoonkwa) and Balochistan away from this scheme. When Sindh Assembly was made to pass a resolution in favour of this scheme on 03 March 1943, Allah Bux opposed it on the floor of the Assembly and out of it in Sindh and Hind. Hence Muslim League decided to punish him in one way or the other.

To understand his political stance more clearly I feel it necessary to quote here from the writings of G.M Syed. It will also help to understand that the murder of the first nationalist premier of Sindh was of political nature. Sain G.M Syed writes:

‘I myself asked him, “On what points you differ with Mr. Jinnah, what is your opinion about Congress and Muslim League, what are your views about Iqbal’s address at Allaha-bad and finally your stand about Lahore Resolution of 1940.”’

He replied to all this in following words: Mr. Jinnah’s philosophy of nations on the basis of religion and splitting a country was wrong. It was not acceptable to me. This theory was unislamic, antiquated and not in agreement with the prevailing National Theories of modern world. He added and said, “G.M Syed, you think that with the establishment of Pakistan, Sindh will get rid of its tribulations and troubles. You are wrong and isolated from the facts on the ground. You will come to know in future, more dangerous problems for Sindh will be born after birth of Pakistan”.

“If you read Dr. Shaikh Iqbal’s address more deeply,

you will come to the conclusion that Sindh will be given in hands of Punjab. At this time, Hindu Bureaucrat's brains and Hindu tycoon's Jewish practices in money matters have made them anti-pole of your politics. But after birth of Pakistan you will face the brains of U.P and Punjab's civil servants. Then you will realise the partition was useful or harmful."

"You are living in ivory towers of politics and far away from practical politics. In this field, promises and pledges, resolutions and principles are thrown out of window. If you read history of politics you will see that religious teachings and agreements between nations in practical politics are sacrificed before personal interests and prevailing conditions"(G.M Syed's book Sindh Speaks)

In his meetings with Allah Bux, Mr. Jinnah could not convince him of his politics and nor was able to rock his political boat. He remained stuck to his guns. Mr. Jinnah activated Muslim League in the Assembly in order to dislodge his govt. through Ghulam Hussain and Ayub Khuhro. They had also moved no-confidence motion. But had failed "In the leadership of Shaheed Allah Bux , a nationalistic govt. in its real sense had been established but likes of Pir Ali Mohammad Rashdi and Ayub Khuhro did not leave him work smoothly"

During his premiership, he developed serious differences with the English Imperial Establishment on the issue of "Quit India" and he renounced the imperial Titles as mentioned many times in earlier pages.

After his meeting with the governor, he came to Sindh Secretariat and quit his charge. When journalists knew of it, they gathered at his residence and asked whether it was a legal step or political and if it was necessary to have confidence of the governor in addition to confidence of Assembly members.

He replied that the governor has taken this step under article 51 of Govt. of India Act which states that govt. will

continue working so long as it enjoys confidence of the governor. Allah Bux had the confidence of the Assembly, and the people at large. But the governor took the step without consulting the Assembly members or the members of the cabinet. His step suggests that, Allah Bux was not in the good books of Imperial power's Agents.

In support of Allah Bux, people protested throughout Sindh and all the papers in India condemned the action of the governor. It was only Muslim League that was basking in the sunlight of its success.

Allah Bux's renouncing of Imperial Titles, telling the governor point-blank that he would not resign and consequently having been forced to relinquish the charge raised and lifted head of Sindh in pride. He won kudos of the broad masses for his moral courage and sacrifice.

Muslim League and British Raj now could not stand his being in political field. They wanted to remove him physically from their path as he was of such a nature that he preferred breaking to bending. They hatched a heinous plot and got him martyred within very short period of his dismissal. This all shows that Allah Bux loved Sindh and Hind. The love for Motherland and its people made him kick the corridors of power and kiss the cross in footsteps of all the great souls of history.

Confession of a Judge

In the case of Shaheed Allah Bux

It was a very beautiful day: Rabi-ul-Awwal of Muslims (festival of Prophet's Advent), Nauroroz of Parsis and Dyary of Hindus had come together on the same day.

Parsis in the foreground of a Parsi temple were caught by my eye worshipping. I immediately took out my camera and began to record it. Very few people might be lucky enough to have seen them worshipping in their temple called Aatish-gah (fire-temple) as they do not let anyone in. They do not preach their religion. Nor is anyone allowed to convert and adopt the Parsi religion. To be a parsi, one has to be born from a parsi parents. That is why Parsis are called a shrinking community. Day by day they are disappearing. Most of the parsis either do not marry or tie their knots in senior age. If they do, they do not procreate more than two children. Today their biggest concentration, throughout the world, is in Bombay.

I had had breakfast. I was preparing to go to airport when from downstairs Gulab Gidwani called me: I went down to meet him. This kind friend of mine told me many unheard historic secrets. Out of these, one was that when he and his son-in-law went to buy a home in Bombay, they found that the owner of the house was a parsi. He (the Parsi) told them that he had been a judge and that the case of martyrdom of Allah Bux in which one of the accused was Ayub Khuhro had

been filed in his court. The honourable judge on the basis of testimonies had written in his ruling. "He is found guilty" as khuhro's secretary in the court had stated that on the directives of Ayub Khuhro, his brother Shahnawaz had given him cash to get Allah Bux Killed. After that he had hired Hurs who had killed him

First (Mr) Jinnah was to take the case of Mr. Khuhro. But he excused as he had no time due to movement for Pakistan. Then this case came to the well-known lawyer Bhola Bhai Desai. Ms Jethi Malani rushed to him and advised him not to take such a case. History would condemn him.

At last this case was taken by a notorious lawyer Dithal mal. His father used to run a gambling den from which he supported himself and the family of Dithalmal. Taking bribes from Khuhro's lawyer he (the judge) changed the sentence from "He is found guilty" to "He is not found guilty."

He was to tell me a lot more but I had no time. So saying good-bye we parted. If life gave me another chance, I will meet him again. In taxi. Hergan and I headed for airport. At the time of departure I profusely thanked my host Nandlal Javeri who despite suffering from eyesore, had honoured me by greeting me at the airport. He had played host to me. He not only showed me around the city, he had also guided me. As a teacher, a brother, a friend, a comrade and a guide he did a lot for me. May God bless him with many more years of life! Had Nandlal's cooperation not been with me I would not have been able to write this book.*

"This murder was pure political. The narrow-minded, prejudiced and bigots did not like his pristine nationalistic ideas and harmony between Hindus and Muslims across Sine and Hind. They hatched a plan to remove him from the face of earth. The whisper league leader Ayub Khan Khuhro was

*This book was first published in the year 1972 by Dr. J. K. Jethi. It was reprinted in the year 2012 by Dr. J. K. Jethi.

accused of his murder. He was tried in the case. I had read the case with deep interest at that time. Even today I cannot forget it as the judge had acquitted him on the grounds of “Benefit of doubt”, yet he had added I cannot find him completely innocent. In this case, his candid Agricultural Manager (Kamdar) had daringly testified that on his master’s directives I had got Mr. Allah Bux killed. Its plot had been hatched in his croplands, (Shed), where Khuhro had said.

Is not there anyone to kill this kafir (Infidel) and enemy of Islam and Muslims who is an obstacle between Muslims and Muslim League’s flag”*

*“Shaheed Allah Bux-Person and Politics” By A.G Utam.

His love for Motherland

When we see his life from birth to Martyrdom, it appears that Allah Bux loved Sindh as much as his own biological real mother. It was this love that he continued fighting and struggling for the rights of Sindh and never compromised on it. On the other hand, he endeavoured to improve the wretched conditions of Sindh's oppressed classes:

1. He wanted to create awareness among peasants. For this he organised peasant conferences to awaken them to their due rights. He borrowed the services of leftist leader comrade Barkat Ali Azad, who was his neighbour in Jacobabad, another home for him in addition to Shikarpur. The comrade held first conference in Nawabshah. Other conferences were also organised in other towns and villages of Sindh. The first conference was attended by Bhalloo Bhai Desai and other Indian leaders. Besides, Abdul Samad Achakzai and Jethmal persram also participated in it. After that, other conferences were also held in Rohri and Chack. In these conferences Allah Bux himself would also come and sit as a listener among Haris (Peasants). This he did to make them realise that he was among them.

He had passion for improving their condition. He used to say if Hari (tenant farmer) is Happy and Healthy, he will work more efficiently and as a result both the landlord and the nation will prosper. A hari who works in his fields seven days a week and twelve months a year along with his sons has more right than other citizens to quality education for his chil-

dren.

During his ministry, Allah Bux, wanted to abolish big estates allotted to few families of chiefs of the tribes. In fact these estates were allotted to them in past centuries as a livelihood for the tribesmen who served as soldiers in times of war. But with passage of time these granted estates had become family properties of the chiefs running into posterity, generation after generation.

2. Allah Bux wanted to open schools and not police stations as he used to say where crimes occur schools should be set up there. When education comes crime leaves the area.

3. He also told Barkat Ali Azad to open libraries in Sindh villages. The finances needed for this purpose, will be arranged. Barkat started the work. He opened libraries. A number of bibliophiles and charitable wealthy persons contributed. Deevan Kevalram father of Mr. P.K Shahani (later a minister in Sindh cabinet during seventies of last century) gave books valued at thousands of rupees. Deevan Amar Lal Panjvani provided cabinets, cupboards and other furniture. Some other philanthropists also extended a helping hand. Libraries began to be attended. The advent of libraries in villages created interest in reading books. People began to buy books and thus publishing organisations increased their book output.

4. In 1937/1938, he formed Sindh village workers Association (SVWA) of which he himself was the head. He appointed a retired superintendent Engineer Deevan Paisomall Chandvani as its vice president who had also founded Chandvani Girls School in Sukkur. This School is still working opposite General Post Office near neemji Charhi on Minara Road Sukkur. It was a primary school. Now it is a higher Secondary School. Professor N.R Malkhani was nominated Secretary of SVWA and a well-known writer Mr. Teerath Wasani as Joint Secretary, and Comrade Barkat Azad as its

organiser. This organisation was designed to provide fresh water in villages; establish libraries; supply sports paraphernalia; distribute books and slates among school children free of cost and train the villages in self-defence. The bill of all these activities was being footed by Allah Bux himself. In the process, hand-pumps for sucking fresh water from underground were installed. The villagers were provided with dresses and caps as a part of civil/self defence. These caps were of French-type used also in Iran during the days of first Pahlvi monarch. With the advice of Maulana Ubedullah Sindhi they had been given western uniform to pull them out of inferiority complex. Thus they felt elated.

This defensive organisation had been spread to all districts of Sindh. A self-defence committee had been formulated which held its sessions in Hyderabad (Sindh). All Sindh Defence workers camp was also organised in the same city. Hundreds of workers attended it. In this way they were trained in advanced methods of self-defence. This camp had been installed, near Hyderabad Basant Lodge in a hostel of a college.

Today when we see Sindhi Citizens/ Peasants going through miserable conditions, we are compelled to say if Allah Bux had been allowed to work, Sindhis would have been living an emancipated prosperous life. He wanted to bring a complete revolution in Sindhi Society in all its aspects.

If he had not been martyred, Sindh would not be living a servile life. His vision was not only liberation from the clutches of Bombay presidency but liberation in its real sense. With complete freedom from Indian peninsula's politics which had thrown them in deeper troubles. He had expressed these ideas clearly in his meetings with G.M Syed, the Sindh leader of All India Muslim League. His political mission included the following points.

- He wanted, in every nook and cranny of Sindh, to educate people in principles of liberty and nationalism. They

should be taught in such a way that no one could mislead them. Mentally they should be so indoctrinated that no political charlatan and mountebank could lead them astray.

- He used to say “I have never had financial worries as my expenses are only one fourth of my income.”
- He used to say my govt’s policy was not to be cowed down in face of threats. I have never bowed down. I have confidence in my people. I never brook any interference in my official business.

On 2 December 1942, Allah Bux issued a statement saying that for a national unity govt, agreement of Congress and League is required. With public opinion in action, the leaders of these two parties must be forced to reach an agreement. Such an agreement is the need of the hour. I don’t want to create problems for any party. If immediate steps were not taken and we did not overcome the circumstance, then we will be trapped in insurmountable troubles. Sindh’s elite is made up of such a clay that has been kneaded in dirty waters of self-interestedness, thanklessness and violation of promises. Those whom we consider as our well-wishers are in fact wolves dressed in sheep’s coat. They beat the drum of people service so long as they are getting golden opportunities of exploitation. They fall on opportunities like vultures and wolves. He used to say if a ruler is amoral people will become immoral and if a ruler is corrupt people will become criminal. He was also for the education of girls. He wanted to teach them in modern arts and crafts. He thought that so long as we have not brought revolution in our family life we cannot build edifice of nation.

His Contribution to Religious Services

During English reign when Bombay Govt. in 1922 started ten-year long scheme of Sukkur Barrage, the biggest barrage in sub-continent with sixty six gates and about a kilometre long, many Masjids came in the way of proposed canals to be issued from the Barrage. Out of these Masjids, one was that of the village of Junejos near Amrot Sharif, the town of a great Saint Syed Taj Mahmood Imroti. This Masjid stood on the proposed bed of North Western Canal now called Kheer-thar canal. Another Masjid in Kalwari village near Ruk Train station came in the way of Rais canal now called Rice canal (as most of the lands it irrigates yield rice crop).

A third one was Masjid of Abijani village on the left bank of Indus near Rohri. With the efforts of Syed Amroti, some Masjids remained intact and maps of canals were changed. When excavators were busy digging for KheerThar canal and approaching the Masjid, the English Engineer saw that a big procession led by the Amroti Saint was rushing towards the site, he called the Sukkur Collector on phone. The collector sent a reinforcement of one hundred cavalry under a police sub inspector. Besides, he himself accompanied by the eminent young politician of the area Allah Bux Soomro and Raees (Secular elder man waddero) Mohammad Panah Drakhan headed for Amrot Sharif. He met with the saint who told him Masjids cannot be demolished and Muslims will never allow it. Allah Bux agreed with the opinion of Imroti saint and said to the Collector not to demolish the Masjid. It

will be equal to playing with the religion and emotions of the faithful. Thus he convinced the Collector that taking such an action was dangerous. The collector issued orders on the spot not to touch the Masjid. Thus the young politician who had an old man's head on his shoulders saved the situation peacefully without shedding a drop of blood *

Shaheed Allah Bux was also patron-in-chief of an Arabic college where sciences of Arabic language, Arabic literature, logic, philosophy and Shariah law were taught. This college, Dar-ul-saadah (House of Bliss) worked in Goro Pahore near Khanpur, one of the talukas of district Shikarpur.

During First World War (1914-1918) Moulana Mahmoodul Hasan, also known as Shaikh-ul-Hind, was to launch a secret movement dubbed now, as, Reshmi-roomi Tahreek, for the freedom of Indian sub-continent. His disciple, Maulana Ubedullah Sindhi, who at the time taught at a great Arabic college in Pir-Jhando (in district Hyderabad), was sent to Afghanistan for the purpose. The movement was launched but failed. As a result Maulana remained in exile for about twenty three years. In the meantime he had met Revolutionary leaders in Moscow, had seen Cultural Revolution of Kamal Ata Turk in Istanbul and had finally settled in Hejaz. After about twenty five years he yearned to return to Homeland. The message was conveyed to Sindh's Leader Allah Bux who was the premier of the province. He arranged his return. When the old revolutionary leader landed at Karachi sea-port, he was received by the premier himself and then he escorted him to his residence.

- The details are taken from an article "Tahaffuz Masajid in the life of Amroti" by Professor Abdul Rahman Jatoti.

Folk –lore and Impressions of Writers about him

- Syed Baghan Shah, the Spiritual guide of Lund tribe told in his gathering at the guest house of Sardar Mithal Khan Samejo that Allah Bux had close relations with tribal chieftains of the sub-continent. He used to visit their residences and sometimes I used to attend their gatherings. I would say he was simple and generous. He mostly wore Khadhi (hand-woven rough cotton cloth). He ate simple meals. He ate very little food. According to him when he went to India, he was very warmly greeted by the political activists. Thousands of political workers led by leaders came chanting slogans to receive him at train station. Seeing such a big welcome, tears welled up in his eyes. He said “such an honour is a blessing of God for me I am not worthy of it”. Then he prayed and prostrated before God in thanks. He and arrogance were poles apart. When he said “Yes” it meant anyhow he will do it.
- Late Kauro Hajjam (Of Shikarpur) told he as an apprentice worked at the Barber’s shop where Allah Bux came for hairdressing. We never felt that a Sindh’s premier was there. Despite police protocol and Retinue, he would come alone and engage himself in learning about the conditions of the city. He wanted to make himself abreast of public opinion. He was charitably obliging. Whenever the hairdresser asked him for a favour, he smilingly did it. Allah

Bux used to say “if you want to learn about the real things in a city, then go to a hairdresser’s or have tea in a roadside cafe. All the people there are busy talking of the events in the city”. A hairdresser is in habit of talking while busy in dressing hair. In this talk he usually tells opinion of the people and conditions in the city. Sometimes he also reveals stories hidden from common man so salons and cafes are big source of information.

- When in 1942’s super flood, the dyke around Mohammad Abad area near Shikarpur, was washed away, he came in a boat to the site. He met with the people standing there. The big village of Mohammad Abad was home of Soomra tribe. They told him their standing crops have submerged. Some croplands have been swallowed up by the river. The remaining are occupied by Engineering Department. This complaint was made by the father of elder man Basheer Ahmed and others. He listened patiently and went back. He had come there accompanied by an engineer. After two days that engineer came and granted the remaining croplands to the residents of the village and told them to write for him on a paper that their problems were solved and that they were satisfied.
- A leftist political worker and later a writer of Jacobabad, comrade (I used to call him chacha) Barkat Ali Azad said Allah Bux wanted to spread education throughout Sindh. His philosophy was that schools should be opened where crimes occur. He added he also wanted libraries for the people as reading books softens the nature of human being. A book lover can never be a fanatic. Comrade continued and said he had directed me, to open libraries in small and big towns of Sindh. I complied with the directives and opened libraries which developed interest in reading books, thus people were awakened. On the other hand publishing organisations got a boost.

- He has written that Allah Bux was careworn about the rights of peasants and wanted them to get their rights. For this he arranged peasant conferences. Hari is from a class that works along with his family members for the benefit of others. But he himself does not get rewards of his toil and industry. They lead a very difficult life. They should be awakened.
- In this respect, he organised the first peasant conference in Nawabshah in which he himself participated.
- Mr. Azad has written an event that he was once a guest at the Prime Minister House. A theologian scholar was also staying there. It was a month of Ramazan and season of winter. It was very cold. He complained to the premier that the attendant did not warm water for ablution. He listened silently. Next night, at pre-dawn fasting time, the premier with arousing voice said to him “bucket of warm water is there”. At this the Maulana removed blanket from his face and saw that hot food was on the table and a bucket of warm water beside his bedstead.

I was also awakened and went out to see that there was no trace of attendant. He himself had warmed water and brought for the guest. Such was his hospitality. Instead of ordering attendants he himself served.

- My father (the author's) Haji Ali Bux Khan Soomro told that he lived in Shikarpur during his job. He was paying guest of one Noor Mohammad Sahto. His host used to speak against Allah Bux which he (the father) did not like but remained silent. Once he was at Allah Bux's residence when his host came with Sardar Kalhoro. Seeing them, Allah Bux rose to his feet, took each one in his arms, but with a bigger embrace for Noor Mohammad and asked him “Where have you been, you rarely meet me.” After some time, he asked about their needs. They told and he immediately issued orders. Addressing Mr. Noor Moham-

mad he said “don’t be Shy of meeting me. Visit me whenever you want.”

When they went out, I told him that he was against him. He replied “yes, now he will stop opposing me” It was as he had said. After that whenever he brought food and sat eating with me, he kept admiring Allah Bux, saying that he is philanthropist. He knows value of human being and respects them. He is of high moral standard. He did it for the rest of his life, and frequented his visits to the premier’s house.

- Shaheed Allah Bux was young in his age but he had old man’s head on his shoulders. He had started his politics from Jacobabad. He had close relations with the intellectuals and politicians of the city. They included Barkat Ali Azad, Hakeem Qaim Deen Shaikh, comrade Mohammad Ameen Khoso, Sardar Suhrab Khan Sarki, Sardar Mohammad Panah Khan Odho and chiefs of wagho and Sadhayo tribes. In his visits he often used tonga (horse-carriage) to visit their residences in the city. He even went on this horse vehicle to meet Ameen Khoso and Odho Sardar in their villages. He was very generous in his hospitality. People used to say “Once a person met him, became his friends for life” He left such an impression on his visitor that he, in case of being his opponent, forgot all and then never opposed him. He also used to meet Maulana Nabi Bakhsh Oodvi. He was a great scholar of suburbs of Shikarpur. Maulana Ghulam Mustafa Qasmi says “I found him a doctor of Islamic sciences. I met him when I was professor at Islamic college Dar-ul-saadah (House of bliss) in Goro pahor. Shaheed Allah Bux was patron-in-chief of this college.

This great leader was foolishly killed. Sindh today is suffering because of his untimely martyrdom and the suffering seems to be very difficult to come out of.

The politics practised after him by the so-called lead-

ers, has shown Sindh these days. Everyone is wailing. But what can be done!

- Niaz Humayuni Says “I am proud of having witnessed his reigning time and got a lesson in patriotism along with my friend “Aajiz”. This lesson has become a guiding light for me in my life”.

“After relinquishing his charge as premier, he remained in opposition. When a resolution for Pakistan was moved, he opposed it. But it was passed. It was very unfortunate for Sindh.”

He adds, and then I was in my late teens. I came to know that he was going to Dar-ul-Saadah, a prestigious Islamic college at Goro Pahore (near Khan Pur, a taluka of Shikarpur district). He was to attend annual graduation ceremony there. I reached there, accompanied by my friend Mohammad Saleh Aajiz. He delivered a short but meaningful speech there. He said:

Dear brothers and worthy elders,

Assalam-u-alaikum, the love and kindness with which you have invited me to address this holy ceremony, I am thankful to you all for this honour. I do not want to take your precious time. I wish only to say that I will do my best to solve national and individual problems. You can forget everything but it will remain etched in your minds like a carved writing in a stone what I have been saying about Sindh. If it was not implemented, Sindh will see very difficult days, I plead with everyone here to feel his national responsibility and keep himself ready and prepared with all courage for fighting the odd circumstances. Almighty God is witness to the fact that my heart is always cherishing the welfare and prosperity of my nation and I am in prayers for it but our contemporaries are engaged in demagoguery. They want to distract the attention of people from real problems. To neglect

their negative activities will not be an act of wisdom. You should take the reins of time in your hands, become guardians of your people and preserve their rights or else the circumstances will lead you to unspeakable conditions. With these words I take my seat. God be with you.

(Niaz Humayuni in his book Allah Bux-personality and Politics pages 26/27)

- On the other hand Pir Ali Mohammad Rashi says “I rose to my feet and said to him, “I also pledge with you that until I have not dislodged you from your premier’s house, I will not visit this place. After challenging him thus, I took every step in his opposition during Masjid Manzilgah dispute. Riots spread like wild fire and seeing the blood sheds, his supporters, Hindus themselves, became against him which resulted in his downfall”(Pir Ali Mohammad Rashdi in his book Shaheed Allah Bux Soomro Personality and Politics).
- Barkat Ali Azad Says during a very big political conference (Azad Muslim Conference) held far away from Sindh at Dehli, we (he and me) were together. Other friends from Sindh and Balochistan were also with us.

“This conference had been held under his chair. In this conference a number of resolutions had been passed relating to the future of the nation including freedom from the English yoke of slavery. There he and we wanted eagerly to visit Jamiah Milliah Islamiyah of Doctor Zakir Hussain. We visited this prestigious centre of learning. We witnessed their work for adult education and National Awareness. Along with it, in this respect, we also read a body of literature written in Urdu. We also brought with us some of the literature to Sindh. This literature included the famous verse of Shaikh Iqbal Lahori “Utho meri Dunya k Ghariboon ko Jagado (Rise and awaken my world’s Poor). This whole poem had been published in a poster form and had been distributed in villages. We brought

these posters, too, to Sindh.”

- “We wanted to implement this programme in Sindh by singing it among village folks. We in Shikarpur at his (Allah Bux’s) residence also rehearsed it many times. Late Abdul Sattar Pirzado who was a minister at that time in Sindh cabinet, was a good singer. He had been blessed with sweet sound and considerable knowledge of music. He sang it very sweetly. He was our leader in chorus. We sang it along with Shaheed Allah Bux. Before returning from Dehli we, in his leadership, met several political thinkers of India. These personalities included chancellor of the above mentioned university Doctor Zakir Hussain, president of Jamiat Ulama-e-Islam Hind, Mufti Kifayatullah, Maulana Hafeezurrahman (Member of Indian Parliament), Dr. Shaukat Ansari, Dr. Kanwar Mohammad Ashraf and many others.”
- “Allah Bux and Dr. Ashraf had become friends and he then used to visit Karachi. They met at chief minister’s (Premier’s) House. This nonentity (Barkat Azad) also had the honour to be there, with them.”
- “Once, we went with him (Allah Bux) to visit Mohan-Jo-Daro. Abdul Samad Achakzai, Abdul Sattar Pirzado, Mohammad Ameen Khoso and many other friends were with us. On the way to the historical site, we had our lunch at K.B Ahmed Khan Bhutto’s guest House.”

“The bosom friend of Shaheed Allah Bux, late Dr. Ashraf had also been a History professor at Ali Gadh university long after Allah Bux’s Martyrdom. He died in Germany. His wife was a German citizen.”

(Barakt Ali Azad in his book Allah Bux personality and Politics)

- Alauddin Sammo writes that Mr. Ayub (belonging to Khuhro, a clan of Soomro tribe) thought that Sindh’s chair

was his ancestor's heritage, and no other person should occupy it. Under this delusion he triggered the riots during Masjid Manzilgah Dispute resulting in his dismissal (and then martyrdom). Then he got the premiership. He sold Sindh to Hindus while in office. He had granted them twenty nine special Concessions.

(Alauddin Sammo in his book "Allah Bux personality and Politics", Page 106)

- Abdul Samad Khan Achakzai notes that Allah Bux launched a grand and glorious national Struggle, to the extent that he laid down his life for it. His politics foundation-stone was Hindu-Muslim unity and welfare of common people.

(Khan Abdul Samad Achakzai, Daily "Azad" Karachi dated 26 January 1947)

- A reputed writer and poet Shiam says those whom gods love, die young and our poet Shah Abdul Latif says horses and heroes have very few days to live. Sometimes they are in chateaus and then on battlefields. Shaheed Allah Bux was from Muslim leaders in whom, Bharat takes pride and will always be proud of them. His politics was that of truly free citizens of Independent Muslim countries and it spread day by day. He had stifled the slavish politics practised by other politicians. He had dealt mortal blows to it before his visionary ideas. The towers and turrets of falsehood had begun to collapse and crumble down. But alas! This diamond was cut to pieces prematurely. No doubt his nails were on the throats of extremist forces.

(Shiam in his book "Shaheed Allah Bux Politics and Personality" Pages 123/124).

- Maulana Deen Mohammad Wafai, theologian Scholar and journalist, writes that late Allah Bux became a target of some devilish persons on 14 May, 1943, corresponding

with 11 Jumadi Awwal 1362 A.H. He had been hit with bullets on Friday in front of Shikarpur police line. The bullets had penetrated his chest and heart. The last words he uttered were Allah u Akbar (God is Great).

“In last days of his life, he had become a devout worshipper. He was already punctual in his prayers. Now he used to read the English translation of holy Quran by Allama Abdullah Yusuf Ali. He used to discuss with me some holy verses for hours and hours. He wanted the Muslims to be taught true teachings of Holy Quran and thus bring them to the service of whole mankind. My last meeting with him was on 13 April 1943, at the time when I was preparing to go and touch the feet of my mentor Maulana Obedullah Sindhi at Islamic college, Dar-ul-Irshad.(established by a branch of Rashdi House) In this meeting he had said to spend with him the vacation days to discuss teachings of holy Quran.”

(Deen Mohammad Wafai in his book Allah Bux Soomro Politics and personality pages 127/129).

- Bolchand Wassumal says “his generous hand was always open. He earned lakhs and spent them in the way of God and his people. He used to say money is dirt of hand. If not spent, it will turn into poison. Money is earned for respect and relief. If one does not use it, then its being and un-being are equal. Most of his proceedings went in the way of God. None went empty-handed from his door. His revenue from his contracts and crop-lands was great but he never saved them for future.”

“In his last days he had even become more virtuous. His friends had told me that he never missed a timely prayer. He used to awaken people before sunrise in his neighbourhood for offering morning prayers. He read holy Quran for a long time. In the month of fasting he observed fasts all the month long. He also urged his family members not to miss a fast day.”

“He preferred hand-mill flour. His own wife used to grind wheat. He also offered the same bread to his friends at his house, telling them it was from the wheat ground by his wife”(Balochand Wassumall Rajpal in his book K.B Allah Bux Soomro politics and personality pages 131-133)

- Motiram writes, “on 26 September, 1942, the Sindh premier K.B. Allah Bux in protest against crackdown on nationalists by the British Raj, renounced the Imperial Titles granted to him, and informed viceroy of it. On 8 October 1942, he criticised the British policy acidulously. At this the Sindh governor told him to resign. Allah Bux said “I enjoy confidence of the Assembly So no question of tendering resignation arises. Eventually the governor dismissed his govt.”

“He did not yield to governor’s wishes. This courageous and daring stand of his, had lifted the head of Sindh in pride, such a gallant politician riding a tonga in Shikarpur was hit by revolver bullets on 14 May 1943. This tragic event was grievous shock to nationalists and liberal politicians. On 20 October 1942, Sindh governor had dismissed Allah Bux’s govt. To discuss such a measure by the governor, The Board of Directors of Karachi cotton Association was called. When agenda was read out, the European members walked out. The gubernatorial step was discussed and a resolution was passed. This resolution stated that:

Karachi cotton Association Board protests the gubernatorial Action dismissing the premiers’ govt. It expresses its surprise at press release which says the premier had lost the confidence of the governor.

In view of the Board, this step of the governor goes against British Democracy and rites and customs. It looks that there are no chances of settling the crises. Board again protests against the Governor’s step.”

(Rattan Joat by Motiram satramdas Ramvani Section Second, Published in 1959, pages 806/807/814/815).

- Keval Malkhani writes “Allah Bux (1900-1943) was the best premier of Sindh. Such politicians are rarely born. Although he was a (middle-class) landlord and a big contractor, he wore simple dress of Khadhi. Taking over the reins of Sindh, he permitted Obedullah Sindhi (1872-1944) to return from his long exile who was living his days in west Asia (Hejaz). After returning to his homeland, he was given a reception in his honour by Muslim League. But when Muslim League workers began chanting the slogan “If you are Muslim, join the Muslim league,” Maulana walked out. He was thinking about forming Sindhu Narbada Party” “Allah Bux had taken away powers of magistrates given to landlords by the English Rulers. He adopted Congress party’s policy and fixed minister’s salaries at Rs 500. He abolished picking up non-elected members in local Bodies.”

“He thought himself from amongst his own people. He used to sit on the seat beside his driver. He never flew a flag on his vehicle. He never accepted a reception in his honour. In trains, while travelling, he used upper berth-seat letting other passengers to sit on lower seats. Once there was a danger of flood in Shikarpur. He arranged a breach in the canal, flooding his own standing crops and saving the city of Shikarpur. But above all he was a non-sectarian and non-communal politician. He was a nationalist.”

(Keval Malkhani: “The Sindh Story” Chapter “Amidst wolves” This piece is taken from the Sindhi translation by Taj joyo)

Other pieces from the same book are given in following paragraphs:

- “There were some dilapidated building structures in Suk-

kur on the right bank of Indus, near the Hindu Shrine in Sadh-Belo island. These Buildings were used by the govt. as depots and godowns. Muslims claimed one of these building as to be a Masjid. Hindu community rejected it. They were afraid that handing over the building to Muslims and its use as Masjid would create problems for Hindu pilgrims”(Pages 206-207)

“On 3rd October 1939, the premises of Manzilgah were forcibly occupied by Muslims led by G.M Syed, Ayub Khuhro and (Sir) Abdullah Haroon. The occupation continued up to 19 November 1939. On first November 1939 famous folk singer Sant Bhagat Kanwar Ram was gunned down at Ruk Train Station and no one was arrested. The bazaars of the towns of Sukkur district went on strike which continued for fifteen days. In the meantime, Sindh Assembly member Mr. Pamnani Said that Bhagat Kanwar Ram has been killed by the Pir of Bharchundi (Before it the Pir’s scion had been beaten by some persons clad in Hindu dress in a bazaar of Sukkur city.)”

Later the Pir himself was killed by his own family members. Such events spread a wave of harassment in Hindu community (Page 207).

“It was a very difficult situation for Allah Bux. Congress party should have understood these difficulties. He was the leader who had presided over (the historic) Azad conference held at Dehli in 1940. When the sole member of Congress party opposed the party policy (of dislodging Mr. Allah Bux) he was expelled from the party. Two days before it in March 1940, at seemed as if he was on the part of Sindh Congress party, a gift to Muslim League when the party had held its public meeting in Lahore and had passed its Lahore Resolution. Muslim leaders, long after it, realised that Manzilgah was a premier-specific issue. It had been raised to dislodge Allah Bux” (page 208).

“When “Quit India Movement” started, he renounced the Titles of Khan Bahadur (K.B) and Order of British Empire (OBE). He had also resigned his membership of National Defence Council. Then Sindh Governor expressed his personal no-confidence in him. Despite his enjoying the confidence of the Sindh Assembly, his govt. was dissolved. Some months after it, when he was riding a tonga in his own city of Shikarpur, he was killed in broad daylight. Accusations fell on League minister Mr. Khuhro. He was tried in a judicial Court. But on the grounds of benefit of doubt he was acquitted” (Page 210)

“In 1928, when there was talk about separating Sindh from Bombay, jodhpur princely state had staked its claim to Amar Kot a district of Tharparkar. Their claim was on the ground that traditionally that area had been the part of Marwar”(Page 212)

“In the elections of 1946, majority of Sindhi voters had cast their votes against Muslim League, which had bagged 46.3 per cent Muslim votes out of 71% Muslim population of Sindh. Three votes out of every four cast in favour of Muslim League, were from the followers of G.M Syed and Maula Bux Soomro, the islamicist Nationalists”

(Page 213 of the Sindh story by Keval Malkani, rendered into Sindhi by Taj Jayo and published by Roshni Publications Kandyaro, 1991)

- Molvi Abdul Karim Chishti, the Sahban of Sindh, a sobriquet for his eloquence, says addressing his soul:

Allah Bux, tell me

Mr. Allah Bux, dear Allah Bux. Greetings to you on your martyrdom

Greetings to you, saying Allah o Akbar and meeting your

God

Greetings to you on such a glorious death on which not only the friends but also the enemies cried Greetings to you finding your place in Elysian fields “Greetings, hundreds of Greetings we, your friends and relations, say glory be to God for your bliss. We thank Gracious God for giving you lofty rank among martyrs.

We are thankful to God for His kindness that He on account of your piety, reliance on God, and devotion to His oneness, gave you a heart to say Allah O Akbar at the time of departure. This is a blessing which holy saints, mystics and scholars crave and yearn for all their lives” (quotation of Molvi Abdul Karaim Chishti in Shaheed Allah Bux Soomro- Person and Politics, Page 143)

Patriotism versus Collaboration

Jehad-e-Nafs aulast az Jehad e Islami

K dar daroon ma amaan ast Dushman-e-Deen ra

جهادِ نفسِ اوليٰ ست از جهادِ اسلامي
که در درون ما امان ست دشمن دين را

(Struggle against one's own self is better than struggle against others. As in us has taken refuge our enemy of faith).

The fate of those who moved heaven and earth in their love for Islam is before us all to see. They were not Islamists. They were selfists serving the devil hidden in their Selves.

Their final fate yet is far away when cane of sugar will be squeezed and the bagasse will be thrown before asses to eat.

If yesterday Allah Bux had not been killed in a heinous plot in the name of Islam, Sindh would not have been in troubles as we see it today. Khalifo Mahmood of Karyo-Ganhvar, chief disciple of Syed Mohammad Rashid, was asked "Why Sindh has been taken by the non-Muslims". He replied that Sindh had become a widow (since departure of his spiritual guide Syed Mohammad Rashid in 1818). It needed someone to run its affairs. But unfortunately it was not to be and it went into the hands of non-Muslims. He further said it was a kind of retribution from Almighty God for our immorality, mercilessness and selfishness. Our rulers were corrupt and our leaders depraved. They indulged themselves in sinful acts. So God

handed them over to those who were scourge of God.

Speaking of the wrong practice of collaborators helping the English Rulers in their schemes, Allama Inayatullah Mashreqi noted in Tazkrah that after partition, half of the country (meaning half of the sub-continent that was a country before partition) will be offered by the English Rulers to Americans (whom he thought to be worse than English) in a platter. If this did not happen, then come and curse my grave and my headstone.

In 1940, Muslim League passed Lahore Resolution. Before it Mohammad Ali Jinnah had tried to win Allah Bux over to his side. But Allah Bux had refused point blank saying that Muslim League was pledging paradise to people after partition on the basis of Islam. But the dominant province will usurp the rights of smaller provinces. It will create hatred among these regions and again there will be partition. This process of partition will never stop.

Noted Sindhi writer Lutfullah Badavi says had Allah Bux been alive we would have slept in peace.

In 1940 River Indus was also in rage. People had begun to vacate their areas. But Allah Bux stood like a rock between the river and the city of Shikarpur. No family became homeless and not a drop of floodwater was seen in the city. But today in chaotic age when people are being kidnapped in broad day light, there is no one to come to their rescue. His home-town is again praying for an Allah Bux.

Hazaroon saal nargis apni benoori pa rooti hai

Bari mushkil se hota hai chaman me deedarwar paida

(For thousands of years. narcissus weeps on its sightlessness

After great epochs a visionary is born in a garden (Iqbal)

In late twenties for the first time Allah Bux Soomro had become a member of Bombay Legislative Council. There

he had made a speech. This speech was a proof of his candidness and calling a spade a spade. He had made this speech in the session of March 1931. The issue of dissolving Surat Municipality was under discussion. Thereupon this young man from Shikarpur rose to his feet and began to speak against the move. All the members of Treasury turned and looked at him in awe. His speech was very interesting and a dig at administration in Sindh. He started to say:

“I am coming from Sindh. Shikarpur is my hometown. Its municipality is famous or notorious for its ineptitude and maladministration. We have many times met the Collector and pleaded with him why such an incapable Municipality is not being dissolved. He always says ‘we don’t want to do so, as the matter will go for discussion in BLC and we will be under interrogation. We are not ready for it’. This is the Sindh’s electoral system which is pulling the wool over people’s eyes”

Allah Bux had become khan Saheb, Khan Bahadur and holder of OBE. But as time passed, the flame of hatred against slavery turned into a blaze. He regarded yoked life the worst kind of living. Any party that he found working against colonialism, he became nearer to it. During world war II, late in 1942, Japanese Imperial Army was advancing towards English Imperialism in India. This development had Shaken British Empire to its core. They were extremely worried about it.

On 11 September 1942 Winston Churchill delivered a speech in British Parliament in which he accused Indian Nationalists of having sympathy with Imperial Japan. It was an attack on Congress party. All the nationalists took the speech seriously. But no one had the heart to answer in quick and sharp manner. However our hero retorted saying that “for Nationalists both the colonial powers were abominable. They had same amount of antipathy with western or eastern Empire”. Congress party leaders also replied him but not so

forcefully. It is surprising that even Muslim League was miffed at it. Civil & Military gazette as well as Times of India in veiled terms criticised the premier's accusation.

After that Allah Bux saw the British politics as a dagger hanging over his head. But Iqbal's poetic sound kept resounding in his ears:

خنک مردان کے سحر او را شکستند
 بہ پیمان فرنگی دل نہ بمتند
 مشو نومید و با خود آشناباش
 کہ مردان پیش زین بودند وهستند

(Hooray to them!! who have broken its magic. They have never believed in English promises. Be not hopeless and stand with your ego. Such heroes have been in past and still they are in present.)

On 26 September 1942, fifteen days after Churchill's speech, Allah Bux left for history a timeless milestone. He wrote to viceroy of India:

I beg to state that the Titles granted to me on the part of govt, I cannot keep them with me under prevailing circumstances. Hindustan since long has been struggling for its freedom. The present war gave us hope that India will be given freedom. Then it will participate as a free Nation in the war which itself is being fought for the bigger cause of freedom in the world.

I have reason to state that India has full right to freedom. But British Govt. through its policy and practice has shown that instead of letting the political parties sink their differences and march towards their shared goal of freedom is deepening and widening their divisions to strengthen its empire. It is engaged in negative propaganda to deal a deadly blow to National Liberation movement with its aim to perpetuate Imperial Rule over sub-continent.

An Interview with his nephew Ilahi Bux Soomro

Q: How did the incident of martyrdom take place?

Answer: A spiritual charlatan had settled in the vicinity of Shikarpur. He was spreading heretical practices, giving amulets and charms to womenfolk. Uncle Shaheed wanted to make him leave the place with compensation. He sent for his two friends, a Phulpoto and a Kalhoro (Personal names are not given). Phulpoto came but Kalhoro did not. For him he sent a car. After waiting a considerable time, he and Mr. Phulpoto hired a horse carriage and headed for the peers, (Charlatan's) den.

When he got whiff of it, he slipped out. Meanwhile assassins were staying in Shikarpur. They were watching his movements. They had come to know that Allah Bux offers morning Prayers in the neighbourhood's Masjid. They came and slept in Masjid (In those days Masjids were open twenty-four hours). They were asleep when Allah Bux came and offered prayers and came back home.

After waking up, they reached the house. There they came to know that he had gone to a false peer, on a tonga. They took the same route. They saw the tonga coming in which a passenger was reading a paper. They intercepted the tonga and asked if there was Allah Bux among the riders. Allah Bux lifted his face and said yes "I am Allah Bux". With this, they took out weapons and fired upon him many times.

Chacha dropped to the railings of horse-vehicle. The culprits vanished into thin air and my uncle was brought in a serious condition to hospital. But he had breathed his last on the way.

Q: What is your Opinion about involvement of Mr. Ayub Khuhro in this incident?

Ans: At that time, Ayub Khuhro was a minister. Governor of Sindh took resignation from him and sent him to jail in the murder case of my uncle. He was tried in a judicial court. The judge was a Parsi. He acquitted him on the grounds of “benefit of doubt”. He also wrote I don’t Judge him to be wholly innocent. Later, after the birth of Pakistan, when khuhro was chief minister of Sindh, came to our house with a copy of holy Quran in his hands. At that time our house was in soldier Bazar. Placing his hand on the holy book, he said to my father (Maula Bux brother of Shaheed) I am not involved in the murder of your brother. My father said “for the sake of holy book I take hands off you.”

In fact there had been an investigation. A superintendent of Police named Ghulam Akbar had conducted the probe (what became of this investigation was not told)

Q: How were the relations between Shaheed Allah Bux and Pir Saheb Pagaro (Syed Sibghatullah Shah)

Ans: There were no differences between them. They used to meet each other. My father (Maula Bux) also visited them

Q: In the murder, was the leadership of Muslim League involved?

Ans: Those who committed murder were Hurs (Members of Rashdi Movement). At that time the most powerful leader in Muslim League was G.M Syed. Burden fell on Ayub Khuhro.

Q: How come his thoughts were mature in young age?

Ans: Shaheed uncle was a deep thinker. He had been blessed with such brains. In short time he earned a big name. After taking Sindh from Mirs (in 1843), the English Rulers had cornered Sindh by annexing Sindh to Bombay presidency. At last in 1936 it was separated and made into a province and Sindh secretariat was set up and built. There were three persons: (Sir) Ghulam Hussain Hidayattlah, (Sir) Shahnwaz Bhutto and Rai Bahadur Gokal Das. Ghulam Hussain belonged to Shikarpur. He was a lawyer and a protégé of English Rulers. They had introduced partial democracy. According to it, only those individuals had the right of votes that paid up to Rupees five hundred land tax. These all land holders were under the influence of Dc (District Commissioner) who could get elected the one he wanted. Thus (Sir) Ghulam Hussain emerged as the winner with the engineering of DC. The others who won included Shaikh Abdul Majeed Sindhi, defeating (Sir) Shahnawaz Bhutto. From the group of Bhutto, Abdullah Haroon also lost the elections. After that chacha Allah Bux was elected as leader. He had with him majority of members. But throwing the principles of Democracy out of window, the governor invited Mr. Ghulam Hussain, their protégé to form the govt. During budget time in March, (Sir) Ghulam Hussain lost the confidence and his govt. collapsed. Then chacha Allah Bux became the premier.

Q: Why Allah Bux loved Sindh so deeply that he put his own life at risk?

Ans: Chacha had soft corner for Sindhis. He was passionate for them. He had got it from the politics of Shikarpur. Our city then, was a commercial hub. It was a big city with three private schools, other than the Public (govt) Schools. It had a college. There were hospitals and dispensaries. There was underground drainage system. At that time Karachi was smaller. Uncle had close ties with Hindu tradesmen. He worked for the equal rights of Hindus to the extent that a Hindu lady had become Deputy Speaker (in Sindh Assembly).

Politically she mostly remained in contact with him. This was anathema to his opponents.

Q: What is your information about Manzilgah dispute?

Ans: Manzilgah issue was raised needlessly. This has also been admitted by G.M Syed in his book where he says it was a stunt.

Q: Was Shaheed in agreement with Mohammad Ali Jinnah's opinion.

Ans: Mohammad Ali Jinnah was leader of Muslim League. He contacted uncle through Mr. Justice Tayyeb on phone. He said Mohammad Ali Jinnah wants to meet you. Give him time. Uncle said take time from Mr. Jinnah. I myself will go to him.

After that they met and their meeting lasted for two and half hours. They agreed not to agree.

After some days, Mr. Justice again phoned him seeking time for meeting with Mr. Jinnah. Again uncle himself went to see Mr. Jinnah. They could not agree on two-nation theory of Muslim League. Uncle's view was that two-nation theory was a dangerous theory for Sindh. Then Muslim League leaders were unleashed to stand against him within Assembly and without it. Subsequently G.M Syed floated a motion against him. The issue of Manzilgah was raised. Muslim League engaged itself in every act that could potentially be detrimental to the politics of uncle Shaheed. At that time Mr. G.M Syed was all-in-all in Sindh Muslim League. The other leaders of Muslim League such as Ghulam Hussain, Ayub Khuhro, and Pir Ali Mohammad Rashdi were not so important as he was. Rashdi's status rose later. English Rulers told him (Ali Mohammad Rashdi) that the Rashdi Saddle is your right. It is due to your father's (Silence) that today Syed Sibghatullah is in the Saddle.

Q: How did you find Allah Bux in family life?

Ans: My father (Maula Bux, brother of Allah Bux) was junior to him. He had said to him if we have to educate our children then we will have to shift (to a better place for learning). We lived in the same house. Baba and Chacha had separate rooms. There was a big hall which still exists. Our grandma doted upon her sons. If there was a knock at the door in late hours, she would direct one of her sons to go to the door. May be there is a needy person. Uncle was punctual in his prayers. He did not speak in the presence of his mother. When uncle was premier, our grandma used to sermonise and preach to him.

Selections from an Interview with Jiji Razya

An Interview with the daughter of Shaheed Allah Bux Soomro, Jeejee Razya (Jeejee is a Sindhi term of respect for elderly lady. literally it means “dear mother”) was conducted by Mr. Shakeel Soomro attached with KTN, a tv channel in Sindhi Language. It was printed in Daily Kawish’s weekly magazine Kawish Dunya On 9 February 2014. Here we give selections from it.

To the query of giving time to family, Jeejee Razya said he gave due time to his family. On pleasure trips he used to take my mother. Once they were travelling from India to Shikarpur by a train. My father and Mother were seated on the lower seats of the train compartment. The upper seats were occupied by English people. At Lucknow station there were two gun fires. The bullets luckily came from a window and went out through another window thus my parents escaped safely. The English passengers got up and asked what it was. My father said to them “be at rest. It was not an attack on you. It was on me.”

People advised to lodge the complaint with police station. He did not do it.

After some days he came to my mother and asked for two hundred Rupees. He did not carry money with himself. My mother said what for. He replied a needy person is at the door. He went out, to give him money. Then came back and

asked my mother if she knew who he was. He was the one who had fired at me in Lucknow. I had seen them firing (Perhaps there were two persons). When I was safe I forgave them.

Mother asked him why then you gave him money. Papa replied he thought I had not seen him. Now he might be in need of money. Then Jeejee commented could anyone imagine of such a charitable person. She added my father and Khan Abdul Samed Achakzai (a great politician from pishin in Balochistan) were close friends. Once he was staying in the upper storey of our house. We heard him saying to the guest "I have been blessed with a son and I have named him Abdul Samad after your name. Please pray for him to be like you"

About the execution of Shaheed Sooriah Bacha (Syed Sibghatullah Shah), she said govt. of the time was against him. Governor (of Sindh) was against him. It was not fault of my father. My father was falsely accused of it. All this was politics of English Rulers.

Two Sons of the Syed who were yet children came to our house called Qasr-e-Naz. It was officially a Premier House. My father said it was difficult for them to live in their homeland. They should be sent abroad. They went to England and got education there. At the time they were of twelve and fourteen. They had come and sat with my father for long time.

She added that we were not in touch with them. They were sent to England. How long they studied, I don't know. I was then a small child of seven or eight years. About Rashdi Movement she said she did not know about it. About the burial place of the syed, she said she was unaware of it. She continued and said "We were small in those days. We had no interest in such political things. Only studies mattered for us"

About returning Titles and Honours, she said at that time "Quit India Movement" was going on and big leaders

such as Gandhi (Mohan Das Karam Chand= M.K) and others had been arrested. Papa returned the Titles in protest. Churchill (the British Prime Minister) phoned him several times not to return the titles. Or else his govt. would be dismissed. Baba said to him.

“You cannot do anything. I am the elected representative of my people.”

About Quaid-e-Azam Mohammad Ali Jinnah she said my father was not close to him. He was not even in Congress party. He was independent. Mr. Jinnah used to meet him accompanied by Abdullah Haroon. He continued persuading him to join Muslim League. About the arrest of Shaheed Alah Bux by the police during his premiership she said it had been ordered by the administration not to come out in streets after midnight. Those were the days of winter. Baba (papa) went out muffling himself in a muffler. The policeman got hold of him. Papa said he had to go to telegraph office. He was to send an urgent telegram.

The Police man took him to police station. The police official told him, the SHO (Station House Officer) would come and interrogate. The station head did not come and baba was there all the nightlong. Next morning SHO asked the policeman who have you taken into custody. My father was brought. The SHO was shocked and shouted at him saying whom you have arrested. He is the premier of Sindh. At this my father said that the policeman was duty-bound to do so. We all are equal before the law. Then he promoted the constable. About gumbo dish or okra (Lady's Finger) vegetable, she said it was a favourite vegetable dish of him. Telling an event about it, she said once he went to push-cart vegetable vendor to purchase Bhindi. The vendor said why sir you took trouble. I will bring it to the house. Baba brought it in a paper bag. Mother was angry with him for doing so. He said I have brought provisions for my house and not done a wrong deed.

He was very fond of veggies. He savoured them with relish. He also liked sattu (flour of roasted wheat sweetened and eaten mixed with melted butter and water.) His favourite meal was bread baked from the flour of hand-mill.

He was simple. He used hand-woven clothes of Khadhi. Sindh's economy required that money should not go out of the province. Imported things were discouraged. He also had English suits which he put on to attend parties and functions. At the time of martyrdom he was in Khadhi. This blood-stained dress has been preserved by his grandson Hameer Soomro. Jiji Razya further told Baba had his motorcar but he mostly rode a horse carriage. He did not feel shy of it being a premier.

When asked about his often reported honesty, she told us that there was a tycoon called Seyth Partab Rai. He was friend of my father. He was an importer and used to purchase things in Japan. Once, his consignment got blocked. He asked my father for help. He arranged a ship or cargo plane. Thus he got his consignment. Then when my brother Abdul Samad was born, the Seyth sent us a carton of fruits. There was a golden bowl buried in the middle. When father saw it, he turned red in face. He ordered the carrier boy to take it back and tell him "Our friendship is over, as it was a bribe". The Seyth reached our house and said he did not know that you would get angry. All other persons accept the gifts. Father said "I am not one of them" About his policy towards education of girls and daughters, she said that in those days it was felt shameful to educate girls. Very few girls went to schools. We three girls I, sister of Hameer, and daughter of Afroze Meerani went to schools. People behind used to curse us (Sindhi curse is to spread the fingers of hand in the face of a person or behind him. It is called Bujjo). Only we studied. None else. They used to say it was sinful. Who will intercede for them after resurrection? Their father? My brother Raheem Bux also used to go with me to school. When back home, he

would say “The boys at school are taunting and teasing us for this. Baba said be silent. Let them say what they want to say. Don’t listen to them” He concluded by saying.

“Islam has ordered for learning of both boys and girls. The system of education prevalent should be learnt” For religious education a madam used to teach us at home.

Jeejee Razyah said my father respected his mother a lot. Two times my father was attacked. Traditionally the women folks did not go out. Once she heard someone saying my father has been attacked at train station. She (my grandmother), in motherly love, rushed out of house and reached the railway station. She became happy to find him safe and sound.

Historic Presidential Address at Dehli

(Before writing on the text of the speech, let me mention in brief the political conditions prevailing at the time in Sindh)

In the last days of 1938, the issue of increasing land tax came before the govt. of Sindh headed by Mr. Allah Bux. It was very difficult decision to make as three coalition parties were opposed to it. However it took the decision which made the supporting parties angry. On this issue his allies were split internally. Some members remained with the govt. The others deserted and sat on opposition benches. The group of Ghulam Hussain was already in opposition.

Haji Abdullah Haroon, not an Assembly member, was the leader of Ittehad party. On constitutional questions he differed with his Hindu and Muslim colleagues. He left his party and joined the Muslim League.

Mr. Haroon called a conference of the Provincial Muslim League on 8/9 October 1938. It was chaired by Mr. Jinnah, and was attended by nearly all the League Leaders of India.

On 11 October 1938, The following leaders had gathered at the residence of H.A. Haroon.

1. Mr. Mohammad Ali Jinnah, President All India Muslim League.
2. Haji Abdullah Haroon.
3. Sikandar Hayat Khan – Premier of Punjab.
4. Mr. Bandah Ali Khan Talpur

5. Molvi Fazl Haque Premier of Bengal.
6. Allah Bux Soomro Premier of Sindh
7. Sadullah Khan Premier of Assam.
8. Pir Ilahi Bux Revenue Minister of Sindh
9. Ghulam Hussain Hedayatullah
10. G.M Syed

On the occasion all the leaders pleaded with Allah Bux to join Muslim League as premiers of Punjab and Bengal had done. Seeing their insistence, he nodded meaning that he will do so.

After three days, on October 14, many Sindh Assembly members appeared in late hours. They were made to sign a written document of Muslim League. Twenty nine members put their signatures to it.

Then a question of choosing a new leader was raised in the Assembly. To which Allah Bux Soomro and his partisans said when in Punjab and Bengal it had not been done so why this in Sindh. Why this double standard.

Mr. Jinnah wanted to remove him and bring a Muslim League government or a government which should be under the influence of the League. On this, both the leaders could not agree. Allah Bux did not believe in two-nation theory, nor did he want to keep Sindh chained to Indian politics. On the other hand Quaid-e-Azam wanted him to work under his political philosophy. So agreement could not be reached. In this way differences widened between Allah Bux and the League Leadership. Muslim League became more active within the Assembly. It formed its branch in Sindh Legislative Led by Mr. Ghulam Hussain and Mr. Bandah Ali Khan Talpur. On the other hand G.M Syed was told to move a no-confidence motion.

After some weeks, the session of the Assembly was requisitioned to bring no-confidence move. In the mean time, Allah Bux had manoeuvred and lured League members to his fold.

The Assembly went into session and when no-confidence motion came, only seven members voted in its favour and thus it failed and failed very badly. These seven members afterwards chose K.B Ayub Khuhro as their leader.

In April, 1940, non-League Nationalists held a conference at Dehli. It was called Azad conference. Muslim League wanted to infiltrate but could not. It was held under the chair of Mr. Allah Bux Soomro. It passed resolutions which went against the politics of Muslim League.

It is said that while in School, Allah Bux's favourite subject was mathematics. In politics he applied the same mathematical methods which gave desired results. In this regard we are giving here, a piece from G.M Syed's book: "Janab Guzarium Jan Seen" (with whom I passed my days). He says about himself... in politics "I believed that Indian Muslims on faith basis were a distinct nation and hence they deserved an independent nation to rule over themselves independently. He further says that "Sindhi Hindu members of Congress had no interest in securing the rights of Sindhi broad masses. Hence I thought only Muslim League could secure their rights."

After the above-mentioned political maneuverings, G.M Syed resigned from his ministry and persuaded Mr. Allah Bux to join the govt. of Mr. Bandah Ali Talpur, on the promise that after two months, his (Allah Bux's) group will be given one more ministry. This agreement was not acceptable to high command of Muslim League as Allah Bux's group had also Hindus as its member and with its acceptance Muslim League might have proved to be false in its claim of being representative party of Muslims. So it (the high command)

refused to accept the personal agreement between G.M Syed and Allah Bux. Then G.M Syed arranged a meeting between Allah Bux and the supreme Leader of Muslim League Mr. Mohammad Ali Jinnah. They met and agreed not agree.

G.M Syed asked Allah Bux about it. Allah Bux said that Muslim League's Two-Nation theory was un-Islamic and un-scientific. He said according to the teachings of Islam Muslim is the one who believes in oneness of God, practices virtuous deeds, and works for unity, peace and progress. Muslim League's politics of dividing people on the basis of faith was against Islamic teachings. In this division the bad characters of Muslim community such as oppressors, exploiters, thieves and adulterers were regarded as better than good characters among non-Muslims.

On the other hand religious nationality theory was un-scientific as modern scholars defined nationality on the basis of language, history, culture and geographical unity. He further said Congress, despite its high principles of liberty, unity and progress, has not been able to bring mental revolution among its members. Hence it has not proved itself to be beneficial to Sindh. But how much Muslim League members are better than Congress member will be clear for you in future.

He further maintained Congress and Muslim League are parties of Indian level. They are ignorant of Sindh's circumstances and ground facts. Joining any of these parties is detrimental to the present and future of Sindh. The people of Sindh after long Struggle have G.M Syed writes he could not understand his point of view at that time. "Rather I reproached him saying that he was against Muslim cause. At the time of writing these lines, a long time has passed and he is sleeping in Panjpeer cemetery. I don't know whether he would be laughing at our condition or crying."

Shaheed Allah Bux, speaking at All India Azad Conference of Muslims in his presidential address had

said.

“Friends and comrades, I am very Thankful to you for honoring me (with the presidential chair). We from far-flung areas have come together here. It is a proof that we are worried about our future and are struggling very hard and doing our best to build a glorious future. It proves that we are alive.

In this age and at this point of history, this conference is of great importance. Here, at this spot, all parties of India that have passion for their religion in the hearts of their members have reached here. On the other hand they have no less attachment with their homeland. We all are followers of a faith that wants such a political structure for all the mankind that works for the betterment of human beings. In other words, we believe in the betterment of humanity and are working for it”

“Dear brothers, we are passing through a critical age. This state of affairs is not related only to us or our country. Today when the whole world is breathing under the black clouds of Great War, the entire humanity is in trouble.”

“Dear brothers: in the march of history, there comes a time when a social structure becomes mortally sick. Then a revolution takes place and a better system is born. Sometimes this revolution is of such a nature that a nation is wiped out and its place is taken by progressive and enlightened people. Some human groups with courage to face the situation, led by courageous leaders, change themselves during such a chaos. They steadfastly try to advance and during their Struggle they undergo acid tests of time, and emerge as a pure gold. This is the group that survives and marches towards progress, advancement and prosperity. On this premise, I want to build my discussion.

We want to come out of this chaotic and anarchic situation and start our march towards a healthy and happy future.

We are destined to breathe as a free nation in a lively atmosphere or doomed to live a humiliating and degrading slavish life. Now the ball is in your court. You can take the former path or the latter one.

Shaheed Allah Bux in his all-encompassing and thoughtful presidential address talking on Islam and Nationality said:

“The International message of Islam, while trying to unify the nations in divine details keeps their national entity intact. For example if people of Japan, Germany, England or France accept the message of Islam, will they renounce their nationality and say good bye to their culture and history? Islam wants unity in diversity. Islam has nothing to do with race, blood or geography. It is the name of a system. It is a fraud and chicanery with Indian people to tell them they are divided into religious nations”*

After reading this address of Shaheed Allah Bux, the great Nationalist thinker Abdul Wahid Areesar had said for my burial prayer this address of Shaheed Allah Bux must be recited. He further had said I had embraced the faith of (reformed) G.M Syed when each hair of mine grew from religious hard-core. Now I am a swami that had wailed at destruction of Chachro before Madad Khan’s invasion (Last quarter of eighteenth century) of Chachro (a town in desert of Thar)

*(Shaheed Allah Bux had delivered this speech at All Indian Muslim Azad Conference held at Badshahi Masjid Dehli on 27 April to first May, 1940.

**The piece is taken from “Janab Guzarium Jen See” second volume PP 187-189 Edition second 1979, Published by Sindhi Adabi Board)

***This piece is taken from “Gachi Gana Loh Ja” Page No: 149-150 first edition 2004.

Points of his policy – in Shaheed's Own Words

1. I am no Congressite but am better than most of them. When Sindh's congressites are told truth' they lose their tempers. I have implemented the positive programme of Congress in its true sense. Local congressites are opposing me. But the high command leadership should investigate whose fault it is.

2. Manzilgah is in govt. possession! If the establishment hands it over to Muslims, the Hindus should have no objection to it. Govt. is the authority. As the plot near Hanuman temple has been given to Hindus, so is Manzilgah. It can be given to Muslims.

3. I accept that Hindus in Sukkur are insecure. It is the duty of Govt. to give them a sense of security. It must create respect for the law and order. These events are stains on the face of Sindh. It is very bad to shed blood of innocent people. I am sorry, the Muslims in villages of Sindh have killed Hindus and committed robberies.

4. I have studied Manzilgah issue deeply. I am being accused of making delay to settle it. But this issue is a complex one. It cannot be solved in hurry. I hope it will be solved in a way acceptable to both the parties.

5. Govt. wants to solicit cooperation of all the Assembly Members in this context. The Muslim Leaguers, who have

triggered these riots, will be welcomed in their cooperation with the govt. It is regrettable that Hindus have withdrawn their representatives from the cabinet. It is not a wise step on their part. It is unfortunate that congress has parted its ways. I am confident that negotiations between viceroy and Mahatma (Gandhi) will bear fruits and congress will accept Ministries in Sindh.

6. I request the members to express their opinion openly. If they want discussion on the point of adjournment, then govt. will organize a committee which will find ways how to create sense of security. If you want to bring no-confidence motion and it is passed, I will tender my resignation immediately.

7. I have resigned and thus have given them an opportunity to choose a leader and form a cabinet. But up to now they have not been able to do so. It is not wise to lash a horse when you do not find another one. I am thankful to the members that they have been polite in their discussion and have not used unparliamentarily language. I was stunned when a League member said I have not been able to bring together Muslims and Hindus. He also accused me of making delay in taking decision. I did not think that K.B. Ayub Khuhro will hurl such an accusation on me. Written letters are with me in which K.B Khuhro had been pleading to give time to reach an agreement.

8. A Muslim League leader criticized the policy and programme of the cabinet. He should not have done it. He tried to instigate the Muslims with regard to Manzilgah issue. But when he was served a notice, he placed it on his eyes and complied with it. He should feel ashamed.

9. Any one can accuse me of making delay in taking decision (on Manzilgah) but no one can accuse me of delaying it without a reason. I told K.B Khuhro to bring a resolution on Manzilgah or opt out of committee. I am sorry I was

forced to quit.

10. No doubt both the parties, hindus and muslims, have suffered, Now when there is an environment of fear, we muslims and hindus put our heads together, create mutual confidence and settle the matter amicably.

Shaheed Allah Bux knew that Sindh's upper class is created from a clay kneaded with waters of selfishness, thanklessness, They are selfish and self-interested. Usually those whom we think to be pride of nation and crème de la crème are wolves in the attire of sheep. They beat the drum of being servants of the nation so long as they get benefits. They swoop on their benefits as vultures on carcasses. After separation of Sindh from Bombay, they wore the apparels of sheep and got themselves elected. Then started slashing the throats of their own electors. If anyone did not get a ministry, they thought it to be the fault of those who elected them to Assembly and started punishing them by raising the slogan "Islam is in danger" and thus pitched a community against another. They sparked the riots and when these sparks turned into a blaze, they disappeared like horns of asses.

Allah Bux knew that it was in the nature of Sindh's elite to hire bandits, rustlers and kidnappers. Some landlords are harbourers of thieves. They don't think it infra dig (below their dignity) to buy a stolen properly, no matter be it of a Muslim or a Hindu. When a Hindu is robbed, he loses gold ornament or cash and when a Muslim becomes target he loses his livestock.

In case a Muslim is deprived of his possession, it is thought to be a normal event. But when a Hindu becomes a victim of such an incident it is a big deal. Then heaven and earth are invoked, hues and cries are raised.

In past during famines, which occurred with great frequency, Brohi and Baloch residents of famine-hit areas com-

mitted banditry and robbed Hindus whereas most Hindu tycoons were philanthropists. They distributed food items among the needy families. When there was a famine in cutch in the early years of 19th century and people migrated to Sindh, Naun Mall, the seyth, did so for months and months till the immigrants stood on their feet in Karachi. However these charities were limited to Sindh and not extended to Brohi and Baloch areas adjoining Sindh region.

But these marauders were principled. They never killed, kidnapped or tortured any person.

This rich class has always been in the service of the overlords. They have for their services received prizes and rewards. Shaheed used to say such a state of affairs is never conducive to social amelioration. To ameliorate and improve the society, the lower class should be given its due right. If peasant class becomes healthier the land-holders will also prosper and flourish. He continued and said he did not think, with old social structure intact, there will be any improvement. He was also in favour of giving representation in Assembly to the toiling class. But since Harris themselves were uneducated, in their names were elected persons opposed to their rights. In this respect, once Allah Bux said.

In the name of peasants, many a land-holder feudal has been elected. They have done nothing in the interest of their electorate. If the peasants themselves had been selected, they would have tried their best to improve their own conditions. Same is the case with Labour class. If a labourer is elected, he will sincerely work for his class.

These socialistic policies were a bad omen for the imperialists. On 9 October 1942, the Sindh Governor read out a note to him and demanded resignation from him. Allah Bux said "I am elected representative of my people, I cannot take step against their choice. But if you want to get rid of me,

then you can do it.”

At this the governor said “you see yourself as dislodged and so hand over the charge.”

This encounter between the premier and the governor was very short being of fifteen or twenty minute’s duration. After some time, a notification of his dismissal was issued.

Section Two

Opinions of Famous writers of Sindh about
life and times of Shaheed Allah Bux Soomro

Including:

1. Comrade Sobho Gianchandani, 2. Mohammad Ali Qazi,
3. Abdul Wahid Areesar
4. Allamah Aziziullah Bohio
5. Dr. Ata Mohammad Bambhro
6. Dr. Abdul Khaliq "Raaz" Soomro
7. Hameer Soomro
8. Doctor Yunus Haider Soomro
9. Karim Bux Khalid
10. Prof. Abdul Rasheed Saleh
11. Huzair Soomro
12. Arslah Bajkani (Ardo Utradi)

Comrade Sobho Gyanchandani

A Real Gentleman

Shaheed Allah Bux Soomro was a real gentleman. He in his dealings was very lovely, smiling, humble and unaffected. What a person Allah Bux was! He had as much love as humility. He had no iota of arrogance.

When, in 1940, we were travelling to attend All India Congress at Ram Gadh, Shaheed Allah Bux was our co-traveler. I found him deeply worried and steeped in thoughts about Sindh. Those who attended that congress (gathering also included, among others, famous revolutionary Subash Chandar Bose.

Whenever Allah Bux called me, with regard to student problems, he met me in amiable and fatherly manner, saying; my dear child has come. Serve him breakfast. Then addressing to other students, he would say you are ordinary students whereas sobho is full of great vision. He was a great host. His guestroom was always open and most of the times full of guests.

If my memory does not fail me, I went to him three or four times and each time he did not allow me to leave without having meals. Maulana Abul Kalam, Sardar Vallab Bhai Patel and Jawahar Lal Nehru, and other Indian leaders used to keep coming to him and always he played a generous host to them.

Shaheed Allah Bux was a hero and a true son of the

soil. He tried his utmost to unify the people of Sindh, Hindus and Muslims, and not to let them diverge in different directions. This will be written in golden words in history.

There used to rise crises in Sindh Assembly every three or four months. The three afore mentioned leaders will rush to Sindh and try to reconcile him and the Congressites.

I saw Jethi Sipahi Malani at the house of Shaheed Allah Bux. She was one of the top leaders of Congress party. Then I was led to believe that Shaheed was an angelic person. He played an exemplary role during communal riots to forge unity among Muslims and Hindus and tongues of flames even soared higher. Then started the bloody dispute of Manzilgah. The Shaheed bent over backwards and made considerable efforts to change this sorry state of affairs. He endeavored to strike an agreement between Congress and Muslims.

Shaheed Allah Bux's house was one of the places for leftist leaders meetings. He used to house me, Doctor Ashraf Ali (one of the top leaders of communist party) and others in a room. Then he would go out before the formal start of the in-camera meetings. I don't remember him to have attended any meeting. He was a broad-minded and universal person.

Who had Allah Bux killed? Maybe mind of international imperialism was involved. But this puzzle has, yet not been solved. For public consumption, Mr. Mohammad Ayub Khuhro along with some members of Rashdi movement were tried in the case. The Judges had acquitted him. However the historic question is still rearing its head and asking who killed Shaheed Allah Bux? Had Allah Bux not been killed, our Sindh would not have been bogged down in economic, political and social problems in which it is seen today.

The book in your hand is written and compiled by Mahboob Ali Soomro. It gives complete picture of the life and personality of Shaheed Allah Bux Soomro. There have

come a number of articles on him before it. Some booklets have also been written. But this book has been authored in a unique way. Its importance can be felt after going through it. The book has also given me a lot of knowledge which I had missed out before.

(The Writer of this piece Sobho Gianchandi was a lifelong leader and worker of communist party. He was sent many times to jail. He used to say Establishment was against him on three counts being a Sindhi, a Hindu and a communist. By profession he was a lawyer. His autobiography is named Roshni Jo safar.)

Mohammad Ali Qazi

A Great Leader and His Character

A maxim says the basic difference between a politician and a leader is that a politician has his eyes on General Elections and a leader on next generation. It is said that for the emergence of a great leader, three conditions are required: extraordinary situation, extraordinary nation and charismatic personality.

That seems to be true. Had there been no second world war, Churchill would have been an obscure character. In the same way without the Raj, no one would have known the leadership talents of Gandhi and Jinnah. So if a person, keeping his eyes on future, leads a nation in exceptional circumstances, he deserves to be called a leader.

But history is full of persons called leaders who by their myopic policies led their nations to death and destruction. For example, German Nation made Adolf Hitler their leader whose policies and practices devastated the nation and made it a slave for a very long period. Here is a point to be kept in mind. We often criticise the decisions taken by leaders in distant past. This is wrong. We must analyse their decisions in the context of circumstances prevailing at the time. It is just like cricket game. It is easy to comment after the game is over. Maybe the players were playing right under the circumstances. An element that can make a leader scientist, poet, philosopher, singer or an artist great is to what period his poli-

cy or practice remains relevant. Its examples are our great poet Shah Abdul Latif, great painters Picasso and Michel Angelo and singer Lata Mangeshkar. The first person's poetry seems to be relevant to social or individual life today despite the passage of about three centuries. The second category finds hundreds, of admirers. The last one's musical voice is still food for our soul.

Another example is Nelson Mandela. The leaders of the calibre of his remain beacon of light for generations and generations. So we call all of them great.

I met the writer of this book Mr. Mahboob Ali Soomro during my socio-political campaign for change. This first meeting was followed by many other gatherings. During these gatherings, I was led to feel that this intellectual living in feudal environment is sure that all this will have to change and that change is inescapable. Mahboob Soomro is my friend and is my co-traveller in our journey for change.

This book of his, written on Shaheed Allah Bux, gives great deal of information on his person and many aspects of his life. It is a laudable effort and a big step towards understanding the recent past of Sindh and its heroes. There cannot be two opinions about the fact that Shaheed Allah Bux Soomro was a person cherishing "Change"

(The writer Mohammad Ali Qazi is well-known throughout our region. He is the one who modernised journalism and started first telecasts in Sindhi Language in first years of 21century. He is an intellectual who wants change, a real change and not a change of faces as is going on for the last seventy years.)

Abdul Wahid Areesar

A Matchless Premier

After the Mirs (1780-1843), the first person who got the honour of ruling over Sindh, in real sense, was Shaheed Allah Bux Soomro. In my view, following separation of Sindh from Bombay (in 1936), Sindh has not got a premier like the person of Shaheed Allah Bux, the picture of simplicity, sincerity and people-friendliness. He was a non-sectarian hero called “Dodo the Second” by saint G.M.Syed. It is so because once a Muslim League member on the floor of Sindh Assembly in a flight of tempers said to him; “Allah Bux, if you did not change your behaviour, Muslim League will be forced to get rid of you” At This, Allah Bux replied:

“I am ready to be hit by a bullet but never prepared to accept the self-styled, leadership of Mohammad Ali Jinnah.”

Then Muslim League actually removed him from its path. I think it was Muslim League that got him killed. Rashdi Movement was not responsible for it. The leader of Muslim League Mr. Ayub Khuhro had also been arrested in the case and the power-that-be got him acquitted.

The Rashdi Movement had no grudge against Allah Bux. I say so because it is reported that before the derailment of up-bound train at Tando Adam, a hooded member of the Movement had whispered something into the ear of Allah Bux travelling by the train at Hyderabad Train station and had forced him climb down the train. Ghulam Rasool Sahto is

wrong when he says that after it, he had gone and taken refuge in the house of a hindu friend. Allah Bux was a Dodo of Sindh and Dodas do not hide. In this respect sain G.M. Syed has written an anectode: Once Jethi Sipahi Malani went with me to the house of K.B Ayub Khuhro. The host offered tea. But Jethi refused to have it and said to him it smells of the blood of Shaheed Allah Bux. At this he said “O, lady, Allah Bux’s brother comes to me and eats with me and you are not going to sip tea”. To this Jethi replied brothers are for the protection of sisters. This sentence of hers dispells the suspicion that she was a girlfriend of the Shaheed. They were like brothers and sisters.

Allah Bux was so simple a premier that at the time of his martyrdom he was riding a horse carriage. The national poet of Sindh Niaz Humayuni (the Citizen of Shikarpur) told me that he (A.B.Soomro) used to have tea at a road-side cafe where even common men could not like to have. When asked about it, he replied the place is less frequented. I want to popularise it. Lo! Sindh’s premier drinks tea where common man does not like to sit. He even rode tonga that was anathema to people. His drinking and riding there was a sort of advertisement for their trade and profession.

Niaz Humayuni further told me that “in politics he was leaning towards Congress party and Muslim League brats called him Kafir, Kafir when they saw him passing. I also used to be among those lads. Once when I said so, a servant of him came running and held me by my hairs. Shaheed said let him go. When he grows up, he will be bigger Kafir than I am. One of the Humanyuni’s poems says:

دين ڌرم جي ڌوڪي لڙجي نيٺ اسان اک کولي اچي
سند سواءِ ڳالهه نه ٿيندي ڀل ته سامهون اچي گولي

(We had been deceived in the name of religion. At last we opened our eyes. We want nothing but Sindh. Let bullets come our way.)

An example of his simplicity is that when friends from common people came to him he offered them meals prepared from the flour ground in his own house. But when people from upper classes came, he fed them breads made from machine-ground flour, saying that you are my friends and they my nodding acquaintances. He was not selfish or self-interested. No such premier was found in Gandhi's India whose wife ground flour with her own hands. There are many traditions reported. But the most important is the one which occurred at the time of Maulana Sindhi's return from exilement. He was welcomed by the premier at Karachi sea-port. This event I mentioned in a news paper article when Shaheed Murtaza Bhutto ended his long exilement and returned to his homeland ruled by his sister. As he had arrived, he had been arrested at the airport. I had added, addressing the Mir: would that you had come back in the days of premiership of Shaheed Allah Bux Soomro. The pictures of Maulana Sindhi's return and his welcome by the premier are printed time and again in our magazines.

One of the example of the selfless services of Shaheed is that once Sindh Wah (a canal near city of Shikarpur) overflowed its banks and had washed away the dyke. There was a danger that Shikarpur city will be flooded. Shaheed Allah Bux came to rescue. He ordered a cut in upstream which submerged his own standing crops. Thus Shikarpur city was saved by self sacrifice. Now whenever there is flood, Shikarpuris remember the Shaheed.

(Dunya Barey Ghaur Se Sun rahi Thi Hameyn,
Hum So Gay Fasana Kahte Kahte)

(People were all ears listening to us
We fell asleep recounting romance)

Abdul Wahid Arreesar
Unnar Abad
17 June, 2014

(The Writer Abdul Wahid Areesar was a nationalist leader. He was son of the desert of Sindh. By training he was scholar of Arabic language Sciences, Shariah law and holy prophetic traditions.

After completing education at the traditional institutes of learning, he was gravitated towards nationalist politics under the leadership of Syed Ghulam Murataz Shah of Sann Known as G.M Syed. He headed jeay Sindh Tahrrek. For nationalist politics he was flogged in the days of tin-pot dictator General Zia. He also was detained many times but he remained stuck to his guns until his last breath in 2015.

Azizullah Bohio

Victim of Imperial Schemes

History stands witness to the fact that throughout the ages, Sindh has fought for its sovereignty. Under the command of their tribal chieftains and mystic orders Sindhis have defended their motherland and laid down their lives on battle fields. Despite the efforts by the alien Ruling Dynasties of the times to erase the heroic struggle of Sindh from the pages of memory, history could not be suppressed. The patriotic spirit of Sindhis to a great extent, achieved its aims and goals during raids and invasions of Arghuns (1521-1554), Tarkhans (1554-1575), Mughuls (1575-1700) and English (1843-1947). These intrusions were against the teachings of Islam as Islamic teachings have laid the foundation of nations and states on nationalism socialism, and secularism. But the creative and executive minds of Imperialism, through their paid clerics brought home to the people that this exploitative structure of the society is the scheme of God Himself. So everyone should be pleased with the fate and destiny determined by Providence, thus justifying Feudalism, Capitalism, Class-society and Imperialism. This pseudo Islamic philosophy was not acceptable to shaheed Allah Bux when he took over the reins of Sindh. He hated all forms of exploitation. He knew that in a class society the upper layer, the so-called elite, is always in cahoots with the oppressors, be they native or foreign. They become stooges and lackeys of Foreign Forces.

On the other hand, the toiling class (proletariat) thinks

that if exploitation is Godly and Divine system then it makes no difference for them if exploiters are native or imported. In this way, they lose the natural nationalistic feelings. Our shaheed hero was in the knowledge that all the wars are fought by the soldiers belonging to lower toiling class. Hence, unless social and economic equality is brought about, the fighting and combating soldier would be without any sense of patriotism and lacklustre in his defence of motherland and defiance of overlords. During his tenure as premier of Sindh, he practised his ideas. He lived a life of a labouring class. He used to eat from grains ground in the hand-mill of his house. For such a job, he had not hired a grinder-maid. His wife used to grind with her own hands. This situation remained until his martyrdom. In this respect I would like to quote Mr. Irshad Kaghzi recorded by Mr. Azad Qazi in his book on the life of our hero. He says, on that fateful day Allah Bux went out to buy vegetables from a nearby grocery store. Everyone there had a wicker-basket for veggies but he had nothing in his hand. He bought potatoes and carried them home in his lapflap. In simplicity Mahatama Gandhi of India, Bacha Khan (Abdul Ghaffar Khan) of Pashtun- Khwa and Abdul Samad Khan Achakzai of Balochistan (father of Mahmood Khan Achakzai, leader of Pashtoon Nationalist Party) were famous and renowned. But our leader was not less simple.

In politics, too, he was as much simple and clear. His ideas were not arcane or esoteric as those of the colonial Rulers. He wanted the Imperialists to leave the sub-continent as they had taken it. By this he meant that as they had taken Independent Sindh, they should leave it independent. This idea he championed in the footsteps of Shaheed Sibghatullah who stood in the first rank of Freedom Fighters. Here it is relevant to introduce our readers to his great house that has constantly fought for the soil of Sindh.

The foundation of Rashdi House (by descent Rizwi Sadaat) was laid by syed Mohammad Rashid (ob 1818) son of

Syed Mohammad Baqa (ob 1776). He was a great mystic saint. He established a mystic order known as Rashdi order. He in his life-time defended Sindh successfully from invasion of Punjab's Sikh Ruler Ranjit Singh. His worthy son Syed Sabghatullah Shah, the first, helped logistically Syed Ahmad Brelvi who was fighting for the liberation of Pashtoon areas from the clutches of Sikh rule. His son Ali Gohar the first (obituary 1847) had reached into an agreement with the Mirs of Khairpur for the freedom of Sindh. When the armed movement was to start the English Rulers were tipped off and thus the plan was aborted. He was poisoned to martyrdom. After him his son Syed Hizbullah (ob 1890) sat on the holy saddle. He contacted Ottoman Caliph for the freedom of Sindh. He sent an embassy to Istanbul. But unfortunately the Khilafat was in alliance with the British Empire against Russian Empire's ambitions of reaching the Mediterranean. There was a war in Crimea and the alliance had succeeded in containing the Russian ambitions. The ambassador came back with the word that the Khilafat will reply shortly. The Syed was kept waiting. In the mid eighties of nineteenth century, the Rashdi order launched the freedom movement on its own. The headquarters were established in Sanghar near the great desert of Sindh. It had liberated Sanghar District and provisional government had been installed but soon the Syed left this world in 1890. His place was taken by Syed Ali Gohar second (ob 1896). Meanwhile the British Rulers took outrageous actions. They established concentration camps for the followers of Rashdi order. At that time this mystic brotherhood had one and half million followers spread throughout Sindh and parts of Rajistan. These camps were more cruel than the ones established during Boer war (1899-1902). These camps were prisons for womenfolk, children and old men. The youths were away in desert fighting a patriotic war.

The fourth mystic crowned prince was sickly and ailing. He was treated by a doctor named Abdullah especially sum-

moned from the royal court of Jodhpur. However as the fate would have it, he departed within six years in 1896. His holy place was taken by Syed Mardan Shah, the first. He reigned spiritually for about 25 years. He was under immense pressure of the colonial rulers. He remained constrained and took little part in active freedom struggle. He was even pressed by the British colonials to contribute to the efforts for fighting the First World War (1915-1918). The folk-lore says that he had reluctantly contributed five hundred soldiers. But we don't know for sure, whether it is true or otherwise. This mystic prince passed away in 1921. He was succeeded by his young son Syed Sibghatullah Sani (Second). He was twelve years old when he took over the affairs of Rashdi brotherhood. He was brimming with the spirit of freedom and liberty. The British Rulers sensed it immediately. They wanted to cool him down by gold or gun but to no avail. They put him behind bars on trumped-up charges. He was set free in 1936, three years before the start of Second World War in the hope that jail term would have mellowed him down.

But he had emerged more determined to drive away the occupiers by armed struggle, as the enemy knew no other language. Soon the Rashdi order was up in arms. They were not properly armed or trained in modern warfare. However they fought with tooth and nail so valiantly and gallantly that the rulers were flabbergasted. They had not seen such a brave guerrilla fighters in their vast empire sprawling the four continents (parts of Asia, Africa, America and whole of Australia). They imposed martial law in almost half the areas of Sindh. In the meantime, they arrested the supreme commander Syed Sibghatullah Shah and Put him under pressure to stop the war. But he gallantly refused to do so arguing that it was the holy tradition of Hussain's progeny not to surrender, before tyrants. (Syed Hussain the grandson of the prophet (PBUH) had fought the tyrant Umayyads to the last drop of his holy blood at Karbala in AD 680. The Rashdi House was

offspring of this greatest Shaheed in history of Islam). When the overlords of the sub-continent were disappointed, they executed him and buried him secretly (his resting place is still unknown, despite the fact that state secrets in Britain are de-classified after seventy years. He was martyred in 1943 and it is now 2016, a period of more than seventy year has elapsed yet the British administration is not ready to reveal the burial place). They bombarded the second headquarters in Sanghar and put to flames the first headquarters at Pirkot (or Peer Jo Goth) turning everything to ashes. Then they took his two young sons, Sikandar shah and Nadir Shah into their custody. First they took them to Ali Gadh in India. Then whisked them away to England where they wanted them to be steeped in English Culture.

On the other hand, the followers were not convinced that their spiritual and temporal guide has been put to death. They believed this rumour has been spread to dampen their fighting spirit. So they continued their hit-and-run activities with the same tempo. Four years later Pakistan came into existence. But the native rulers were unable to close the concentration camps or rehabilitate the freedom fighters. It was only in fifty two, nine years after the tragic event, that his sons were released. They were received with buckets of tears. The elder of them Syed Sikandar Shah was “coronated” as successor to his Shaheed father. He was the seventh in the line of pagaras (crowned). With the ceremonies over, he busied himself with re-organization and reconstruction of the mystic brotherhood. He directed his adepts to stop fighting as the new country is Muslim and its rulers claim to be Muslims. Complying with these directives, most of the followers renounced the armed struggle and joined the mainstream, rebuilding their new life. Along with it the concentration camps were closed and people were allowed to walk free to their areas of origin.

In this sixteen-year war, ten thousand British troopers

were killed and forty thousand sindhi freedom fighters were martyred as the occupying forces also killed people of camps in revenge for those killed in battle-fields of guerrilla war. The seventh hereditary saint of the Rashdi order was a judicious and sagacious politician. Whenever a big event took place, the journalists flooded his kingri residence in Karachi seeking political comments. His comments and views were always shrouded in puzzles and riddles carrying double meaning. Only the shrewd pressmen could understand correctly what he meant. He was oftenly interviewed. His interviews then were published in book forms read by thousands of people all over the country and abroad.

He had playful interest in politics. He led his own political party called functional Muslim League having a dozen of elected representatives in law-making bodies of the provinces and the centre, as a result of General Election.

He remained in the saddle of the spiritual order for more that half a century during which he restored his shocked brotherhood to its former glory.

He passed away at ripe age about four years ago. He is succeeded by his son Syed Sibghatullah Saalis (The third). He is so called as he has been named after his two grandfathers bearing the same name.

After the parenthetical paragraph, let me return to the main subject. We were talking of Shaheed Allah Bux being the second in the rank of patriotism. In the first rank was Syed Sibghatullah Shah whose battlefield, instead of power forums, was under open sky on the soil itself, fighting in valleys, deserts and forests. In the war of liberation, his adversary was the collaborationist class, the same species that was the enemy of Shaheed Allah Bux.

A Chef of Sooriah Bacha (The hero-king, a title given to Shaheed Sibghatullah Shah) hailing from shikarpur was

many times interviewed by Nisar Hakro, a well-known writer. In one of his interviews, he told that during testimonies in the case, he used to be summoned in the court. Once a witness was brought who gave his testimony behind a curtain. He (the chef) recognized him by the voice. He (the witness) was Peer Ali Mohammad Rashdi, a distant relative of the house of Rashdi who had been wooed by the Colonial overlords, with the promise of making him the spiritual leader of the brotherhood. He was a leader of Muslim League. The same role was played by the leadership of All India Muslim League in the murder of Shaheed Allah Bux Soomro. Once Abdul Wahid Areesar (a nationalist Leader) told me (the writer) that once Shaikh Abdul Majeed Sindhi, otherwise called the saintly figure in the League, had on the floor of Sindh Assembly indirectly threatened him (Shaheed Allah Bux) of murder. I think he (Areesar) had not read this threat in the records of Sindh Assembly. His source must be his nationalist leader Syed Ghulam Murtaza Shah better known as G.M Syed. By the way there is a statement of the wife of the driver of Mr. Ayub Khuhro, a leader of Muslim League, in the judicial Court's records in which she stated that khuhro sahib in front of me (the wife) gave a revolver and cash to her husband saying to him to use it in the plan. Although in the murder case only Khuhro had been arrested and then acquitted, the whole leadership of the League was involved in it.

In May 1970, a delegation of jamiat Ulama-e-Islam, comprising of Maulana Abdul Kareem Beravi, Mohammad Shah Imroti, Maulana Noor Muhammad Sijavali and this writer (Azizullah Bhrio) met Shah Mardan Shah Rashdi (Pir Pagaro). In this meeting, he told us about the irony of the fate that he was supporting in the elections Peer Ali Mohammad Rashdi the murderer of his late father (Shaheed Sibghatullah Shah).

Syed Mardan Shah was a wonderful benefactor. Once he had held the ceremony of marriage of a poor journalist and

free-time bonhomie friend Abdul Razzaq Khalji's son with his own expenses at his residence in Pirkot. He himself, along with Abdul Razzaq, at the inner gate, was receiving the guests. I was also one of the invitees. The Syed welcomed me with the sentence "Come on dangerous Molvi" Then, when I was along with the guests at the table, someone from behind whispered in my ears that the Syed had invited me to informal gathering with him.

In the gathering, I broached the matter of martyrdom of Shaheed Allah Bux. But the Syed turned to other people. After gathering was over, I sought Permission and went home. As I reached there, I got the message that the Syed wanted me to meet him at his home in saintly town, Pirkot. I prepared myself and reached the town a bit late. There, I was told that the Syed had retired to his study-room. I was sorry for being late and sent the word to be given another time. At this, the syed directed the retainers to escort me to the inner private premises. There the Syed told me that he had deliberately avoided the subject in presence of the people. Now I have called you especially to discuss the matter. In this respect, he categorically denied the involvement of Rashdi order in the murder of Shaheed Allah Bux. I said I know this. Comrade Barkat Ali Azad and Molvi Moliammad Salih Aajiz had told me that the killer of the Shaheed is All India Muslim League.

It was the result of contradiction with imperial schemes and plans. The English Empire was edgy and nervous at the expansion of Russian Empire in Asia. After possessing Siberia, it took the region between Black and Caspian seas in 1829. It was west Asian region. Then it turned to Central Asia. Between 1865 and 1889, the Tsarist Russia had taken Tashkent, Bukhara, Samarkand, Khiva and Kokand but when it conquered Merv (now called mari in Turkmen Republic), thought to be the gateway to India, the British colonials became jittery. They entered into talks with the Russian Em-

pire and agreed to fix the northern borders of Afghanistan in 1907. Thus the English Empire was satisfied. However ten years later in 1917 there was a socialist revolution and Tsars were overthrown. The Revolutionaries were more dangerous as they were anti-imperialists and in the name of humanistic ideas, they themselves occupied the regions. In response the British Empire created its own poor-friendly leader (with philosophy of Ahimsa/Ahinsa = nonviolence) called Mahatma Gandhi. He was a kind of insurance against socialist revolution. The situation changed suddenly when Second World War started. During the five year long war, Britain was so badly battered that it became difficult for her to keep the colonies. Alternatively it planned to have a region under its influence to block the advancing Russian Socialist armies to sub-continent. For this plan, Muslim League, the party of Nabobs, was a handy tool. On the other hand, Maulana Obedullah Sindhi had its own scheme. He wanted the British Rulers to leave the sub-continent as they had taken it. That meant they should leave sindh as an independent state. When Maulana came back from self-adopted exile with the arrangements of Shaheed Allah Bux in 1939, he preached his ideas among his friends and followers. The Maulana told Shaheed Allah Bux to convey this idea to the viceroy and Churchill, the British Prime Minister between 1940 and 1945. When colonial lords heard of this idea, they were shocked and decided to remove all persons standing on the way to their scheme. Thus Syed Sibghatullah Shah and Allah Bux Soomro were martyred. Then to kill two birds with one stone they implicated the Rashdi Brotherhood in the case through Pir Ali Mohammad Rashdi. The English did not stop here. They killed Maulana Obedullah Sindhi through slow poison.

At this the Syed said, in his view, Maulana Sindhi was also working for the British Empire as Agent provocateur. I said in reply your reverend's idea is right with reference to pro-league Indian clerics who included Maulana Ashraf Ali

Thanvi, Shabbeer Ahmed Usmani and Qari Mohammad Tayyeb. But Maulana Mahmood-ul-Hassan and the groups of scholars headed by Maulana Sindhi were not friends of British Empire. To which the Sayed said according to his studies, Maulana Mohammad Qasim Nanotvi had founded Daraululoom at Deoband with the help of English Rulers. I said somewhere in my books I have also recorded this matter. So your study is reinforcing my recorded matter. I continued and said that Maulana Sindhi's settling for the dominion status of the sub-continent under British crown in the last stages of freedom struggle gives the impression that Maulana was pro British Empire. In fact Maulana had settled for it to get rid of the idea of splitting the sub-continent and creating two states.

Last but not the least, I congratulate the writer Mr. Mahboob Ali Soomro on writing a book on the life of Shaheed Allah Bux Soomro. He was the true patriot and real son of the soil. We take pride in such heroes who made history with sacrificing their lives for the cause of motherland. The tragedy with the history of Sindh is that since 1947, the traitors have been elevated to the rank of heroes and the real heroes have been forgotten and assigned to cold storage.

Friends from Thul town (District Jacobabd) asked me to write a word for the book written on the life and times of Shaheed Allah Bux. Without delay I headed for the book shops in Hyderabad. I foraged into book shelves and combed everyline of bibliothecas. Books were found on the life of every Tom, Dick, and Harry but there was none on the life of our hero!!!

What should I say for such an ingrate and thankless nation? Yes one thing comes to mind. A Bibliophile of Hala Mr. Kaka Saheb had told me that "I went to offer condolence and prayers for the Shaheed Murtaza Bhutto, son of Shaheed Zulfikar Ali Bhutto. I found that there was a condolence book for writing the feelings and impressions. Out of curiosity I

wished to read some of the impressions in the book written by intellectuals and scholars. There was one penned by the famous writer in Sindhi Comrade Mir Mouhammad Talpur. It was addressed to the friends and colleagues of Shaheed: "Shame on you! All of you are involved in the murder of the hero. In same veins, I say to the elite of my nation, you are all guilty of melting the golden heart.

(The Writer Azizullah Bohio is a scholar of Arabic language and shariah law. He studied Arabic Language sciences and Islamic laws. After completing his education he joined Jamiat Ulama-i-Islam led by Maulana Mufti Mahmood. In seventies he differed with his leader on constitutional matters in the Federal System. As a result he left the party and became co-founder of Jamiat Ulama-e-Sindh along with Molvi Mohammad Isamil S/o Molvi Mohammad Sadique, Chancellor of Jamia Mazharululoom, Khaddah Karachi. He also later organized Sindh Sagar Party. Nowadays he is inactive in politics, devoting most of his time to research work. A dozen of books are credited to him including Ayaat Bayyenaat and Ahsanul Hadith).

Dr. Ata Mohammad Bhambro

Bridging the gap between living and staying alert

Those who sow the seed of their blood in the soil of their motherland, after leaving the life on earth, become stars in Milky. Way and watch the villages, streets, mountains and rives of their homeland from high above. It was the age of 1943 Allied politics riding on its tanks had fixed its tents on the soil of Egypt. Rommel, the German General, nicknamed “The Desert Fox” was there. His ingenuity was staring at him. Punjab Regiment was also there, and Mumtaz Daultana, with a new tail for wagging and cleaned tongue for licking the boots of English Generals had also left Lahore for Cairo.

This was same time when two heroic sons of Sindh had offered the roses of their innocent blood and placed them at the feet of their Motherland.

On the one hand, there were sirens of war, on the other hand carcasses of love piled up in the grounds of Manzilgah in Sindh. In the meantime the calls of cuckoo bird and Peacock were silenced in the form of Kanwar Bhaght. The mountains cracked and forests caught fire. The Sindh mother with dishevelled luxurious locks was pouring dust in her head. The night of liberty became long as the night of separated lovers. Our philosopher-poet Latif pulled the strings asunder and broke his violin hitting it on his holy head. It was the time when Pearl Harbour was sunk in ocean waters and Hiroshima/

Nagasaki were turned to ashes. The dove of love was pierced into pieces in the paws and claws of eagle. The songbird Bulbul was hit by lightning and the language of sky-lark became the fuel for forgeries. Hannibal and Genghis danced at the death of Gautama Buddha. The Tablet of Fascism was attached to the hanged body of Mussolini. Russia fixed her thumb impression on the documents of establishing state of Israel as a result of Balfour Declaration. The communist Russia had accepted and kissed the Decalogue and was with allied in collecting the corpses of Zionists in Auschwitz. Despite this, Allies were shaking like leaves of Buddha tree afraid of the South –ward push of the polar power. They decided that their Advance towards south can be blocked by creating a new country, and that country should have Sindh in its fold, just as today for NATO supplies. Sindh had the same importance for them exactly one hundred years before in the last years of the third decade of nineteenth century British forces wanted to go through Sindh to Afghanistan. The Mirs were reluctant. They forced them for it, Three years later, they took Sindh. In 1936 Sindh was separated from Bombay. It was first brick for the edifice of Pakistan. English colonials had not forgotten the impediments erected by Sindh rulers exactly a century before. By doing so, the Mirs had put on anaconda of English animosity around their neck.

Russia had played its fiddle in Kabul to woo the meer Dost Mohammad Khan to reach Sindhian sea and thus block the British way to India and Australia.

Sindh and Afghanistan were sandwiched between British Empire and Tsarist ambitions.

Look at Russia. It was with the west in Second World War. But against it in Indochina. It was with General Giap who had with their help, decisively defeated the French at Dien Bien Phu, a village in Vietnam.

It was the same time when G.M Syed had moved a

resolution in Sindh Assembly supporting the creation of Pakistan. Meanwhile Sooriah Bachah and Soomro had sacrificed their lives against it. This was a part of English Great Game. It was an illegitimate daughter of Russian and British clash born at the banks of Indus River in Tibet.

Russia believed that British dominance in Europe was thanks to Indian wealth. So to drive them out of India, it sent its spooks to Tibet and Laddakh. They had been ordered to advance to India. English were wide awake. They were not under the influence of Indian hemp. They sent teams of doctors and missionaries to treat Tibetans and lead them to Christian paradise. All of them were spooks. Whenever, Russian spies appeared on the scene, the British spies hid themselves. Same was on the other side whenever British spies were there, the Russian spies disappeared. This was called great game. This game is still being played. But players are different.

Both the spies in those times wanted to learn about the ambitions and intentions of the other side. Russians wanted to reach the warm waters of Sindhian Sea and block Britannia to rule the waves. When it failed, Dost Mouhammad Durrani, was wooed.

English power in India sensed this and sent its troops to Afghanistan. The troops comprised of Sikh, Bengali and English soldiers and officers. The army was led by dethroned King Shah Shuja. They wanted to crown him as king. They entered Kabul and crowned the erstwhile king buttressed by an English garrison. Within three years, Dost Mohammad who had fled to north returned when his son had massacred the whole garrison and assumed power in Kabul.

Earlier the war at Kharari in Sukkur during 1834 was also the result of English and Sikh alliance.

In This great game France was also with Russia in their aim of breaking the power of Britain. But in 1812, Napo-

leon the emperor of France made mistake. He invaded Russia. He wanted through Moscow to reach Kolkata and beat London. It proved a disastrous campaign of Napoleon as "General Cold" of Russia killed almost all his army soldiers. Thus the tacit alliance came to an end. Napoleon since late nineties had intended to beat English power in Kolkata. That is why English Empire had reached into an agreement with Sindh's Mirs in 1808/1809, agreeing not to allow Napoleon or Americans to use their land against British Empire.

On the other hand Russians as a part of great game wanted to reach Indian Ocean through southern Iran. The British got whiff of it and John Jacob reached the Iranian Coast with Sindh Horse. The English Forces also came through sea-route and landed at Bander Abbas. Seeing such a situation the Russians retreated. In the late seventies Russia reached Kabul indirectly through communist revolution of Noor Mohammad Tarakai s Khalg party. As a result king Zahir Shah could not return from Italy. Two years later king of Iran was overthrown and Zulfiqar Ali Bhutto was hanged. All this was part of great game. Even martyrdom of General Hosh Mohammad was part of a great game.

The problem with Russia is that its seas remain frozen in winter and their commercial activities remain suspended. So Russian National Agenda includes reaching the warm waters of Indian Ocean. Nowadays china has also the same ambition. The only route was through Sindh. That is why one should keep in mind that creation of Pakistan was part of a great game.

The new rising power china wants to reach Middle East, Europe and Africa through shortest route by karakorum to Karachi and Gwadar sea-ports. China basically is a commercial power but west is afraid as it may turn into a war horse. seeing its rapid progress and advancement in all fields of "Life and Death" If it got permission to reach the big ocean

through silk route (Qaraqorom) then china will emerge as a world power and west's monopoly will be drowned in the ocean. This silk route is only a part of bigger silk route through which west Europe used to conduct its trade with china. They passed through east Europe and central Asia to buy silk in china. Then it diverted to India where they bought spices and cotton cloth. Now this route goes, through states under the influence of Russia. If the whole silk route is to be revived Europe will have to follow a conciliatory policy towards Russia. However America does not allow it. That is why Ukraine and Syria issues have been created and Taliban-style uprising has been stoked in Sinkiang which is gateway to Qaraqorom for china. America is also not ready to vacate Afghanistan completely. Balochs are mysteriously disappearing and Sindhi Nationalists getting killed. This is also a part of great game. In this version of great game, Sindh's position is the same as it used to be. The bodies of sons of Nauroz Khan suspended in Hyderabad jail and remains of Basheer Qureshi and Maqsood Qureshi cannot be put in a salt filled bag, sewn with jute thread and thrown in a water well. Tomorrow's Sindh can start a blaze. Yet Sindh has a very strategic geographical stature. Its offshoots have impacts in all the four directions. That is why it requires a cautious strategy.

In this article, sidelining all the other aspects of the book I have focused on the martyrdom of Shaheed Allah Bux. I have analysed it. While doing so I have also shed some light on future.

Time is like an expert skilled man. As a potter it designs on its wheel altars and as an ironsmith whets knives for slitting throats and chopping heads. Then chiselling Allah Buxs bakes them in a furnace of love. Then sets them on sites of altar.

The holy drops of the blood of Allah Bux that had fallen on mother earth will someday turn in the land of Dodas

and Darya Khans into the Spheres of victory and triumph.

Mahboob Ali Soomro has fulfilled the requirements of his love with Sindh and its heroes. By writing this book, he has done a favour to the Sindhis. He has done the job he had to. Congratulation to him.

I have written these few words complying with the orders of Arz Mohammad Banglani. I am indebted to him.

(The Writer Dr. Ata Mohammad Bhambhro is a great Scholar. He is a translator par excellence. He has translated nearly all the English books having something to do with Sindhi History, Culture, Commerce or political movements. By ancestral profession he is an agricultural landlord.)

Dr. Abdul Kalique “Raaz” Soomro

A Heroic Son of Sindh

In the circle of life, humanistic values prove to be helpful in leading a person to his/ her destination. Its measurement and analysis is beyond our abilities. To reach such cherished destinations one spends all his natural capabilities and thus completes the Rocky journey of life.

It is a natural insight through which a human being perceives another fellow human being in his true self and then analyses him to his tiniest bits. The heroic son of Sindh Saheed Allah Bux Soomro was from such insightful persons. He hailed from Shikarpur, the birth place of heroes. It has been commercial capital of Sindh. Its fame had touched the farthest horizons and highest Zeniths. Every person with a sense of history takes pride in it.

This is a city which has given birth to scholars, mystics, salesmen, politicians, pioneers of national liberty, social workers, donors, litterateurs’ researchers, poets, critics, thinkers, painters, intellectuals, artisans, doctors, philosophers, tradesmen, industrialists, calligraphers, demagogues, throughout the ages. These specially gifted persons have left behind them master pieces which constitute a golden part of its history. Pages of history tell us that in ancient and modern age, its citizens had been blessed with extraordinary talents of mind and heart in nearly every walk of life. They with the exemplary political acumen and moral exactitude

have played an exceptional role in progress and prosperity of our nation and country. Every age passes with its own subtlety and delicacy. In every epoch has arisen a genius to lead his nation and run its affairs. Out of such figures, the personality of Shaheed Allah Bux stands in first rank in history of Shikarpur, Sindh and the whole sub-continent. His political insight had not only probed the depths of politics of Sindh and Hind but had also penetrated the labyrinths of World-politics of Englishmen, the rulers of one fourth of the world in their heydays. He had mind and talent to expose them.

Brief briefing: This scion of Soomra House belongs to his great progenitor Allah Bux Soomro after whom he had been named. This house is descended from Dodo the third (1332-1354). Their great grandfather Allah Bux had settled in Shikarpur in last days of Kalhora dynasty. His progeny is still living in Shikarpur.

Allah Bux son of Haji Mohammad Omar (S/o Rahim Bux S/o Allah Bux) was born in 1900 in Shikarpur. His father educated him up to metric. After that he took part in the contracts and farming vocation of his father. Along with it he studied history which taught him that in comparison to free advanced nations, his country was slave and backward.

With reference to history he also knew that during on-slaughts of Qandahri Arghuns and Indian Moghals how many freedom fighters of Sindh took part and how many of them were butchered. Many were crushed in oil-presses and many others were crucified. How the Islamic Doctors and Qadis were put to death after being subjected to savage and barbaric torture and torments (Sindhi history is full of such bloody events. Instead of sweeping them under the carpets, these events should be openly written). This was past. But present was not much different. Revolutionary struggle had been launched. The members of Rashdi movement were fighting in fields and desert. In the near past Allah Bukhsh had heard of

Sikh massacre in Jalian Wala Bagh where on 13 April 1919 hundreds of Sikhs had been sprayed with bullets. He had also seen Khilafat and Hijrat movements. All these events were etched in his mind and heart.

Allah Bukh started his political career in 1923. He was elected as a member of Jacobabad Municipal Committee and then a member of District Sukkur's Local Board.

In 1926, he was elected a member of Bombay Council. He had contended against K.B Agha Jan Mohammad Pathan of Sultankot. At that time the leader of Sindhi Muslims was Shahnawaz Bhutto. He worked with him. He was elected president District Local Board Sukkur in 1928. Three years later in 1931, he called conference of the presidents and chief officers of all Local Boards of Sindh, in which he passed many resolutions relating with powers of the Boards and reforms in them. In the same years he called a conference of Sindhi Muslim politicians. It was held under the presidentship of (Sir) Abdullah Haroon. In this conference Allah Bux tabled resolution for separation of Sindh from Bombay presidency.

In 1934, at the residence of G.M Syed, a political party named peoples party was formed. For its leadership (Sir) Shahnawaz Bhutto and Meezan Mohammad Shah were nominated, former as leader and latter as Deputy Leader. In 1935, India Act was introduced. On its basis Sindh was made into a separate province in 1936. And (Sir) Lancelot was sent to Sindh as its first governor. He was given on 25 March an advisory to run the affairs of Sindh.

On 7 February 1937, Elections were held. (Sir) Shahnawaz Bhutto and Haji Abdullah Haroon lost the election and Allah Bux Soomro was elected as member of Sindh Assembly.

On 27 April 1937, Session of Sindh Assembly was called and (Sir) Ghulam Hussain was chosen as the first prem-

ier of Sindh Province.

One year before in 1936, "Attehad" a political party had been organised. Shahnawaz Bhutto and Abdullah Haroon were its leader and deputy leader respectively. Allah Bux joined this party. Ghulam Hussain had no party. It had formed a group which was comprised of only five members. Governor of Sindh Lancelot Graham invited Ghulam Hussain to form a govt. The majority party was neglected.

On the other hand, Ittehad party chose Allah Bux as leader and Mohammad Hashim Gazdar as Deputy Leader. They sat on opposition benches. The opposition (Ittehad and Sindh congress party) called many conferences of peasant class in many districts of Sindh. Allah Bux took deep interest in these conferences. He actively attended the conference at Chuck, a suburban town of Sukkur.

In March 1938 on the occasion of budget, Ghulam Hussain's govt. lost confidence in the Assembly and he was sent packing. In his place Allah Bux became the premier. He was the candidate of Ittehad party, Congress party and Hindu Azad Party.

On October 8/9, 1938, Haji Abdullah Haroon developed differences with the Ittehad leadership. He left the party and joined Muslim League. It held a conference under the chair of Mr. Mohammad Ali Jinnah. The conference was attended by topdogs of Indian leaders.

On 11 October 1938, Muslim League held its session at the residence of Haji Abdullah Haroon. The leadership pleaded with Allah Bux to join Muslim league.

After three days, October 14, 1938, at the Assembly, members were gathered and they were made to sign written document prepared by Muslim League. Following it, League leaders demanded that a new leader be elected. Allah Bux said when in Punjab and Bengal there is no issue of leadership

why Sindh Assembly should elect a new leader. At this the Coalition disintegrated and Muslim League started open opposition and it chose Ghulam Hussain and Mir Bandah Ali Talpur as leader and deputy leader. G.M Syed was told to table a no-confidence motion. He tabled it and Allah Bux lost confidence by seven members.* Thus Allah Bux's govt. was dissolved and Ayub Khuhro was chosen as a new leader.

In 1939, Muslim League took Manzilgah issue in its hand. An uprising was launched. Hundreds of people went to Jail. Muslims forcefully occupied the premises of Manzilgah. On the other hand, Hindus urged the govt. to hand it over to Hindus. Communal riots broke out. The new Muslim League govt. could not last long. It came to an end with the votes of Hindu party and Congress party.

In 1941, Allah Bux again became premier. In September 1942 he was on the horns of dilemma. Either to join Muslim League and send to jail the nationalists struggling for freedom or to leave the govt. At the time "Quit India Movement" was raging. He took the option of leaving the govt. and standing by the nationalists. He renounced the Titles of K.B and OBE in a letter to viceroy of India. It was a protest against detention of workers and leaders of QIM (Quit India Movement). As a result, the governor dismissed his cabinet and picked up Ghulam Hussain to form the govt. Muslim League helped him in shaping his cabinet.

SOCIAL SERVICES

Saying goodbye to govt, he returned to shikarpur. He engaged himself in national and social services. He also used to perform service of social welfare during his premiership. Here is a list of some of his leading Acts of Social Services:

1. In 1938, an epidemic broke out in Shikarpur. He went with a team of doctors to doorsteps of Shikarpur citizens

without any difference of faith and creed.

2. As a Premier he arranged the return of Maulan Obedullah Sindhi from his long exile. When Maulana reached by sea to Karachi port he found that the premier himself was there to receive him. On such a service, he got homage from all India. However the English Rulers were miffed at it.
3. He banned Haji rites at Luwari mystic shrine.
4. To implement austerity, he reduced his own and his staff's salary to Rs five hundred.
5. A dramatic organisation "OM MANDLI" was involved in immoral activities. Hindus were complaining against it. He imposed ban on it.
6. He abolished the system of non-elected (imposed) members in Local Boards.
7. He also abolished the institution of honorary Magistrate.
8. Reforms were introduced in Jails. Political prisoners were set free. Elderly and sick prisoners were released.
9. Kingly court system in the offices of Collectors and Deputy Collectors was wiped out where only "Chosen Few" would get a chair.
10. Holy Quran Bill was passed according to which a non-muslim could not print/ Publish or distribute the copies of Holy Quran.

PERSONAL CHARACTER

1. Shaheed Allah Bux was a big hearted Person. He used to dole out in such a way that left hand did not know what the right hand was doing.
2. He never used Shibboleths of premiership. He did not fly

a flag on his car. When he was on road, the traffic flowed in normal way.

3. He never travelled in protocol. He did not take guard of honour. He did not accept any dinner party in his honour nor was any address given to him on behalf of a municipal Body.
4. He donned common Sindhi dress.
5. He was well-wisher of every person even his enemies.
6. Never took bribes. Once he gave, never mentioned it.
7. Kept secrets to himself, and never divulged them.
8. Personally he was very simple, a dervish from top to toe. All people, no matter what colour or creed, were equal for him.
9. Even during his premier-ship, he served glasses of water to his guests. He sat on ground and engaged in talks.
10. He was devout Muslim. Punctual in religious duties of fasting and praying. He recited holy Quran daily in morning.
11. Never touched alcoholic drinks or hamburgers.
12. He was never seen with a grimace or knot in his eyebrows. His face was always smiling which even won over his angry friends.

HIS MARTYRDOM

After dissolution of his cabinet he had returned to Shikarpur. He kept himself busy in economic activities and social work. Six months later, he was told that a heretic has made his home near Sindh canal and was busy in spreading Heresy.

On 14 May, 1943 in early morning he rode a tonga

and wanted to make compensation to him and persuade him to leave the place. Two friends Mr. Ghulam Rasul Jhulan and Mr. Nabi Bux Phulpoto were with him.

On their way back home, in vicinity of police station, from behind the broken walls of old Jail, two persons appeared. One of them, fired from his revolver two times hitting his chest and heart. He dropped to one side of his seat and met his God on the way to hospital.

This incident of martyrdom was not an ordinary event. All humanistic values went into mourning. I remember when in 1971, I was writing my doctorate thesis, my guide was Al-lama Ghulam Mustafa Qasmi. He told me that one day Haji Ali Nawaz Kalhoro a prominent figure of the area came to me. At that time I (Qasim Saheb) used to teach at Madrassah Dar-al-Saadah in Goro Pahor.

Mr. Ali Nawaz wanted me to teach Allah Bux Tafseer (exegesis) of Holy Quran in the light of philosophy of Shah Walyyullah. When he and I reached Shikarpur, Allah Bux had been martyred.

(*) This statement is in conflict with history.

Hameer Soomro

Foresighted Politician

Allah Bux's political thought was based on humanism. He was against religious extremism and personally he was adherent to teachings of Islam. He also persuaded his children to practise Islamic teachings. In worldly life he was cosmopolitan. He wanted all faiths to live in harmony, unity and peace.

If the thoughts and ideas of Allah Bux had been allowed to rule, today our region would have been peaceful and the world would not have seen theological fundamentalism.

Allah Bux started his politics as a representative of Middle class. He was far away from feudal thinking. He never felt shy of meeting and sitting with a common man. He was very close to toiling classes. He felt immensely happy to serve them and redress their grievances.

Allah Bux's martyrdom seems to be an imperial handiwork as he had centred his politics on Sindh, in political isolation from other regions while Imperial plans wanted to keep them politically together.

After his martyrdom, our family practised traditional politics. They forgot Allah Bux's politics of change. They did not try to advance his mission. However Rahim Bux, his son, preserved his father's personal heritage.

He remained like him hospitable and a friend's friend. He generously played host to common man. His guest-house was open all the time and he stood by his friends in ups and downs of life. Thus he achieved many desired successes.

Today our family in political field is not united. Some of us have entered the corridors of power from backdoor. I don't want to enter politics, nor do I have any interest in it.

The reason for our failure in public politics is lack of contacts with the lower classes that are the backbone of success in politics. If our family wants to do politics successfully it has to follow the personal traits and attributes of our forefather Shaheed Allah Bux. All of our close relatives should keep their guesthouses open and be in contact with their personal friends, helping them in hour of need. Then they will surely succeed at least in their constituencies.

Allah Bux's political vision was spread over near and distant future. At that time no one understood him. That is the reason for sufferings of Sindh today. People like Allah Bux are rarely born. He was very popular among real leaders of sub-continent. Prominent among them were Manlana Abul Kalam and Maulana Ubaidullah Sindhi.

It seems Sindh will have to wait for centuries to be led by a person like Allah Bux. May God bless it with such a person in this new century!

After him, our family members got high offices in Pakistan politics. But they remained aloof from their family friends and isolated from common man. This is why they have failed in popular politics. I am not disappointed. I am confident if they abandoned drawing room politics and returned to their friends and broad masses, with their hearts and guest house open, they will get positive response and again become the leaders of their city and Sindh at large.

(The writer is a scion of Soomra house of Shikarpur)

Doctor Yunus Haider Soomro

A Glimpse of the Leader

Shaheed Allah Bux Soomro is a figure of Sindh remembered as reincarnation of his heroic ancestor Dodo Soomro. A rebel who told the English colonialists, with an eyeball – to – eyeball, to leave his homeland. The elite of Sindh polished the boots of English to get Titles from them. But he spurned all these titles and told them to quit India.

Shaheed was not a scholar or traditional intellectual. He was simply a matriculate. But was blessed by nature with a brilliant and bright mind. Such persons are rarely found. In his person, he was simple and humble. He never displayed his pomp and power. He did not fly a flag on his vehicle, while being a premier, He was so good-natured that everyone who met him became his friend for life.

My grandfather used to take me in his lap and tell me many sweet things. When I grew up, I read books written on his life and also heard memories cherished by the common people. All these written and oral records show that he was a very great soul. He was very punctual in religious virtues and duties. He regularly said his prayers from the age of sixteen until his martyrdom. He was secular in his bent of mind. He hated extremism. He himself used to eat simple meals but served his guests smorgasbords. He was very generous. His generosity is used as a proverb in his and my city, Shikarpur. He was honest by his nature. That is why the officials of the

time preferred to allot him contracts. They were confident that he will complete them in accordance with specifics. He paved roads, prepared lands for agricultural purpose and built bridges.

While in office, he ordered all special chairs for the elite class removed, with a view that all citizens are equal. He convened peasant conferences to create awareness among them for their due rights snatched by the feudal lords. During these conferences, he sat amidst them to make them feel self-respect. He had inherited seven thousand jarebs (3500 acres). He would liberally share the crop-yields with the cultivators.

He was the real patriot. He had dedicated his life to Sindh to the extent that he died in patriotic harness. G.M.Syed who used to be one of the top leaders of Muslim League, came to his grave-site and addressing his soul said: Allah Bux you were right. We could not understand you. During his early days in politics he called a conference of Local Bodies and asked them to contribute to construction of Sukkur Barrage. He knew that a barrage was the pressing need of the farming class. He paid the workers and labourers before time.

In his later years of politics he faced the English Rulers as a legendary politician. English Rulers through Mr. Mohammad Ali Jinnah and Mr. Justice Tayeb wanted to persuade him for Pakistan, but he never brought himself to accept the two-nation theory. He had told G.M. Syed "as much as you are putting your efforts in making Pakistan, you will make the same for demolishing it". History tells us that he was right in his prediction and foresight.

(The writer is grandson of Shaheed and by profession is a medical doctor)

Karim Bux Khalid

Extracts from an Essay

1. Shaheed Allah Bux is a personality of politics in Sindh who was persecuted for no sins of his. He was unjustifiably exposed to mental tortures and torments. But when this heroic soul did not surrender and could not compromise on his principles he was murdered. The fools, who did it, not knew that such death was an eternal life for him. Martyrdom is the cherished goal of a true fighter and for a Muslim, it is the highest bliss.

2. Under 1935 Act of India, in order to create a province of Sindh, on 23 January 1936 "Order in Council" was issued by the British Govt. under which on first April, 1936 Sindh was made into a province.

3. The name and fame he earned as a member of Bombay council, did not go well with his nemeses. They were scared of his brilliance. Their hearts were under the impression that so long as he is in Sindh Assembly, their own progress will be retarded and feudal politics will have no chance to flourish.

4. He had told his friend Ali Nawaz Kalhoro I need Someone to teach me exegesis of holy Quran. For this divine task the true scholar of Shah Waliyullah's philosophy Al-lamah Ghulam Mustafa Qasmi was chosen who at that time was a professor at Madrassah Dar-al-Saadah, in Goro Pahor, a suburban town of Khanpur near Shikarpur. This selection was

in complete agreement with his mental capabilities.

5. After failing in their no-confidence motion, on the floor of Sindh Assembly, the scoundrels resorted to religion and taking two-edged Judas-faced sword, challenged him to a treacherous field. In Sukkur, apposite Sadh-Belo Island in River Indus, there were some dilapidated building structures dating back to the age of Moghal Emperor Akbar of Sixteenth century. They stood in a vast ground called Manzilgah. The govt. of the time used them for non-religious purposes, either as oil depots or godowns of excise Department. One structure was of such a design that none could say whether it was a Masjid or a place for rest and recreation. A respectable citizen with religious bent of mind of Punjabi origin Syed Karam Ali Shah himself and his friends believed that it was a Masjid. So he demanded the govt. to vacate the control and hand over the building to Muslims. To get his demands accepted, he on the occasion of Bombay council's sessions in Bombay used to lead a delegation and campaign for his demand through Sindh Muslim members of the council. In this respect Allah Bux used to take deeper interest and helped the delegation to meet the relevant officers. His efforts did not bear any fruits. After separation of Sindh from Bombay, the delegation was told the matter now would be decided by Sindh govt.

6. In 1938 when he became premier of Sindh the first files he saw in the first week also contained memoranda about Manzilgah. These files had been shifted from council's records to Sindh, with notes that no correspondence be made in this respect with muslims. He wrote on this file "Manzilgah is a Masjid". So it must be handed over to Muslims.

7. (But Blackguards of British Empire were persistent in their dirty tactics like today's takfeeri politics). On this very issue of Manzilgah, his opponents for the first time in history raised the Slogan "Islam in Danger". This Slogan was chanted in Sindh. They were helped (or taught) by the profes-

sional sloganeerers, adventurers and experts of agitation from Punjab. They issued fatvas of branding him pro-Hindu and anti-Muslim. Even some deranged sentimental Muslims were in his pursuit to go to paradise by killing him. Some of his personal friends advised him to keep arms in self-defence and walk in protective protocol. But he neglected it.

8. On first October 1939, he reached Sukkur by train and met satia-garhi leaders and told them “this night today I will go back to Karachi and next day after cabinet meeting, I will settle the matter. We three cabinet members I, Ghulam Hussain and Pir Ilahi Bux are Muslim members. Only one minister Nehchaldas is Hindu. So it will be easy to decide. If you cannot wait, then move the civil judicial court. I will appoint a judge of your choice but first it is necessary to amend the civil code. For which I will have to call Assembly session. Last point is that two trustees, one Muslim and one Hindu, will be appointed. Hindu because they have made themselves a party to the issue.”

But religious frenzy is difficult to exorcise by logic and reason. No weight was given to his promises and pledges. So he climbed into his motor-car, went into the crowd of mobsters who numbered in thousands. He climbed out of his vehicle, stood on the bonnet (hood) of it with holy Quran in hand. He addressed them and coaxed them to go back to their homes saying that, “I am also a Muslim like you. Manzilgah is a Masjid and want to hand it over to Muslims. And surely it will be given to them. However in a proper and legal way. It should not go to them with civil disobedience or breach of law.” Common Moslems who were thirsty for his blood and were fervently sloganeering against him were stunned how he fearlessly came and addressed them. They became silent. None of them disrupted his speech. But what Allah Bux wanted to do was not to do. Time had stood still and he had become victim of his own self-neglect or abnegation.

(Adapted from Karim Bux Khalid's essay carried by Monthly Magazine “Surt” in its sixth issue dated: 05 May, 1990).

Professor Abdul Rasheed Saleh

Trinity of Patriotism in Politics and Poetry

Patriotism is defined as love, support and defense of one's country. The word is taken from *patres* meaning fatherland in Greek. Patriotism and colonialism are in conflict ever since thesis and antithesis were born in primordial world.

Sindh's patriotism has resisted colonialism throughout the ages. Over the last 500 years, it conflicted with Arghoon-Tarkhan in 16th century, Indian Mughuls in 17th and 18th century; English rulers in 19th century. The 20th century, produced 3 titans in patriotism: Allah Bux Soomro, Syed Ghulam Murtaza (G.M. Syed), and Syed Sibghatullah Shah. Out of these A.B. Soomro was the senior most, born in 1900. Syed Sibghatullah Shah, the junior most, was born in 1911, and Mr. G.M. Syed in middle, with birth in 1904. Let us take each one of them chronologically, without taking into account the dimensions of their patriotic role.

Allah Bux, born in 1900, held from Shikarpur. He belonged to Soornra family, a clan that had ruled over Sindh in last period of medieval ages for a couple of centuries. Although genealogically, we cannot prove that he descended from ruling dynasty, yet he was of the same ruling tribe.

He was born and brought up in a middle class family. His father Haji Mohammed Umer was a contractor. After get-

ting education, the son also helped his father in his profession. The father left this world in late 20s. Than the young Allah Bux entered politics. 1st he joined local politics which was followed by regional and culminated in provincial politics. He became premier of Sindh after dislodging the first premier of Sindh Mr. Ghulam Husain. Due to his patriotic thoughts and practices he came in conflict with the overlords and was consequently removed from the colonial path. He was martyred on 14 may 1943 in Shikarpur. Personally he was honest, pious, humble, simple and generous. Politically he was sindhi patriot, steadfast in his views to the last beatings of his heart.

Syed Ghulam Murtaza (Better known as G.M. Syed), bas born in Sann, district Dadu, on 17 jan 1940 in the house of Shah Mohammed Shah. He was ataliqued (tutored) at his home in Sindhi and Farsi.

Patriotism ran in his blood as his great grandpa Syed Haider Sannai was an associate of Makhdoom Bilawl Samo and had taken part in patriotic struggle against the Arghoon Invadors in the first quarter in the sixteenth century.

However G.M. Syed remained torn between Islamic nationalism and Sindhi nationalism. He spent his first 40 years for the former and letter 40 years for Sindhi cause. He was not a political leader in modern democratic sense. He was neither an orator and nor a rebel rouser. He directed and remote-controlled his politics from his study room. Most of his followers were university and collage students. He founded a nationalist movement in early 70 of the last century. He left this world on 25th april 1995, leaving behind his political theory and about four dozen books on biography and culture. Personally he was honest, egotist, hospitable, decent in behaviour and a practising Muslim with mystic bent of mind.

Syed Sibghatylla (better known as Sooriah Bachha), was scion of Rizvi-Rashdi sently house. He was 6th in line, born in 1911. He was turbaned as Pir Pagara after the demise of his

father syed Mardan Shah the first, in 1922.

Patriotism or struggle for right cause ran in his genes. His great ancestor Syed Imam Husain (Whose mother in law queen of Persia is traditionally reported to be from Sindh) and his close relatives had been martyred in ground of Karaballah fighting for true Islamic cause in 1st Islam Century. This tradition continued in the progeny of this holy race generation after generation.

After assuming spiritual Orders leadership he started preparations for waging an armed struggle against the colonial occupiers. English rulers got the inkling. They put him behind the bars under bubious charges. He was set free in 36, amid the rumblings of Second World War. After some period he launched a holy struggle against the colonizers. No recognized political leader was in his alliance. However he did not need it as his own brotherhoods strength ran in hundreds of thousands. They fought with primitive weapons as no international power was with them. Nearly half of Sindh had become a battleground. The English rulers imposed martial law in the affected districts of Sindh. Along with it the set up concentration camps for the women folk children and elderly of the followers of Rashdi order. Despite such drastic steps no let-up was reported in the incidents of guerrilla war. Finally the English rulers arrested the supreme ruler, tried him in a military court and summarily sentenced him to death. He was executed and buried in an unknown place. The followers did not believe this execution story. The continued their activity until the birth of Pakistan and departure of English rulers in 1947.

The Troika in patriotic poetry was composed of Ibrahim Munshi, Ustad Bukhari and Shaikh Ayaz. Let us briefly mention them in these pages.

Ibrahim Munshi: This poet held from Jenhan Soomro, a historic statement of Soomro tribe mentioned by Moracan traveler Ibn-Batoota in 14th century. He was born on 15th Jan

1934. He left this world on 13th July 2003. Nearly all his poems are rhythmically cascading. Every poem dances on its page. In one poem he says:

Equality we want such
If you ask how much
We will tell you to the Extent
That a free nation by Nature is lent
If someone gets pyrosis by it
Then tell him go away, you are not fit

Ahmed Shah Bukhar (Ustad Bukhari): He was born on 16th Jan 1930. He worked as a Lecturer. At the age of 66 on 9th Oct 2006 he left this world. He is known for using common speech in poetry. In one poem he says:

How can I lie in soft bed
My people are lying on ground
How can I taste salt
My People are starving around
How can I cover my head
My people are half naked earthbound

Shaikh Mubark Ali Ayaz: Known simply as Shaikh Ayaz, was born in Shikarpur on 2nd March 1923. This immortal poet left this mortal world on 28 Dec 1997 in Karachi. He was laid to rest in the vicinity of the tomb of Eternal Poet Sahah Abdul Latif Bhattai at Bhit near Hyderabad.

Ayaz is perhaps the greatest poet after Shah. One of his poems was very popular in singers, first sung by Faeer

Abdu Ghafoor. We are giving here its translation:

My Pal

Who will suffer infamy, moan ami
For Sindh, Who will not leave his ghost by dost
When Bhittai passed a plate around
Many a head will fall my pal
The butchers will at last be butchered
Sabers will tremble all, my pall
Talisman will go away and not remain
Shall come down the false wall my pal
When scores of Sohns dived with pitchers
Scores of Mehars will answer the call my pal
Try to give a call for Sindh o Charan
Like a present-day Beejaal my pal

*(The writer of this piece is a retired professor. He taught at
Collage of Education, Sukkur)*

Huzair Soomro

Will Shaheed Allah Bux Soomro be remembered In the times to come

On the day I was born Shaheed Allah Bux Soomro had long since left this world. However I was fortunate to have been born and raised in the house Shaheed Allah Bux lived in Shikarpur. My side of the family shared this house with Shaheed Allah Bux's widow, my paternal grandmother; in whose benevolent and caring shadow we grew up and learnt from her of the man, the politician, the folklore, his dreams and the legend that was Shaheed Allah Bux. His memory then was still fresh, many houses and shops in Shikarpur were adorned with his photographs. Many of his family members, close friends and associates were still there in our growing years. A lot had been learnt from them.

Shaheed Allah Bux was a populist politician who empathized with aspirations and dreams of the common men and women of Sindh. He believed in a basic set of principles which served as the foundation of his political vision, message, actions and personal life. Over seven decades after his assassination he continues to be remembered and commemorated in every part of Sindh; and his message remains meaningful and relevant even today not only for Sindh but also for the world at large.

His many lofty dreams and principles could not materialize due to the short span of his life. Deviants of these lofty

principles have now raised their horrific head and sent world-wide shockwaves.

His basic principles superimposed to modern day conditions are even today the center stage of debates, division and turmoil in Sindh. Pakistan and the world at large. The key principles of his philosophy are very briefly elaborated below and also linked to the present day world for relevance.

Key principles expounded by Shaheed Allah Bux

1. Communal harmony.
2. Uplift of the common men and women of Sindh.
3. Emphasis on female education in Sindh.
4. Harnessing the waters of the river Indus for sustainable development of Sindh.
5. Simplicity in life.

To fully understand the genius of the man behind the above principles, we need to visualize the times when these principles were conceptualized. It was over seven decades in the past, when India was still undivided and still a British colony; with very rudimentary social, economic, political and educational level.

1. Communal Harmony.

Shaheed Allah Bux was a strong advocate of communal harmony amongst all religions and sects, with especial focus on the Muslim majority and large Hindu minority. He fully understood the potential danger of unchecked religious extremism. Shaheed Allah Bux himself a pious practicing Muslim, demonstrated his belief in communal harmony by his principled stand on the Masjid Manzilgah riots and the resultant political price which he readily paid. He proactively built trust among the Hindu's and other communities of Sindh by his fair and even handed dealing. He actively nurtured personal friendship with prominent Hindus and notables from other

communities. Simultaneously he built strong bonds with all shades of Muslim scholars. He was instrumental in bringing back Moulana Ubaidullah Sindhi from exile.

Later history proved that due to the diluted concept of communal harmony, Sindh suffered a major economic setback and social turmoil resulting from the mass migration of Hindus who were the backbone of the middle class, educated elite and business community. In the present world at large and within Sindh and Pakistan, religious extremism and sectarian divide has wreaked wide ranging havoc, with still no end in sight in the foreseeable future.

2. Political, economic, social rights and uplift of the common men and women of Sindh

Shaheed Allah Bux loved the land of Sindh and its people. He believed that the dreams of a prosperous Sindh necessarily needed to include the political, economic, social rights and uplift of the common men and women. He cultivated friendship and camaraderie with those who toiled with their hands, he had strong bonds with the man who can be termed dervishes or Sufis. Shaheed Allah Bux was proud to call the unforgettable bard Bhagat Kanwar Ram his friend. He learnt much from these associations and developed the political belief that sustainable prosperity of Sindh was possible only if it was inclusive of the prosperity in the broadest terms of the common man and women of the land. Building on this concept, at the time of his assassination he was actively considering a framework for the distribution of government lands amongst the landless peasants of Sindh.

Global prosperity has grown exponentially. However the benefits of this economic prosperity have been inequitable and skewed towards a small fraction of the upper crust of the population. The economic share of the middle and common class has continued to shrink. This skewed distribution of wealth has been acknowledged by Christine Lagarde Manag-

ing Director of IMF at the recent Davos conference. She expressed the urgency of reversing this trend and building economic structures where prosperity is equitably shared with the common man and those not so fortunate.

This uneven distribution of wealth has sent shock waves in the world and was a critical factor in the recent American Presidential elections and a driving force behind Brexit and the political turmoil in ECC.

Shaheed Allah Bux in a more simple world and in more simple economic terms realized the importance of inclusive economic development.

3. Broad level of female education in Sindh

In the broad framework of Shaheed Allah Bux's principles, education of the broad masses, both man and woman, was crucial and critical for sustained and long term growth of Sindh. He placed even greater emphasis on female education as he firmly believed that in great nations man does not walk alone but the woman walks besides him. An educated mother is the strongest guarantor of educated future generations.

In those times when female education was not the norm and college and professional education was even more of a rarity. He demonstrated his belief by enrolling his eldest daughter in D.J. College Karachi by creating a partitioned enclosure in the class room for females. His hometown of Shikarpur was blessed with a college in the early days when there were few colleges in the whole of Sindh. He often expressed to his wife his desire for all his family members to achieve the highest level of education. I am proud to say that his family, man and woman, have honored his wishes and endeavored to achieve the highest level of education within the country and in distant lands. The quest for education is even stronger in the new generation of Shaheed Allah Bux's progeny.

Present day research has highlighted the criticality of

female education, with statistics of developing countries showing that those with high social indicators, which are primarily female related, have shown greater all round economic growth.

4. Harnessing the waters of the river Indus for sustainable development.

Shaheed Allah Bux believed that the waters of the mighty river Indus were a heavenly blessing for the inhabitants of Sindh and harnessing the bountiful waters could make the desert of Sindh bloom into a granary of plenty and prosperity. He also recognized the criticality and need of maintaining the delicate environmental balance. With this intent he planned on the construction of Sukkur Barrage and agreed on a controversial and ambitious debt repayment framework, which he considered necessary to incentivize the British rulers to fund the construction cost of the project. The barrage was constructed and the resulting prosperity enabled Sindh to repay the debt as scheduled. The Sukkur Barrage even today has the largest command area in Sindh and was the model for the construction of the barrages that were later constructed in Sindh.

The present day world with its ever expanding population recognizes the criticality of water resources and its sustainability. It is now a potential source of conflict globally. Sindh even today continues to strive to maintain its rights over the waters of river Indus.

5. Simplicity in life

Shaheed Allah Bux was a man who professed humility and simple living. Humility was a trait which is much admired in the Sufi thinking of Sindh which influenced much of the actions of Shaheed Allah Bux. Many of his acts of humility are proverbial.

He promoted the usage of indigenous products and

material for daily usage. He practiced what he professed. His living in all spheres was an example of simplicity. His garments were local handloom woven cotton and his footwear made by local cobblers. His food was simple and as practice the wheat he consumed was freshly ground in his own house. He frequently walked to meet close friends and relatives, even when he was the Premier of Sindh. He sensed that his humility and simple life style made economic rationale when placed on the scale of Sindh as a nation.

Regretfully in today's economic order the common man has been abandoned. Raw form of capitalism and the economic marginalization of the common man, has resulted in glaring poverty, unemployment and resentment among the common man. This now threatens trade pacts between Pacific Rim nations and NAFTA. The economic neglect of the common man was a decisive factor in the recent Presidential elections in America. Many upheavals are still expected to come. We need to learn from the yesteryear philosophy of Shaheed Allah Bux towards the common man.

Will Allah Bux Soomro the martyred former Premier of Sindh be remembered in the times to come?

This state of turmoil created due to varying forms of religious bigotry, skewed distribution of wealth, conflicts over water rights etc. will continue much beyond the foreseeable future, many a battle will need to be fought and won.

Therefore, the message and the dreams of Shaheed Allah Bux Soomro will cross the time barrier and continue to be relevant; and he will continue to be remembered and commemorated in the times to come.

Condolence Notes of Contemporaries

- The Candle of Shikarpur before dying flashed and flickered. His name was Allah Bux. He was martyred by Hurs (members of Rashdi Movement). They had complaints that during his reign, Martial law had been imposed and (the English) govt. had crucified Pir Pagaro (Syed Sibghatullah Shah). Thus the days of National worker in this Sindhi politician came to an end. He is the Third martyr in Soomra dynasty.

(“Uhey Deenh Uhey Sheanh”, Volume one, an autobiography of Pir Ali Mohammad Rashdi, a leader of the league a party a party allegedly instrumental in his martyrdom. Mr. Rashdi was unknowingly reincarnate of Francis Bacon about whom the poet Pope had said “The wisest, brightest and meanest of mankind”)

- Alas! We did not understand this heroic son of the soil. May God place his soul in Elysean Fields and pray for us from there.

(Article by G.M Sayed Titled “Second Dodo” of Sindh Allah Bux Soomro published by Azad Qazi Sagar Publishing House Karachi)

- Late Allah Bux launched a glorious national struggle to the extent that he lost his life and sacrificed his soul. His movement’s ground Stone was unity among Muslims and Hindus and well being of poverty ridden classes.

(An article by Lutfullah Badavi titled Social and Political role of Allah Bux carried by Daily Mehran's Birth Anniversary issue in 1962)

- It you live for yourself then you are a living Dead for your nation. But if you die for your nation, then you are not only alive but also giving life to thousand others. Allah Bux lived and died for his nation.

(Barkat Ali Azad in "Sindh jo Hero Page 73-76, Published by Azad Qazi Sagar Publishing House Karachi).

اردو اترادي ڪنڌڪوٽ

شهيد الله بخش سومرو

شهيد نانءُ پنهنجو ڇڏي هليو وئين
ڌرتيءَ سان پنهنجو ناتو گڏي هليو وئين

تاريخ ۾ لکائي وئين ورق سون جا
ڪرسي ۾ لوڻ لالچ سڀ ٽڏي هليو وئين

پنهنجن سان پيار خاطر ڌارين سان هو مهاڏو
سرچاءُ خاطر سڀ جي تڏي هليو وئين

دودي جو رُوپ ڌاري آئين الله بخش
سرساڻ سر ملائي، اڏي هليو وئين

سامي اياز اردا آيا هزارين سنڌ ۾
سي سڀ سچائي خاطر سڏي هليو وئين

(Translation on next Page)

Ardo Utradi ,Kandhkot

Ode to Shaheed Allah Bux

Leaving your name O Shaheed, you went away

We are singing your deed, you went away

History wrote your works in letters of gold

It had not seen such a brave and bold, you went away

For the love of land, you gave not your hand

In the hand of England, you went away

You were Allah Bux, our Dodo incarnate

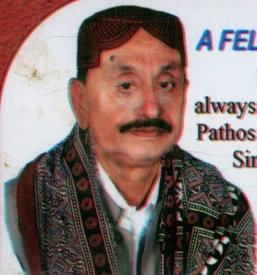
No Politician was your mate, you went away

Sami, Ayaz, Arda fought for truth's Sake

You and they left sindh awake, and went away

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A FELLOW WITH MAJESTIC CHARISMA

Mahboob Ali. His curious inner self has always been in pursuit. Blessed with many talents.. Pathos for his hometown Thul and homeland. Sindh his identity. This is his Introduction in brief.

The Only intellectual of the small town with a cluster of talents. He carried with himself passions for Sindh.

Carrying a pen was not difficult for him. This book of his, is the fruit of constant pursuit and thinking. Sindh is full of idle intellectuals. If they see a gathering, they will eagerly attend it. Otherwise they remain in ivory towers. But Mahboob is a practical sepy of ideological lascar. He had been inebriated since his prime youth by nationalistic passions that kept him intoxicated. He remained attached with nationalistic struggle throughout his student days. Nationalistic stream of sann and anti-one unit movement left deep impacts on his mind. The Candle of consciousness remained lit in his mind. Wherever he saw a gathering for Sindh, he came running. When Sindh Graduates Association was formed, he became its first president in Thul. He also held office in its Central Body. The town's Politics he inherited from his father. Saying goodbye to a job in Education Department, he entered the local bodies politics. In 2001 Local Elections, he was elected Nazim of the Union Council and member of District Council. In 2006, he was elected Taluka Naib Nazim and Convener in Taluka Council, despite feudal atmosphere and his being a representative of a middle class. It was all thanks to his exceptional talents. At Thul he has a small but heavenly nest that is center of gravity for those with eyes to see and hearts to love. They include true lovers of Sindh, dabblers in politics and scribblers on papers. This small nest has always welcomed idealists and artists. It has also helped the weak from the toiling class to get their grievances redressed and problems Solved.

My relations with Mahboob first were of neighborly, then of friends and co-travelers in nationalistic ideas. We have reconciled after arguments and have also argued after reconciliations, but we have never strayed from our ideological path, and whenever fragrances of nationalistic gardens have brought us together, we have always mused together "What will be of Sindh".

Asghar "Sujag"

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