

G M Syed

Shah Latif and His Message

Translated By: Prof. Egnert Azariah



An imaginary portrait of Shah Abdul Latif Bhittai

About the book

Shah Abdul Latif Bhitai is one of the great Sufi poets and intellectuals of South Asia. He is a notable enlightened humanist, who firmly believed in the metaphysics of the unity of being and turned the socio-psychological implications of this metaphysics into subjects of his impressive poetry. His voice repeats the echo of the ancient Indus Valley Civilization and is the expression of the same spirit which can be felt in the poetic works of Baba Fareed, Shah Hussain, Baba Buleh Shah, Khushal Khan Khattak, Khawja Fareed and other Sufi poets of our region. There is no end to Shah Latif's admirers. Every Sindhi has the Saint's verses in his memory and can aptly use them in matters of every day business when the occasion arises. His writings have been critically studied and a number of books have been published on the life of Shah Latif, his poetry and message. Lately, the Pakistan Philosophical Congress organized a symposium on Shah Latif's philosophy and learned articles were read on his teachings.

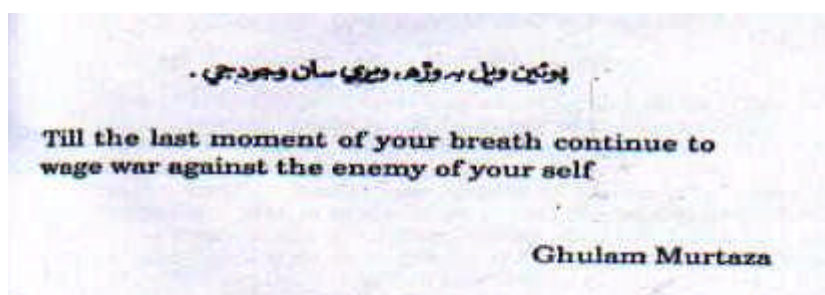
However, it goes without saying that Sain G.M. Syed was the most remarkable interpreter of Shah Latif. He was born and brought up in a world which had been nurtured by Shah Latif himself. In this respect, G.M. Syed appears to be a Second Coming of the great saint. G.M. Syed believes in the unity of being, in the unity of religions and also in an enlightened form of humanism. The great saint Shah Latif and Sain G.M. Syed, both deeply love Sindh, its language and people. They are both the celebrated sons of Sindh whom the people of Sindh venerate with an equal sense of pride.

In this book, Syed Sahib has given a simple and direct version of his guru's poetry and teachings. The book guides us not only to correctly understand the message of one of the great eighteenth century Sufi intellectuals but also helps understand the soul that lurks in the soil of Sindh since the ancient times of the Indus Valley Civilization. The book was originally written in Sindhi. We are indebted to Khadim Hussain Soomro Sahib who has made the book available in English language for a larger international readership. The English version is indeed a gift from Sindh to a trans-cultural world. Soomro Sahib deserves our congratulations for this service.

Kazy Javed

Dedication to the poet

Whose thoughts, verses and expression arouse inspiration for independence our souls, hearts, mind and body.



تون جي ڪالهه مٿي ته ڪالهه ئي گذارين پرين کي،
ڪڏهن ڪا سٺي، ترسگهي گذارين سچين.

Sassi!, if you had died yesterday, you would have been united with your beloved. No one has heard any person achieving this objective without the sacrifice of his/her life.

Chapter 1 - Shah Latif and His Family Tree

Any biographer of much significance has not yet comprehensively written the life and work of eminent mystic and national poet Shah Abdul Latif Bhittai of Sindh. However quite a few writers have bent their energies in this direction, of whom the following deserve special mention.

Mir Abdul Hussain Khan Talpur, Mirza Qaleech Baig, Iqbal Ram Watan Mal, Dr. Hotechand Gurbakhshani, Mr. Jeth Mal Parsram, Dr. J.H. Sorely, Maulvi Din Muhammad Wafai, Kalyan Advani and Ghulam Muhammad Shahwani. All these authors have exhibited a commendable spirit of dedication in their effort to highlight the life and work of Shah Abdul Latif Bhittai.

Since the aim of "Shah Latif and His Message" is not merely to bring to the knowledge of the readers the life and work of Shah Abdul Latif Bhittai, but at the same time the understanding of the political and social message of Shah Sahib and at the same time develop its comprehensive understanding in the reader. Keeping this in view, it is not considered of great significance "to record the experiences and incidents related to his personal life, it is regarded adequate to introduce to the readers about his family background and a brief history of his life.

The family of Syed Haider Ali, the son of Syed Amir Ali Herati is known in Sindh as "Sadaat Matyari." Jarar Pota tribe is an honorable branch of this family. Shah Latif is the peerless scion of this eminent family. Sadaat Matyari traces its link with Jafar Saani al Havari, the son of Imam Moosa Kazim, and through this relationship, he is recognized as Kazmi.

The genealogical history of Syed Haider Ali has revealed that, he came to India during the times of Amir Timur around 801 to 806 Hijra. After visiting various places, temporarily he settled in Halkandi (Present Hala) where he married the daughter of Arbab Shah Mohammed and Syed Amir Ali Sani was born to her. He had three sons: Syed Sharfuddin, Syed Ahmed and Syed Murtaza.

The children of Sharfuddin came to be known as Pota and the children of Syed Ahmed were called Miran Pota through their relationships with Syed Ahmed son of Syed Al Syed Murtaza remained issue less. He came to be known, by title of Shah Bharya, and he is entombed in his Mausoleum the north of Manjhand.

Of the children of a aforementioned Sadaat most of people, after their short stay at Hala, settled in a small not far from Hala, on the roadside. Sometime back a pious man who was entirely given to the worship of God, used to serve travelers who came for a drink, for which, purpose he kept a pitcher full of water. For this reason this village known "Mat Waru Goth" (The Village of the Pitcher) later came to be known Matyari. During the height period of fame, the 'Sadaat' designated the village Matt. During this Persian period in which the letter sounding did not exist, due to that in writing, it came to be known Matalvi. In the same manner, another off-shoot of Kazmi Syed family settled in a village at the foot of Bhago Thoro mountain neighboring a village by the name of "Lak Waro Goth" or Lucky, who named this village Luck Alvi during the period of their glory. Consequently, this same village came to be known as "Sadaat Lak Alvi or Layari".

The actual time when the above mentioned Sadaat left Hala to settle in Matyari cannot be established with any certainty. However, by the information available through the tradition one can presume the time between 830 H to 840 H. After their settlement in Matyari for a fairly long period of time, when their families began to flourish and the grew, ultimately, due to the paucity of sources of livelihood, mutual rivalries, domestic feuds, and due the defects of their customs and traditions, a fairly large number of families departed and settled in other villages. During the period of their

settlement in Matyari these Sadaat split into four different tribes. These tribes are, known by names of 1. Jarar Pota 2. Baqeel Pota, 3. Moosa Pota 4. Moeen Pota.

1. Jarar Pota: This tribe derives its name from the title of its first venerable elder Syed Jalal known by the title of Jarar. At the chief of this tribe, in the city of Matyari, is Syed Ali Sher. Four members of this tribe achieved eminence as saints (or pious men).

(A) Syed Shah Ruknuddin: He was a pious and venerable man, and had the honor to have gone through the early stages of his education in the hands Makhdoom Sahir (Sawai) Lanjar. Shah Ruknuddin's final resting- place is in Matyari. The exact year of his death is unknown. It is conjectured that he died somewhere between 350 Hijra to 380 Hijra. The tomb of Makhdoom Sahir Lanjar stands on an elevated near Unarpur Railway Station.

(B) Syed Hashim Sakhi: Syed Hashim Sakhi achieved an honorable position through the learned men of the tribe, begins with his great grandfather Shah Ruknuddin. He died on Rabi-ul-Awal 1100 Hijiri. He is buried next to the tomb of Shah Ruknuddin. Every year a fair is held at his tomb on 14th Rabi-ul-Awal, in which devotees participate in thousands. Of his descendents, Pir Haji Baqadar Shah, at present occupies his seat of honor.

(C). Syed Shah Abdul Karim: Syed Shah Abdul Karim was born in the city of Matyari, but as he gained in years he left the city and settled in the Bullary town, in the Tando Muhammad Khan Tehsil.

These characteristics of sainthood, he received from Syed Abdul Quddus and Shah Ibrahim Bokhari, who was a holy man from the line of Qadria He also continued his visits to Makhdoom Nooh, the influence of which is quite evident in his life. Syed Shah Abdul Karim was a poet of great eminence, he enjoyed a great reputation because of his patience, and faith stories are related to his life in this connection. He died in Bullary and his tomb stands at this place. Every year, on the day of his death, 15 Ziqaad a fair is held, and from everywhere his devotees in thousands gather in this fair to honor him. During this fair, the Sajjada Nashin at his Shrine is Pir Mian Ghulam Haider Shah.

(D). Syed Shah Abdul Latif Bhitai: Later in this book a brief life history, of Shah Abdul Latif Bhitai will be related. This book has been written especially explain and illustrate his poetry, which primarily, consists of Ibbiyat.

2. Baqeel Pota: The members of this tribe are the descendents of Muhammad Baqar. Many saints and pious men have existed in this branch of the Sadaat Syed Shahmir Shah who was a reputed scholar and a man of great piety, related to Maulvi Muhammad Hashim Thatvi, came from this tribe. At present Syed Awal Shah son of Syed Haji Muhammad Shah is a leading landlord and man of liberal views, and is the chief of this tribe.

3. Moosa Pota: The members of this tribe are the descendents of Syed Muhammad Moosa Shah. There have been large number of people, who were landlords of repute and wielded influence. A leading member of this tribe Syed Tayyab Shah was one of the most honorable Caliphs of Makhdoom Nooh. Therefore, till the present time his relations with the Makhdooms of Hala have existed. Jamot Zulifqar Ali Shah, a son of Muhammad All St is the present chief of this tribe, and is known for his wisdom wide influence in the position of a leading landlord.

4. Moeen Pota: The members of this tribe are the descendents of Syed Maidno Shah son of Syed Muhammad. Syed Ahmed Shah, the son of Syed Maidno Shah has two sons Syed Ashraf Shah Syed Dhani Dino Shah. The descendents of Syed Ashrsf Shah founded a village by the name of Saeed-pur in Tehsil Goni, and lineage Syed Muhammad Kamil Shah achieved great fame. His nephew is still living in the above-mentioned village. Syed Ibrahim Shah the son of Syed Dhani

Dino Shah was companion of Jam Nizam Din alias Jam Nindo's Prime Minister Dulah Darya Khan. He was martyred when he was assigned the responsibility of quelling the rebellion of Chang tribes. His shrine is in the neighborhood of Village Khanot of Tehsil Kotri. Syed Ibrahim Shah had two sons, Syed Badruddin and Syed Dhani Dino Shah.

Syed Haider the grandson of Syed Badruddin Shah an eminent scholar, and Haafiz-e-Quran, had performed pilgrimage in Mecca, and was known for piety and spiritual elevation. He had the honor of being the companion of Makhdoom in collaboration with Makhdoom Bilawal. He launched final struggle to protect the power of Sindhi rulers against the attacked by Shah Baig Arghoon. At the time when, Syed Mohammed Miran Jaunpuri on his way to Afghanistan, was passing through Sindh, due to the preaching of Mehdvi School of thought, he clashed against Syed Haider Shah, it was said that as a result of this conflict two boats loaded with rations were sunk, Syed Haider had considered Mehdvia school of thought as dangerous for Sindhi rule, and therefore had declared his opposition against it. Syed Haider who died on Monday, Shaban 4, 937 Hijra at town of Sann holds a great attraction for the people who visit shrine. A fair is held on his day of death, in which devotees, coming from far and wide, participate in thousands, and join in ring prayers for the departed soul. The present successor and occupant of his seat of honor is author of this book G.M. (Ghulam Murtaza) Syed. The descendents of Syed Dhani Dino Shah, the son of Syed Ibrahim Shah are also called "Garho Syed (the Red Syed). Their descendents later shifted to Kotri, of whom Syed Ali Akbar Shah achieved great fame. The celebrated poet of Lasbela was Syed Kabir Shah, and whose final resting-place is in village Uthal (Lasbela), belongs to this branch of the tribe. This is the brief account of the events, which is presented introduction to Sadaat Matyari for the readers.

Shah Abdul Latif belongs to this family. He was the son of id Shah Habib. He was born at Tehsil Hala in Village Bhayepur in the year 1290. Bhayepur lies nine miles from Bhit Shah, but for long time has been lying deserted. However, you will find at his place of birth a mosque on the bank of Old Naseerwah land built by Loong Faqir of Khairpur. This is the only structure, which has survived in the village. He was also the great grandson of Shah Jamal, the son of Shah Abdul Karim of Bullary. He received his early education in his native village, but when the local priests and the spiritual guide's failed to satisfy his spiritual hunger, donning the garments of a beggar he set out for a journey in Sindh. During these travels, he visited the jungles and mountains, the land & sea, the rivers and deserts of the entire province of Sindh. Consequently, he availed of this opportunity to look closely at the lives of all different classes of the people and to understand their condition, traditions and feelings. During these travels he had the opportunity of the company of well-known scholars, sages, mystics, and those exceptional men who had renounced the world for spiritual enlightenment. Some of those spiritual mentors and religious scholars he had met are mentioned below.

1. Shah Inayat Sufi (the martyr): Shah Inayat Sufi lived in village Jhok in Tehsil Mirpur Bathoro, and his final resting-place, is in the same village. He embraced martyrdom in the year 1130 Hijra. Every year a fair is held here on Safar 17 commemorating his martyrdom. Thousands of devotees assemble here to visit his shrine. He was a saint of great merit and wielded wide influence. Further detailed account of his life will be found in a sub-sequent chapter.

2. Mukhdoom Muhammad Moeen Thatvi: Mukhdoom Muhammad Moeen Thatvi was the inhabitant of the city of Thatta and was an eminent scholar and a saint. He was one of the few selected pupils of Shah Waliullah Dehlvi and was particularly close to Shah Latif he died in 1160 Hijra.

3. Shah Inayatullah Rizvi: Shah Inayatullah Rizvi used to live in the town of Nasaspur, and was a descendent of Syed Nasaruddin son of Syed Khairuddin Shah Bakhri. During the times of Shah Latif, he was old. He was a poet of great merit in the Sindhi language. His Rasala (the collection of his work) has been published. His shrine is in the town of Nasarpur. In the recent past the eminent poet, Misri Shah Sindhi came from his family.

4. Mukhdoom Muhammad: Mukhdoom Muhammad was deeply religious and God loving person. He lived in the village Khuhra Of formerly Khairpur State. He died in the year 1172 Hijra.

5. Mukhdoom Muhammad Hashim Thatvi: He was an eminent scholar of the city of Thatta, at the time strictly followed the Shariat (the Muslim religious law), and practiced abstention from worldly pleasures. His religious dictums (Fatwas) were well known to the people. He died in 1172 Hijra.

6. Syed Shahmir Shah: He came from the Bageel Pota branch of Sadaat Matyari, was a religious scholar and strictly adhered to the Muslim religious law (Shariat). He was one of the selected disciples of Mukhdoom Muhammad Hashim, Thatvi. He used to have frequent meetings with Shah Latif.

7. Mukhdoom Sabir Vulhari: He is regarded as one of the great religious scholars of his time and was a religious teacher of the line of Naqshbandia. His place is in Tando Allah Yar.

8. Mukhdoom Muhammad Zaman Lowari: He was known as a deeply God-loving, religious teacher of the school of Naqshbandia and was a deeply learned man. His final resting-place is in Village Lowari Tehsil in Badin District. He died in 1184 Hijra.

9. Faqir Sahib Dino Farooqi: He belonged to Village Daraza of formerly Khairpur state. He had been known as a mystic. He was also the grandfather of the singularly eminent poet Sachal Sarmast. He died in the year 1192 Hijra.

10. Makhdoom Din Muhammad Sehwan: He belongs to the city of Sehwan and was an eminent scholar and was a venerable personality of the school Saharawardia He was a so deeply learned in matters of Muslim religious law (Shariat) that the contemporary rulers used to seek his advice in religious problems.

11. Syed Muhammad Baqa Lakyari: He was the son of Syed Mohammed Rashed Rozi Dhani who In turn was the great grandfather of Rashidi Sadaat, who enjoys a great following in Sindh. He is one of the descendents of the religious leaders of Pagara and the (religious leader) known as Jhande Wara. He had the opportunity to meet Shah Latif during a journey. He always led a simple life and died in the year 1192 Hijra. His shrine is in Sheikh Tayyab graveyard.

12. Makhdoom Abdul Rahim Grohri: He lived in village Grohar of Tehsil Khipru. He was Mangrio by caste and was a great scholar, self-effacing, and possessed an exceptional skill in the act of disputation and debating. He was one of outstanding successors of Makhdoom Muhammad Zaman Lowari. He subscribed to the Naqshbandia School of thought. He embraced martyrdom in 1192 Hijra.

13. Madan Bhagat: He was a Hindu saint and a poet and had a deep attachment with Shah Latif. Many stories of gatherings and meetings of these eminent men are well known to the people. He used to live in the same village where Shah Latif lived. Some of his work in poetry, the Hindu preachers used to Sing by amalga- mating his poetry with the poetry of Shah Latif.

Apart from all the celebrated personalities mentioned above Shah Sahib also reaped great benefit through the companionship of Hindu Saints. For instance Hindu mendicants, yogis, ascetics and those who had renounced the world. Shah visited their temples and their places of pilgrimage in their company, and acquired deep knowledge about their sects, beliefs, systems and their customs and traditions. Most probability it was in the company of these Hindu religious men that he immersed himself in in-depth study of various beliefs enshrined in Vedanta (vadanta is a system of

Medieval thought expressed in commentaries on the Brahma Sutras) The practical works of quite a few Hindu pious men is comprised in the collected works of Shah Latif and in his magazine 'Sur Bairag Hindi' it appears that such verses were usually sung or read in his gatherings. Consequently a large number of such verses been included in the collected works of Shah Latif.

Most probably, Shah Latif traveled at different times in different direction during his youthful period. Travelling from the north, and passing through the state of Bahawalpur, we find him reaching Multan. At one time, he brought tiles in the boats for the shrine of Shah Abdul Karim of Bullary. In the direction of the West, he is known to have traveled to Lasbela and Hinglaj. In the south, he appears to have visited Ibrahim Haideri, Rabri, Kharo Chhan, Purbander, Kachh and some parts of Bhuj along the seacoast. The fact that presence of quite a number of flowers of Shah Abdul Karim of Bullary at Ibrahim Haideri, Reerahi and Kharo Chhan corroborates the view that Shah Sahib had ranged all these places in the younger days.

In his Rasala (His collected works) Shah Latif has given a detailed account of the traditions, customs and ancient tales of the inhabitants of Kachh. This is a clear evident of the fact that he served this region very closely and in its detail. Sur Bairag and Samondi in Shah Latif's Rasala reveals that he had a long time in the coastal settlements among the people.

He is reported to have traveled to Kathiawar. During his travel in Junagarh, he had the opportunity to hear and understand in detail the tales related to Bijal and Rai Diaj. This is the reason that these tales constitute an integral part of his political work.

Most probably, he passed a fairly long period of time in Thar. He has presented such remarkable details of life in Thar in Sur Marvi, as if he had composed his verses (Ibbiyat) during his stay there. He also had special attachment with Jaisalmir. At one place he says:

جیسلمیر ائین جس، جی اللہ عکارت لندہ یون۔
جیسلمیر کی عورتیں کو تمہیں بد جوئے کے ہم پر دھو بیٹیں۔

The women of Jaisalmir deserve all praise, because they allowed themselves to sacrifice their principles in the name of Allah.

He also appears to have traveled to Noushehro Abro and Tarai Abro, which are in the direction of Shikarpur, because the "autaras" which have been ascribed to him, he has said to have stayed there.

It is evident by the details in which Shah Latif has described buffaloes, wells, fountains and islands in Sur Sohni, that he had stayed in the settlements on the river bank and the wilderness for a long time.

Because Shah Latif passed the major portion of his early life in travels, in meeting variety of people and keeping their company, he had acquired a deep understanding and knowledge of the conditions of the common people. The habits and simplicity of the nomadic people and farmers seems to have deeply affected him. Because he never found any pleasure in the company of landlords, priests, self-styled saints and rulers, he always maintained a close contact with common people. He was deeply influenced by mysticism. During the last ten years of his life, he established his seat Bhit where he continued his stay till the end, and passed a greater part of his time in the company of his companions and mendicants. It was in these very gatherings and during this period that the substance and essence of his life long research, learning and impressions has been revealed to the people. The religious scholars and rigid adherents of the

religious law (Shariat) had imposed restriction on songs and music, but he boldly launched a rebellion against these unnatural restrictions, and laid the foundation of presenting poetry with songs in the accompaniment of rhythm and music.

It is said that in his early literary period his verses were also sung in the manner of other poets of Sindh in the form of "Dohas" without the accompaniment of musical instruments. For instance, the poetry of Makhdoom Noh Ghaus Bahauddin and the saints like Pir Pathu was presented in song in this manner.

Before this, in religious gatherings in Sindh where devotional songs constituted an important part of prayers Bait 'Wae' and songs were increasingly sung with the accompaniment of a pitcher, single stringed instrument or a drum. But at the seat of Latif, when two musicians, Atal and Chanchal Faqir arrived from Delhi, and settled down with Shah Latif for the first time a tradition was established in which the verse of Shah Latif began to be sung on Tambura, (Tabor) in the manner of Indian Music.

In the times preceding Shah Latif; during his own time and in the period following him there have been poets of high merit and popularity in Sindh, but there has been no poet of his caliber. He has always been considered among the most celebrated of world's national poets. Just Amra-Al-Qais was a celebrated poet of Arabia in pre-Islamic era, Firdausi in Iran, and Shakespeare in England, in the same tradition Shah Latif enjoys the same superiority over the other national poets of Sindh. From this point of view Shah Latif can justly be considered the national poet of Sindh.

What is usually said about Shah Latif that he had no education is not entirely true. It was common knowledge during his time that he always carried with him the Holy Qur'an, Mithnvi Maulana Rumi and the Rasala of Shah Abdul Karim of Bullary. This fact serves as a clear evidence that he had exceptional knowledge of literature. However, since he had acquired no academic education and an academic certificate, one can safely say that he was not an educationist in modern parlance. If we take an analytical look at his poetry and thoughts and ideas enshrined in it, we can easily come to the conclusion that his vast knowledge was acquired through unacademic sources.

Even his death occurred when he was in a state of ecstasy. It is said that at that time a session of music was in progress at his place. He was totally absorbed in listening to the music. The musician had created such a hypnotizing atmosphere through song and rhythm, which Shah Sahib drifted into a state of ecstasy. As the music approached its climactically stage, there was a corresponding ecstasy in Shah Latif, and as soon as the music came to an end Shah Latif's soul departed from his human frame. The date of his death is 14 Safar 1165 Hijiri. (1752 AD). His Shrine is in village Bhit four miles in the east of the City of Hala. The ruler of Sindh, Mian Ghulam Shah Kalhora, constructed his mausoleum.

After the demise of Shah Latif, Syed Jamal the son of his nephew succeeded him. In the beginning there arose a dispute about the succession, but it was settled after Mian Noor Muhammad Kalhora (the Ruler of Sindh) gave his verdict in the favor of Syed Jamal. At present Ghulam Shabir Shah son of Syed Pir Shah Dino Shah, a pious and venerable man, one of the descendents of Syed Jamal, holds that position. Every Thursday a session of devotional music is held at his place, and an annual fair is held on 14th, 15th and 16th of Safar. His devotees are widely spread in all corners of Sindh and whole world.

Chapter 2 - Era and Political Environment of Shah Latif

Shah Sahib was born in the beginning of the twelfth century of the Islamic Calendar and at the end of the seventeenth century of Christian calendar. In order to fully comprehend the atmosphere and the conditions prevailing in the country at that time. It is imperative that the reader must get an awareness about the conditions in Sindh and its neighboring regions two centuries before this period, so that one may fully the background which influenced Shah Latif's philosophy of life. It would be my effort to throw some light on the facts mentioned below.

1. The internal political condition of Sindh.
2. The political conditions in the countries neighboring Sindh, and their influence on the conditions prevailing in Sindh.
3. Internal and external political and religious tendencies, and their influence on the life in Sindh.
4. Shah Latif's contemporary, and preceding religious teachers, who were a source of inspiration and benefit to Shah Latif.

1. The internal political condition of Sindh:

In the earlier part of the tenth century of hijiri Calendar (15th Century of the Christian Calendar) the people belonging to Samma tribe (the original Sindhi tribe) ruled over Sindh, and one ruler of the time was Jam Nizamuddin alias Jam Nando. He was a man of great learning, piety and maintained justice during his rule. At the time, there had been no influence of any foreign power over Sindh. The construction of the city of Thatta was carried out during his rule, and in a short time the city bore such an attractive look, that great scholars, eminent poets, godly people and people of various skills were voluntarily drawn toward the city and made it their home. In no, time the city of Thatta became a singular center of civilization, culture, learning and art. Besides this city, during 'Samma' era, Nasarpur Matyari, Darbela, Bakhar, Rohri, Pat, Baghban, Sehwan and Sann, the other cities of Sindh were flourishing in learning and trade. After getting its freedom from the central control of with great difficulty, now it was possible for Sindh independently strengthen its position. During. This period ideologically, the religious scholars and mystics were divided into two groups.

The First Group: This group consisted of those people who believed in Sindhi Culture and civilization, political freedom, absolute autonomy and a progressive society. The chief moving force of this group was Makhdoom Bilawal, who was one of the members of the royal family of 'Samma tribe. His two eminent companions, were Caliph Syed Haider Shah (the grandfather of the author) and Makhdoom Sahar Lanjar, who is buried in Unarpur. These venerable personalities had left a deep influence over the present Dadu, Sehwan, and the settlements of the hilly region of Tehsil Kotri and the settlements on the riverbank. This group enjoyed the patronage of the military commander of Jam Nando and Prim, Minister Dolah Darya Khan (Also known by the name (Mubarak). This group can be considered as Sindhi Nationalists.

The Second Group: This group believed in the predominance of Islam after the elimination of the tendency toward national freedom or political power on the national and ethnic basis. The leader of this group was Qazi Kadin, an eminent scholar of the city of Thatta, who was later appointed as a Qazi (Judge) at Bakhar during the reign of Shah Baig Arghoon. He subscribed ideologically to the Mehdvia sect of Makhdoom Muhammad Miran Junpuri. Makhdoom Junpuri had come to Sindh in 913 hijiri or 910 hijiri before he went to Afghanistan. At this time, a large number of men of social standing, rulers and scholars had come under his influence as a result of his teachings. Shah Baig Arghoon was

one of those who paid homage to him. Some of the courtiers of the ruler of Sindh, Jam Nando appear to have sympathy for his movement. It is quite probable that it was due to these ideological differences that hostility and enmity developed between the courtiers of Jam Nando, and one of the groups registered its opposition against the Nationalist policy of Dolah Darya Khan.

The first group (the Sindhi Nationalists) continued to dominate and influence the affairs of the country during the life of Jam Nando. Nevertheless, the situation underwent a complete change immediately after the death of Jam Nando. At that time, a raging conflict for power was going on among Mughal tribes in Afghanistan. Mirza Babar (later Emperor Babar) expelled Shah Baig Arghoon, the son of Amir Zelnor from the rule of Kabul and Kandhar. Consequently, Shah Baig set out in search for a new seat of power.

On the other hand in Sindh Jam Nanda's weak son Jam Feroze succeeded to the seat of power. But on the one hand Jam Salahuddin, the son of his elder brother asserted his right and claim to the seat of power while on the other hand due to the place intrigues and Jam Feroz's own political blunders, his government became very weak. There started mutinies in greater parts of Sindh and the local leaders and officers became rebellious. Jam Feroze invited a number of Afghan Sardars and gave them positions as his courtier. When they observed a state of chaos and made administration in the country they dispatched a detailed report to Shah Baig Arghoon, and assured him that if he launched an attack he would find the conditions ripe for this purpose. After Shah Baig had received this information he dispatched his armies under the command of his brothers Mirza Abu Muhammad and Sultan Muhammad to occupy some regions of Sindh. However, through the courage and effort of Dolah Darya Khan the invaders were defeated those two invasions. Both the brothers of Mirza Shah Baig were killed in those two battles. After the defeat of Shah Baig's armies in Sindh the local leaders and courtiers who were secretly sympathetic toward him felt that as long as Dolah Darya Khan continued to wield influence in the government they would never achieve their aim. With this purpose they, hatched such conspiracies against Jam Feroze and Dolah Darya Khan that they succeeded in sowing seeds of sharp differences between the two. Disappointed and frustrated Darya Khan resigned as a minister and as the commander of the army and chose to live a life of isolation and retirement on his ancestral land at Kahan. As Darya Khan detached himself from the administration the conditions in the government of Sindh further deteriorated. Shah during this time was looking for his opportunity. With great assurance and confidence he launched an attack on Sindh in 923 Hijra and after devastating the entire region up to Sehwan went back to Afghanistan. In the year 926 Hijra, he launched another attack. In this state of isolation and helplessness, Jam Feroze requested Darya Khan to come to his aid. However, at this time even Darya Khan was totally helpless. In spite of this desperate situation fired with the spirit of keeping Sindh secure from the influence or control of any foreign power, he expressed his willingness to co-operate with Jam Feroze. He assumed the command of Sindhi armies and set out to confront the armies of Shah Baig. Both the armies came in conflict against each other at "Samoi" outside Thatta. It is said to have been a terrible.

Darya Khan engaged in a bloody and courageous conflict, but ultimately he suffered the death of a martyr on the battlefield. Jam Feroze, who never possessed the virtue of courage, took to his heels when he heard about the death of Darya Khan, and found a hiding place at the seat of Pir Pathu. When Shah Baig met no resistance, he marched his forces across Samoi and found no difficulty in occupying Thatta. In this way, the entire Sindh came under the control of Mirza Shah Baig Arghoon. At the recommendation of his Pir Bhai and his supporter Qazi Qazin, Shah Baig spared the lives of large number of people and later appointed Qazi Qazin the Qazi (Judge) at Bakhar.

At this, time followers of the political ideology of Muhammad Miran Junpuri had complete control over Sindh, and the advocates of Sindhi Nationalism had fully been wiped out. Darya Khan had been martyred in the battle of Samoi. Later his two sons had also been killed in the battle fought in the neighborhood of 'Baghban'. Some of the Mullahs (Priests) of

the government pronounced religious dictums against Makhdoom Bilawal, who morally supported Sindhi Nationalist Movement, and he was martyred in the oil press. Consequently, to give protection to his successor Syed Haider Shah Sannai set up a military camp in his village Sann. This protection and the military camp continued, until the time of his death. Syed Haider died, in Sha'ban 4, 937 Hijra.

Since the advocates of Sindhi Nationalism had become very weak, Sindh came under the influence of foreign elements. This process continued at least for seventy years. After this, at the command of Emperor Akbar in the year 1000 Hijra (1591 AD) Nawab Khan Khanan came and conquered Sindh. Since the conquest of Sindh by Nawab Khan Khanan to the middle of the time Shah Jahan, the governors appointed by the Delhi government continued to rule over Sindh. Aurangzeb himself remained the governor of Sindh and Multan from 1641 to 1651 Hijra.

During this period, Mian Adam Shah Kalhora was a pious man and a strong political force. This venerable personage was also adherent of the principles of Miran Muhammad Junpuri. He died in the year 1068 Hijra (1558 A.D). Mian Noor Mohammed Kalhora succeeded to his seat. Although Sindh was under the sway of the Sultans of Delhi, Mian Naseer Mohammed had established a great influence over the greater part of the country, which continued to grow with the passage of time. On this basis, the Court of Delhi honored later Mian Yar Muhammad Kalhora with the title of Khuda Yar Khan, and later his son Mian Noor Muhammad was honored with this title. Ultimately during the last days of Muhammad Shah, in the year 1135 Hijra (1722 A.D) Mian Noor Muhammad Kalhora was formally appointed as Nawab of Sindh by the Sultanate of Delhi. After this, Sindh remained the part of the Sultanate only in name. After the death of Mian Noor Mohammed, his successor Mian Ghulam Shah Kalhora put an end even to this nominal relationship with Delhi and secured complete sovereignty of Sindh. The year of his enthronement is 1168 Hijra (1755 AD), and this year is in fact the first year of independence of Sindh in Mughal period.

In the year 1185 Hijra (1772 AD) after the Kalhora dynasty, the Talpur dynasty came to power. Even during the reign of this dynasty, Sindh, largely, remained secure from the interference and control of the foreigners. After the Sindhi Nationalist Movement of Makhdoom Bilawal, seeing the unfavorable political conditions of Sindh, most of the venerable personalities of Sindh chose to lead a life of renunciation of the world, and directed their attention toward moral reformation. Makhdoom Noah, Shah Abdul Karim, Syed Ruknuddin and Sakhi Hashim Shah continued to adhere to this policy. However, a new era had begun from the period of childhood of Shah Latif. Makhdoom Abdul Rahman of Khuhra and Shah Inayat Sufi gallantly kept alive the tradition challenging the forces of falsehood, and found honor in martyrdom.

2. Political conditions of the countries around Sindh and their influence on Sindhi Life:

In the beginning of the 10th century of Muslim Calendar or in the 16th century of Christian Calendar Delhi was under the rule of Lodhi dynasty. On account of the weakness of its last king, Ibrahim Lodhi, after consulting Daulat Khan, the ruler of Punjab, some of his courtiers invited Mirza Babar (who was 6th in line of descent of Amir Timur) to launch an attack on Hindustan. Babar led his army into India, and inflicted a crushing defeat on Ibrahim Lodhi, and laid the foundation of Mughal dynasty after conquering Delhi.

Babar died in 1530 AD, and was succeeded by his son Humayun, But he was not successful in running the administration of the country for a long time. In 1540, the Pathan Sardar Sher Shah Soori drove Humayun out of Delhi. After a long period of fifteen years, through the help of the Shah of Iran, Humayun conquered India. He died after he had ruled India just for one more year. It was at the age of fourteen that his son Akbar succeeded to the throne of Delhi in 1558 H.

Through his sagacity and In the light of the views of his ministers, Emperor Akbar concluded that it was impossible to rule the sub-continent as vast as India simply with the force of arms. Therefore, for the survival of his power he shaped a specific policy and program, of which following were the most significant points.

- The population of the Subcontinent of India is divided into various religions and faiths.
- In order to infuse a spirit of tolerance among them, it is essential that by removing religious differences among them, they should be united on the basis of their collective interests.
- The affairs of the country can be run through the participation of the people of India by assigning to them the responsibilities of common interest as a united nation.
- There should be a widely acceptable constitution for the strengthening of the government.
- In the religious and political affairs, the foreign policy of India should be completely free from any foreign influence.

It was quite evident that whereas the population of India consisted of 25 to 30 Crore people, population of Muslims was only to 3 Crores and they were at the same time divided into faction due to their animosities and vested interests. Without securing the goodwill and willingness of the non-Muslim subject, It was possible to rule the country for a long time only with force. Therefore, it was the requirement of farsightedness, that for a long and lasting rule, such a policy be formulated that Muslims and Hindus should be able to run the affairs of the government through mutual co-operation.

Through a long experience, Akbar was convinced that the greatest impediment in the achievement of this aim was religious differences and lack of tolerance between the people professing different faiths. This was the reason that he was looking for ways and means for a consensus and harmony of views. All the people of India over some fundamental principles. In this connection he was able to get great help and guidance from, Abul Fazal and Faizi and their father Mullah Mubarak Sindhi who subscribed to the Chishtia school of thought, and being convinced of pantheistic philosophy, were completely above any kind of religious prejudices. He brought together the distinguished religious scholars of main religious beliefs and persuaded all of them to prepare and present a mutually agreed upon faith and belief acceptable to all the people. After a long consideration, in the court of Akbar, the assemblage of Muslim, Christians and Zoroastrian priests, religious scholars, and the advocates of the new idea, after mutual consultation and deliberation, invented a religions based on the common ideas and beliefs, and called it "Deen-e-Illahi", Thereafter started a cautious preaching of this new faith.

All these efforts on the part of Akbar were made with the intention of bringing about a united India. According to this religion, Akbar was to be its spiritual head and effort was made to promulgate this idea among the people. The purpose was to bring about national integration of all the people of India, and it was agreed upon in principle, that without any discrimination of faith or religion every one had to participate in the administration of the country. Consequently, large numbers of Hindus were appointed at high posts as advisers, ministers and governors. A custom was established that Muslims should enter marital relations with Hindus, but at the same time maintaining independence to follow their respective religions, and the affairs of the state be conducted according to Ain-e-Akbari (Akbar's Law) instead of Islamic Law. In this way liberating the affairs of the Muslims from the influence of Iraq and Bokhara, India was made the center of religious guidance. The necessary result of compliance with the dictates of this faith under the leadership of the King was that special attention was paid to the fundamental principles of Islam and the peripheral problems were ignored.

Quite a large number of Muslim religious scholars were living in a state of fear due to this situation. They were afraid that in this way Islam would lose its significance as a "faith of discipline." Moreover that group of scholars which played a special role in the affairs of the government and held respectable positions in the department of justice for a long time, not only during the period of the past Muslim rulers, but also in the period of the Mughal Kings, began to show its displeasure sensing the loss of its power and influence. Similarly the group of Muslim men of significance who were influential in all the affairs of the state began to feel anxious about seeing the Hindus as their equal, hitherto they had considered as their subjects. Although, fearing the King, they continued to obey this policy, but secretly both these groups began hatching conspiracies as protest against this policy. They launched a propaganda campaign, the main points of which were the following:

- The Non-Muslims will develop a sense of equality after their inclusion in the affairs of the state, gradually their awe, authority will be removed from their hearts, and they will become bold in their attitude.
- Emperor Akbar's movement of Deen-e-Illahi, and his efforts to bring about a unity in India will jeopardize the survival of the Islamic Law, and consequently there would be a fear of Muslims losing their separate political identity.
- Adopting any other law in the place of Divine Law (The Qura'nic Law) and the Law of Sunnah is totally opposed to the idea of introducing Islamic Law.

Despite the displeasure of both the above mentioned groups, both during Akbar's and Jehangir's reign there was a great development of new tendencies, but with the passage of time the efforts of both these groups bore fruit and the royal also divided into two groups.

When the advocates of Islamic Law (Shariat) observed that as a result of the popularity of Pantheistic belief of Chishtia school or thought, on the one hand weakened their political power, and on the other hand the observance of Religious Law and religious customs were losing their hold, and their dream of domination of Islam and of government based on Islamic religious Law appeared to be vanishing, they directed their energies and attention to evolve a suitable philosophy to counter the influence of Pantheism, so they might achieve success in their aims on the basis of their suggestions and policies.

Ultimately during the last days of Akbar's reign a man of great learning, piety and well versed in the understanding of religious law was born in Delhi. He was Khawja Baaqi Billah. He had succeeded to the seat of the Naqshbandia school of thought. Making use of his popularity as a pious and holy man, the noblemen and religious scholars of the court of Delhi, gathered round him, and began to meditate the achievement of their aims through him. During these days a young man Khawja Ahmed Farooqi drew special attention of Khawja Baaqi Billah. The group mentioned above considered it a golden opportunity for them, and concentrated their attention on this young man. After the passage of a short time this young man achieved fame by the title of Imam Rabbani Mujaddid Alif Sani and it was with him that they attached great expectations for the renaissance of Islam. By presenting the philosophy of deism against the pantheistic philosophy he tried to prevent the Islamic religiosity law from becoming weak or eliminated. Emperor Jehangir entertained suspicions of opposition of his form of government and policy due to the methods and ideas of Imam Rabbani; therefore he put him in confinement but released him after two years.

Shah Jahan directed his entire attention toward the construction and the beautification of the country, due to which he could not properly see through the movement of ideological opposition developing internally. As a consequence two

opposing tendencies developed between his own sons, and at the same time all the courtiers and noblemen were divided into two groups. Due to the companionship of Hazrat Chishtie, the Sindhi Mian Mir, Sarmad Shaheed and Hindu priests, Prince Dara Shikoh subscribed to the pantheistic philosophy, due to which he was an advocate of perpetuating the political Akbar. On the other hand Aurangzeb was the representative of the religious scholars and political ideas of majority of Muslim noblemen by subscribing to the philosophy of deism. Following are the main points of this political philosophy:

- It would be successful only when the Islamic religious law is practiced in the collective life of the again. Therefore implementation of Islamic law and its practice through a royal decree and political, moral and religious reformation of Muslims is essential.
- The idea of bringing the followers of different religions and faiths in India on a common ground with purpose of uniting the nation is impracticable as opposed to the Islamic religious law. It is requirement of Islamic political system that maintaining their separate national identity, every possible effort should be made for its protection organization and progress.
- Instead of conducting the administration of government on the basis of the national philosophy according to the law introduced by Emperor Akbar, it should be conducted in accordance with Islamic religious law. And its natural consequence would be that the administration of the state would be in the hands of Ulema (the Islamic religious scholars)

When the Hindu noblemen and officers observed the enthusiasm of Muslim noblemen and religious scholars in movement for domination of Imam, there was a reaction on the part for the restoration of Hindu power and influence. In connection Marhattas and Rajputs gave the evidence of enthusiasm. Shiwaji was a distinguished leader of movement. At last the plans and conspiracies of the Muslim noblemen and religious scholars proved fruitful.

During the year 1076 Hijra (1685 A.D) Shah Jahan fell at this time having arrested his father, Aurangzeb usurped the throne and had Dara Shikoh and his other brothers killed. The popular and well-known pious man Hazrat Sarmad was supporter of Dara Shikoh. This was considered as a great crime on his part and he too was martyred by having him skinned after assuming the title of the king, he restored the Muslims in every department on the basis of the principles of separate Muslim identity. For the renewal of the Islamic religious Law, the religious dictums (Fatawa-i-Alamgiri) were collected. "These religious dictums were issued as is evident from its name. The policy of Islam in an aggressive manner was followed. The Hindus began to be treated as a subjugated people. Every affair of state began to be viewed from an "Islamic view point" than "Indian view point."

In his own person Aurangzeb was a learned and pious man, supporters adopted such a policy that the politics of the country was shaped into a religious complexion, and prejudice grew. In reaction to this policy Marhattas raised the rebellion and Rajputs expressed their displeasure.

3. Internal and external political or religious tendencies and their Influence on the life of Sindh:

As it has been stated above, at the time of the birth of Shah the early days of 12th century hijiri, Sindh was by three political ideologies. Almost everywhere there were supporters of each of these ideologies. Following were those three political ideologies.

The separate identity of Sindh as a nation, independence, political power and a progressive ideology.

The ideology of India as a united nation, political power and a progressive ideology.

An Ideology of Muslims with a separate identity, an Islamic system of government and a progressive ideology.

1. The Ideology of independence of Sindh and a progressive ideology:

The people subscribing to this ideology have always been Sindh almost during every period. It was the consequence of this very spirit, that the ruler of Sindh, Dodo Soomro chose to die with the entire nation fighting against the armies of the Sultan of Delhi, and refused to lay down arms. Due to internal differences he could not withstand the powerful onslaught of the Sultanate of Delhi, but set an enduring precedent of courage and patriotism, that, the tales of the feats of his courage are told and sung, up to this day.

The period of Samma rule in Sindh succeeded that of Soomros during the early days of their rule. Samma rulers remained under the influence of the power of Delhi. But gradually continued to advance toward a state of independence, until the period of Jam Nizamuddin made itself evident as a brilliant period of absolute autonomy and independence. As a consequence during this period due to flourishing of learning, arts and peace Sindhis were infused with a spirit for the development of their own language, social progress and political independence using widespread fame and popularity of Jam Nizamuddin, his minister and military commander, Darya Khan generously supported and patronized the Sindhi Nationalist Movement.

The reputed religious scholar and a pious man like Bilawal and his two celebrated successors Syed Haider and Makhdoom Sahar took keen interest in the progress of this movement. The foundation of this movement was laid on the following points:

1. He had come to know through his study of the History of Islam and personal experiences that the politics of the rulers of the country moves around only their selfish interests and class interests. The majority of the people had never reaped any benefit from them; as a result the people had always looked at the rulers with disgust. The achievement of lofty aims as the dissemination of Islam and the welfare of humanity through the rule of the rulers is no more than an empty dream. It can only be achieved and accomplished through the self abnegation and rectification of morals by the Sufis (mystics) and the religious scholars. On this basis they considered reasonable to keep politics and religion apart.
2. For the survival and safety of the language of Sindh, civilization, society and political independence it was considered essential, that without discrimination of faith and religion all the people of Sindh should live and die with absolute unity among themselves. For this purpose he considered it essential to visualize all the people of Sindh as one Sindhi nation.
3. He was convinced that every political movement, which is launched in the name of religion, especially the Mehdvi Movement of Makhdoom Mian Muhammad Junpuri in his time, which at this time is more or less equivalent to "Pan Islamism," would be extremely harmful to Sindhi interests. Shrewd and powerful Non-Sindhi Muslim Sultans, nations and civilization could take complete control of Sindh with their power in the name of Islam.

2. The Ideology of India

The Muslim mystics and pious men who come to India were, from the beginning, divided into two ideologies and groups: The first, those who believed that the welfare and progress of humanity was possible only through the Islamic Religious Law, without keeping the state and religion separate from each other, and supported the formation of a theocratic state based on Islamic Law.

The second, those, who seeing the policy of amalgamating religion with politics having failed in the history of Islam, keeping in view the harm this policy had done to the people, supported the idea of keeping religious faith separate from politics. They knew that during the period of pious caliphate itself, acknowledged the best period in the history of Islam, three caliphs had been assassinated due to Internal differences. The tragedy of Karbela was also the consequence of this very policy. The conflict and quarrels between the Ommayeds and Abbasides, mutual bloodshed, and large number of civil wars among the Arabs is a clear and adequate argument about this policy being useless and harmful.

Moreover sharp differences had developed among the Muslims about the Islamic concepts. Some of them believed that the primary aim of Islam is that the welfare and progress of humanity was not possible until and unless it is introduced as a law (a system of government) of a Muslim Nation (Millat) with a separate identity, as an organized Deen (religion), in every department and stage of human life. In their view Muslims are a chosen and a superior nation, and Islam is a law for their guidance to establish their power in the world. In the opinion of the second group Islam is the "religion of nature" and is the essence of all the religions of the world, and regardless of race and color, nation and culture, provides the best guidance as a way of life for the entire humanity. There is hardly any scope for narrow-mindedness and prejudice in Islam. Any effort to confine Islam to a group, region or sect is fundamentally contrary to its spirit. According to everywhere they saw the light of this 'truth' (Islam). Therefore dissociating themselves from the practical politics of Pantheistic thought began to raise the voice of "truth".

Khawaja Moinuddin Chishtie was the representative of this group. It was under the influence of this group that later Emperor Akbar in accordance with some fundamental principles tried to give a practical shape to the idea of a united India. The following can be considered the essence of its all the suggestions.

1. To develop mutual tolerance and friendship amongst the people of India professing different religions and subscribing to different sects. Through establishing a relationship of unity amongst them, shaping into one nation would be a source of peace and friendship and the integrity of the country, which is fundamentally in accordance with the basic principles of Islam. In the same manner belief in God, in all the prophets and books revealed, reward and punishment for human action, and belief in the acts of goodness, and establishing political, economic and social justice holds the position of the (basic) pillars of Islam. And nothing whatsoever in them stands in the way of Indian unity.

2. If an attempt is made to maintain Islam as an organized religion, and a separate identity of the Muslims as a nation, then the international and universal appeal and attraction of Islam would gradually be eliminated, and then it would only be confined to a group or a limited circle. The country like India where the non-Muslims are in overwhelming majority, following a negative policy will in itself be a great obstacle in the dissemination of Islamic aims. The best results can only be expected through unity rather than division.

3. Amalgamation of religion with politics will harm the country and the people rather than doing any good to them. On the one hand politics will become an arena for the prejudice, personal conflicts, selfish interests and differences of the

priests, while on the other hand instead of promoting love and unity among the people, politics will be used to augment repression and violence, hatred and prejudices among the people. Islam will end up simply becoming the instrument of class interests in the hands of the rulers, as a reaction of which the name of religion will be tarnished and will lose its appeal.

4. The main objective of a government is the welfare of the people and not for the benefit of any particular class, group or a nation. Since in India the non-Muslims are in majority, therefore maintaining the affairs of the state under the control and influence of the Muslims, and running the administration of the government in pursuance of their religious policies, and keeping a distinction between the ruler and the ruled, it would not be possible to treat every person in the country with justice. Maintaining an attitude of discrimination in dispensing justice is basically contrary to the fundamental principles of Islam. Keeping this principle in view it was considered imperative to make the participation of the Hindus in the affairs of the state possible through Aeen-i-Akbar (the constitution of Emperor Akbar).

In Sindh, the Governors appointed by the Mughals, their assistants and Sufis (mystics) also supported these views.

4. The concept of a separate Muslim Identity:

As I have mentioned above, from the beginning there has been one or the other group believing in this concept in India and Sindh. The establishment of the caliphate, the advent of Mehdīs and Majadads, an Islamic form of government, the slogan of a holy war and the "Pan Islamism" of today, all are the links of the same chain.

Just as the concept of a united India, which particularly reached its climax during the reign of Emperor Akbar, in the same way the concept of separate identity of the Muslims reached its highest point during the reign of Aurangzeb. During this time the Mehdvi Movement of Makhdoom Miran Muhammad Junpuri (which appears to have influenced Arghoon and Kalhoras greatly) and the politics of Aurangzeb, greatly influenced politics in Sindh. It would therefore be better to present a short history of Mehdvi Movement. During the period of Shah Baig Arghoon, Qazi Qazin was the premium mobile of this Movement.

A. The Mehdvi Movement:

Syed Ahammad Junpuri was the founder of this movement. He was born in 847 Hijra in the city of Junpur, and died on 911 Hijra in the town of Frah in Afghanistan. Syed Sahib had no equal in piety and faith. He fasted for seven years continuously, and always remained busy in offering prayers and worship, and lived a life of a recluse. It is said that it was during the period of meditation that he heard a supernatural voice calling Antt Mehdi you are Mehdi. In the beginning he attached no significance to this voice, but when this voice continued to echo in his ears at different times for many years, he was convinced of its message. Thereafter he began to have himself called Mehdi.

This period of ninth Century Hijra was of widespread chaos and anarchy in India. With quick succession Kings assumed the throne and were dethroned. No such central government was left which could bring about a measure of integration among Muslims and make the Islamic Law practicable. The religious Muslim scholars who stood for truth were gradually becoming extinct, and worldliness and hypocrisy had possessed their hearts. Due to the ignorant religious guides Muslims were increasingly moving on the path of misguidance. Looking at the conditions prevailing in the country, Syed Sahib raised his voice with the purpose of reviving the religious law and to persuade the people to adopt the path of righteous living. The truth and righteousness of his sentiment and the purity of his heart so deeply affected the people, that thousands chose to be his followers in a very short time, and large number of rulers came within the circle of his devotees. Muslims belonging to every class found such attraction in his teachings, that the poor and the

affluent, high and low, the prince and the pauper, becoming his followers, were linked together like the beads in the string. Following were the important principles of his movement.

1. Migration: He believed that unless a Muslim, without being independent from the confines of his homeland, forgetting his home and all his attachments and relationship, does not join the group, it is futile to attach any expectation from him. Therefore in following this path leaving one's homeland is essential.

2. Abandoning wealth: He believed that the second major impediment in achieving noble aims for man is his love of wealth and property. Therefore, for those who desired to join his group, it was essential that they should hand over their entire wealth and property for the movement, for the furtherance of which it would be used.

3. Sacrifice of one's life: In order to join this movement it was also an essential condition, to sever all previous relations, disregarding all the dangers, without fearing for one's life, one should be prepared to confront the opponents. It was his belief that the power is essential for the establishment of Islamic system, and for this purpose there should be no hesitation in the use of repression, severity and even the sword.

The literal meaning of Mehdi is the 'guided one'. From this point of view every religious guide can call himself a Mehdi, (and prophecies are well-known about the Mehdi) but in the light of 'Ahadith' and tradition this title holds the position of a proper noun and there are some well-known prophecies about the Mehdi. For instance his waging war against the Jews and Christians, bringing about the revival of Islam, to acquire the hidden treasure in the Holy Ka'aba and distributing them etc. This is the reason the Muslims are opposed to the use of this title in an ordinary sense, and attach special expectation with the Mehdi. So when Syed Muhammad Miran Junpuri started calling himself by the title of Mehdi, the Muslims in general and religious scholars in particular opposed him. Afterward his followers, exceeding the limits of moderation, began to compare him with 'Mehdi Aakhir-uzzaman (the latter day Mehdi). Those who have revived the 'Mujadad and Mehdi-I-Islam have been considered religious guides. It is usually considered that after every thousand years a 'Mujadad' is born when the Muslims for sake religion and many apostasies are born in religion. But a Mehdi has to be born only once to remove more or less the evils of this kind. So far many claimants to the title of Mehdi have been born. As a matter of fact their movements were the links of a chain similar to the movement, which in the modern idiom is known as Pan Islamism, the specific purpose of which has been the establishment of the hegemony (of Muslims) over the world.

B. The politics of Aurangzeb

As I have mentioned above there has been immense influence of the politics of Aurangzeb on Sindh besides the Mehdi Movement. Therefore, I consider it worthwhile, that in passing I should present those points, which are the foundation of this form of politics.

1. Because with the advent of the Holy Prophet (PBUH) the sequence of the guidance of human race has come to an end, and since Religion having reached a stage of perfection, no other code of ethics can be considered better for human life, therefore the welfare and salvation of humanity is only possible through the code of ethics presented by Islam and this objective can be achieved only when through a caliphate or an Islamic government Muslims are organized for the domination of Islam. Framing of the law (constitution) for the guidance of the Muslims should be based on the Holy Qur'an, for the interpretation of which the Sunnah of the Holy Prophet is adequate. In this way it would not be possible to separate politics from religion.

2. Regardless of race, language, color and geographical differences, the Muslims should establish their existence as one nation only on the basis of faith, being distinct from the other nations of the world. It is only in the betterment, organization and progress of this nation (Party, in the modern sense) in which lies the secret of the building and progress of this world. Only that nation can claim the right of leadership of the nations of the world, with which no other nation or party has any right in the sharing of power. Such ideas are very similar to the Fascism of the present time.
3. The universal and the fundamental human principles of Islam can not be fruitful until significance is attached to their essential elements. Just as the law (constitution) of a country can be effective only when the civil and criminal laws and regulations framed under it are practiced, in the same manner the important elements of Deen (Islamic faith), the Islamic religious and criminal laws should be considered absolutely essential. It is only through these laws that the protection of the true faith and the progress of the Muslims is possible.
4. Since the religion of Islam is absolutely perfect, its followers are a nation quite distinct from other nations and have a claim to distinct ideology; therefore they should also have a law quite distinct and different from others. Human wisdom is weak and imperfect. Instead of depending upon it, for the purpose of framing a law (constitution) besides the Divine book, the Holy Qur'an, which is the last word for the guidance of human race, one does not have to look toward any other sources for guidance. For the guidance of an Islamic government adequate material is available from the Holy Qur'an, the Sunnah of the Holy Prophet, the traditions ascribed to the pious Caliphs. Therefore the framing of another national constitution is unnecessary. These are briefly the ideas (inherent) in the politics of Aurangzeb for a separate national identity of the Muslims. The murder of a respectable and revered personality Mian Abdul Rehman of Khuhra was the consequence of these very ideas. I believe that the description of political and religious ideas inside Sindh and in its contiguous areas will be considered incomplete, unless I mention two ideas about mysticism, which had a deep influence in the life and politics of Sindh. They are the philosophies of pantheism and deism.

Pantheism

The exponent of this philosophy among the Muslims was Shaikh Mohyuddin Muhammad bin Ali, alias Ibne Arabi. He is also called 'Sheikh al Akbar.' He was born in 560 Hijra (1164 AD) in the city of Morcia in the South of Spain, and he was one of the descendents of Hatam Tal. He received his early education from Shaikh Abu Bakar son of Khazaf in Lisbon, the present capital of Portugal. During these days Sultan Muhammad was the governor of Eastern Spain. After he had completed his early education, Ibne Arabi went to Seoli, and from there he reached Gordova, and there he engaged in exchange of ideas and discussions, during many meetings, with the Qazi (Judge) of that city. From there travelling through Fez, Morocco, Egypt and Baital Maqdas (Jerusalem) he settled down in Damascus, where he died in 638 Hijra (1240 AD), and was buried in Mohyuddin Zaki at Jabal Qaziun.

The foundation of Islamic mysticism which Sheikh Ibn al Arabi laid in the seventh century, a large number of its followers, and pious flag bearers of this philosophy, existed in Sindh during the period of Shah Latif. The notables among them were Muhammad Mom Thattvi, a disciple of Shah Waliullah Shah Inayat Sufi of Jhok, Faqir Sahab Dino of Daraza who had maintained association with Shah Latif and Shah Abdul Karim (grandfather of Shah Latif). Shah Latif himself deeply loved Mathnvi of Maulana Rumi, which contains the teachings of pantheistic philosophy in different ways. The philosophy of Pantheism can be described in two words "Hama Oost (i.e. all (nature) is God), which, in other words means the real foundation of the existent world is "The Absolute Being", and this 'Absolute Being' is in fact God, and nothing besides it has any existence in the universe, and the Universe is only a reflection of its existence. Just as the reflection in the mirror or the shadow on the earth has no separate significance, in the same manner virtues have no significance of their own, and have significance only through their dependence on that real existence of which

they are only a reflection. It is not our aim, in this book to elucidate the philosophical aspects of this problem, therefore regardless of these ideas; I would like to enlighten the reader as to what had been the influence of this idea and philosophy on the politics of the country. Since according to this philosophy there is only one 'Absolute Being', therefore guiding principle of the followers of this philosophy is love and unity, rather than hatred and disunity. This philosophy reveals the secret of a hidden unity behind the apparent differences in the world of diversity.

Upon the differences in religion, truth and falsehood, reward and punishment, profit and loss, and sin and reward for good deeds, this philosophy throws light from such an angle that all these undergo a complete change. The advocates ~ a theocratic government of diehard religious priests (Mullahs) have always viewed this philosophy as a signal of danger and have always opposed it' There is no doubt that it generates love, unity, magnanimity of heart and progressiveness, but everything which exceeds the limits of moderation, not being used in a rightful manner, can only be harmful rather than being useful. Therefore, this philosophy, used in a wrong manner can give birth to atheism, idol worship and anarchy, which is the consequence of irreligiousness.

جڏان منبر مسجد، مناري ويران نه ٿين،
حال حقاني ميان سچو حاصل نه ٿيوي.
(سجل)

When the advocates of religion misuse the name of religion it causes the upsurge of oppression, and many other evils, which in consequence brings about the existence of those who preach the philosophy of 'Pantheism. In opposition to the misuse of religion in Sindh by Kalhoras, a group came into existence, which openly opposed all religious restrictions and beliefs. Here below are some of the instances of the verses of the poets of this period, which prove this claim.

هڪ هندو ٻيا مسلمان، ٽيون وڃ وڌائون دير،
انتن اونده نه لهي، تن کي سچ چونڊو ڪير.
(روحل)

The pulpits, the mosques and minarets have hidden way the truth. As long as these obstacles stand in its way, the real truth will remain obscure from the eyes of man. Until these impediments are turned into ruins, it would never be possible to recognize the 'truth'.

First they divide humanity into two groups; they call the one Hindus and the other Muslims. Then they provoke them to prejudice and hatred against each other. These mentally blind people are quite incapable of understanding the darkness in which they live. However they are adamant over calling their philosophy of division and hatred by the name of truth. Who can call them righteous or true?

You offer the people the temptation of Paradise, and frighten them by the name of Hell. You who lay claim to righteousness and truth on the foundation of temptation and fear. You and your teachings, both are false.

Deism

As a rejoinder to the philosophy of Pantheism 'all is God' (Hama Oost) is the slogan 'all is from God' (Hama az Oost). Briefly described, although the foundation of all the existent world is 'the Absolute Being (God)', but after having been created the material world has its own 'separate existence. The Absolute Being (God) is holy and exalted, and He cannot be compared with the world that has various attributes. Matter within its circle of influence is dominant. Not considering

here to discuss the philosophical intricacies essential to the, purpose, I would only attempt to throw light on the points, which have influenced politics.

This philosophy has two different aspects. If the one aspect is concerned with the soul, the other is concerned with matter. If there is the existence of truth, falsehood also has an existence. If there is reward for good deeds it necessitates the existence of sin. As a consequence, profit and loss and punishment and reward become necessary elements. Therefore, in order to pull humanity out of sin and misguidance and help them to move on the path of righteousness and truth, it becomes necessary to have a religious law (Shariat) and rules and regulation of a party. Despite the existence of a state of oneness (unity) this philosophy also acknowledges, the reality of the apparent differences in the state of diversity. In their view the concept of the existence of the one who loves and the one who is loved and 'the helper and the helper both being the same, does not exist. In their view where there is love there also exists sorrow and unhappiness.

There is no doubt that this point of view carries some weight in itself, but if analyzed more closely, it will become apparent, that will tend to lead toward dualism' rather than oneness (unity).

Because generally man remains a prey to the complexities of his existence, therefore this philosophy can, very likely, adversely influence the national politics, as 'a consequence of which it had been generating religious hatred, racial and national discrimination, factionalism, rivalries, prejudicial laws, a blind adherence to the religious law (Shariat) and Fascism (dictatorship) in the country. Due to these evils it has always proved harmful to the freedom of thought, democracy and liberalism.

When advantage is taken in the world, of this individual freedom to such an extent, that collective morality appears to reach the verge of collapse and autocracy reaches such a great height, that social laws suffer total disintegration. And when in the name of liberalism, disregarding the welfare of the people, everything is considered legal, then as a reaction to this situation religious extremism appears in the shape of Fascism and in the name of religion and nation, only a few people indulge in strange activities.

During the days of Shah Latif the theocratic government of Kalhoras originated in accordance with this principle. The rulers at this time were extremists and narrow-minded to the extent that they were never prepared to tolerate personal belief or opinion, and the people were executed for having difference of opinion. It had become a tradition to forcibly convert the non-Muslims to Islam. There existed no scope whatsoever for religious freedom and tolerance. Islam, having moved away from its basic principles had become a prey to peripheral matters and sectarianism.

After this brief introduction to the philosophies of Pantheism and of mysticism, I would consider it essential to introduce the four major and famous groups who subscribe to the religious law. These sects are.

- Qadria
- Chishtia
- Naqshbandia and
- Suharwarthia.

Most of the well known religious guides have been associated with these sectarian groups, and there has been a tremendous influence of these people on the politics of Sindh.

1. The Qadria Sect

The founder of this sect was Sheikh Mohyuddin Abu Muhammad Abdul Qadir bin Saleh Musa Jilani. He was born in 470 Hijra (1077 AD) and died in 861 Hijra (1166 AD) and is buried in his mausoleum in Baghdad. Generally he's known by the title of Pir Dastagir (the guide, the helper) or Badshah Pir (the king, the guide). He is the author of very well-known books, Ghaneeta-al-Talbeen, Fatuh al Naseeb and Majalis-e-Sateen, which contain a detailed account of the Qadria sect. The great number of religious guides belonging to this sect believed in Pantheism.

They had descended from Hussaini Syeds and were born during the Abbaside Caliphate. Following the tragedy of Karbela, the Ommayed and Abbaside rulers looked at Fatimides with suspicion and disliked and subjected them to oppression, because they always considered them politically dangerous. But Badshah Pir was the first of Syeds, with whom the Abbaside rulers were well pleased. The main cause of this attitude was that he had retired from practical politics, and he had directed his attention toward the moral reformation of the people.

Through self-abnegation he attempted to keep religion and politics separate from each other.

During these days the "rule of the Kalhora family had come to an end in Sindh, but the process of learning and spiritual development was still in progress. Besides the Jilani religious guides and a large number of other religiosity guides belong to this group. The Rashedi family, Shah Abdul Karim of Bullary and through their association Shah Latif belonged to this group. Following were the important principles of this group.

1. To pledge allegiance to the religious guide for moral reformation by repenting over all evil practices.
2. To pray for attainment of self abnegation with the object of moral reform.
3. Organizing the Muslims as a group, social reform and progress, revival of the soul and moral reformation is possible only through services of the religious guides, and not through the coercive measures used by a government. These factors influence politics only when a group of sincere and honest people tries to provide an example of being the best among humanity by disconnecting their relation, with the affairs of the state. The Qadria sect inspires its followers to keep aloof from political conflict by persuading them to worship of God.

2. The Chishtia Sect

Hazrat Khawja Moinuddin Muhammad Hassan Chishti was the founder of this sect, He was born at Seestan in 537 Hijra (1142 AD). As he grew up he equipped himself with learning in Samarkand. Later arriving in Qasba Haroon, he received spiritual guidance from Hazrat Sheikh Harooni, who paid special attention for his spiritual guidance. In the company of his guide he visited many cities. During his travels he had an opportunity for a series of meetings with Hazrat Sheikh Abdul Qadir Jilani. The founder of Tariqa-e-Qadria and Sheikh Shahabuddin Suharawerthy of Tariqa-e-Suharaworthia. From there after visiting Khorasan and Delhi, he settled in Ajmer, where he died in 633 Hijra (1236 AD).

Although his way of thinking did not have much direct influence on Sindh, but since his teachings had very wide influence in India, indirectly Sindh also benefited from his teachings. The Mughal rulers came especially under the influence of his thought, which consequently influenced their politics.

The special features of Tariqa-e-Chishtia

1. Rectification of morals, internally and externally.
2. To emphasis on fundamental, rather than inessential principles of religion
3. To seek truth at every place
4. To guide the people on the path of righteousness with love and courtesy. The policies of Akbar were based under the influence of the system of this teaching. To a great extent its influence was also visible in Shah Latif.

3. Tariqa-e-Suharwarthia

The founder of this sect was Shaikh Abdul Najib. His name was Abdul Qadir Najib and the title was Ziauddin and Najibuddin. He was a descendent of Siddiqi family and was born in the city of Suharworth in 491 Hijra (1097 AD). He died in the city of Baghdad in 563 Hijra (1168 AD) at the age of seventy-two. He had received inspiration in the companionship of his Uncle Abu Hafiz Wajjiuddin Suharworthy, Imam Ahmed Ghazali, and the brother of Imam Ghazali, Sheikh. Hammad and Sheikh Mohyuddin Abdul Qadir Jilani. He acquired education in Darsghah-e-Nizamia, and later he served as the Head of this academic institution for some time. Among the Caliphs who remained under his tutelage, most of them were religious guides of the various branches of this order. In this way this order spread in many countries. The following are its main branches.

1. Shahabia Suharaworthia. Sheikh Shahabuddin Suharworthy was the founder of this branch; whose eminent caliph was Sheikh Bahauddin Zakria of Multan the eminent revered personality of Sindh, Makhdoom Nooh also appears to belong to this branch. Through Ghous Bahauddin and Makhdoom Nooh this branch had a great influence on Sindh.
2. Kibravia Suharaworthia: Sheikh Najmuddin Kubra was the founder of this branch. The well-known Makhdoom Bilawal and the religious guides of Piran-Luvari belonged to this line.
3. Firdausia Suharaworthia: Sheikh Najibuddin Firdausi was the founder of this branch, who is related to Sheikh Najibuddin through three generations.
4. Maulvi Roomia Suharaworthia: The founder of this branch was Maulana Rome, the author of 'Mathanavi'. Who is related through one generation to Kibrvia and through two generations, to Hazrat Qutbuddin Al-behri, reaching upto Hazrat Abu Najib.
5. Jalalia Bokharia Suharaworthia: This branch derives its name from Makhdoom Jahanian Syed Jalal Bokhari. This line is connected with Abu Najib Suharworthy through Hazrat Ghous Bahaul Haq. There is a large number of followers of this line in Sindh. Some of them are associated with the Shrine at Uch Sharif, and some have their connection with Hazrat Qutubuddin Jahanian Pots of Hyderabad.

6. Safvia Suharaworthia: this line derives its name from Sheikh Safiuddin Ardbeli, who traces its connection with Qutubuddin Al-Behri through Sheikh Abu Najib.
7. Khalvatia Suharaworthia: This branch derives its name from Sheikh Muhammad Khalvati.
8. Shattaria Suharaworthia: This branch of the order derives its name from Hazrat Abdullah Shattar.
9. Ibrahim Soqia Suharaworthia: This branch of the order derives its name from Hazrat Ibrahim Soqi Qutab Misrri.
10. Rasul Shahia Suharaworthia: This branch of the order derives its name from Caliph Syed Rasul Shah of Hazrat Jahanian.
11. Sada Suhagia Suharaworthia: this branch of the order derives its name from Hazrat Shah Musa Sada Suhag Ahmedabadi, who died in 852 Hijra, and through Hazrat Ibrahim the branch of this order traces its link with Shaikh Abu Najib.

The Important Features of the Suharaworthia Order to mention the name of Allah, listening to devotional songs (Qawali), to convene the congregations for devotional music, and to dance in a state of ecstasy. Politically most of the Mashaikh (religious guides) of this order had been on friendly terms with the government of the time. This mystic order had left a deep influence in Sindh.

4. The Naqshbandia Order

The founder of this mystic order was Muhammad bin Muhammad, entitled Khawaja Bahauddin Naqshbandi. He was born in 728 Hijra (1327 AD) in the city of Bokhara, and died in the same city in 791 Hijra (13~8 AD). In India this order achieved the height of its fame through Khawaja Baqi Billah and Imam Ahmed Rabbani Mujaddad Alif Sani Sarhandi.

Immediately before the period of Shah Latif this mystic order had wielded a considerable influence in Sindh.

Makhdoom Adam Thatvi, Makhdoom Abul Qasim, Makhdoom Muhammad of Lovari, his caliph Mian Abdul Rahim Grohri, Makhdoom Muhammad Moeen Thattvi, Syed Muhammad Baqa Lakyari (through some other associations) and Hazrat Piran Sarhandi were some eminent religious guides belong to this mystic order.

The Important features of the Naqshbandia Order

1. Observance of the religious Law (Shariat) for self-denial, to mention the name of Allah in privacy and meditation.
2. Making systematic effort to introduce religious laws this order had a deep influence on the Hindu community in Sindh. The politics of Aurangzeb in India and of the theocratic Government of Kalhoras in Sindh came under the influence of the religious ideas of this mystic order. The decrees that Makhdoom Muhammad Hashim Thattvi persuaded the government to issue with the object of putting an end to apostasies and to mould the character of the Muslims in accordance with the religious law (Shariat) was done through this order of mysticism. The contemporary religious guides and predecessors of Shah Latif who were a source of inspiration for him. The religious guides with whom Shah Latif remained associated and his predecessors whose thoughts served as an inspiration for him, have briefly been mentioned above. But since there exists an element of their teachings in the poetry and message of Shah Latif in one way or

another, I consider it essential to introduce them to the reader. Some of the notable contemporaries with whom Shah Latif engaged in exchange of views on different occasions are mentioned below.

1. Shah Inayat Sufi
2. Makhdoom Muhammad Moeen Thattvi
3. Makhdoom Muhammad of Khuhra
4. Sahib Dino Faqir of Daraza
5. Makhdoom Muhammad Zaman of Lovari
6. Makhdoom Muhammad Hashim Thattvi
7. Makhdoom Abdul Rahim Grohri
8. Madan Bhagat and a few other Hindu spiritual men.

Apart from these, I would like mention those three religious guides with whom though Shah Latif did not come in contact, because they had been dead long before, but their teachings have considerable influence on the personality of Shah Latif. They were Makhdoom Bilawal, Makhdoom Nooh and Shah Abdul Karim of Bullary.

1. Shah Inayat Sufi: Shah Inayatullah, the successor to Makhdoom Fazalullah had descended from the eminent saint of Sindh, Makhdoom Saddo Langah. He was settled in Miranpur, which is situated close, to the town of Jhok of Tehsil Mirpur Bathoro. He was the follower of Makhdoom Abdul Qadir Burhanpuri son of Obaidullah Jilani, who was one of the children of Shaikh Abdul Qadir Jilani, and was a religious guide belonging to the Qadria mystic order.

It was probably at the time of his burgeoning youth that Shah Latif had frequent meetings with Shah Inayat when he heard about the fame of his saintly character. The town of Miranpur was about a distance of one and half miles from Bullary, the burial place of Shah Abdul Karim. Quite often Shah Latif visited the shrine of his grandfather. So quite frequently he had the opportunity to see Shah Inayat Sufi.

As the fame of Shah Sufi began to spread, people from far and wide came to benefit from the piety of this holy man. As a result of his rapidly growing popularity among the people the landlords the priests of mosques and other religious leaders developed jealousy against him. The leading figures of this group, filled with jealousy were the tribal chief, Noor Muhammad Palejo, Maulvi Hamal Klian Jut, and Syed Abdul Wasi, Sajada-Nashin of the Shrine of Shah Abdul Karim of Bullary.

On the other hand such men filled with love as Sahib' Dino Faqir found spiritual sustenance, through the inspiring personality of Shah Inayat. This fact is absolutely evident through the literary work of Sachal Sarmast, the grandson of Sahib Dino Faqir (Whatever literary work is available to us that he was associated with the school of thought of Sheikh Fariduddin Attar. Many such reference can be found in his work "Dewan-e-Ashkaar.")

The teachings of Shah Inayat Sufi were an open challenge against prejudice and religious fanaticism, because it appears that during these days the ecclesiastical class and religious guides had made a plaything of religion and Sharia for their power and exploitation. This is the reason that the venerable Sufi Sahib had to declare an open rebellion against this hypocrisy and falsehood. It is unfortunate that adequate material about Sufi Sahib has not been available which could help to illuminate various aspects of his life in detail. However whatever material about his life has come to us through Tuhftul Karam and articles written about him by various poets, it has been possible to come to some conclusion in the light of the sources mentioned above, which are recorded below.

Sufi Latif was a poet of great merit, but I have not yet come across much of his poetical work except a few 'Ibhiyat (verses), but the fact cannot be denied that he subscribed to the philosophy of Pantheism. Those who believed in this philosophy were divided into two groups. The one which adhered to the philosophy of Sheikh al Akbar Mohyuddin Ibne Arabi, who was its founder, and this philosophy was made popular in Sindh through the services of Shah Waliullah Dehlvi's followers and through the leading religious guides belonging to the Qadria and Saharawartha school of thought. And the other group which was associated with the school of thought of Mansur Bin Hallaj and which became popular in Sindh through the followers of Sheikh Fariduddin Attar and Shams Tabrezi.

Although by no means there appeared any disagreement to the common man between the ideas and philosophy of Ibne Arabi and Mansur Hallaj, but looked at closely the difference becomes quite evident. Mansur maintained that the person and attributes are not two separate things, and that 'he himself was 'Truth' and in no way was he separate from the 'Truth'. Thus he addressed God, 'There is no difference between you' and 'me', except that you are recognized by the name of 'God'. The only difference that exists between you and me is, that you' are eternal, while I am transient.

What makes itself evident from his ideas, is 'that despite acknowledging the separate character of 'Personality' and 'attributes', in certain situations he considers them together, and in accordance with his views 'attributes' assumed the character of personality.

Ibne Arabi also acknowledges the togetherness of 'attributes and personality, but that they reach a stage of total amalgamation with each other, or can assume the 'divine character', he is not prepared to believe. He looks at the Preexistent and the 'creation' from two different points of views. But the difference between these two points of views is perfectly evident to him. In answer to Mansur's slogan Annul-Haq he declares 'Inna Sur-al-Haq, Ma al Haq Anna, meaning, that 'I am the secret concerning the truth, but I am not the 'truth'. By the word "secret" he means the 'revelation' of the personality, in which Truth always remain hidden. But it is true at the same time that they exist together and it would be useless to say that the one becomes the other.

Shah Inayat Sufi belonged to Mansur's school of thought. Despite being pious, God-fearing, devoted and abstemious in his life, he gave expression to such ideas in such an unrestricted manner, which was construed as open rebellion against the conception of religion held by the priest class, the Mullah's and Maulvis.

Every Sufi holding extremist views is by nature an anarchist. He does not desire to remain a slave to the conventional and traditional laws of society. He believes that the laws are framed for his comfort and convenience. He believed himself above all the restrictions of religion, government and society. In accordance with his philosophy of Pantheism, he believes that the difference of good and evil, sin, reward and profit and loss lose their significance to a great extent. The concept of punishment and reward lose their significance. He usually finds himself lost in a state of ecstasy. He severs his relationship with the world of men and does not hold himself responsible for submitting himself for compliance of the laws of others. Despite the fact the Sufis are harmless lead a life of a recluse, but the priests (Maulvis), religious scholars, the rulers and the professional religious guides stand in fear of this teaching in every period of history. If we carefully analyze the life and teachings of Shah Inayat Sufi, it appears, that he wanted to bring about such a revolution which should ultimately radiate all the accepted ideas, rules and laws. It was therefore quite natural for the tribal chiefs, the priests, religious guides and the rulers to fear him. All these, in collusion with one another, after provoking Nawab Azam Khan appointed by the King at Delhi, against Sufi Sahib secured the orders of his death from Farrukh Ser. The details of this Incident has not come to our knowledge, but in the light of our study of the life of Sufi Sahib, following are the reasons which provoked opposition against him.

- He did not consider legitimate the restriction of Shariat (religious law) and beliefs held by the priests of the time and the business of the professional religious guides and their devotee. He preached holding liberal views.
- By eliminating all religious sectarianism, without discrimination of religious, sects, caste or class to form a party on the basis of relationship of liberal thinking, which aroused a fear of the harm it could do to religious influence and authority.
- The dress he introduced for the members of his party was scarlet in color, which resembled the color of the dress worn by Hindu pious men, Buddhist monks or Tibetan Lamas, which aroused prejudice among the Muslim priests, particularly among the Mullahs, the diehard Muslim priests.
- The members of Sufi Sahib's party refused to pay revenue to the government of the time, for which they argued that the land allotted to them was in compensation of the loss they had suffered, therefore they should be considered under the category of an award.
- In his opinion the beliefs of the people, which they had sincerely adopted, after careful consideration was their personal affair. The society or the government possessed no right to interfere in them.

These ideas and beliefs, which Sufi Sahib preached, had stirred up a storm against him. At the command of the King in Delhi, with the help of the Mughal Governor, Mian Yar Muhammad Kalhora surrounded Sufi Sahib with an army. Sufi Sahib and his devotees continued to fight against this army for six months. After he had suffered defeat at the hands of Sufi Sahib, Mian Yar Muhammad resorted to a stratagem. With the help of Mir Shahdad Khan Talpur he started negotiations with Sufi Sahib with the purpose of reconciliation, and through the promises made an oath he persuaded Sufi Sahib to come to the court of the Mughal Governor of Thatta. In the Court he was engaged in a discussion with the priests (Maulvis) of the Court, who were made to issue a religious dictum against him, and he was put to death in 130 Hijra. There appears to be a deep influence of the teachings of Shah Inayat Sufi on Shah Latif. He says:

صوفي لا ڪوفي، ڪونه پائنس ڪير،
منجهائي منجهه وڙهي، پڌر نه آهيس پير،
جنين ساڻ وير، هي تنين جو واهرو.
(سر يمن ڪلياڻ، ۵-۶)

A Sufi, being un-religious, is very difficult to understand, because he is engaged in an internal conflict, unknown to anyone. Paradoxically, the enemy of a Sufi is in fact his friend.

At another place addressing the opponent of such venerable persons he says:

سپت پچار پرين جي، سپت هوت حضور،
ملڪ مڙشي منصور، ڪهي ڪهندين ڪيترا.
(سر سهڻي، ۹-۲)

All are ecstatically engaged in the praise of the Worshipped One in His presence. How many you are capable of putting to death?

Shah Latif was twenty eight years old when Sufi Sahib was martyred. It is said that he was so deeply moved by this tragic incident, that he wrote eight verses (Ibbiyat) of his "Sur Ramkali" in elegiac form.

اڃ نه اوطاقتن ۾ طالب تنوارين .
آديسي اتي ويا، مڙهيون مون مارين .
جي جيءَ کي جيارين، سي لاهوتي لڏي ويا .
(سر رام کلي، ۹-۱۵)

"One cannot hear the voice of the seekness of truth from their abode. Where have they gone Their empty sepulchres are eating my heart out. Oh! those who revived the hearts have departed to eternity"

Makhdoom Allama Muhammad Moeen Thattvi

Muhammad Moeen son of Muhammad Amin belonged to the 'Dal' tribe and the family of the scholars of the past. His father married the daughter of the celebrated poet Mir Fazil Khan. She gave birth to Muhammad Moeen at the end of the eleventh century. He received his early education in the schools of Thatta, but later he left for Delhi where he received further education under the tutelage of Shah Abdur Rahim and his eminent son Shah Waliullah Dehlvi. When he returned to Sindh he achieved renown as an eminent scholar of Hadith and one who firmly followed his own belief. He was a Sufi (a mystic) a scholar of Hadith, a philosopher, a poet and an excellent man of learning. In the mystical order he subscribed to the views of Mohyuddin Ibne Arabi. At various places in his writings he has mentioned Ibne Arabi's name as a reference. In holding certain views Makhdoom Allama Moeen supported the Shia sect, and was a follower of Sheikh Abul Qasim Naqshbandi (who, through Makhdoom was associated with the system of Imam Rabbani) in mysticism. The famous scholar of (Sharia) Islamic Religious law, Makhdoom Muhammad Hashim Thatvi was a disciple of Allama Moeen, but in their views were opposed to each other.

Despite being a scholar of Hadith and a Naqshbandi, Allama Moeen used to participate in gatherings of devotional songs and ecstasy. He was a poet of very high merit and used the pseudonyms of 'Tasleem' in Persian and 'Bairagi' in Hindi. He was a prolific writer. During the declining years of his life he lived like a recluse. During these days he passed his time mostly in either participating in the gatherings of devotional song or in meditation, and he died even while participating in one such gathering. Shah Latif was also present at this moment. Shah Latif used to have frequent meetings with him. The evidence of Pantheistic thought in the poetry of Shah Latif in its philosophical aspect and impression is the result of his association with Allama Moeen. Today the educated Sindh has developed a fairly good knowledge about the mysticism, politics and economics of Shah Waliullah Dehlvi through the writings of Maulana Obaidullah Sindhi. But these teachings had reached the Sindhis long before through Makhdoom Moeen.

Marvi's spirit of patriotism and her deep love for her fellow country men, (in which can be detected the idea of Akbar's politics) in the poetry of Shah Latif is to some extent, the result of the teachings of Shah Waliullah through Makhdoom Moeen. Makhdoom Sahib died in the year 1160 A.D. His mausoleum stands at the foot of the burial place of his religious guide. Makhdoom Abul Qasim Naqshbandi.

3. Makhdoom Muhammadi of Kkuhra

This venerable personality was the son of Makhdoom Abdur Rahman and was descendent of the Abbasi family. During the caliphate of Motasim Billah his grandfather, Muhammad Ibrahim bin Ishaq migrated to Sindh from Arabia before 248 Hijra. Here on the top of an elevated ground in the North of Hyderabad city (which in those days was known by the name of Niskot) he settled down in a nearby village Klorr. Since he had adopted the office of a preacher and adviser to the people, he came to be known as the religious guide of Klorr. The word Kalhora is the changed form of this Klorr. The Kalhoras of Sindh are the descendents of this revered personality. He was martyred at the hands of thieves. Later his descendent spread out in different parts of Sindh, and one of them Makhdoom Abdul Khaliq settled down in a nearby town Khuhra around 1050 Hijra. One of his children Makhdoom Abdur Rahman was a very charismatic and God loving reversed person. As a result of a rapidly growing circle of his followers he provoked a deep envy in the heart of Mian Noor Muhammad Kalhora, the ruler of Sindh, and under a pretext he sent an army and had him and two hundred and eighty of his followers killed in a mosque. This tragic incident took place 1145 Hijra. At that time Makhdoom Muhammadi was very young. But after a short time, he began to fill up the vacuum left by his father's separation from him. The face of his knowledge and learning spread far and wide. It so happened that during his journey, Shah Latif stopped outside Khuhra at the well of Mian Sachedina, and when Makhdoom Muhammadi came to know about it, he took Shah Latif at his residence, and offered him his hospitality for a week. Makhdoom Muhammadi was a follower of Syed Musa Shah of Ghotki, and belonged to the Qadria school of thought. He adhered strictly to the Islamic religious law and died in 1171 Hijra.

4 Makhdoom Muhammad Hashim Thattvi

Makhdoom Muhammad Hashim was the son of Mian Abdul Latif and born at Mirpur Bathoro in 1104 Hijra. After he had received his early education in his town, he received further education from Mian Muhammad Saeed. First he migrated to the village Bahrampur from Mirpur Bathoro, but later leaving this village he settled down in Thatta. After having gone through various stages of his education he earned renown as a great man of learning, a pious man and a strict follower of (Sharia) the Islamic Religious Law. His writings number around one hundred and fifty.

During those days the religious scholars of Sindh were divided into two groups. The one which did not follow any school of thought in mysticism because, they had acquired a deep knowledge of philosophy and Hadith (the traditions related to the life of the Holy Prophet), however they were influenced by mysticism. The other group having acquired a deep theological knowledge came to be known as great adherents of one or the other school of thought in mysticism, and as pious and well versed in Sharia (Islamic Religious Law). Allama Muhammad Moeen held the most eminent place in the former group, and Makhdoom Muhammad Hashim assumed the leadership of the latter.

Makhdoom Muhammad Hashim was the flag-bearer of the Sunnah of the Holy Prophet (PBUH) and adherent to fasting and prayers. With great enthusiasm he started a movement in Sindh against apostasies (Aeena-e-Jahan Nama) every thing which had been adopted contrary to the traditional injunctions according to the Hanfia theology of the believers in Sunnah. This movement could not be successful without the help and sympathy of the Kalhora rulers and the eminent and influential nobles. Consequently he began to develop contacts with them. There was no fear of this movement causing any harm to the personal and class interests of the rulers and the nobles. They extended their full cooperation and whole hearted encouragement to Makhdoom Sahib, which helped to enhance Makhdoom Sahib's influence and popularity at a tremendous pace. He attached great significance to the peripheral aspects of Islam rather than its fundamental aims and principles, and it was with this aim in view that he named his movement 'Tehrik-i-Tajdeedi-Shariat (The movement for the Renewal of Sharia). Besides enjoying his position as man of great influence with the

government, he was highly recognized religious scholar and a revered personality of great piety. As a result he left a deep impression on the people and the (Mullah) priests. Utilizing his fame and awe among the people he made a large number of religious scholars and great Sufis the target of his criticism and admonition in the name of Shariah. So much so his own teacher Allama Muhammad Moeen, Makhdoom Muhammad Zaman of Lovari and even Shah Abdul Latif were not spared in criticism against them. In the terminology of today his political philosophy can be dubbed as conservative and reactionary. His thoughts and ideas are made clearly evident, through the command, which the ruler of the time, Mian Ghulam Shah Kalhora issued at his suggestion. Following is the command, which was issued.

The command

Let all the functionaries of the government knew that they should make an effort to implement the decisions of Makhdoom Muhammad Hashim related to the Shariah. Preventing the people from practicing such apostasies as mourning and taking out the Coffin (Taboot). Imposing a ban on the use and sale of narcotic. restriction should be imposed on betting, gambling, prostitution and eunuchs. Women should be prevented from visiting shrines and gardens. Let not people be allowed to weep and mourn over the death of a dear one, People should not be allowed to make pictures of animals The Hindus should not be allowed to grow pigtail., wear (a loose loin cloth) and sit in their shops with their knees uncovered. Restrictions should, be imposed upon the Muslims from keeping a fist sized beard, and growing, a moustache. The Hindus should not be allowed to play such musical instruments as Sarod, Shahnai, drum and Naond during Holi celebrations or their prayer meetings. They should be prevented from worshiping rivers and idols. The functionaries of the government should compel the people for compliance of these commands and they should openly apply these measures with absolute use of force, and an exemplary punishment should be given to those guilty of infraction of these commands, so that no one among the subjects dare to violate them. Moreover the people should be advised to offer prayer, fast and participate in other prayers. No one should be allowed to deviate from compliance of these commands.

Issued on Sha'ban 2, 1072 Hijra.

In the affairs of Sharia, Makhdoom Sahib laid emphasis to such an extent even on minor aspects that for the purpose of ablution and bathing he specified the exact quantity of water in accordance with the Shariah, and had the utensils and cups made for the specific quantity of water. They were called Hashmi Koozas.

From all such actions it is quite easy to come to the conclusion, what was the result of his Movement, which had been launched in the name of the Shariah. By restricting Islam and Islamic Shariah they were confined to the observance of a few rituals. Restrictions were imposed on the followers of other religions on freely leading their lives in accordance with their beliefs and it became a regular practice to interfere in the ordinary affairs of peoples private lives, so much so that every Muslim and Non-Muslim was compelled to adopt his attitude in his manners, dress and personal behavior in accordance with the rules and regulations framed by Makhdoom Sahib. Thus under the guise of social and moral reformation Makhdoom Sahib set out on the path of willful satisfaction of his desires. Whatever the Mullahs supporting Makhdoom Sahib may say but there is no denying the fact that with the purpose of eradicating such beliefs and ideas which had placed constraint on the conception of Islam held by the liberal and extremist Sufis (mystics) and which had set aside its benefits for the class of society in power. As a result of his policies, they raised the banner of rebellion against him. Although initially they failed to achieve any success in the face of repressive measures adopted by the Kalhora rulers, rather they had to under go untold trials and tribulation, but eventually they succeeded in totally rooting out religious prejudice and narrow-mindedness in Sindh.

Shah Latif met Makhdoom Muhammad Hashim two or three times but being quite different from each they could not establish deep mutual relations. Most of the well known Sufis were disgusted with the monopoly of Makhdoom in the religion affairs Makhdoom Muhammad Zaman of Lovari was one of them and it appears that even Shah Latif expressed his feelings.

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ملين منر ماء، پتو ڦٽو پيت ڇڏيو.
 سڃاڻي الله ته ڏنائين ڏور ڇڏيو.
 (سريمن هڪلياڻ، ۵-۳۹)

The Mullah committed suicide when he recognized the truth about Allah. Mullah's mother is deeply anxious, feeling that she is filled with poison. Makhdoom Sahib died at the age of seventy in 1174 Hijra. His shrine is situated on the mouth of Mald.

5. Makhdoom Muhammad Zaman of Lovari

Makhdoom Muhammad Zaman was the son of Sheikh Haji Latif. He was born on Ramazan 22, 1125 Hijra (1713 A.D). His ancestors migrated and settled in Sindh during the Abbaside period. After a fairly long period they left Sindh and settled in Kachh. From there on the insistence of his followers one of his ancestors Sheikh Abdul Latif Kalan returned to Sindh around 1504 AD. His grandfather Sheikh Muhammad bin Malik had pledged allegiance to the religious guide Sheikh Muhammad Yamani of Suharwarthia school of mysticism. On the contrary Sheikh Abdul Latif, the father of Makhdoom Muhammad Zaman had got the permission from Sheikh Faizullah, the son of Makhdoom Adam of Thatta to subscribe to the Naqshbandia school of mysticism. Makhdoom Muhammad Zaman himself had gained from the Naqshbandia school of mysticism through Khawaja Muhammad alias Abul Masakeen bin Muhammad Ashraf bin Sheikh Adam. He acquired the knowledge of various branches of learning in the Arabic language from the school of Makhdoom Sadiq Naqshbandi, who was one of the followers of Shah Latif.

Makhdoom Muhammad, Zaman achieved great renown in mysticism, as a consequence people in large numbers from far and wide came to find spiritual sustenance from him. There have been large number of his caliphs, of whom Makhdoom Abdur Rahim Grohri has been known to have enjoyed great fame.

Although Makhdoom Sahib was known for observance of the Shariah (Muslim Religious law) he always remained a victim of intense antagonism of Makhdoom Hashim, because he was never prejudiced in his dealings. As a consequence of which he was constrained to leave Thatta and settle down in Lovari. He also used to write Ibbiyat (verses) in Sindhi, which make it evident that despite being a Naqshbandi, he was influenced by Pantheistic philosophy. Of course he eschewed hearing music or attending the gatherings of devotional songs. When Shah Latif heard about the fame of his spiritualism, he reached Lovari to meet him, after going through the adversities of a long journey. The biographers of Khawaja Muhammad Zaman have mentioned the conversation, which took place between the two at this time, at length. According what they have reported Shah Latif was so deeply influenced by the company of Makhdoom Sahib, that when mention of Makhdoom Sahib was made in his gatherings, following is the couplet he recited spontaneously.

مون سي ڏٺا ماءُ، جن ڏٺو پرين ڪي،
ڪري نه سگهان هڪا، تنهن سندي ڳالهڙي.
(سر ڪاهوڙي، ۱-۲)

Oh Mother I have seen one who has been in the presence of Allah. My tongue fails to mention his virtues.

Makhdoom Sahib died in Ziqaad 3, 1188 Hijra (1774 AD) His mausoleum Is in Lovari.

6. Sahib Dino Faqir of Daraz

Sahib Dino Faqir of Daraz was a member of the Farooqi family. It is said that his ancestors came to Sindh with Muhammad bin Qasim. His earliest known ancestor was Sheikh Shahabuddin, who died on Muharam 9, 95 Hijra in Sehwan. The famous village Noorjan near Khuda'abad was founded by Makhdoom Nuruddin from one of the generations after him, who died on Ramadhan 22, 224 Hijra in Sehwan.

In 668 Hijra his children became the devotees of Makhdoom Jamar; Makhdoom Abu Saeed, member of the family settled in Daraza near Ranipur during this period. The real name of Mian Sahib Dino was Muhammad Hafiz, and his pseudonym was Sahib Dino, but later he came to be known by this very name. He died in 1101 Hijra. He became the follower of Obaidullah Jilani who was a descendent of Sheikh Abdul Qadir Jilani. Shah Obaidullah had two sons, Shah Kalimullah and Shah Abdul Malik. The same Shah Abdul Malik was the religious guide of Shah Inayat Sufi, later he went to Barhanpur and settled down there.

It is said that in the beginning Sahib Dino Faqir had renounced the world and had started living the life of a recluse in a cave. During a journey Shah Latif had the occasion to pass that way, and finding about him he met him. After a long discussion he persuaded him to give up the life of a recluse, after which he began to meet people. He has produced abundant poetical work in Sindhi. He was a sort of a mystic who practiced liberal views. He was sick of the narrow-mindedness and religious fanaticism of the Mullahs (priests) of his time, and openly and boldly wrote Ibiyat (verses) in their condemnation.

”لا شڪ آهيون لا مذهب، لسان غرق ثيا سون درغيب“.

There is hardly any doubt that I am a Sufi (non-aligned) but I am totally lost in my thoughts about eternity. The real conception of the liberal religious thought and attitude can be seen in the poetry of Faqir Sahib's grandson Sachal Sarmast. It is a well known incident when Shah Latif came to Daraza, seeing Sachal he immediately predicted, that 'the ideas we have preached through own mysticism will openly be revealed to the world through his poetry.' At that time Sachal was merely five years old. The purpose of Shah Sahib referring to Sachal's potential talent to make mysticism the subject of his poetry was that the secrets of Pantheistic philosophy that the Sufis (the mystics) express in that mystical language of suggestion and metaphors, will be revealed through Sachal Sarmast to the world in a liberal and open manner. It is easy to understand through his poetry that the influence of the teaching of Mansur had reached him through Sheikh Fariduddin Attar and Shams Tabrezi.

Here are a few examples of the Ibiyat (verses) of Sachal Sarmast, which give an understanding of his attitude toward life.

اساندي جان ڪون لڳڙي، هوائي شمس تبریزی،

My soul gets nourishment from the fresh breeze coming from Shams Tabrezi

عطار نبود خدا بود خدا بود
آں سر حقیقی خدا خدا بود

It was not Attar but only a manifestation of God and the real truth is that it is only God.

The religions of the mystics (Sufis) is love. The malice and fickleness of the Mullahs (the priests) never touch them. They can see the reflection of Allah in every object and everywhere. They consider themselves free from the conventional restrictions of religions

As Sachal Sarmast says in the following verse:

ڏسو عشق جا انصاف، مڙهي مذهب ڪيائين معاف،
اتي ڪفر نه اسلام، آهي سڀني کي سلام.

What a wonderful justice love has done: it has liberated us from religious restrictions: Now there is neither Islam nor false-hood; farewell to both.

The mystics (Sufis) look at sin and righteousness merely as the two aspects of the same thing.

هڪ ڏوهه ٻيو ثواب،
اتشي عشق جو حجاب.

What is sin, what is the reward for righteousness. If you look closely these are only the mysteries of love.

He was so disgusted with the narrow-mindedness of the rulers and the Mullahs (priests) that he was constrained to declare openly in the following words.

عشق پيوسي زور زور،
ڪٿ ملان ري لوڙه لوڙه.

Oh people, the element of love is in the ascendant, and this calls for the admonition and the punishment of the Mullahs (the priests)

قاضيا ڪي بهي مسلي ڪريندين،
عشق شرع هڪيا لکي لکي،
بهشت دوزخ دي نا ڏڙڪي،
اهي پواسان ڪنون پکي پکي.

Oh Judge, do you wish to involve us in problems. Don't you comprehend that your law has no significance in love. You can only wish to frighten us about the temptation of paradise and the fear of hell. We are the ones of whom greed and fear stand in awe.

Sahib Dino Faqir died in 1192 Hijra (1778 AD) His mausoleum stands in Daraza.

7. Makhdoom Abdur Rahim Grohri

Makhdoom Abdur Rahim Grohri lived in the town of Grohri of Tehsil Khipro in the Tharparkar district. He was a scholar of great eminence. In his earlier days he found himself deeply interested in religious debates and discussions. It was the custom at that time that great scholars used to hold discussions. He possessed an imperious temperament. But at the end through the influence of the companionship of Makhdoom Muhammad Zaman of Lovari, he adopted the path

of piety and holiness. He was one of the selected deputies of Makhdoom Sahib and strictly adhered to the Islamic Law. He wrote these verses in pure Sindhi language.

He was instilled with the spirit of the concept of holy war. Once he heard that idol worship was being practiced in a Hindu crematory. Hearing about the miracle wrought by this Idol, people, after going through the difficulties of long journey, used to come here to pay homage to the idol, and for their wishes to be fulfilled. This Information was enough for Makhdoom Abdur Rahim to launch a holy war against this blasphemy. He came to the conclusion that this crematory should be demolished. Gathering all his followers around him he held a meeting of mutual consultation. During this meeting one of them pointed out that the Hindu priests at the crematory were a fairly strong force, and they, enjoyed the sympathies of the people in the neighborhood. He answered, that he was not worried by any such threat and said "If this crematory is destroyed, the victory will be ours, and we shall still be victorious if we succeed in demolishing that crematory." This signified that if he lost his life in this expedition he would win the honor, and if he was successful in demolishing that crematory even then he would be elevated to a position of honor. Ultimately he died as a martyr in this expedition. This incident took place in the year 1292 Hijra (1878 A.D.) His Shrine stands in Grohri, on which Mir Ahmed Khan Shahwani had a mausoleum constructed. Makhdoom was a Mangrio by caste, but later his grandchildren came to be known as Syeds. Syed Ahmed Shah, one of their descendant, occupies his seat at present.

8. Madan Bhagat and Hindu Religious guides

The native village of Shah Latif was Kotri Mughal. Madan Bhagat also belonged to this village. He was a recognized Sindhi poet, and Shah Latif had good friendly relations with him. It was most probably due to the influence of Madan Bhagat's companionship that Shah Latif had a learning toward the Hindu religious guides, and itinerant preachers, and he continued to travel in the company of these nomadic people for almost three years. He also spent sometime with them in Hinglaj. It was through this experience that he learned a great deal about their philosophy, ideas and the manner of their life. What were the impressions of Shah Latif about this people, he has fully expressed in the following verse.

نوري ۽ ناري ، جو گيترا جهان یر ،
 ھري جن ٻاري ، آءِ نہ جيئندي ان ري .

They are the travelers on the path of truth. The world regards them men of spiritual light as well as men of this world. But they who have given me light through their temple of love, I cannot live without them.

This was the time when the Mullahs (priests) were completely predominant. Any kind of association with the Hindu religious guides and preachers or adopting their dress meant simply the wrath of the Mullahs, but Shah Latif never cared about what they thought. He put on their scarlet dress and adopted their company and friendship. Any element of prejudice had completely evaporated from his heart, and in its place it was permeated with the sentiments of love, tolerance, respect for human dignity and higher values. The collection of his poetical work "Shah Jo Rasalo", "Sur Khahori" and "Sur Ramkali" fully reflect the praise he has accorded to Hindu saints who had renounced the world. Through the evidence of various documents the authorship of "Sur Bairag Hindi" is also attributed to Shah Latif, which has revealed that the poetry of Hindu religious guides was also sung in his gatherings, so much so that it being regarded as the writing of Shah Latif was included in his 'Rasala.' Shah Latif's writing verses about the stories and characters of Hindu period as in the Rai Diach, Momal Rana, Leela Chanesar, Lakho Phulani etc, that gave an adequate proof of his liberalism and his love for Sindh. At one place he praises the Hindu saints in the following verse.

سدائين سفر ۾ ، رمن مٿي راهه ،
 ڀرن پورب پنڌ ڏي ، منجهه موالي ماهه ،
 جن جي الڪه سان آگاهه ، هلو تڪيا پسون تن جا .
 (سر راءِ ڪلي ، ۱-۳)

They were always in a state of travelling. They never settled down at one place. They continued to visit different places and was always moving in the direction of a land of spiritual beautification. They had acquired the knowledge about truth (Allah). Let us go at their door to receive blessings.

Then he says at another place.

قوت قرارنا ڪاڙهي ، طعام نه طامائو ،
 سٿن هنيائون سج ۾ ، پهر نه پنيائون ،
 اوسر آسائو ، اٿي گوند ڪڍيا .

These Sufis are not concerned with what they will eat or drink. Eating good food is not one of their desires. Sitting down in a wilderness they Light a fire and lose themselves in meditation, and do not go out for begging even for a few hours. They love poverty; and have affection for those who have love of humanity in their heart.

In short these were the Muslim and Hindu saints, the contemporaries of Shah Latif, with whom he had kept company, and whose thoughts and ideas he had studied deeply. They were men of different characteristics. They were philosopher scholars, Sufis (mystics) liberals untouched by hypocrisy; some were diehard Mullah (priests), theologians, Hindus and Muslims. Shah Latif had opportunity to see and assess the attributes of each of them, and this in consequence went a long way in giving a definite form and shape to his ideas as well as invigorate them.

Besides what he absorbed from his contemporaries, Shah Sahib was also influenced deeply by the three learned men and mystics and their teachings who lived in the period preceding him. I consider it of great significance to make mention of these personages. Following are these notable personalities.

Makhdoom Bilawal
 Makhdoom Nooh
 Shah Abdul Karim of Bullary

Makhdoom Bilawal belonged to the tribe of Samma, and was a member of the ruling family of Thatta and for this reason he was called "Samma Sardar". It has not been possible to establish his date of birth, but it is generally considered that he must have been born at the end of the middle of Ninth Century of Hijra. He received his early education in Thatta, and acquired further education in Talti under the tutelage of Makhdoom Muhammad Umar. He was married in Talal and then he made Talal his permanent habitation. He was an accomplished scholar of Hadith and interpreter of the Holy Qur'an. As his fame spread far and wide in this capacity, people from distant places came to him to benefit from his learning. He also held a very elevated place as a mystic. From the point of view of the line of the mystics he came from the Kibrvia branch of Saharawartha school of mysticism, but he was one of the distinguished venerable people of his time, which is evident through the writings of Mian Ghulam Rasul Siddiqui, the grandson of Makhdoom

Nooh. Speaking about the life of Makhdoom Nooh, he says, that there were only three venerable people in Sindh at this time, Makhdoom Bilawal, Makhdoom Sha'aba and Makhdoom Nooh.

There followed a line of distinguished Caliphs (deputies) who had taken an oath of allegiance at his hand.

1. Makhdoom Sahar Lanjar (Unarpur)
2. Syed Haider (Sann)
3. Makhdoom Ruknuddin alias 'Mithu Thathu'
4. Makhdoom Hassan alias Bilawali.
5. Makhdoom Saad alias Saand (Sakrand)
6. Makhdoom Hangoru (Near Moro)

Shah Ruknuddin of Sadaat Matyari received the benefit of learning from Makhdoom Sahar, who was the grandson of Sakhi Hashim who achieved renown as a holy man. Most of the people of Sadaat Matyari are his followers. Sakhi Hashim Shah was a friend of Shah Habib, the father of Shah Latif, and it was at his suggestion that he left Matyari to settle in Bhaipur. Therefore it cannot be denied that indirectly Shah Latif had also benefited from the Bilawali line of mystics. When Shah Baig Arghoon launched a series of attacks on Sindh, Darya Khan, the minister of Jam Nizamuddin, the Samma ruler started the movement of Sindhi Nationalism. Makhdoom Bilawal was the guiding spirit of this movement. Makhdoom Sahib, his companions and Caliphs put up a vigorous opposition against the foreign aggression of Shah Baig Arghoon.

In the same manner Makhdoom Sahib also opposed Syed Muhammad Miran Junpuri's Movement of Pan-Islamism in a most vigorous and organized way. It was due to this reason that Shah Hassan Arghoon the son of Shah Baig Arghoon on the basis of false allegation against him secured a religious dictum from the power-hungry Mullahs (priests) and had Makhdoom Bilawal brutally crushed in the oil press. This tragedy took place in 929 Hijra. His beliefs and ideas have been described in detail earlier in this book.

2. Makhdoom Nooh

His real name was Mian Lutfullah, but in accordance with the will and advice of an accomplished holy man, Nooh Hotazani, his name was changed to Nooh. He was the son of Makhdoom Nematullah and a member of Siddiqui family. He was born in 911 Hijra. Three years, after he was born, the beloved and popular ruler of Sindh Jam Nizamuddin died, and his son Jam Feroz din succeeded his throne. It is well known that Makhdoom Sahib did not desire any spiritual benefit in the traditional manner from any school of mysticism, however from the point of view of his lineage he belonged to the Saharawartha line, but the source of this spiritual benefit may have been Sheikh Bahauddin Zakria, or he may have got it directly from generation to generation. However this is the description of his beliefs and ideas.

Once Mian Dost Ali, the grandson of Makhdoom Sahib was visiting Multan, where he was the guest in the house of the successor to the seat of Ghous' Bahauddin, who offered him the turban he was wearing as a gift. The followers of Ghous Bahauddin were offended at this gesture, and they expressed their displeasure before the successor of Ghous Bahauddin. He replied that he had pledged his allegiance to Sheikh Shahabuddin Suharworthy, and he (Mian Dost Ali) was the descendant of Sheikh Abu Najib, who himself was the religious guide and uncle of Sheikh Shahabuddin, therefore it was most befitting for him to show respect to Mian Dost Ali. (Dalil-u-Zakrin). This allusion is the evidence of the fact that Makhdoom Nooh was the descendent of Sheikh Abu Najib, the founder of the Saharawartha order of mysticism. The teacher of Makhdoom Sahib was Di'ana Arabi, who had quite a large number of caliphs (deputies). The most eminent

among them were Syed Abu Bakar Lakyari, Mian Bahauddin Walqposh, Mithu Faqir and Usman. (Daliil-ul-Zaknn) Makhdoom Nooh remained unconcerned with the politics of his time. His entire attention was directed toward to benefiting the people spiritually. He died on Ziqaad 27, 999 Hijra, at the age of eighty seven. At the time of his death he left ten sons behind him. 'Dohas', which are recited in his manner in the praise of Allah, are more or less in Multani form.

3. Shah Abdul Karim

He had descended from the family of Sadaat Matyari, and was born in Matyarin in 944 Hijra. His father Syed Lal was known by his alias Syed Lallu, who himself was spiritually a man of renown. Shah Abdul Karim wrote Sindhi lbbiyat (verses) of great merit. Leaving Matyari he settled in Bullary. Frequently he visited Makhdoom Nooh at Hala. He, however, was the follower of Shah Ibrahim Bokhari who belonged to the Qadria school of mysticism. Shah Karim had no equal in the teachings and practice of non-violence, learning and tolerance.. Even today people in Sindh remember numerous tales of his patience, tolerance and faith. Throughout his life he never had the element of pride and arrogance in his character, and he was particularly distinguished by the humility of nature. Abdul Wasey Thattvi has recorded his miracles and mystical thought for posterity in his 'Biyān-al-Arifeen.' He left behind him twelve sons and died In 1044 Hijra In Bullary, where he was buried.

The material, which has been presented in these two chapters before the reader, comprehensively reflects the atmosphere, which Shah Latif inherited, and in which the evolution and nourishment of his intellectual and ideological faculties took shape. It is in the light of this political, religious and ideological environment through which the reader will benefit by understanding Shah Latif and his teachings.

Chapter 3 - Shah Latif the National Poet of Sindh

Poetic faculty is that gift of nature, which only a few people are endowed with. This is a fire, which can destroy as well as prove a source of life; it can harm as well as be useful. Whenever we desire, it can serve as an instrument of achieving our objectives. Poetry is eminently capable of awakening nations from the slumber as well as inspiring them with a spirit of revolution. It serves as a spur to the spirit of courage and Valor. It can help to develop the consciousness of self-examination and moral reform. On the contrary poetry can equally be made an instrument of nourishing immorality and instilling the spirit of idleness and lethargy in society, and becomes the cause of misguiding the society in its thoughts and ideas. From this point of view, evidently, one will come across poets exhibiting different attitudes toward life. In view of the remarks made above I would like to divide the poets into the following different categories.

1. Literary Poets: The poets belonging to this category possess a remarkable command of language and expression. Such poets possess a remarkable talent in creating in verse masterpieces of spiritual and emotional experiences, painting the beauties of nature, writing narrative poems, praising the beauty of their mistresses, extolling their benefactors, elevating the men of saintly character and singing the praises of the rulers. Such poets are masters of poetic beauty, style, and imagination, possessing high lyrical quality. But being circumscribed in their aims and objectives, and confining themselves to merely subjective themes they reap no benefit more than the satisfaction of their personal emotions and sentiments, or the plaudits they get from the society for the imaginative quality and style of their poetry.

2. Didactic Poets: This is that category of the poets of remarkable poetic talent, who meditate through their poetry about the themes of the mysteries of mysticism, the intricate problems of philosophy and higher human values, and embellish their thoughts by giving them a shape and form in their poetic expression. Sometime they relate these thoughts in the narrative manner of 'Mathnavi' of Maulana Rumi, and sometime in the manner of lyrical poetry, quatrains and other poetical forms of Hafiz Sherazi and Sheikh Saadi.

3. National Poets: Because of their love for their country and the nation, they devote themselves to the study of the political moral and economic condition of their people. They try to develop in themselves a comprehensive knowledge of their virtues and weaknesses, their difficulties and possibilities. They try to plumb the causes and their resultant practical forms. They find themselves deeply interested in their past and present. In the light of their study and analysis of the nation's life, they present *them* with a well-defined course of life. In addition, the path and character that they determine for the achievement of that objective, they project it in their different forms.

Keeping in view all these different classes of poets, if we analyze the poetry of Shah Latif, we shall discover that he combines in his work the qualities of the last two classes of the poets. He was a reformer as well as a national poet, and since these two elements stand out in his poetry, books can be separately written on these aspects. However, leaving the mystical and philosophical aspects of his poetry for the study of those who understand mysticism and philosophy, I would make an effort to project and highlight various aspects of his poetry in the light of my limited knowledge.

After all the information which has been presented in the last two chapters, and after a deep study and analysis of the poetry of Shah Latif, no doubt is left in my mind that he is the national poet of Sindh, and he holds a specific imaginative approach toward Sindh. (This will be discussed at length in the Fourth Chapter).

Exactly in the same manner, he held a specific imaginative approach toward the Sindhi nation, (the detail of which will also be discussed in the subsequent chapters). It would be quite adequate to say here that the particular opinion he had formed about the country and the nation, to a very large extent he had closely studied after widely travelling through the country. He associated freely with the people, and had learned a great deal about their behavior and habits. With great interest, he had heard the tales popular among the people. He had, analyzed their political, social and economic

conditions. He had shared their pains and sufferings, had a thorough look at their virtues and weaknesses, acquired a deep understanding of their defects and failures, and had meditated over their past, present and future. In short he had acquired a comprehensive knowledge and developed a consciousness about the conditions prevailing in Sindh during this period. Thus in the light of the states of their knowledge and consciousness, when we study his poetry, we would be able to observe the following elements in his poetry from the national viewpoint.

1. Patriotism: The qualities, which Shah Latif observed among the people of Sindh, the pre-eminent among them was their patriotism. He saw with what love people used to hear the verse tales of Doodo Soomro sung by the professional singers. This tale inspired the people to lay down their lives fighting bravely in defense of their country. At the same time in marriage parties and other such gatherings he often observed women and professional musicians and singers singing about Marui's love of her people and her patriotism, and he discovered among the people of Sindh a deep sentimental attachment with their village and their region. He found that the people of Sindh never found any joy in leaving their homeland to settle in other regions or countries. Whenever someone was compelled to go on a journey, repeatedly he turned round to cast a look at his village. He always raised his voice in prayer, supplicating Allah to let him come back to his village. All these things appeared to have deeply influenced Shah Latif. The comprehensive manner in which Shah Latif has presented the virtue of patriotism in "Sur Marvi," appears to be a picture of the rural life of Sindh which he has witnessed with his own eyes. They *never* allow themselves to be influenced by the civilization, society, wealth, learning and progress of any alien nation or culture. They consider it a great vice to exchange their huts with the luxurious houses of others. They hold the simple life of their people, their nomadic life, deprivation, and lack of knowledge dearer than the foreign dress, palatial dwellings, food, castles and ornamentation, thus rejecting foreign civilization, culture, wealth, power and political and religious ideas which appear to have great attraction and charm. Quite often, he addresses the imperialistic powers in the words of Maivi in the following manner.

پٽ نه پهريان سومرا، جان ڪيٽان جيان،
آءُ ڪيئن لوئي لاهيان، ڪارڻ هن ڏينهان.
جابسين تي جيان، ڪانڌ نه ڪندس ڪو ٻيو.

[Umar, I will continue to turn down your offers of rich garments as long as I live. I am not prepared to cast away my poor vestments by sacrificing my national honor. No one will dominate me as long as I live.]

Although during the period of Shah Latif Sindh was ruled by the bigoted and religious fanatics like Kalhoras, while at the same time the political ideas of Aurangzeb had complete sway over the country, but Shah Latif was neither influenced by the political thought of Aurangzeb, nor the political system evolved by Akbar. He was in a much greater manner, influenced by the political thought based on Sindhi nationalism. He expressed his deep love for Sindh, through his patriotic spirit, considering it as an integral part of his faith in the light of Islamic injunctions. He always considered cosmopolitanism not only different but also contrary to Pan Islamism. Now here in his political work does he appear to make mention of an Islamic country or the Muslim nation. His entire poetry is the representative of the love of Sindh, freedom, progress, and the sentiments of independence and self-government. For instance he

سائينر سڌائين، ڪرين مٿي سنڌ سڪار.
(سر سارنگ. ۴-۱۲) says:

[Oh Allah, the Merciful, keeps, The land of Sindh always prosperous, fresh and green.]

At another place he says in the words of Marvi

واجهاڻي وطن کي، جي ساري ڏيان ساه،
ته بت منهنجو بند ڀر، قيد ڀر ڪريجاه،
پر ڏيهائي پرين ري، ڌار مر ڌريجاه،
تڏي مٽي ٿر جي، ولهي وسائجاه،
پويون ٿئي پساه، ته نجاه مڙه ملير ڏي.
(سرمارئي، ۶-۷)

[Speaking to Umar Marvi says, "You have kept me in captivity through suppression. Nevertheless, let not my dead body remain in prison if I die here for my homeland. Do not keep me apart from my beloved, and send my dead body to Malir, after sprinkling the dust of my dear land Thar on my dead body. Love for hrs Countrymen.]

The other message, which is evident in the poetry of Shah Latif, is the deep-rooted love for his countrymen. From the viewpoint of his homeland and nation, he sees no distinction between Hindus and Muslims. On the one hand, when we look at his poetry we would see the following sentiments expressed there.

ديسي سڀڻ ڪجن، پر دي سي ڪهڙا پرين.
(سرديسي، ۱-۱۲)

Love your countrymen; what benefit is there in developing love for aliens.

And then he says:

جيها جي تيه، مون مارو مڃيا.
(سرمارئي)

Our people are our own; it is quite insignificant whether they are good or bad.

Despite these sentiments of national cohesion and brotherhood he considers it imperative to believe in the Holy Prophet (Peace be upon him), and says in a categorical language, that one can be truly a Muslim only, when one perceives the world and humanity from the point of view of 'oneness' totally disavowing the idea of dualism. He regards the Holy Prophet as the source of mercy for the entire world, and considering Islam symbolizing 'truth' he says:

ڏسڻ ڏسين جي، ته همه کي حق چئين،
شارڪ شڪ مر ني، انڌا انهيءَ ڳالهه ڀر.
(سر آسا، ۴-۳)

If you are blessed with the perception of 'truth', you will see its light reflected in every object around you. You, who are spiritually blind, should never have any doubt in your mind.

Shah Latif was not only introduced to the pantheistic philosophy but was also deeply influenced by it through the men of God preceding his period and his contemporaries. For this very reason, he could never agree with the political views of Aurangzeb and the separate nationality of the Muslims. In the words of Marvi, he expresses his philosophical resoluteness in the following manner:

”الست برهڪر“ جڏهن هڪن ٻيو ۾ ،
 ”قالولي“ قلب سين، تڏهن ٿي چيو ۾ ،
 تنهن ۾ ڪيو ۾ ، ۽ ٻيو ٻيو ٻيو سين.
 (سرمارئي، ۱-۱)

As soon as I heard the voice on the day of creation, 'Am I not your God' Spontaneously my answer was "Yes, you are," and at the same time of vowed loyalty to my compatriots.

He considered the theory of a separate nationality of the Muslims the consequence of a dictatorial mentality. He believed that just as it was injustice and enmity against the large majority of humanity to make or accept the idea of making sunlight and air the property of a few individuals and classes. In the same manner confining 'the truth' within limits, making it the property and possession of a chosen group reflects the same type of mentality. When he considers the present verbal difference and division between Hindus and Muslims and finds Muslims inflated with baseless pride, he expresses his feelings in some such manner:

ان پر نه ايمان، جو ڪلمو ڪو ڪوٺائين،
 دغا ٿيڻ جي دل ۾ شرڪ ۽ شيطان،
 منهن ۾ مسلمان، اندر آذر آهين.
 (سر آسا، ۴-۵)

Do not think that you have become a Muslim because you confess to be one. If your heart is filled with hypocrisy and evil, you are only Muslim in name, but in reality, you are propagating idol worship.

He addresses the hypocritical Hindus in the same manner:

ڪوڙو تون ڪفر سين، ڪافر نه ڪوٺاءِ،
 هندو هڏ نه آهين، جڏي تو نه جڳاءِ،
 تلڪ تنهن ڪي لاءِ، سچا جي شرڪ سين.
 (سر آسا، ۴-۶)

You are really not loyal to your faith. Then why do you call yourself a Hindu? This holy thread around your neck does not befit you. Only those who are true to their faith possess the right to use religious symbols.

Regarding Hinduism and Islam as the two real goals or states of the spiritual world, he makes them a subject of debate. He believes that the meaningless factionalism and hatred which the Mullahs (Muslim priests) and Pundits (Hindu priests) have created between human beings has done nothing except hiding the 'truth'. How could an enlightened and perspicacious person like Shah Latif accept such irrational and artificial ideas.

2. The Freedom and Prosperity of the Country and its Deliverance from Corruption.

The third significant element in the poetry of Shah Latif is his conception of the freedom and prosperity of his country and his desire and expectation of the deliverance of the people from the exploiters. When you study and analyze his entire poetical work, you will find him praying earnestly for the snapping of chains, falling of forts and their walls and deliverance from captivity. For example, he says at one place:

جسو زنجيرن ۾ ، راتو ڏينھان روءِ .
(سرمارئي، ۵-۶)

My body is fastened with chains, all the night I lament and cry for freedom.

In the same manner, he expresses himself in these words:

گچي ڳانا لوھ جا ، زيرون ۽ زنجير .
(سرمارئي، ۱۰-۵)

I have a "collar of steel around my neck, my feet are in chains; I am restless for deliverance from this agony.

Then he says at another place:

منهن جي آساها ، ڪڏهن ڪيرائيندي ڪوٽ ڪي .

Oh my God, I have been deprived of my freedom and I am being kept a captive in the prison of suppression. After all, when will you destroy these walls of exploitation?

When Shah Latif observes his friends and companion, which signal the nations around him leading a life of freedom and prosperity while, on the contrary he observes his fellow country-men living a life of enslavement and backwardness, he expresses himself in a spontaneous manner in the following verse:

مون جيڏيون ملير ۾ ، ٿيون چونڊن موڪ مها .
(سرمارئي، متفرقه - ۱۰)

Here I am lying in a most painful state of confinement, while my friends in Malir are picking the fruits of the season in complete freedom.

3. Shah Latif and the Dwellers of the Desert

He prays for Sindh to be green and prosperous. He desires to see Sindh secure from the hands of famine and calamities. When he feels the smell of the winds of monsoon and sees dark clouds stretched far in the skies, and heavy seasonal rains flooding all the places, his joy knows no bounds. This joy is also based on his knowledge that the businessmen who exploit the people economically by raising the prices of goods, will lose their hold. In addition, the day is not far when the farmer of this country will plough this land of political stagnation, and sow the seeds of freedom and prosperity. Soon the eye will witness the heart-warming greenery all around. The days of suffering and deprivation will pass and the people will have the experience of satisfaction and gratification.

4. The Spirit of self-sacrifice

The fourth virtue, which Shah Latif observed in the people of Sindh, is their courage, bravery and a spirit of self-sacrifice. Despite the fact that the feudal lords exhibited selfishness and cowardice, the poor section of society was accustomed to facing the difficulties and calamities with courage, which helped to generate in them the virtues of self-denial and sacrifice. Rai Diyaj, allowing his head to be severed from his shoulders simply for the fulfillment of his promise, and the spirit of generosity. Sassi tracing the uncharted paths in the wilderness and mountains in her quest for Punnu and Momal turning in her bed in the memory of Rana, Leela going through a spiritual and physical agony for Chanesar, Sohni daring the treacherous waves of the river in the dark night for Maheenwal, Banjara's wife visiting shrines earnestly beseeching for the safe return of her husband, tying the strings of thread round the trunks of the trees for the fulfillment of prayers, the boatmen braving the waves of the sea in pursuit of their calling, and their mistresses praying for their success these were all the admirable traits and characteristic in the Sindhis which came under the observation of Shah Latif. Therefore, in his poetry Shah Latif has highlighted these very characteristics in his characters. He was particularly fascinated by the gestures of demanding the head and offering the head in the popular and well-known tale of Rai Diyaj. This is the reason that rather than telling the entire tale in his verse narratives, he has shown greater interest in the aspects, which tend to inspire this sentiment of self-sacrifice. He adopts the same attitude about other popular tales. Instead of writing simply a narrative tale in verse, he has made only the characters and their desirable aspects as the theme of his poetry. In the tale of Sassi and Punnu, he has highlighted Sassi's spirit of determination to undergo all kinds of trials and tribulations in her wanderings in the deserts and mountains after leaving her home in the quest of her beloved (God). Addressing her married and unmarried friends Sassi says:

وريتون ورو، آء نه ورندي ور ريء،
جاچي هن جبل جو، تان گهيندس ترو،
جتن ساڻ ذرو، نينهن نبيرڻ نه ٿئي.
(سر سسئي آبري، ۴-۷)

Go back my friends, who love me; I shall range all the paths of these craggy mountains in the quest of my beloved. I shall never rest until I have found him.

In the tale of Momal and Rana, Momal's (representing revolutionary spirit) finding Rana (representing an aim) through a well thought out plan, and then losing him due to an error of judgement, and sacrificing her comfort and pleasure, and every thing including her life and property for her redemption, are the central themes of Shah Latif's poetry.

In the same manner, he expresses great admiration for the struggle and sublimity of character of Sohni. He depicts Sohni's greatness in the following lines, thus:

تر تڪڻ، تار گهڙڻ، اي ڪاٺيارن ڪر.
(سر سهڻي، ۱-۳)

To jump into the river, forgetful of any fear, can only be the conduct of those who love truly.

He says at another place:

جنهن کي ساڻ پريان جا سور،
تنهن کي ندي ناهه نگاه ڀر.
(سر سهڻي، ۲-۳)

Those who are possessed of the love of their beloved, those who find no rest until they have found, never fear the comforts and accidents of life which stand in their way.

And then he says:

هو هٿين هوند مٿي، پر ٻڏي جا ٻيٽا ٿيا.
(سر سهڻي، ۱۵-۵)

The day when we have to leave this world is inevitable, but I shall feel doubly triumphant when I have laid down my life in the path of love.

He believed that the rivals in love may live, and let them suffer in the fire of envy at the possibility of my being united with the beloved. He never allowed himself to be anxious as a result of their machinations. He knew that the rivals, who are at fault and insincere in their love, can only create impediments in his way. It was his observation that on the basis of friendship and love a Sindhi desires nothing more than treating every one in a spirit of love and friendship and the interpretation of religion in his opinion is love and tolerance, not disunity and prejudice.

It had come under the observation of Shah Latif that there were quite a large number of influential people who said wonderful and attractive things in the name of religion, but their hearts were filled with the poison of prejudice. The concept of establishing a relationship of love with everyone is far from their imagination. Contrary to this negative thinking he advises generosity and magnanimity, and expresses himself in the following line, while regarding every person and object with a sentiment of love.

جيدانهن ڪريان پرک، تيدانهن سچڻ سامهون.
(سر ڪلياڻ، ۲-۱)

Whenever I look around, the only object I can see is the face of my beloved.

5. The Spirit of Tolerance

The fifth notable virtue, which Shah Latif observed among Sindhis, is tolerance, which meant eschewing religious fanaticism and abstaining from prejudice. Consequently imagining himself as a Sindhi who can be an example for others, he offers guidance in the following manner.

پريان سندي پار جي، مڙشي مٺائي.
(سرڪليان، ۳-۱۱)

Everything in the land of my beloved is delicious and pleasing.

Thus, in whichever direction he turns his gaze in accordance with this sentiment, he can observe the face of his beloved. There is nothing, which does not look, pleasing and lovable to him. Along with the virtues of Sindhis, their vices did not remain undiscovered to the analytical vision of Shah Latif. The evils and vices, which he strongly felt to be part of the Sindhi character, are mentioned below.

1. Inferiority complex

It is a well-known maxim in Sindh that every ordinary thing from an alien land assumes a beauty and attraction here, and Shah Latif was an eyewitness of this reality. During every century of this long period as a consequence of earthquakes, River Indus changes its course at various times, the calamities of floods and drought, the scarcity of the sources of irrigation, and exploitation by the elements, internal as well external (for which the foreign invaders and the dacoits in Sindh were equally responsible) had made the condition prevailing in Sindh at this time unsatisfactory and uncertain.

The urban life was confined to a limited space. Majority of the population led a nomadic life because they were chiefly shepherds, and because they could not continue farming permanently at one place, they continued to move from one place to another. While on the contrary in the regions of Delhi, Gujrat and Punjab the conditions were quite different. There was abundant rainfall, because of very little nomadic life the law and order situation was great deal better and because of a consistent development of urban life, the people of these regions were much in advance in education and prosperity as compared to the people of Sindh. Consequently every person coming from outside Sindh was regarded as superior and invested with wisdom. The people of Sindh stood in awe and admiration of the invaders from Afghanistan, the Nawab sent from Delhi and the Pirs (religious guides) from Punjab. The national politics of Akbar, the religious policy of Aurangzeb, the mystic thought of Mehdi, the social manners of the Nawab's appointed by Delhi and Persian of the Mughals had left a deep impression on the people of Sindh. The remarks which tended to hurt the national pride of Sindhis like the small province and equally small brains (Sardar Patel 1938 AD) 'the nation which rears asses and camels,' (Liaquat Ali Khan 1948 AD) were the abusive remarks which were passed in the present time, but in the past the Mullahs (Muslim priests) and feudal lords had completely forgotten the value of self respect and national pride. The very idea of the civilization of Sindh, its language, freedom and its progress had completely evaporated from their minds. With a deep sense of sympathy, Shah Latif carried out a deep analysis and study of this situation. Therefore, with the purpose of reviving a sense of national pride among Sindhis he expresses his feelings in the following manner.

اي نه مارن ريت جيئن سينڌ مٿائين سون تي.
(سر مارئي، ۱۱-۳)

It is not the custom of the people of my homeland that they should compromise their love for material wealth.

At another place, he expresses his feelings through the words of Marvi.

پڪن جي ڀريت، ماڙين سين نه مٿيان.
(سر مارئي، ۱۱-۳)

I shall never be prepared to exchange my poor dwelling for the palatial buildings of the aliens.

2. Opportunism

Another major vice which Shah Latif observed among Sindhi's was the tendency of their feudal lords towards opportunism. It has been a custom among the people to change their direction like the weathercock, which turns in the same direction in which the wind blows. The influential people maintain their link with the object of their selfish interest, exactly in the same manner as the migratory birds go to the sources of their sustenance. They gather round those who are in power and it was never the part of their nature to live and die to uphold the high principles and alms. We observe a demonstration of a similar character in the present and the recent past. During the British rule the waderas of Sindh were always making efforts to out-do each other to accept the slavery of the British by *running* after titles. Now when after the departure of the British new masters hold the reins of power, these waderas consider it a matter of great pride in winning their pleasure. Shah Latif appears to be deeply affected with sorrow and disgust at this slavish character of the nation. Expressing his deepest feeling about this situation, he speaks through the words of Marvi in the following manner:

هي منهن ڏيئي هن، تون وهه ڪائي نه مرين.
تان جي ملير ڄاڻيون، توسين سڱ نه ڪن.
تون ڪيئن منجهان تن، پاڻ ڪونائين مارئي.
(سر مارئي، ۵-۶)

Marvi, why don't you poison yourself to death. Because those who do not desire to maintain relation with, you cannot be counted as one of them.

Seeing the dearth of great leaders during his period Shah Latif is reminded of the representative characters of the past. Soomras allowing themselves to embrace death, but refusing to accept the slavery of the aliens, Darya Khan suffering the death of a martyr along with his sons, but refusing to be slaves of the invaders, inspired Shah Latif to write the following elegiac verses:

اڄ نه اوطاقن ۾، تازا پير ڪڪ،
 اديسي اتي ويا، پيئي اڏامي رک،
 سامي کڻي سنڪ، وڃائي واٽ ٿيا.
 (سررام ڪلي، ۸-۱۱)

The fire that burned has died and the house has been left untenanted. Nothing is left behind but the ashes. Where have the saintly people gone) no one knows.

This was the condition of the privileged class of Sindhi society, but when Shah Latif traveled in rural areas of Sindh and established a close association with the poor people, and he found in their characters the patriotism of Marvi, the devotion and loyalty of Sassi and the spirit of self-sacrifice of Sohni, he gave a spontaneous utterance to his feelings in the following manner:

اڃان سي آهين، سزا وار سنگين جا،
 ويٺا وڃائين، جي سنيا سي سڻئين.
 (سررام ڪلي، ۹-۱۰)

Yet, there are saintly people who can play on their musical instruments. The music you are listing is the same these people are playing.

3, Mutual Dissentions

The third major evil, which Shah Latif observed among Sindhis, was their tendency towards mutual dissension. It has always been a traditional and a distinct characteristic of a nomadic way of life that tribe against another tribe, and even the people within a tribe have maintained a state of antagonism due to jealousy and mutual antipathy. When these negative feelings had taken a complete hold of the selfish people, every one resolutely remained busy in the pursuit of achieving his aims. No doubt there existed the virtues of courage and self sacrifice these people conforming to the famous maxim, that 'Sher Shah's falcons prey upon the birds of their own home', they spent all their energies against their own people, but did not have the courage to take up arms against strangers and aliens. On the contrary, they prided themselves in accepting their slavery. These weaknesses in the character of Sindhis had been basically instrumental in bringing about national disintegration. There had been left neither national unity, nor was there any aim and ideology, while the survival of nations is possible only when they pursue collective aims and objectives. Referring to these national aims the poet says

زندگي ماڻھو نه مڃي ست
 کير دانهن ٻئي دلو نه مڃي ست
 ما ز تحقيق مڃي زندگي ايم
 نه شمع آڙو تا بند ايم

The aims in life make the survival possible, and they are the source of acts of wisdom. Life attains eminence only through the spirit of achievement.

The scenes of selfishness and mutual dissension among Sindhis was a cause of deep sorrow for Shah Latif and addressing them he gives them the following piece of advice:

وڳر ڪيو وتن، ڀرت نه چئن پاڻ ۾،
پسو پڪيئون، ماڻهن سان ميٺ گهڻو.
(سرڏهر، ۴-۵)

There is much you can learn from birds, who live and move in flocks, never severing their bonds, they foster mutual love and co-existence.

At another plays, he expresses himself thus:

ڏڻ ڌارڻ ڌار رهڻ، اي نه سنگهارن ست.
(سرڏهر، ۴-۲۷)

To be a member of a society, and then to sever one's relation with that society does not behoove any one.

Then remembering the period of the unity of the Sindhi people, he expresses himself with a deep sense of pain:

ڪڻا منجهه قرار، هئا هيڪاندا سنگ ۾،
ڳاهي ڳاهه فراق جي ڪيا ڌارون ڌار،
نچاڻا ڪيهار، ميلو ٿيندو سڄڻين.

There was a time when the nation was united like the seeds of grain in an ear of corn. Now we find ourselves disunited because of a tendency toward mutual dissension. Who knows when we all will be reunited?

4. Idleness and slothfulness

The fourth prominent evil that Shah Latif observed among Sindhis was their idle and slothful character. It is due to such vices that people are always inclined to show reluctance to engage in struggle and face difficulties. Their lethargic attitude only urges them to seek pleasures. They desire most of all, to live a comfortable life, avoiding all effort and pain. At the same time, they desire to make progress, but without being attended by struggle and effort. They live in a false hope of being blessed with freedom and independence without fighting for it. They desire to be affluent but without any effort. As Shah Latif looked around and studied the course other nations follow, he realized they were taking rapid strides towards progress, but here among his own people he was a sad witness of their lethargic mode of life. They were neither capable of analyzing their own situation nor they were guided by an ideology or an aim of life. Neither they felt any urge to struggle in life nor they had any fixed goal before them. This was a most deplorable state of these people

which was deeply painful as well as disgusting in the eyes of Shah Latif. Expressing his feelings, Shah Latif speaks in the following manner in the words of Sassi:

جڏهن ستينون جي، پٿر پير ڊگها ڪري،
تڏهن تنين ڪي، ساڻ ستي ئي ڇڏيو.
(سر ڪوهياري، ۸-۱)

When unwisely they had gone to sleep during the journey, the fellow travelers left them asleep, continuing their journey.

At another place, trying to shake the Sindhis out of their slumber, he says:

وهين ۽ ويلا ڪرين، اي نه اڪنڊ آه،
سي لاڳاپا سڀ لاه، اوريان اپارين جي.
(سر حسني، ۷-۱۰)

How long will you remain overcome by lethargy? See how thy fellow travelers have gone a long way. You are left behind simply to wander in the mountains.

Then he says:

غافل غفلت ڇوڙ تون، ڪيئن اثياسين اوجھري،
چپاتا چڙهي ويا، وڃي پهتا توڙ،
نيئن ننڊ اڪوڙ، جمر ورن ڀر وا ڪا ڪرين.

Lingering here for you will never serve your purpose. You will have to sever those relations, which stand in your way to reach your destination.

The analysis, which has been presented in this chapter, is an evidence of the fact that Shah Latif had closely studied the habits and character of the people of Sindh. He was thoroughly aware of the virtues as well as the vices of the nation. Thus when he had deeply considered both these aspects of their character he left his message for them and determined the ways and means to rid them of their defects of character. Without any shadow of doubt Shah Latif possessed to the highest degree all those qualities which should be present in a poet who has deep sympathy and a determination to reform his nation. Thus in this capacity he was thoroughly justified to give his message to the Sindhi Nation.

Chapter 4 - The Sindh of Shah Latif's Imagination

In the last chapter, we have discussed Shah Latif in the capacity of the national poet of Sindh. In this chapter we shall try to discover the limit and scope of Sindh as it was conceived by Shah Latif; are its geographical boundaries the same which consist of the present province of Sindh, or they were wider, and what exactly were its geographical boundaries in the past

It would be advisable that we try to explain this situation by discovering the boundaries of Sindh through the poetry of Shah Latif. The picture of Sindh which he must have conceived and the freedom, prosperity and progress which must have been the subject of his dreams.

Since time immemorial the valley of Sindh is known by the name of Sindh, for this very reason most of the historians have considered Sindh and Hind (India) quite separate from each other. For more than 1500 *years* Sindh has been divided into parts; the first, its northern part in which are included undivided Punjab, Hazara and Dera Ismail Khan, the districts of the Frontier Province, and it came to be called by the name of Punjab and the second, the Southern part, which consists of the parts from Multan, Junagarh, Jalsalmir and the central region of Makran. This entire territory came to be known as Sindh. When the Arabs invaded the country, they also viewed all this territory as the country of Sindh. Although later there had been different rulers in different parts of Sindh, there never had been one government in the entire country of Sindh for a long time. However there had been a state of mutual relationship between the people and cultural harmony continued to exist. Thus in the South of Sindh even today Multani and Sindhi languages are not considered much different from each other.

Quite a large number of Hindus and Muslims appear to have made their home in the present province of Sindh after migrating from Multan, Bahawalpur, Muzaffar Garh and Dera Ghazi Khan. Among the people of Sindh people belonging to the Chang, Leghari, Bhargari, Mari, Talpur, Zardari, Jalbani, Lashar, Brahmani and Nizamani tribes settled here after migrating from Dera Ghazi Khan. It is due to this reason that even the language spoken in their homes is *Saraiki*, from Northern Sindh (the language of the northern end of Sindh). Similarly Solangi, Nol and Merasi tribes appear to have come from Bahawalpur, and it is said that the ancestors of Hindu tribe Lahana came from Multan and settled here.

Shah Latif appears to have visited Multan during his travels. On one occasion, he also brought tiles in boats for the mausoleum of Shah Abdul Karim of Bullary. Many singers associated with Shah Latif used to sing in Saraiki language. The love story of Sohni and Maenwal belongs to the region of present Punjab. But specially projecting these characters in his poetry, holding musical gatherings where he made the singers present songs related to the stories of Heer Ranjha, the subject of the work of other poets, even to the extent that this music constituted a part of the manuscript of his collected work in poetry and the mention of the Sikh religious guides and the Hindu saints In the Hindi Sur Bairag Is an obvious evidence that Shah Latif has not disregarded this part of Sindh.

One can see that from the lingual point of view, since the ancient times, Sindh has been divided into four parts. One is 'Saroo' in which Saraiki form of language is spoken. This region extended from Multan, Bahawalpur, Muzaffar Garh and Dera Ghazi Khan to the District of Sukkur. The other is the central region of Sindh, where Sindhi language was spoken, which extended from Sukkur to the present region of Kachh. The third part consisted upon Kalat, Lasbela, Makran and lower region of Sibbi in Baluchistan, where Sindhi language was spoken along with Baluchi and the fourth part consisted upon Kachh, Kathiawar and Jaisalmer regions, where Kachhi, Kathiawari and Marwari languages were spoken along with Sindhi. But the people of all these regions were closely associated and freely intermingled with each other. Their history, folklore, customs and traditions have a marked similarity with each other, and their traditional relationships at every level were close and deep. Consequently from lingual and geographical viewpoint we can see an

exact picture of all the romantic tales and social systems of these regions in the poetry of Shah Latif. For example, the romantic tale of Sassi and Punnu associated with Makran has been presented in the various musical tunes characteristic of 'Sassi'. In this context, Shah Latif expresses himself in the following manner:

ڪيچان آيو قافلو، پليرو پانيان،
پئي جا پيرن جي، لڳن ڪي لاهيان،
چنبيلي چاڀان، جي مون نيو پاڻ سان.
(سرديسي، ۷-۳)

My heart is deeply moved by the caravan from Kech Makran: the very dust of it inspires respect. How fortunate shall I consider myself to be the part of this caravan.

And then he says at another place:

کاڌي منهن مڪران جو، کاڌي پريان پار،
ليڙن جو لطيف چئي، سونهون ٿيو سردار،
جو ملڪ جو مهندار، سوملا مون کي ميڙين.
(سرديسي، ۱۸-۳)

What a great distance stretches between me and my beloved, I shall seek guidance from the Holy Prophet

(P.B.U.H). I pray Allah to reveal his face to me.

In the same manner, he expresses his feelings in the praise of the generosity of the Nawab (ruler) Sapar of Lasbela:

ڏات نه آهي ذات تي، جو وهي سولي،
آريون اهو جهن جون، سپڙ چار سهي،

Spiritual blessings or acts are not bounden to the people of one particular color or tribe. Only Nawab Sapar can serve the needs of the poor and the destitute. No one even feels any discomfort who enjoys the hospitality of the Nawab.

Then at another place he speaks thus about the Nawab:

ميرا پسي مگتا، سپڙ سڌ ڪيا،
سهيجهن سڌا، اهو جهن آسرو

Nawab Sapar sent for the poor and the destitute when he found them in wretched state. Their hopes were revived when they heard his voice.

Shah Latif also had great affection for the region of Kachh and this is how he expressed his feelings about its Rajas (rulers).

لاکا لک سجھن، قلاڻي قبر ٻيو،
جنهن ڀر راتا راجيا، ڪوئن ڌڻي ڪنهن،
جنهنجو جاڙيجن، ستي سنجو نه لهي،
(سرڏهر، ۴-۲۱)

The Lakha Phulani tribe has no equal. Even those who live in the protection of well fortified castles stand in fear of him and the people of Jareja tribe are overwhelmed by its fear even in their dreams.

He says at another place:

پڇشان ڀلي پير، وڏو راءِ رڪاب ۾،
ڪڇ رهندو ڪير، لاڳو لوڙائن سين،
(سرڏهر، ۴-۳۵)

The Raja of Bhuj, riding his horse has arrived at the seat of a pious man. Who would ever like to live in Kachh where Lakha lives.

For a long time, the people of Jareja tribe have been ruling Kachh and one of their famous chiefs was Lakhu Phulani. Lakhi is the name of Lakhu Phulani's well-known mare, which Shah Latif describes in the following manner:

لکي ۽ لاڳو، ٻئي مٿا ٻاجه ٿي،
قادر لاکو ڪڇ تان، اڏيون اولاڳو،
وانڊن ۾ واڳو، رهاڙي رهي ويا،
(سرڏهر، ۴-۳۷)

It is well Lakha and Lakhi (Lakha's mare), thus reliving some of their fears and anxieties. But the youth of Rebari tribe still live here.

The poetry of Shah Latif is sung in greater part of Kachh even today. Among the provinces of Kathiawar, Shah Latif has especially commemorated Juna Garh in musical tunes of Suratth. He mentions the tales of Bejal and Rai Diach in the following manner:

جا ججهو نا ڳڙه ۾، ڪو عطائي آيو،
تنهن ڪامل ڪڍي ڪينرو، ويهي وڃايو،
شهر سڄوئي سر سان، نندن تپايو،
ڏاڍون در ماندپون ٿيون، ٻائين ٻاڏايو،
چارڻ ٿي چاهيو، ته ماري آهي مڱڻو،
(سر سورٺ، ۲-۱)

There came in Juna Garh a man of remarkable musical talent, who possessed an excellent capacity to please through his music. The entire city was ecstatic when he played upon his instrument. The court ladies were struck with wonder and Ranis (Queen) lost control of their senses. Such was the magic effect of his music.

He describes the same incident at another place:

محلين آيو مگڻو، ساز کڻي سرندو،
 سرجي سدا سر ڀر، گهور هڻي گهرندو،
 مڻي ري ملوڪ جي، چارڻ نه چرندو،
 جهونا ڳڙهه جهرنندو، پوندي جهانءِ جھروڪ ڀر.
 (سر سورڻ، ۳-۳)

A musician has arrived in the palace who has built a magical harmony with his instrument. He says that he would take away the head of the Raja and all the people in the palace will be mourning and Juna Garh will be razed to the ground.

The tale of Momal and Rana belongs to the region of Jaisalmer. There was a village named Ladhoro in the neighborhood of Jaisalmir, which later came to be known as Ludhano. Now it is quite deserted and river Kaak flows through it. It was on the bank of this river that Momal ordered his palatial house to be built: "Dhas" Ludhana and Kaak were the villages belonging to this region and Shah Latif has mentioned these places in his poetry:

ليوڻيا لودي ٿيا، وتن منجهه وصال.
 (سر مومل راڻو، ۵-۳)

Leaving Broria, the palace of Momal, they are wandering with the hope of meeting again.

Momal says that:

ڍاڻي گهڻا اچن، من سوڙي ونگسيو.
 (سر مومل راڻو، ۸-۴)

Many arrive here with the determination to settle here. But it is Rana who has won my heart.

Momal speaking to her friends says:

سوڙي سٽي لوه، ڪاڄا مون سان ڳالهه ڪئي،
 ساڄا پتڙ پوه، ته سرتيون ڪانه سمهي.
 (سر مومل راڻو، ۱۰-۴)

My friends, when all had gone into deep sleep, my beloved Sodey said something in the middle of the night which if revealed to you, you will find no rest in your sleep.

Then he says:

گجر کي گجمل جون، تارن ۾ تپرون،
هڻي حاڪمن کي زور ڀريون زبون،
ڪاڪ ڪنڌي قبرون، پسو پرڏيهن جون.
(سر مومل راتو، ۲-۲)

The eyes of Momal are arrows of steel, with which she destroys the Rajas (the rulers). Go and be a witness to the many victims of Momal's love, whose graves are on the banks of Kaak.

ڊٺ م رڃڻ ڏول، ڪاٺياري ڪاڪ ڪري.
(سر مومل راتو، ۱-۷)

Oh my beloved, do not leave me (Momal) alone in Kaak, although I suffer from many weaknesses.

In the same manner Shah Latif has especially included the names of Harho Jabal, Pale Jabal, Hinglah, Wender, Jao, Hab, Kalat, Purbander, Jaisalmir and Bikanir in his poetry, which can give us an idea about the regions in which the territory of Sindh extended as he had conceived it. And then praying for the prosperity of this extensive territory of Sindh, he says:

سائينر سدائين، ڪرين مٽي سنڌ سڪار.
(سر سارنگ، ۱۲-۴)

Oh my God, I beseech your blessing and mercy forever on Sindh. Bless it with prosperity and its land be green and fertile.

Shah Latif's poetry is replete with the sentiments of patriotism and the land for the prosperity of which he prays is Sindh. Hearing about the variety of tales of Sindh, he has projected their characters in his poetry. The tragedy of Karbela had become known throughout the world, it was not possible for the Sufis (mystics), and saints to remain dissociated from it. But it is also evident that Shah Latif has not made any story outside Sindh the theme of his poetry. To completely focus his attention on his homeland was most befitting for his poetic imagination and his thought:

ديسي سين ڪجن، پرديسي ڪهڙا پرين.
(سرديسي، ۱۲-۱)

We should remain deeply associated with our countrymen. One can never imagine strangers and aliens to be our friends.

He further expresses himself in the following manner:

ڌريان ئي ڌاريان، مٺ مٽي جا نه ٿيا.
(سرديسي، ۱۳-۱)

The strangers will always act as strangers. They never can have love and sympathy for the wretched people of Sindh.

The people of this vast homeland of Sindh have been wandering from one place to another because of unceasing changes in the condition of the country. The ancestors of the Memons of Kachh and Juna Garh were the inhabitants of present Sindh and due to the changing times, they were constrained to migrate to their present region of habitation. However, at this time quite a large number among them had returned to their ancestral homes. In this manner quite a large number of forefathers of Hindus who had settled in the Kandla Bandar region of Kachh after migrating from there had come back and settled here again.

In his poetry, Shah Latif has mentioned Sindh by various names; for example he calls it 'Watan' (the homeland), Mahi and sometimes Loy and has called its people by the names of Warehja, Maro, Sanghaar, Sen and Mutt.

The sentiment of patriotism and the spirit of nationalism was so deep-rooted in the character of Shah Latif, that he held the huts and the humble dwelling in the desert and the simple dress of the people much dearer than the bungalows, the palaces, the gardens and rich garments or the aliens and considered tasteless, unappetizing and colorless dishes of his own people much superior to delicious appetizing and colorful food of the strangers. He does not bemoan the backwardness, weakness and slavish condition of the people of Sindh, but looks at their semi-nomadic culture with great sense of pride rather than looking at them with contempt. He believes that these conditions will never continue to remain forever. That day is bound to come when they will live a life of freedom and prosperity. Therefore, he counsels the people of Sindh to keep their traditions alive as long as they live a life of backwardness and slavery. This is a special distinction of your tribe that it maintains its national pride under all kinds of trials and tribulations. Therefore, he addresses Marvi in the following words:

ڪو ڏينهن آهين ڪوٽ ۾، لوڻي هڏر لاه،
ڪامڻ اوھان جي ڪرڇي، اها آڏ وڌائي آھ،
ستي سيل نياھ، ملير ويندڙين مارئي.
(سر مارئي، ۱۰-۵)

You will not remain a prisoner in the fort for long. Be aware, you don't give up your self-respect and dignity, which is the source of pride for your tribe. Marvi do not be disheartened by sufferings in the prison. Maintain your honor, the time will soon change. You will be free and come back amongst your people with honor.

In his poetry, Shah Latif has given expression to his dreams of a revolution, breaking of the chains of slavery and a beginning of a period of prosperity in the country:

جامر تو مل عيد، سا سان سو ورتي سومرا،
ويشي ويچارن وسري، خوشي ۽ خريد،
سڪڻ ڪيا شهيد، مارو ملڪ ملير جا.

Addressing Umer he says, that the day of festivities for you is the day of mourning for him. His people are no more familiar with the moment of joy. They have embraced martyrdom for the love of their country.

At another place, Shah Latif expresses himself in the following manner:

الله ايئن مر هو، جشن آءمران بند ڀر،
جسو زنجيرن ڀر، راتو ڏينهان رو،
پهرين وڃان لو، پوءِ مري چنم ڏينها.
(سرمارئي، ۶-۸)

Oh my Allah! I am afraid I shall die in this prison. My body confined with chains loves for freedom. I shall have lived a full life, if I am united with my people after my freedom.

Those who analyze Shah Latif's poetry from the point of *view* or mysticism they consider Marvi symbolizing soul, Umer human desires, Malir the valley of Oneness of Allah and Umer Kot, desires and greed of the world of matter and assert that through the use of these metaphors by narrating the story of the reality of the soul and the ultimate end Shah Latif has comprehensively interpreted the idea that "everything returns to its origin".

In my opinion, it would be doing less than justice would, if we confined ourselves to interpreting his poetry in this limited way. Shah Latif has spent his entire life in association with the people, equally sharing their suffering and privation. It is therefore not possible that his poetry should remain devoid of the expression of these vital sentiments. This fact is also evident that for many years he remained associated with Makhdoom Muhammad Moeen Bilawal, the disciple of Shah Waliullah. For long, he also continued to enjoy his relationship with Shah Inayat Sufi. Similarly he also remained attached to the school of mysticism of Makhdoom Bilawal, and the political faith of all these celebrated personalities of the spiritual domain is recorded in history. It was inevitable that their teachings should deeply influence Shah Latif. So whenever Shah Latif mentioned his homeland in his poetry, it would not be wrong to say that by this homeland he definitely means "Sindhu Desh"

Shah Latif was not merely a monk. In politics, he was a staunch advocate of the idea of patriotism. He had a distinct conception about Sindh, and the boundaries of Sindh according to his view could be the following.

In the North, parts of the Jaisalmer state a major portion of Bahawalpur State, Dera Ghazi Khan, and the northern region.

In the West, the region of Baluchistan extending upto Sibbi, the present Kalat, Lasbela and Makran.

In the south, the state of Kachh, Junagarh and a part of Kathiawar.

In the East, Kathiawar, and a part of the Jodhpur State.

In my opinion, the territory comprising all these regions constitutes the land of Sindh in the opinion of Shah Latif; and he expressed himself in the rhythm of music in his poetry about its freedom and prosperity.

Chapter 5 - Shah Latif's Concept of Nationalism

Earlier I have mentioned in the second chapter that there existed three different ideas about nationalism in Sindh during the period of Shah Latif. They were the following:

1. Separate nationality of Sindh, and idea of its self-determination and progress.
2. A united nationality of India, and the idea of its independence and progress.
3. A separate nationality of Muslims, and the idea of their domination and progress.

On the basis of the facts and arguments presented below we can easily come to the conclusion that the ideology Shah Latif advocated among these people was that of a separate nationality of Sindh. Due to his belief in Pantheistic philosophy he was convinced of the fundamental unity of all the religious. Due to the lack of united action, in his opinion, an artificial and customary division has developed between the people. As he views it neither all the Muslims nor all the, Hindus were sincere to their religions. He expresses his thoughts in a very clear manner in his verse:

منهن یر مسلمان، اندر آذر آهڻين.
(سر آسا، ۴-۵)

You maintain the appearance of a Muslim, but as a matter of fact, you are an Azar. (a famous sculptor) You are a sculptor and you sell idols. You promote idol-worship, which is anathema in Islam).

Addressing the Hindus, he says:

هندو هڏ نه آهين، جڻيو تو نه جڳاه.
(سر آسا، ۴-۶)

You are far from being a Hindu, and your sacred thread hardly becomes you.

He always considered their differences senseless and deceptive, the truth about which was beyond the comprehension of intellectually blind. Shah Latif says:

مڻي هاڻي سين مامرو، اچي پيو انڌن،
منازين هڻن سين، اکڻين ڪين پسن،
في الحقيقت فيل ڪي، سڄا سڃاڻين،
سندي سردارن، بصيرت بيٺا ڪري.
(سر آسا، ۳-۱۱)

The blind men quarreled over the shape and form of the dead elephant. They failed to tell what it looks like. It is only the men with vision (spiritual insight) who can truly describe it. It is only those who possess spiritual vision who are really able to see the (truth).

In their opinion, the religious disputes mean no more than the blind groping in the dark, or the dogs fighting over a bone. They always profess a faith in this manner:

اڪيون اهي ڌار، جنهن سان پسين پرين ڪي،
 ٻي ڏي ڪين نهار، سڄڻ ريسارو گهٽو.
 (سر آسا، ۲-۱۲)

You will have to develop a vision, which can help you to see the one you love. Do not seek guidance from others, because it does not please your beloved.

The following verse appears to expound his central thought about religion:

ايڪ فضر در لڪ، ڪوڙين ڪٽس ڳوڙيون،
 جيڏانهن ڪريان پرک، تيڏانهن صاحب سامهون.
 (سر ڪلياڻ، ۱-۲)

This is a house, which has innumerable doors and windows, but wherever I turn my gaze, I can see only my beloved.

In order to see the beloved (truth) it is essential in their opinion to keep the eyes free from all blemishes. They consider being united with the beloved the object of religion and not material benefits:

تاڪا ڪاني پاء، ونين ڀر وصال جي،
 دوئينائي دور ڪري، معرفت ملهء،
 سپريان جي سونهن ڀر، رخنو ڪونه رها،
 اک اشهد چاء، ته مسلمانن ماڻئين.
 (سر آسا، ۴-۱۹)

Let your eyes be touched with the eye-shade of the Oneness of God, and quit dualism and be elevated to mysticism. If you find fault in the beloved, the real fault lies in your vision. Have the strength to give your testimony for Oneness of God, and attain the position of a true Muslims. In accordance with the teachings of Islam, believing in all the prophets and their divine books, he considered as an integral part of faith.

According to the thoughts expressed by Maulana Rome in the following verse, is:

ماڻ ٿرڪن مغزرا بر دقتيم
 استغو ڀن ڏيش سڳن ابد اقتصيم

I have absorb the essential meanings of the Holy Qur'an while I have cast away the peripheral questions for the men of poor intellectual understanding.

He had thoroughly understood the truth about religion. Then how could he accept the idea that people belonging to one homeland, living in their humble abodes, belonging to the same tribe, and living in close association with each other are not one nation, and that they are a separate nation simply on the basis of religious division. He considered differences of religions no more than a fallacy of vision. He says:

پڙاڏو سوہ سڏ، وروائي جو جي لھين،
هئا اڳيھي گڏ، ٻڌڻ ۾ ۲ ٿيا.
(سرڪلياڻ، ۱-۱۹)

What you call the voice, is merely its echo. The voice and the echo are apparently two things. As a matter of they are one and the same thing, and only appear two when they are heard.

When Shah Latif prayed for the fertility of the homeland and the prosperity of his people, he prayed for the whole nation, without having any thought of discrimination based on religion and faith.

It was due to these reasons that he could not accept the idea of a separate nationality of the Muslims, which was based on the philosophy of deism. He says:

وحدت نان ڪنن ٿي، ڪنن وحدت ڪل،
حق حقيقي هيڪڙو، ٻولي ٻي ۾ ڀل،
هو هلاچو هل، باالله سندر سچين.

Diversity has come into existence as a result of oneness (of Allah). Therefore, diversity is the only the reflection of this oneness (of Allah). The truth is only one and any other idea or faith only serves to misguide. The real truth is that this universe and its diverse beauty are the reflection of only that unique being.

He could never visualize that humanity, creation of one God, living like neighbors and people belonging to the same country, could be considered as a separate nation on the basis of a few customs, traditions and beliefs, although they believe in one and the same God following their different modes of worship. He expresses himself reflecting this truth in a beautiful manner in this verse:

پريان سندي پار جي، مڙشي منائي،
ڪانهي ڪڙائي، چڪين جي چيت ڪري.

Everything belonging to the land of my beloved is pleasurable. If you experience to taste it with sense and wisdom, you will never feel bitterness in anything here.

He expresses himself at another place:

سڀڪا . پريان . ڪي . پوڄي .

All worship the same and the only beloved.

Because Shah Latif held such views about religion, he saw no difference between friend and foe. Censuring the weakness and defects of Muslim (Mullahs) and Hindu (Pundits) priests, who desired to create hatred and enmity between human beings in the name of religion, he says:

حسن جو حق، سو خامي پائين غار،
اچي ٿيا اسلام، ڪفر ڪافر پاڻ ۾.

This beauty of various aspects of nature reflects the beauty of an eternal being. However, weak-minded people can only find fault with them. They only provoke anger and hatred by creating the differences of Islam and Hinduism.

In the same manner, sometime in a state of ecstasy, he addresses the fanatic sectarian elements:

ڏسڻ ڏسين جي ته همه ڪي حق چئين،
شارڪ شڪ ۾ ني، انڌا ان ڳالهه ۾.
(سراسا، ۴-۳)

If you see with some perception, all around you, you will see a reflection of truth, and you will shed all doubts from your mind.

He knew fully well that it is quite easy to be called a Muslim, but to be really elevated to the position of perfection requires suffering and self-sacrifice. Even the prophets and the saints prayed that their life in this world might end as Muslims. However, if the present state of Muslims is viewed, Islam is confined to the Holy Qur'an and the Muslims have lost their faith. However, for Shah Latif religion signified love and affection for others and most of the Muslims had lost its awareness. Referring to this painful situation, he says:

حوصلو حيرت جو آهي نه مٿي عام،
منڊي محبت مار، ڪورپرور ڪنڪي.

It is not possible for the people to look at life with wonder. Not everyone can understand the mysteries of love.

Shah Latif was deeply grieved and pained to see to which low level the Muslim priests (Mullah) had brought the religion. He could observe how human beings had been split into groups of sectarian antagonism in the name of God, and the entire society had become diseased as a consequence of this fallacious and poisonous teaching. Being disgusted at this deplorable state of society, he expresses himself in the following manner:

ملي ملو ماء، پتو ڳو پيت ۾،
سڃاڻي الله، تهي ڏٺاين ڏوڙ ۾.

As a result of the falsehood of the Mullah (the priest), his mother is suffering in terrible pain. He will simply be struck with shame when he discovers the 'truth' about God.

He possessed a complete knowledge about the incidents of the history of the Muslims. There were no limits to which Mullahs would not go in the name of Shariah and Islam. Crucifying Mansur, having Shams Tabrez flayed, having Makhdoom Bilawal crushed in the oil-exPELLER, hanging Sarmad on the cross, and having Shah Inayat assassinated, were those incidents, which were well-known to him. All those people were responsible for these tragic events, who claimed to disseminate the Islamic Law, and whose entire history was replete with the deeds of darkness.

These tragedies only served to prove an impediment in the propagation of Islam. The prejudiced and narrow-minded attitude of Mullahs (priests) only confined Islam, a religion befitting human nature, to merely beliefs, forms of worship, customs and a social attitude. When Shah Latif observed that the adulterers, drunkards, oppressors, usurpers and the unscrupulous exploiters of the needy and the destitute, and the men leading a life of Luxury had become the representatives of a nation, who claimed to serve as a pattern to be followed by the world, he found it absolutely impossible to accept this situation and was constrained to say.

ان پر نہ ایمان، جو کلمی گو کوٹائین،
 دغا تنهنجي دل ۾، شرڪ ۽ شيطان،
 منهن ۾ مسلمان، اندر آذر آهڻين.
 (سر آسا، ۵-۴)

You claim to believe in your religious creed, but you are weak in faith. Your heart is the abode of hypocrisy, associating others with Allah. Apparently you are a Muslim but in reality you sculpt and sell idols. (Promote idol worship)

The Idea of a United India

Although this problem originated the philosophy of pantheism and harmonized with Shah Latif's school of mysticism as well, but Shah Latif's far sightlessness had perceived that in the vast subcontinent of India lived the people with different faiths, social standards, languages, races and cultures, and uniting it into one nation through an artificial plan and program was a principle which appeared to be very good and attractive, but practically for a long time to come it was impossible for it to be fruitful. It was on this account that rather than an Indian united nationality he found it much easier and more practicable to espoused the idea of Sindhi nationality. He found himself still more firmly convinced of his view due to the facts stated below:

A. Due to the unbiased influence of Buddhism since the ancient times, the teachings of Guru Nanak, the preaching of Hindu saints and pious men and the non-sectarian and tolerant teaching of Muslim mystics, the Hindus living in Sindh were free from religious fundamentalism and narrow-mindedness as compared to the Hindus living in other provinces and were closer to the Muslims in their way of life.

B. The Muslims were influenced by the mystics, the fundamental principle of whose teachings was love. Moreover on the one hand having no contact with the fanatic and narrow-minded Hindus, being the majority, and on the other hand having ruled for a long period of time they were unbiased and were firm advocates of religious tolerance.

C. A small country, one language, common traditions, abundance of food, people generous and patriotic, loving, dignified and courteous: these were the virtues which were most suitable for making the people a nation without discrimination of religion and faith.

It appears that before arriving at these conclusions Shah Latif had conducted a close and deep analysis of the conditions after travelling through most of the regions of Sindh. He observed that especially the people of two different races lived in Sindh: one the Aryan race and the other Smat (Semitic race), and he found some distinguishing characteristics in these two races. He considered Baluchis as Aryans, and Samoos, Soomras and other native people belonging to the Smat (the Semitic race). Some of the tribes Shah Latif has especially mentioned in his poetry are the following:

Baluch: Sometime they have been called by the names of Aryans, Keechi, Jut and sometime Areecha. These people had migrated from Makran, Kalat, Muzaffar Garh and Dera Ghazi Khan.

Smat: This word is a combination of Samma and Soomro. The tribes of Abro, Dasro, Jareja, Lakha Rahoo, Unar, and Jakhra are the offshoots of this tribe. They were the natives of central Sindh, Kachh and Kathiawar.

The Common People: Shah Latif called these people by the names of Maroo, Sanghaar, Warehja Panhwar, Vanjara (nomads) Mallah (Batmen), Mangta (beggars), Bhaan (Jugglers) Sodha, Dhari, Rebara, Kachhi, Odh, Mahana and Mehar.

Shah Latif had developed a special attachment with the Baluchi tribe. He had closely observed their virtues of courage, determination adherence to their pledge and the qualities of leadership. They were completely fed up with the arrogant and fascist government of Kalhora and their hypocritical policies. So he was beginning to see the signs of a change in Sindh through the Baluchis and was determined to develop self-confidence in them and give them encouragement. All the fine tunes of the poetry of Shah Latif are replete with the praise of the tales and characters of Baluchis. Some of the lines of his verse have become proverbial in the praise of the Baluchis:

برہ آء بلوچ جي، ڀيڙي هڪس باند.

I am completely enthralled by the love of the Baluch.

ٻاروچائي ذات، مٿان مون نه وسري.

It is not within my power to erase the memory of the Baluch from my heart.

هڪر جو آيس هڪو، ٻاروچائي ذات سين.

I realized the significance of love, only when I developed friendship with the Baluchi.

ٻلي ڪر ٿورو، هي سنگ ٻاروچن سين.

It is always good to enjoy friendship with the Baluchis.

آهيان ڪميٽي ذات، بلوچي نه جڙان.

I am a low caste, how can I be equal to the racially superior Baluchis.

ڏٺان جي بلوچ، مون جيئن اکين سين.

You must look at the Baluch, as I see him.

جيئري جي ٿيئي، ته به ٻانهي ٻاروچن جي.

Whatever I am, it is a matter of great pride that I am the handmaid of Baluchis

At one place making an evident suggestive comments about the quality of political leadership of Baluchis, he says:

جنهنجو آري چار اڳسوان، تنهن کي ڪانهي باهه بهير جي.

No one should entertain any fear or anxiety whose leader is Ary Jam (Baluch Chief)

These hopes and predictions of Shah Latif were soon fulfilled. The reign of Kalhoras came to an end and the Baluchis assumed the reigns of power. He has given utterance to his old attachment with the Baluchis in the following manner:

جڏان ڪن فيڪرون، چڻي نيو آريائي ارواح

The Baluch Chief had won my mind, spirit and heart, the day God created this world.

He experienced extraordinary joy whenever he maintained his contact with or associated with Baluchis:

اچي آري چار جو، وڏ وڏ منجهان واس

I can feel the fragrance of Ary Jam (the Baluch Chief) coming from every branch and every tree.

پسنديشي پنهنون ڪي، اکين ڪيو آرام

In my eyes, there was anxiety and restlessness from the beginning, but the moment, I saw Punnu my eyes found comfort

At one place he blesses and prays most sincerely for the Baluchis in these words:

الله آريچن ڪي ڪوسو لڳي نه واڌ

Oh God, protect Baluchis from all kinds of misfortunes and adversities.

At another place, he expresses himself about their value and martial qualities in following words:

ڪٽارو ۽ ڪوس، اڳڻ آري چار جي

Warfare and military exploits are the integral part of the character of Baluchis.

To be a Baluch, in other words to be a man bearing those characteristic qualities most pleasing to Shah Latif, is not within the reach of every person. In order to develop these qualities a man requires the courage to live a life of honor rather a life of dishonor and degradation. One has to develop the sentiments of personal dignity and national pride, to remain firm and determined against any temptation, and to adopt the course of independence and truth. As in the Baluch nation, Shah Latif also observed some similar distinctive virtues in the Smat tribes, such as trustworthiness

charity, generosity and adherence to the traditional values and to protect those who seek refuge. Identifying these virtues Shah Latif says:

سمي سامر کنشي، سرڻن جو سک ٿيو

When the Samma Chief laid his hand on their heads, they were relieved and comforted.

سما تو سرڇٽ، نات پاڳارا پرس ٻيا

Oh Samma Chief, who is wearing the headdress, symbolizing honor there are many chiefs, but you are the one who rightfully deserves to be crowned.

سمون سخاوت جي ويٺو ڀڄي پر
ڪوئيو ڪنگالن ڪي، ڏئي دلآسا در
مٿي ولهن ور، ڏيهائي ڏاتار جي

Samma Chief is anxious to demonstrate his generosity. He goes about to find out the needs of the people. He invites the poor and the needy to console and comfort them, not for a day or two but it is the usual practice of his life.

Shah Latif regarded Smat as a monument to Sindhi culture and civilization, but had also come to realize that since a long time, as a result of remaining in power and living a life of luxury and pleasure, they had lost the qualities of a evolutionary character and martial spirit.

سمي جي سهاڳ جي، ڪنهن پئي ڪل.

Who is aware of the wedding of Samma Chief,

The section of the society, which Shah Latif has praised most, is the section of the poor society of Sindh, in which are included Sindhi farmers, sheep rearing nomads, *Doothi* deserts dwellers (who mostly subsist on the seeds of a variety of grass), fishermen the people using blankets and sheets woven by themselves, semi-naked poor and the wretched people who made their home in the jungles and deserts. It was among these people that Shah Latif discovered the reflection of real spirit of Sindhi and expressed a deep sense of grief and shed tears over their poverty, homelessness, ruin, ignorance and suffering. He considered the people of Sindh and their future prosperity related to each other, and considered pains and suffering a calamity for Sindh. In the same manner, he considered their liberties and progress, a secret of the welfare and honor of Sindh. Every nation has a role to play in the reconstruction and rebuilding of the world and in his opinion. The Sindhis have to play their role in this connection, and this objective can be achieved only when Sindhis struggle to elevate to the highest level, their oldest civilization, which they have inherited through the experience of centuries. He was thoroughly aware of the fact that the Sindhis were much more backward as compared to other nations. The society consisted mostly of a nomadic way of life, and the level of national production was great deal lower as compared to other nations. However, inspite of this backwardness he always made an effort to protect them against an inferiority complex as a nation, by encouraging them to feel a sense of pride about the little they possessed. He fully understood that until and unless the nation developed an element of national honor and dignity, they would not be able to develop

self-confidence, and would fail to convey their message to the world and Sindhis will continue be slaves of others politically, economically and intellectually.

Shah Latif has highlighted this theme in detail in "Sur Maivi". In this, he has used the metaphor of Maroo describing the people of Sindh. He has compared the rule of foreigners with the prison of Umer Kot, has called the ruling class by the name of Umer Soomro, and has compared the independence of the people with the life of picking desert flowers in Malir. In the same manner he has called the true representatives of the Sindhi people and the patriotic members of society who understand the real value and worth of freedom, and really have a sympathy for the backward people, by the name of Marvi. Shah Latif had a good reason for his conviction that Sindhis, despite their being the victims of backwardness, are superior to other nations of the world. He possessed a complete knowledge and consciousness of economic backwardness, but rather than considering it as a fault; he describes it as a reality of their situation. He says:

اسين اتيهن آهيون، جت گنهو ناه
جي وڃون ڪنهن وهانءَ ته به مٿن لوڻيون

Marvi says 'We have come from a country where people are not fortunate enough to have adequate garments. Even during a festive occasion their condition remains the same.'

At one place, he describes the farming life of Sindhis in the following manner in the words of Marvi:

گولبون گولڙن جون، جهڀي سان جهڀندي،
ڪوڪڙ ڪونڊرين ۾، ڦوڪڙو ڦوڪڙو پرندي،
عیدن برادن تي، ڪيه مانڌاڻا ڪيندي،
پسي کائي پيت ۾، ڏونرا ڏاڏا ڏيندي،
سگر ساهيڙين سان، ساڻيهه ۾ ستيندي.

My companions plucked the fruit from the sycamore tree. In the same manner, they ate fruits, though not very palatable, even on celebrations. Thus, I used to eat the seeds of the beans in the homeland of my dear ones.

Describing their garments Shah Latif says:

گولڙا ۽ گگريون، اوچن اباڻن،
روڙها گهمن، جهانگي منجهه جهنگن،
مون کي ماروڙن، سج ڳاڙهي سج ۾

Blessed are the women of my homeland, for whom the desert serves as a dress. The honor of my ancestors is eating the fruit growing in the desert my people, the desert dwellers, wander in the deserts with absolute freedom. My people have given me the dowry of privation and love of poverty.

He draws the picture of their general condition in the following manner:

پلر پين اوچڻ اُن، جن جا پير مٿي پٽ پاڪ،
 وهڻ وراڪن ۾، ان جي اجهوڪي اوطاق،
 پاڻ نه پسن پاڻ، ويچارا بي پاڪ،
 عمر اوه نه عاق، ڏکيا جر ڏکوئين

The land in which they live has no vegetation to speak of. They drink the rainwater and the garments that cover their person are the sheets woven from the wool. Clumps of trees serve as their home, which have no chance of crumbling. Oblivious of themselves, they lead a life of freedom from anxiety. Umer, they are not obdurate but dauntless. You should never try to hurt them.

آئين ۽ چاڙهين، ڌٽ ڏهاڙي سڄمرا،
 ستا ڪير سيد چوي، سائون سڄمائين،
 منجهان لنب لطيف چئي، چانير ڪيو چاڙهين،
 پلا نه پاڙين، عمر آڙي سين.

Everyday they go into the forests, and gather the grain, which grows in wilderness, and subsist upon it. They dry the green grass, and cook its seeds like rice. Umer, they do not value your delicious dishes equal to the simple fare they consume.

مٿن تپڪ تپڪڙا، چڪندڙا اچن،
 کٽيون ڪيهه ٻڪليون، پگهر سر پهرن،
 اي وڙ ويڙهيچن، مون لوڏائي لکيا.

They carry on their heads baskets, big and small and they perspire from top to toe. Their feet are encrusted with dusts. This is the distinction of my desert dwellers. I can recognize them by their gait.

In the same manner expressing his deeply felt sentiments about desert dweller, Werejhas and Panhwares, the people of Sindh, who suffer at the hands of others because of their poverty, who labor days and nights in the service of others, he speaks in the following manner:

عمر ان ڏيهه جا، ڏوئين ڏنر ڏس،
 ولين وڻ ڦلاريا، ولر نگیون لس،
 آئيو وجهن آهرين، سنڌا ترهن بس،
 ميوا، مڇر، ماڪيون، سهڪا چڪن چس،
 ماڙي وهين مس، ملير ويندي مارئي.

Addressing the ruler Umer he says, That he told the people where his desert dwellers pass their life. My people live in a land where mango trees bear fruit in their season. They gather fodder for their cattle. There is abundance of fruits and honey in my land. By God, everyone relishes the tastes of these gifts of nature. Then why should not Marvi go to such a land instead of living in palaces here.

Then he says:

هن هنڌ مارو سرا، ڀنگر ڀار رهن،
 پاڻي پوچ پتن ۾، پکي پاند پين.

My countrymen are happy in this season. They remain close to their fences. The plains are filled with rainwater. Their spirit is refreshed when there is plenty of rainfall.

ورسي کارا کوہ، سچير جي سائيه جا.

Blessed are the wells of my homeland, which satisfy the thirst of my people.

کوهر، کوهر، تر، جت، سائيهڪا ۽ ستين،
چارين اتي چاه مان، توڙين پاسي ٿر،
هڪڙين لهندر هڪر، جيئن مارو پاڻ اپاريا.

My people are happy in their homeland and pleased with grazing their cattle wild flowers and tree leaves. I love being busy in my work and attach little value to colorful garments, I am anxious to see my countrymen. When I reach there, I would love to wear a milk-white headdress. My spirit is anxious to see its beloved.

نڪو جهل نه پل، نڪو راتر ڏيهه ڀر،
آڻيو وجهن آهرين، روڙيو رتا گل،
مارو پاڻ امل، مليران مرهڪو.

The people in my land of Thar are completely free. There is no restriction nor any tax is imposed upon them. They pick and bring the red deserts flowers from the tree and find a great pleasure in their arrangement. My desert dwellers are unique and my Malir is bright and beautiful.

Shah Latif is not impressed by the splendor, awe and the authority of the ruling class, rather he feels proud of the nomadic civilization of the people of Sindh. Thus comparing them, he expresses his sentiments in the following verses:

پتولا پنواهريون، مود نه مٿي هڪن،
جلاڪ رتائون لوڻيون ته شانسان سونهن،
ان اڀلا چنئون اڳري، بھل بافتن،
سکر پانين سومرا، کڻي کان کنين،
جا ڏنر ڏاڏائن، سالاھيندي لڄ مران.

The Panhwar women, my companions, never wear silk dresses. When they dye their hand-woven woolen covering, those sheets look much more beautiful and attractive than your shawls. These coverings which they use have a much greater value and importance as compare to the silken dresses and the garments made of rich material. Oh Umer Soomro I considered my rough sheet and covering of far greater value and importance than the royal garments. The covering, which my elders have given me to wear, is impossible to remove. This covering is the symbol of my honor.

ارر هڏ نه اوڙيان، پتولا پت چير،
هاندڙا ٻن ڏيان، ارغچ ۽ عنبير،
مارو سين ماڻيان، کڻيون جهڙيون کير،
اندر اڇا اڪير، مون کي پرين پنواهر جي.

I shall never don the garments of silk and rich material. I wish your rich coverings with work of silver and golden thread to go to hell. I am restless to meet my people. With great love, I shall wear the milk-white covering once I reach my homeland. My soul is anxious to meet my beloved.

سون برابر سڳڙا، لون لون برابر لڪ،
 رڀو تنهن جو رد ڪيو، ڪوڙ تنهن کي ڪڪ،
 مون مارو جو مک، تيل نه لاهيان تنهن جو.

The traditional filaments of my beloved's engagement are more valuable for me than the golden bangles, and each stained of my rough garment is worth millions. The one who has turned down millions of rupees has no value for him. My whole self is engulfed in the fragrances of my beloved's love.

ڪارا ڪراين ڀر، سون اسان کي سڙ،
 در جڏهن سان جو، فالو فرحت پائيان

In pursuance of our tradition, black strands of thread are tied round my wrists. Gold stands for mourning in our culture. Even the experience of starvation in the company of my companions is a matter of pride; in fact, it is the source of pleasure.

Shah Latif has given the people of Sindh the message of freedom from the slavery of the rulers, snapping of chains, destruction of the oppressive rule, and the ultimate triumph of the people's revolution. He has counseled people to be loyal and determined and those who are suffering now; he has consoled and comforted them by predicting a happy future. Giving them strength and courage, he says:

ميتيا ڏوه نه مارئي، محلين مارڻان ڌار،
 پاڻو مهيت ملير وي، منڌ نه ويڙهي وار،
 جاعتيجن هار، سا هڪڙين وهندي ڪوٽ ڀر

Marvi, do not set your disheveled hair in palaces. Until you are in Malir, leave your hair as they are. One who believes herself apart of the people of Malir, how can she live in palaces.

عمر اڇا ڊڪڙا، ڪاٺياريون هڪڙين ڪن،
 جنهن جا ڪن ه، ور تا ويڻ سهن،
 هو جي حق پيچن، سي هڪڙين ستهن سورا.

Oh Umer how the disgraced and dishonored women, like me can wear clean garments, because their husbands have to been the abuses hurled at them. How the women who fail to protect the honor of their husbands can find peaceful sleep.

آءُ هڪڙين سوڙئين سمهان، مون ور گهاري سڄ،
 ور اهاڻن سڀين اڄ، ڪه شريت تنهن جو سورا.

My husband passes his days in the desert and wilderness, then how can I sleep in a comfortable bed.

ڪو ڏينهن آهين ڪوٽ ۾، لوڻي هڏر لاهه،
ڪامن اوهان جي ڪنڙجي، اها آڏو وڌائي آهه،
ستي سيل تباهه، ملير ويندڙن مارئي.

Marvi, guard your chastity in the state of your confinement One day you will definitely go to Malir.

زيرين ٻيڙين لوهه ۾، ڳڻتن ڪيس ڳاهه،
سنگي سنڌي سومري، هڏ نه ڇاڙهيير ماهه،
سرتيون دعا ڪجهه، ته پير پاروڙين وهي.

My chains have wasted my body. Due to the oppressive measures used by Umer, my body has become emaciated. I appeal to my companions to pray that I may have the strength to maintain my chastity.

وڇڙين ويس ڪيا، مٿي آئي مند،
اڳيون اڃاڻن ڏي، بس نه ڪرين بند،
هيئن نه ٿيس هنڌ، جي ڪرڻاڳين ڪڏهن.

The rains have come and I can see the glare of the lightening in the clouds. I continue to shed tears remembering those I love If they come to me, I shall indeed be liberated from my misery.

منهنجي آساره، ڪڏهن ڪير ٿيندو ڪوٽ کي.

I have survived with the hope that one day the prison walls around me will crumble and I shall again be free.

Without discrimination of Hindus and Muslims, Shah Latif has regarded all the people of Sindh as Sindhis. In his poetry, the characters he has praised were mostly Hindus. Notable among them were Hindu Raja Diach, Lakhu Phulani, the Hindu Chief of Sindh, Rana Sodha, the Rajput of Thar, Momal, who was a Hindu Rani and Sassi who also belonged to the Hindu community. Besides these heroes and heroines, he mentions in his poetry Odh, Jareja, Rebara or Rebari, Jogi, Babu, Sanyasi and Aadesi, all of whom, were Hindus. Shah Latif has showered praises neither on Muhammad bin Qasim nor Mahmud Ghaznavi. Rather the reader will find nowhere in his poetry the mention of these conquerors or conquerors like them. If the religious governments of Aurangzeb or Kalhoras had influenced him, at least he would have made their names part of his poetry, but there is hardly any mention of either of these two. He has, no doubt, praised the Baluchis but it was mainly due to the fact that the Baluchis wrested power from the hands of Kalhoras, and in the place of their government based on religious fanaticism, they established religiously tolerant government. Now here in his poetry does Shah Latif make a Maulvi or Mullah as the subject of praise. On the other hand, he has shed tears remembering the pilgrims to Hinglaj, the bathers in Ganges and those who blow their horn as a form of worship.

Chapter 6 - Analysis of the Ideas of Shah Latif and Dr. Muhammad Iqbal

Just as the poetry of Shah Latif is a source of inspiration for the Sindhis, in the same manner Dr. Muhammad Iqbal holds a special interest among that section of the people of Pakistan today who have an understanding and interest in Urdu. Both can easily be considered among the national poets of the world. Shah Latif and Dr. Iqbal are respectively the national poets of Sindhis and Muslims of Pakistan who understand Urdu.

By presenting a few facts about their thoughts and philosophy in this chapter, I would make an effort to bring out the contradiction between the two. If the readers take a closer look at the poetry of Shah Latif and Dr. Iqbal, they will discover that their source of inspiration and ideas are quite the same. They had been deeply influenced by the Holy Prophet, the Holy Qur'an and the Mathnawi of Maulana Rumi. For the information and knowledge of the reader, some extracts from the poetry of these leading poets are presented below as evidence.

Shah Latif

One can easily see after the study of the poetry of 'Shah Latif that he regarded it essential to understand and accept the teachings of the Holy Prophet in order to protect one self from being misguided, and be truly guided by the teachings of the Holy Prophet. He says:

وحدہ لاشریک لہ، جڈھن پیو جن،
تن میجو محمد کارٹی، ہیجان ساؤ فنین،
تڈھن منجھان تن، اوتر کر نہ اولیو.
(سرکلیاؤ، ۱-۳)

Only the people, who believe in Allah, accept the prophet hood of the Holy Prophet Muhammad truly and sincerely. Therefore, none among them is misguided.

Exactly in the same manner he considers the Holy Qur'an a rich source of wisdom and the knowledge of Allah, and says if we probe into the meanings of the Holy Qur'an, we shall never have to seek another source for spiritual guidance. In the following verse, he expresses this thought:

فکر سین فرقان یر، اسم اعظم دُور،
پیا دروچی نہ ووڑا، ای اصل ایائین سچی.
(سریمن کلیاؤ، ۵-۸)

With single-minded devotion recite the name of Allah from the Holy Qur'an. The treasure you seek, you will find here, without knocking at another door.

Besides the Holy Prophet and the Holy Qur'an, when Shah Latif speaks of the comprehension of truth, and elevation of man to position of honor, and being united with Allah, he considers it imperative to refer to Maulana Rumi:

طالب ڪثر سونهن، سر اي رومي جي روءِ،
جنين ڏئي جو، تنين ڪڇيو ڪين ڪي.
(سرين ڪلياڻ، ۵-۱۱)

All the manifestations in the Universe seek the only God, whose very foundation is His beauty. This is the essence of Maulana Rome's message. Those who succeed in knowing this secret, never share it with men of all descriptions.

طالب ڪثر سونهن، سر رومي جو آهي،
تازي جي لاهي، ته منجهين مشاهدو ٿئي.

The entire Universe seeks the knowledge of the only God, whose very foundation is His beauty. If we succeed in removing the darkness in our heart, we can have a vision of the on true God.

طالب ڪثر سونهن، سر اي رومي جي رهڻ،
پهرين ويڙهي پاڻ، پوءِ پسڻ پرين ڪي.

The whole Universe seeks that eternal truth whose foundation is its beauty. Maulana Rome says, that you can only be united to God when you deny your ego.

Dr. Mohammed Iqbal

As for Shah Latif the source of inspiration for Dr. Iqbal was the Prophet of Arabia, the Holy Qur'an and Maulana Rome. In the following verse, Allama Iqbal expresses his view about the Holy Prophet

بھلے برساں خوش راڪه دين ٻه لوست
اگر ٻه لونه رسدي ٻا بولهي است

You must try to reach the Holy Prophet, because he is the essence of religion and faith. But if you fail to reach him, then everything you have got is nothing more than falsehood.

He says at another place:

مقام خوش اگر خودي درس ده
حق ط بده و ربه بھلے گير

If you desire to create a place for yourself in this world, you will have to firmly establish your relation with God, and follow the path shown by the Holy Prophet.

We are enlightened about Dr. Iqbal's views about the Holy Qur'an in the following verses:

میرے استاد میں پھنس کر نہ رہا
 اگر تو سبک دیا یعنی ہے
 گنڈہا تو مری بزم غنی ہے
 یہ قرآن میں کام لائیں ہے
 جو تو اس طرح قرآن تک پہنچ جائے
 تو حاصل دولت دنیا و دین ہے
 مہبط کائنات بل ہے قرآن
 فکر کی آخری منزل ہے قرآن

Counseling the reader about his poetry, he says that he should not lose himself in the complicated thought of his poetry, if he is moving on the path of faith. He should transcend his poetry, which is the first step in understanding the Qur'an. Moreover, if he does grasp the meaning of the Holy Qur'an, he will have acquired all the wealth of religion as well as this world. The Qur'an is the heart of this vast universe and the final and absolute stage of knowledge.

Then he expresses himself at another place in the following verse:

جز ہرآن ضعیفی روہای است
 قرآن اصل شہنشاہی است

Without the comprehension of the Holy Qur'an man is weak, and he is constrained to resort to stratagems. Having a full understanding of the Holy Qur'an man is rich even in his poverty.

The reader can easily assess Dr. Iqbal's devotion to Maulana Rumi through his following verses:

ہند پر خوانیم فیضِ جبریل
 دفترِ سرمدِ ابرارِ علوم
 یہ روی خاک را اکسیر کرد
 از خلدیم جلالہ اقصیٰ کرد
 چلو لہز شعلہ طے سرمایہ دار
 می فروزم یک نفس شعلہ فرار
 موجم و در بحر تو منزل کنم
 تا در بلبلہ را حاصل کنم

Once again, I acknowledge my indebtedness to Maulana Rumi for inspiration, who is the treasure house of all the secrets of knowledge. He has converted my simple thought to a profusely rich imagination. He has instilled my spirit with the flame, that fiery particle, which has changed my breath into a flash of fire. I am like the wave who is in search of that brilliant pearl in the vast ocean of his knowledge.

The extracts from the poetry of these national poets make it evident that the main sources of inspiration for their thought and views were the same. Moreover, a further analysis of their poetry leaves no doubt that their object was the same, which was the welfare and progress of humanity. However when the reader will contemplate their message the fact will become quite evident that to achieve this great objective they adopted the course different from each other. After considering the fundamental similarity between these two eminent national poets, I would like to highlight the basic difference or contradiction, which exists between their poetry.

The Ideas of Shah Latif

1. The Unity of Religion

Since Shah Latif believed in the philosophy of Pantheism, he was convinced of the unity as being the source of diversity. He was not prepared to accept diversity as having a separate existence. However, he believed it to be a manifestation of unity. He believed in a faith, which illustrated the idea, that "He is the friend, he is the beloved, he is the enemy and he is the protector. He considered the drum and its sound as one and indivisible:

هئا اڳهين گدا، ٻڌڻ ۾ رهي ٿيا.
(سرڪلياڻ، ۱-۱۹)

They are one but in appearance, they are two. He advises to eliminate "dualism" by putting an end to duality of vision.

He says:

وحدہ لا شريڪ اي، هيڪڙائي حق،
بہائي کي ٻڪ، جن وڏو سي ورسيا.
(سرڪلياڻ، ۱-۱۳)

He is One, there is neither any one related to him nor is any one equal to him. Unity or oneness is the real truth. Only those who accepted dualism suffered the pangs of anxiety and mis-guidance.

Shah Latif, observed innumerable manifestations of this reality of truth", and had the experience of seeing each separately with the depth of understanding. But a deep contemplation of God who does not manifest Himself elevated him to such a spiritual position, that he could clearly observe the manifestation of the glory of his beloved everywhere and in every object This was, thus, the basis of his conviction that he believed in the fundamental unity of all the religions of the world, and considered creating division between people on the basis of religion contrary to the fundamental principles and doctrines of Islam.

He had read the only lesson, which unites man with Allah, and he never considered anything worthy of attention, which was contrary to this belief. Those who were his opponents, they were at the same time his friends and his protectors. The most fundamental principle of his life was his love of God, whose glory he found reflected in everything he cast his eyes upon. He had transcended far the stages of scepticism and doubt. He called the creators of hatred and division between human beings in the name of religions quacks and charlatans. Referring to people of this character, he says:

ڪنيس هڪو ٻيو، تن طبيب نه گڏيا،
ڏيئي ڏني ڏڏڻ، پاڻ ڏيل ڏکوڻيو.
(سرڪلياڻ، ۲-۱۷)

Instead of healing, these quacks (spiritually misguided people) have further aggravated the condition of the patient.

2. Sindhi Nationalism

In accordance with the injunctions of the Holy Qur'an, Shah Latif considered the entire human race as one nation. However, for the convenience of identification and from the point of view of making progress by being organized, he did not consider it a sin for a distinct and separate nationality of Sindhis. By accepting the idea of a distinct and separate identity of Sindhis, he never aimed at a division of humanity, but considered it a source of reaching the international and universal brotherhood.

He had traveled through almost the entire Sindh province and had observed it closely. The people were living in a state of total helplessness. As Shah Latif looked around he observed other nations marching on the road to progress, but the Sindhis were living a life of stagnation and indolence. They were like an orphan who had no guardian. No one cared about the neighbors, that they were passing their day and night in unmitigated misery. It was due to this lamentable state of affairs that, he spurred the people in their idea of a united Sindh or a Sindhi nationality with the purpose that people may share each other's pain and suffering, and to develop in themselves an aspiration to contemplate the affliction and troubles of the country and steer it safely to a situation of security and safety. In this struggle, he was so deeply absorbed that he became completely oblivious to the apparent difference between religions. He espoused the cause of uniting the miserable humanity in Sindh, and addressed those living in comfort and happiness in the following manner:

ان ڏکيون ڏکن جي، هڪو ٿيون پٿر پون،
ناه اوراتو ان کي، ٿيون لوڪ رهاون رون،
پنڻ پيئون هون، پار تنهين جا پٿرا.

They are shedding only crocodile tears. Those who share the grief and suffering of others can easily be recognized.

Shah Latif was determined in his principle that he would liberate the Marvi of Sindh from the foreign exploitation and slavery of Umer Kot and achieves an atmosphere of freedom. He always considered himself one of the Sindhi people, and expressed his sentiment in the following manner:

جهيها جي تيهي مون مارو مڃيا.

Whatever their defects or merits, I am always prepared to embrace my people.

He considered a collective consciousness and united struggle imperative for freedom from slavery and troubles. He said:

اچو، سندن وارن، هڪيون سور پڇار.

Come, all who are mournful, dejected and the oppressed, let us meditate over our condition.

Then he expressed his feelings about those who were inclined toward the aliens because they had made great progress and made them develop an inferiority complex, and were contemptuous toward their backward countrymen:

ديسي سون ڪجن، پرديسي ڪهڙا پرين،
(سرديسي، ۱-۱۲)

Love your countrymen, because you can not expect any good from the aliens.

In the opinion of Shah Latif, only those people have chosen this destination for themselves who are mentally divided.

3. Patriotism

The entire philosophy of Shah Latif is based upon the idea of a homeland and for him love of the country is an integral part of his faith. Through his personal experience and the knowledge of history, he had come to realize the truth that the building and formation of a nation on the basis of beliefs (Religions) does not correspond to the requirements of the time and mental standard of the people. Such ideas had no significance more than building castles in the air, and he knew that the people who promulgate such ideas and raise such slogans have no correspondence between what they desire and what they say. So, at one place addressing such people he says:

اندر ڪوڙو ڪانءِ، ٻاهر ٻولي هنج جي،
اهڙو نلھو ٿانءِ، پيچي چو نه پورا ڪرين.

You, who are false and insincere in your heart but in appearance you speak with a smile on you lips, you must get rid of this hypocrisy.

Praying for the fertility of his homeland and the prosperity of the people, he says:

وطن وسائيج، ته سنگهارن سک ٿئي.
(سرمارنگ، ۱-۱۶)

Oh God, bless my homeland with rain, so that my people become prosperous.

The love he bore for his countryman can be assessed by his verses given below:

ڳالھيون ڪندي ڪاڪ جون، ڳوڙها پيس ڳڙي.
(سرمومل راتو، ۱-۶)

His eyes were filled with tears when he thought of his homeland.

سندي سنگهارن، جوھ جي جيارِي جڏڙين،

I have been inspired with a new -life when I have reached the door of my beloved.

جيھا جي تيھا، مون مارو مڃيا.
(سرمارئي، مترنہ، ۹)

Of whatever nature my people may be I accept them all.

تر تر اندر تاء، ونهين ويژهيچن جو.
(سرمارئي، ۸-۲)

At every place in the desert are the abodes and destinations of my people.

At one place, he gives utterance to his sentiments of love for his omeland and his people in the words of Marvi in the following manner:

آء ڪيئن ڇڏيان سومرا، تن پنهارن پچار،
جڙ جنهين جي جان ڀر، لڳي ريءَ لهار،
ميخون محبت سنديون، هنڌڙي منجهه هزار،
پڪا ۽ پنهار، ڏٺي مون ڏينهن ٿيا.
(سرمارئي، ۱۸-۴)

Addressing King oomro she says it is not possible to forget her people and remove their remembrance from her heart. How difficult it is not to remember them, because she feels a deep love and affection for them. Her heart is pierced through because she has not seen them for a long time. It is long since she saw her dear ones and hut-dwellers.

قسمت آنديون ڪونجڙيون وطن سندن روھ.

It is only by hance that these swans have flown in this direction, their eal home in fact is the high mountains.

پري پسين جي پاڻ، پسان ملڪ ملير جو.

Marvi appeals to her companions to pray for her, that she might be able to go back to her homeland Malir.

ڪريان هي نه ڪن، ويندس وطن سامهون.
(سرمارئي، ۱۴-۱)

Now I would not like to hear anything, or listen to no one, because now I have to go back to my home, Malir.

It had always been the concern of Shah Latif to see Sindh fertile, luxuriant and prosperous. He remembered the Sindhi people in his poetry by the names of Warehja, Watan Javal, Panuhara, Maro and Abana etc., and prayed for their freedom and progress. He was fully aware of the power and capabilities of the ruling class and the aliens and at the same, he knew about the weaknesses and privations of his people. So, not finding the conditions prevailing encouraging, he had attached all his hopes to natural incidents, the changes on the international level and revolutions. He had always been firm in his belief that revolution would come and there would be an upheaval in society. The new movements would completely wipe out lassitude from their hearts, and the people living under oppression since centuries would be inspired with a new spirit Those who have been deprived would get what is their by right, and the tyrants and the exploiters would be exiled. The really patriotic Sindhis would sow the seed of genuine freedom through their courage and determination, and would reap the fruits of joy, comfort, peace and security.

4. Separation of Religion from Politics

In the light of history Shah Latif had seen the harm, which can be done by allowing religion and politics to go together. He was thoroughly aware of the fact that neither the majority of Muslims have a correct conception of Islam, nor the rulers have the quality of true cognizance of God nor the spirit to serve the people. Instead of running the affairs of the state and the government in conformity with Islamic system, it was being 'i~ d to serve the personal and class interests of the rulers. The people had become extinct who were sincere in maintaining the affairs of the state under the influence of religion, and at the same time had the ability to achieve this aim. Expressing his despair to remember such people, he says:

وياسي وينجهار، هيرو لعل وٽڏين جي،
تنهن سنڌا پويان، سيهي لهن نه سار،
گتھن ڪٽ لوهار، هاڻي انهن پيڻيءَ.
(سر سرراڳ، ۴-۱۲)

Those diamond cutters have gone who gave shape to all kinds of precious stones. The generations succeeding them do not even have the knowledge of the value of glass. Their only occupation today is to beat the metals of insignificant value.

He could very well see that the ruling class was using religion and Shariah (religious law) as an instrument to cover up their evils and to maintain and consolidate their power, and he could see that the religious priests (Maulvis and Mullahs) who had found favor in the court offered interpretations of Islam and its tenets at the behest of their masters, which was simply intended to serve their purpose. He expresses his opinion about such people in the following verse:

گھرا پسي ڦيڻ، ڪرين کير نه چڪيو،
دنيا خاطر دين، وڃائي ولها ٿيا.
(سر ڏهر، ۳-۱۳)

The shortsighted people were pleased with superficiality without looking into the depth of faith. They allowed religion to lose its value in their greed for material gain. They have lost all their share in the next world.

Shah Latif was aware of the fact that personal and class interests always conflicted with the interest of the people, and whenever the affluent and the ruling class raised the slogan of religion, they did so without any sincerity in their hearts. This is the stratagem they normally use to deceive the common man. Therefore, he expresses his opinion about such people in the following verse:

ڪيئن ماڻها من ۾، خودي ۽ خدا،
هن ترازين جاء، ڪانهي هڪ ميان ۾.
(سر سڌ، ۸-۲۲)

Selfishness and the fear of God cannot co-exist in the same heart, because evil and good cannot go together.

5. Nonaggression

Shah Latif never encouraged the people to take up arms except for resistance against aggression or liberating the nation from slavery. Under any guise he was firmly opposed to oppression and aggression, and always condemned those who possessed belligerent mentality... The following verse is adequately reflective of his thoughts on this subject:

هر چو نسي تون م چو، واتان وراثي،
اگه اگرائي جو ڪري، خطا سو ڪائي.
(سرچين ڪلياڻ، ۷-۱۶)

If someone uses abusive language against you, be patient and do not answer by retaliating, because one who resorts to aggression has to face humiliation at the end.

However, this view of Shah Latif does not mean that he was convinced of the policy of non-violence, or he was giving a lesson of cowardliness or discouraged people from making sacrifices while putting-up resistance against the enemy or for their freedom. The following verse of Shah Latif will easily serve to eliminate any such impression:

هڻڻ، هڪلڻ، ٻيلي سارڻ، مانجهيان اڀي ۽ مرڻ،
وجهن تان نه فرق، رڪ وهندي راند ڀر.
(سرڪيڏارو، ۳-۴)

It is an attribute of the valiant to attack in war, to challenge the enemy and to defend their companions. They consider it a sport when the armor of steel clashes in a military conflict, and do not fear to kill or to be killed.

About the courageous and the brave who wage a war for a true cause and who are prepared to lay down their lives in the defense of freedom, he says at one place:

آيا اجارين، تنگ، تراريون تيرڻ،
سانگيون سائين هٿ ڀر ڪلهڻون نه لاهين،
اپائي آهين، مهاڻي مرڻ تي.
(سرڪيڏارو، ۳-۳)

They have arrayed themselves on the battlefield. Their arrows and swords are being polished in preparation for the conflict. The victorious are carrying their spears, raised high above their heads. They are eager to embrace martyrdom, and prepared to lay down their lives.

Instead of being overawed by the strength, armies and military superiority of the enemy in the battlefield, he praises the spirit of sacrifice of those who fight for truth, and condemns the cowards and deserters. These are his feelings about such people:

پڄي آئين پڄا. لڄايشي مون سين.
ويليون وجهن ويل. منهن مڻاها جنگا.
(سر ڪيڏارو، ۳-۱۴)

You, deserters from the battlefield, you have shamed and humiliated me by your cowardice. Look at the brave and the valiant, who fought bravely in the battlefield and have embraced martyrdom. How proudly their women bewail their loss.

The ideas of Dr. Iqbal

1. Deism

Contrary to the view held by Shah Latif, Dr. Iqbal considered the philosophy of Pantheism as an obstacle in the progress of the nations. In his opinion the supremacy of man's existence did not consist in his elimination of self and being absorbed in the supreme Being, but the culmination of human existence, consists in that man should develop in himself the capacity to elevate the self to such a level that he could absorb the Omnipotent in himself. He says that:

خودى کو کر بلند اتنا کہ ہر تھوڑے سے پہلے
خدا بندے سے خود پوچھے بتا تیری رہا کیا ہے
(ہاں جہیل)

Man should elevate his ego to such a position that consideration of destiny is totally eliminated, so that God himself asks man to say what he desires.

Dr. Iqbal sharply criticized the celebrated European philosopher Hegel simply because he believed in the philosophy of Pantheism:

طاؤر عقل فلک پرواز اودان کے پیست
ماکیاں کزور و مستی کا گمراہے غویں م
(پیام شرق)

What does the bird of wisdom know, what flying into skies signify. How the hen can be ecstatic without her rooster.

Like Hegel, Dr. Iqbal remembered the great philosopher Plato by the name of "the old man," and "one of the group of ancient goats because of his difference from the idea that the world is transient. In the opinion of Dr. Iqbal such philosophical views, instead of inspiring the nations with a new life, only serves to put them to a sleep of death.

Shah Latif is the torchbearer of the thought of elf-abnegation and being absorbed in the supreme. Being:

ناہودی نیکی، وحی عہد کی اعلیٰ حکیم
(سرآسا، ۱-۷)

It is only through self-denial and allowing one's self to be absorbed in the supreme Being that a mere slave is united with God.

However, Dr. Iqbal does not accept this idea of Shah Latif, and sees contained everything in the human ego, which he has preached through his poetry. He says:

ہیکر ہستی راہِ خودی ست
 ہرچہ ی بنی راہِ خودی ست
 وامنہ لای غویث راغبے خودی ست
 غلظہ دہرندہ خیرولے خودی ست

he existence of life is reflected through various manifestations of the ego and everything visible is the secret of ego. It is the characteristic of ego to project itself, because every particle is infused with its power.

قطرہ چل حریفِ خودی فزید ثمرہ
 ہستی ہے مایہ با گہرِ ہرکہ
 کہہ چیں لڑ خود رو سرا شد
 گلہ سنا جو شکر دہا شد

When a small, insignificant drop is informed with ego, a valueless existence is metamorphosed into an invaluable pearl. On the contrary, when a mountain moves away from its foundation, it turns itself into a desert, which complains to the ocean about the loss of its identity.

Dr. Iqbal was a staunch advocate of human individuality, and felt the need of guidance by a 'perfect man' for the progress and reformation of the human race. It was his firm belief that Muslims being the followers of Islam (the faith strictly in conformity with nature) are suited to provide guidance to man. In his view, the Muslims are the guardians of this faith of nature and a source of united action, and salvation of humanity from its existing adversities and troubles is possible only through the Muslims. Here he expresses his views in the following verses:

تو نہ مٹ جانے گا ایمان کے مٹ جانے سے
 شرے کو قلعہ نہیں بنائے سے
 چشم اقوام سے قلعہ ہے حقیقت تیری
 ہے ایسی عقلِ ہستی کو فروخت تیری
 کوکبِ قسبِ آسمان ہے مدافعت تیری
 ختم کا ہے کوہِ تو کامِ ایسی ہائی ہے
 نورِ توحید کا انعام ایسی ہائی ہے
 (بانگ درا)

If Iran is wiped off the map it will not affect your existence, as intoxication from the wine has nothing to do with the cup. The nations of the world have yet to know your importance, because the affairs of the world need your leadership. You have to accomplish many things, and you have yet to consummate the dissemination of the idea of oneness of God in the world. (Bange Dara)

2. The Separate Nationality of Muslims

In accordance with the views mentioned above, Dr. Iqbal considers all the Muslims a separate and distinct nation on the basis of religion. In his view the idea of nationality based on the country, race or color is antiquated. There is a clear evidence of this idea of Dr. Iqbal in the following verses. (From Ramooz-e-Bekhudi-the secrets of the self abnegation):

قلب ما از چہو دہم و عام نیست
 مرز ہوم نو مرز اسلام نیست
 پلاطنِ دولت و بہت کھلے ہیں
 ہر لب بنیادِ تعمیرِ ہم
 ملت مدام اس دگر است
 ایں اس اندر دل ما مضرات
 مددائے ما مہل ما یکیت
 طرزِ انداز و خیال ما یکیت
 مازِ نعلینے نو انھوں حدیم
 یک زبان و یک دل و یک ہاں حدیم
 (رموزِ خودی)

The survival of the Muslims is not indebted to territorial considerations and their being the inhabitants of India, Rome or Syria has no significance. Their ancestral homeland is no other than Islam. The destiny of other nations is dependent upon a homeland and the dynastic rule there. On the contrary, the foundation of the Muslims is unique since it is inherent to our hearts. Our aims, our end, our living and our thinking are common. Teachings of the Holy Prophet have united the entire Muslim nation into one brotherhood and we have attained a unique harmony of language, feelings and life.

About those nations of the world whose existence is based on nationalism, Iqbal has this to say:

لانی ملت پر قیاس اقوام مغرب سے نہ کر
 خاص ہے ترکیب میں قومِ رسولِ ہاشم
 ان کی جمیت کا ہے ملک و لب پر اتحاد
 قوتِ مذہب سے مستحکم ہے جمیتِ تیری
 دامنِ دیں ہاتھ سے چھوٹا تو جمیتِ کہاں
 اور جمیت ہو گئی رخصت تو ملت بھی گئی
 قومِ مذہب سے ہے مذہب جو نہیں تم بھی نہیں
 جہنمِ باہم جو نہیں تو بزمِ اہم بھی نہیں

Do not look for dependence of Muslims toward the West, because they possess unique character of their own. The secret of their strength lies in their countries and their dynastic rule, where as your strength emanates from religion, and if you dis sever your relation with religion, forthwith you lose your strength, and with the loss of strength, the nation can not survive. The nation's survival depends upon religion. Your life, joy and prosperity are dependent upon your mutual love.

3. Opposition of Nationalism

Basing the foundation of nationalism on religion, Dr. Iqbal considers the concept of patriotism equivalent to idolatry and regards as poison for religion. He also considers the concept of nationalism the root cause of mutual disputes and quarrels between the nations, and considers this concept responsible for the tendency among some nations to occupy other countries to serve their trade interests. He is firmly opposed to the idea of dividing humanity into the confines territory and countries, and counsels Muslims to never consider themselves attached to one particular country, and considers the entire world as their homeland.

The following verses of Dr. Iqbal illustrate his concept of nationalism:

ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو میں اس کا ہے وہ ملت کا کفن ہے
اقوام جہاں میں ہے رقابت تو اسی سے
تسخیر ہے مقصود تہارت تو اسی سے
ہو قید مقامی تو تسخیر ہے تباہی
وہ بحر میں آرزو وطن صورت ماہی

The homeland holds greatest significance among the gods, which man has created in the present age, but what should be fully realized that its garment has become the coffin of the nation. This in fact is the cause of mutual rivalries between nations of the world, it has become the foundation of the conquest of nations, and to serve business interests. For a nation to confine itself within the bounds of a territory can only spell disaster for the nation.

The poet counsels the Muslim nation that the entire world is its homeland, exactly is the fish can range the entire expanse of the ocean as its own territory:

سے گارہوی و نیل و فرات میں کب تک
ترا سٹھنہ کہ ہے بحر بیکراں کے لیے

Do not mark your national territory with Ravi, Nile and Euphrates, which confines it within a physical boundary. Your ship is made to range the unmarked boundaries of the vast oceans.

جوہر ما ہلکا ہے بستہ نیست
ہندہ بندش بہا لے بستہ نیست

Our spirit is not confined to one particular place, in the same manner as the cup of wine is confined to one place.

مسلم اپنے دل با قلم بہند
گم نہ شو از بہان چمن و چنہ

If you are indeed a Muslim do not confine yourself to the ideological concepts and don't let yourself be lost in futile disputes.

ہے ترکِ وطن سنتِ محبوبِ الہی
نہے تو بھی نہت کی صداقت کی گواہی

Migration from one's homeland is a well-known tradition of the Holy Prophet. If you follow this tradition, you would be giving testimony to the Prophet-hood of Muhammad.

Dr. Iqbal expresses his views in the following verses about those nations of the world whose foundation is the concept of nationalism.

اے چاہ قلعِ اختِ کردہ اند
مردوں تمہیں پہلت کردہ اند
تا وطن را شمعِ فطرتِ ساقی
نورِ الہی کا قہاں سا شمع
ردی اند جہاں انسانہ کے
آدی از آدی بیگانہ کے
روحِ بونی رقتِ دہتِ ایمانِ مانہ
آدمیتِ گم ہے د اہوامِ مانہ
(رموزِ بکھدی)

The nations who have based the concept of a nation on a homeland, they have led the world to disserve the relations of brotherhood. When they created the concept of nationalism as of pre-eminent importance, It has divided humanity into belligerent tribes. The natural consequence of the practice of this concept is that humanity has completely been eliminated and men have become strangers to one another. The fact is that the spirit has flown away from the body: the humanity has been wiped out and only nations are left.

(Ramooz-e-Bekhudi)

4. Amalgamation of Religion and Politics

Dr. Iqbal never supported the idea of keeping religion and politics apart. Considering Islam pre-eminently capable as religion of administration and discipline, he considered its guidance essential in every problem of life. It was through Islam, as an administrative force, he wanted to establish justice and equity in order to bring about peace and security in the world.

He does not like the political systems of today in which politics and religion are kept apart. He firmly believes, that politics after being separated from religion has lost its real spirit and the formal treaties, pacts, laws and regulations have completely lost their effectiveness:

مری نگاہ میں ہے یہ سیاست گھٹی
 کھیرا ہر من و دھن خدا و مردہ ضمیر
 ہوئی جو ترک کہیسا ہے ماکھی آرتو
 فرنگیوں کی سیاست ہے رو ہے زنجیر
 طرح ضمیر - ہوا ہے جب نظر ہو کی
 نہیں ہر وہ نظر کہیسا کے سیر
 (غرب کہیا)

In my opinion politics devoid of religion is the slave of Satan, mean in character and without conscience. The European politics after being liberated from the Church is like an unchained monster. When the European rulers are tempted to take control of what belongs to others, the church is always in the forefront.

Then he expresses his opinion about this theme in the following verse:

ہماری دنیا دولت میں جس دم چلائی
 ہوس کی اسیر، ہوس کی چوڑی

When politics is divorced from religion, the politicians and their henchmen have nothing but greed and the desire of aggrandizement.

He reminds the Muslims of today of their glorious past when the commander of the Muslim forces also performed the duty of leading the Muslims in prayer. He used to carry the sword in his hand and the Holy Qur'an around his neck. It was his responsibility to provide guidance for the Muslims in religious as well as secular affairs. It is in this manner that Dr. Iqbal counseled Muslims to lead and guide the world. Reminding the present generation of Muslims, he gives them an advice in the following verse.

سین بند ہر عدالت کا، عدالت کا شہادت کا
 لیا جانے کا تم سے کام دنیا کی اہانت کا

You must once again learn the lesson of truth, justice, and courage, the characteristic of the Muslims of the glorious age of Muslim History. These qualities are essential if you want to lead the world.

5. Aggressive mentality.

Considering that Muslims possess all those characteristics, which qualify them eminently to lead the world, he desires the domination of Islam and the establishment of the caliphate of the entire Islamic world. He counsels the Muslims to launch a Holy war with the purpose of making the whole world the world of Islam, and keeps them reminding that they

have attained the age of youth growing in the shadow, of the sword, and their national symbol is the crescent which symbolizes a curved sword. Arousing this spirit among the Muslims, he expresses himself in the following verses:

یہ نکتہ سرگزشت ملت بیچتا ہے پیدا
کہ اقوام زمین ایشیا کا پاساں تو ہے

The history of Islam amply reveals the fact that Muslims have the responsibility to lead the world of Asia.

نہیں تیرا تہیں قصر سلطان کے گنبد ہے
تو طہیں ہے بسیرا کر پہاڑوں کی چٹانوں ہے

Your dwelling is not the palace of the kings, but being the eagle, which soars in the sky, your home is the height of the mountains.

در کتب موسیٰ ہیں شمشیر بود
کہ نہ بازار از حدید بود
ہانچہ حدید کہ خیبر گیر بود
قوت آواز ہیں شمشیر بود
(موزے خودی)

This was the sword, which elevated the achievement of Moses beyond human planning, and it was the voice of this very sword, which helped Hazrat Ali to remove the gate of Khyber.

سوچا ہی ہے کہ مرد میدان کسی تو نے
کیا چیز ہے توہ کی شمشیر جگہ دار (غریب کلیم)

Addressing the Muslim young man, he says. Have you ever considered how powerful and a sharp sword you are.

آتمہ کو جٹوں میں جھکے اُٹم کیا ہے
شمشیر و سلاں لعل طلاس و رہاب آخر
(ہلی جبریل)

Let me tell you the history of the nations, which reached a position of great power. They held the sword and the spear before they turned to the pleasures of music.

After a brief discussion of the conflicting views of Shah Latif and Dr. Iqbal, it becomes quite evident, that each from his point of view, desired the progress and welfare of the human race, and desired to awaken the nation with the purpose of stimulating them into action. Although through the message they have given in their poetry each has followed a different

course, yet despite their conflicting views there are quite a number of ideas in which they hold a unanimous opinion. Following are some examples.

1. Advice about love.

In the opinion of both, love is the remedy of every national malady. They firmly believed in the principle that human existence without love is lifeless. Unless a nation entirely goes through an experience of love, it is not capable of making any great achievement. Shah Latif expresses his views in the following verse.

جشان وهي تشان وات، ڪپر پڇن ڪوڙين،
جن کي سڪ ساھڙجي، سي گھڙ پڇن نہ گھات،
جن کي عشق جي اسات، سي واھڙ پائين رکڙي.

The river forges its course from its very source. The people of weak determination and entertaining false beliefs seek other paths. The people who are completely immersed in the love of their beloved are not concerned about the course they have to follow. Those who are overwhelmed with the sentiment of love, any path are good for them.

پاڻ ڪئنج پاڻ سين، وسيل وڃاء،
عشق سان اُٺاء، پير پريان جي پار ڏي.
(سر سھڻي، ۱-۲۵)

Do not seek other sources, and completely rely upon your own capabilities. Thus losing yourself in the love of your beloved, never cease marching toward your goal.

سڪڻ انھن نہ سڏ، جيئن لڪيولياھا پائين،
پئي پريان جي نہ ٿين، مٿي اڳڻ اڏ،
اي پڻ ڪوڙي سڏ، جيئن ڪلهو ڪا پر سھڻ.
(سر مين ڪلياڻ، ۶-۷)

Trying to view the beauty of the beloved does not signify true love. The prominent expression of love is the one when one is prepared lay down one's life in the premises of the beloved. If some one is frivolous about the sentiment of love, his sentiment is totally devoid of sincerity.

Dr. Iqbal says:

عشق کے ہیں مہمات سلطنت و مہر و دی
 عشق کے ہیں تمام مہمات دنیا و دینی
 عشق میں ہیں دیکھیں عشق زلفی و زینتی
 عشق میں ہیں دیکھیں عشق زلفی و زینتی
 عشق میں ہیں دیکھیں عشق زلفی و زینتی
 عشق میں ہیں دیکھیں عشق زلفی و زینتی
 عشق میں ہیں دیکھیں عشق زلفی و زینتی

The empires, rejection of the material world and religion are some of the miracles of love. The rulers of the world and the affluent are most ordinary slaves of love. The habitation and its tenants, the time and place, and the faith, all are various manifestations of love. War and peace in this world are sources of the projection of love. Love is both water of life, as well as the bright and cutting sword.

جب عشق سکھاتا ہے آداب خود آگاہی
 کہتے ہیں غلامان بہ امر و سنہادی

When love teaches the knowledge about the self, even to the slaves are revealed the mysteries of the art of ruling the world.

2. The Spirit of Sacrifice

Both the poets are unanimous that no nation can achieve independence and progress without facing the dangers courageously and showing patience and perseverance in the face of suffering and persecution. Expressing his view Shah Latif says in the following verse:

سچکڻ ۽ سوڌي، ٻئي اکر هيڪڙي،
 وهڻ واترين تي، ڪارڻ ضروري،
 پنهنجي جي پوري، جي ڏني ري نه جڙي،
 (منريمن ڪلياڻ، ۵-۷)

Love and the cross bear the same significance. It is an essential condition of love that one sacrifices everything in the path of love. Its primary condition is to be always prepared to lay down one's life.

پهرين ڪاٺي پاڻ، پيچ پوءِ پرستو،
 ڏک پريان جو ڏيل ڀر، واڃت جيئن وڃاء،
 سيخن سان پيچاء، جي نالو گيتو نهين جو،
 (سر ڪلياڻ)

First, be prepare to touch your throat with the knife before you question about the tradition of love. Let your body be that musical instrument, which place the sad tune of your beloved. If you have at all expressed your sentiment about your love be prepared to have your body grilled on fire.

Dr. Iqbal expresses his idea about the theme in the following lines.

میلہا بزم برساتی کہ آتھا
حیات برکتہ بزم خیرست
پدر یا ظلم با موجش در آواز
حیات جلال اندر شہر است

Do not gather the assemblage of pleasure on the sands of the sea, because this search for pleasure will weaken your resolve. Come; step into the sea, because it beckons you to struggle against the waves. You can only be immortal when you find yourself in the battlefield.

3. Self-knowledge

Shah Latif and Allama Iqbal, both were deeply influenced by this Qura'nic Verse, which means that whoever develops the knowledge of self only he can developed the understanding of God and Shah Latif counseled the nation to develop the capability of self-knowledge:

سجڻ ۽ سوري، ٻئي اکر هيڪڙي،
وهڻ واترين تي، ڪارڻ ضروري،
ٻنهي جي پوري، جي ڏني ري نه جڙي،
(منريمن ڪلياڻ، ۷-۵)

When I reached the truth after the having lost my identity in the self, the biggest obstacle in my way had lost its significance, nor was I left with any consciousness of the excesses committed against me by the strangers or my own people. In fact, I have assumed the persons of Punnu (the beloved). My suffering lasted as long as long as Sassi (my original self).

هوت تنهنجي هنج ۾، پڇمن ڪو پڇي،
وڃي انفسڪم افلا تبصرون سوچي ڪرسي،
ڪڏهن ڪا نه وڃي، هوت ڳولڻ هٿ تي.

Your beloved is in your arms, then why send a messenger for him.

The one I was restless for, is my own self. Thus, I have been able to find my beloved.

اسین سکون جن کی، سی تان اسین پاؤں،
ہاٹی وج گمان، صحتی سچاتا سپرین۔
(سر آسا، ۴-۸)

The one I was restless for, is my own self. Thus I have been able to find my beloved.

Dr. Iqbal offers his advice to know one self in the following verse:

پتا جہاں را خود را نہ بینی
تاچہ تیراں فائل نشینی

You have gathered the knowledge of the whole world, but alas you have failed to know yourself. Fool! how long will you remain unaware of your own predicament.

دھوم دھن سے دلا ستاروں کی گزرگاہوں کا
لہنی لہلہ کی دنیا کا سفر کر نہ سکا
لہنی ملکیت کے غم و پیچ میں ایسا لہجا
زندگی کی شب چدریک سر کر نہ سکا
جس نے سورج کی شمعوں کو گرہ لیا
آج تک فیصلہ نفع و ضرر کر نہ سکا

The one, who had set about to explore the course of the stars, he could not explore the domain of his own thoughts. He was so deeply involved in the labyrinth of his own wisdom, he failed to see the dawn of his own dark night. The one who succeeded in capturing the rays of the sun, failed to comprehend in what his profit and his loss lay.

Besides the aforementioned points in which we observe unanimity of views between the two poets, there are quite a number of aspects of their teachings, which conflict with each other. For instance, the teachings of Shah Latif advocate the development of the tendency toward equality, tolerance and democracy, while on the other hand Dr. Iqbal, in his poetry, arouses the spirit of dictatorship, fascism and national superiority.

Shah Latif desired to bring about the progress and development of the Sindhis without discrimination of religion and nationality, before the nations of the world, while, on the other hand Dr. Iqbal dreamed of the Muslims as one strong

nation to lead the nations of the world through the virtues of courage and justice. As Hitler considered it the prerogative of the German nation to assume the leadership of other nations on the basis of numerical superiority, in the same manner Dr. Iqbal desired to assign to the Muslims the leadership of the entire world on the basis religious superiority.

ڪا نه ٻڙي ٿو ذات، جي آيا سي اگهيا.

God does not discriminate between castes and tribes, because he accepts humanity as His creation.

Chapter 7 - The Religious Ideas of Shah Latif

مورک مار نہ پچھتا، هیڈانہن هوڈانہن کن،
سی کھیشن برن پسن، ککترجن اکین ہر۔

Fools fail to comprehend a limit, and can do nothing more than beating about the bush. Since they are blinded by the vices of ignorance and prejudice, how can they see and understand truth.

Since the creation of this world the course of life which the reformers and the thinkers have designated for the welfare, reformation and progress of mankind, religion holds a prominent place in it, and since there are many religions, therefore it can be said:

داترن ویدہ لیون، کھوہ جاتان کھڈانہن ویا۔

There are many ways before one, but I am at a loss to know in which direction they have gone.

Without any doubt, the real aim of religions was nothing but the unity and progress of mankind:

تان کھا کھانی پا، ونن ہر وصال جی،
ہو بینائی دور کھو، معرفت ملہا،
سپرہان جی سونہن ہر، رختو کھو نہ رھا،
اک اشہد چاہ، تہ مسلمانہی مالٹین
(پراسا، ۴-۱۹)

First, develop the vision of union with "Truth". Getting rid of dualism try to achieve the power of vision. There is hardly any imperfection in the beauty of the beloved. Let your eyes give the testimony of oneness of God, so that you are elevated to the position of a true Muslim.

But good and evil, two opposite forces of nature, are always seen operative at every place and in every affair of life, and even the religions are not secure from their influence. If we look at the influence of religion on mankind, we shall easily see that while on the one hand it has been instrumental for the betterment and progress of mankind, on the other hand it has extensively and unscrupulously, been used for personal and class interests due to the national human defects and weakness.

If on the one hand religion has helped to promote the spirit of service and love, concord and harmony among people, on the other hand, evils like division, hatred, superstition and tyranny and oppression have also been nourished in the name of religion.

As a matter of fact religion in itself is not an end, but a means to achieve an end, the usefulness of which depends entirely upon the character of those who believe in and practices a religion, and they are the ones who can use religion as an instrument of good or evil.

Just as to maintain physical health of man and to protect him against diseases and epidemics the entire system of experiments, information and treatment is called medical science and in this connection importance is always attached to climate and social conditions since the creation of this world: just as through different experiments and ideas, different methods of treatment, such as Ayurvedic, the great methods of treatment, treatment through nature, Homeopathy and Allopathic have come into existence, the main purpose of all these systems of medicine is the same, which is to preserve the health of man, the although each system has a different method diagnosis is and treatment. In the same manner, the aim of religions is one and the same.

Religion has especially been used for the discovery of the universe, the reason and aim of Its creation, the knowledge of matter and spirit and for the social development Of man, his prosperity and for the achievement of peace and harmony. However, very much like medical science, religion has also split into large number of groups and their offshoots due to traditional attachments and associations. As Shah Latif expresses his opinion about this tendency.

ڪوڙين ڪاڙيون، تنهن جون لکن لک هزار،
جي سڀ ڪنهن جيءَ سين، درس ڌارون ڌار،
پر تڙ تنهن جا پار، ڪهڙا چئي ڪهڙا چوان.
(سر ڪلبان، ۱-۲۴)

You appear in innumerable forms and shapes, but the same spirit permeates every form, but you reveal yourself in different forms. I do not have the power, my beloved, to describe your various manifestations.

Through this discussion, we can easily come to the conclusion that no distinction is left in the aims and methods of religion. It also appears that truth and falsehood, right and wrong are so mixed up that any distinction has become difficult in this chapter I shall make every possible effort to explain what were those influences which dominated generally and especially Islam at the time when Shah Latif was born. What were the Interpretations of religion, what was the purpose and aim for which it was used and what were its benefits and harm for the people. Therefore, in order to understand the tendencies, which have been projected in the poetry of Shah Latif, it is essential to have knowledge of the prevailing religious conditions and belief of his time.

Shah Latif was born in a family, which was religious, and at the same time had a tradition of mysticism. As in every important Muslim family special attention was paid during his upbringing that he should fully comprehend that Islam is a perfect religion and the highest philosophy of life and recognition of God, humanitarianism and the service of humanity were stated to be its basic requirements. However, after Shah Latif had reached his intellectual consciousness and he analyzed the practical life of the people around him he discovered that the reality was visibly contrary to the teachings of Islam. He found a significant contrast between what was stated and what he had heard, and what he could observe with his eyes.

Analyzing this quality of precept and practice, he says:

جي صرافن لڏيو، ته تون پڻ لڏج سون،
 قدر لهند، ڪو نه، نيشي گڏيندءِ گذون، سين.
 (سر سريراڳ، ۴-۱۱)

Gold loses its significance when those who recognize its value exists no more. Others will never understand its value, and people will fail to see the difference between gold and baser metals.

During that period, Shah Latif observed some of the following shortcomings in the religious life of Muslims:

(1) There was discernable contrast between the religious slogans, which the rulers raised, and the teachings and practice of their agents, the priests and the religious guides. In their preaching, they attached very great importance to religion and morality but there appeared to be no practical demonstration in their character. A matter of fact Islam was simply being exploited for the personal and collective benefit of this class, which as a religious system had lost its reputation and attraction on international level. Therefore, its progressiveness, revolutionary character, liberalism and welfare of mankind, the qualities, which are its foundation, suffered a serious setback. Therefore disgusted with the entire situation Shah Latif was constrained to say:

اندر ڪوڙو ڪانڊ، ٻاهر ٻولي هنج جي،
 اهڙو ڏلهو ٿانءِ، پيچي چو نه پورا ڪرين.

There is darkness in your heart, but your appearance reflects all the false and deceptive righteousness. However, a person demonstrating such dualism deserves to be dismembered.

(2) During these days absence of righteous living, ignorance, jealousy, shortsightedness and narrow-mindedness were the evils rife among the priests and religious guides, because of which their mutual rivalries and grievances were manifest to the people. Instead of using Islam as a uniting force for the mankind, it had become an instrument of creating hatred and disunity among the Muslims. Muslims had become a chaotic herd of innumerable rival factions and groups. Feeling deeply grieved at this disintegration among the Muslims Shah Latif expressed himself in the following verse.

وڳر ڪيو وٽن، ڀرت نه چئن پاڻ ۾،
 پسو پڪيڙن، ماڻهن ڀانءِ مٿي گهڙو.

There is great deal for man to learn from the birds who live and move in flocks. They foster love and co-existence among themselves.

(3) After a dose observation of the people Shah Latif came to the conclusion that the qualities of understanding, the existence of, mercy, love of humanity and service of mankind among the Muslims was progressively on the decline and in its place there was a continuous increase in ignorance, associating others with one God, will fullness, selfishness, hypocrisy and idleness. The religion which had appeared in this world to bring about prosperity, consciousness, high moral sense and to help Muslims to achieve all the stage of freedom by pulling humanity out of poverty, Ignorance, immorality, chaos and the ignoring of enslavement, began to be used to nurture all the evils and vices of the world to serve the interests of a few individual and classes. Observing this deplorable religious condition of the Muslims Shah Latif had to say:

اچو پاڻي لڙ ٿيو، ڪالوريو ڪنگن،
ايندا لڄ مرن، تنهن سر مٽي هنجهڙا.

The crows have soiled the clear water of the pool and even the swans feel ashamed to come anywhere near it.

Under these circumstances when Islam had greatly lost its vigor of promulgation of its pristine days and its revolutionary attraction, quite a large number of religious scholars felt the need of formulating and establishing a separate national system and confining religion to a few beliefs and forms of worship with the purpose of preventing a further economic and moral decline of the Muslims, so that just as a sick person is admitted in a hospital for treatment and nursing, in the same manner confining Islam within a sphere, an effort was made, to enable the Muslim nation to be healthy and honorable. But, unfortunately it became quite evident that all these were futile, and that:

مرڻ جيڪي پيچيدگي

The condition of patient continued to aggravate with every dose of medicine given to him.

With the purpose of Investigating the causes of these defects and shortcomings, and the decide upon a plan to remove them Shah Latif undertook a journey through Sindh The conclusions he reached after his travels extended over many years can be easily seen in his poetry. Just as in the present time, the Muslims of Sindh were divided into two groups at that time: one, the ruling class and the other, the people. The Kalhora rulers, the religious guides, the Sadaat the feudal lords and the priests constituted the first group, and the other group consisted of the poor, the nomads (Maro), Haris, the fishermen and the laborers.

First of all, I would like to present a picture of different groups who wielded power in Sindh, followed by an account of the common people.

1. The Kalhoras Rulers.

The rulers of Sindh at that time were Kalhoras, who were not the chiefs of any notable or brave tribe. They had been successful in acquiring power in the name of religion and Islamic Shariah (Law), and their renown was based on their being religious guides.

One can assume that in the early days of their history their forefathers might have been religious and simple in their living. However, their power as the rulers and abundance of wealth may have been the cause of ruining their practical and religious life and a consequent decline in their moral character. Pretentious religiousness, exhibition of their authority as rulers and leading a life of luxury had become an integral part of their nature. They never allowed themselves to lose any opportunity to resort to conspiracies, hypocrisy, falsehood and bloodshed to maintain their authority and religious influence. They did not have any scruples to victimize even the most pious and the sanity people. They used all kinds of measures to terrorize them with the purpose of getting their approval of their dark deeds. Nevertheless, if anyone of them exhibited determination in resisting their evil designs, they never had any scruples in putting him to death. Instead of paying attention to the welfare of the people and the betterment and progress of the country, they directed their entire attention toward increasing their wealth, dread and forcing the people to accept the

authority associated with their seat Islam began to be used merely as an instrument of the religious and political monopoly.

As the people ruling Pakistan today despite having no real conception of Islam, Islamic way of life and character in order to achieve their aims and objectives, to maintain their power and authority, are indulging in all kinds of undesirable activities while at the same time this Islamic government continues to harp upon the unity of Muslims and the domination of Islam, and desires to eliminate every liberal minded citizen and critic of the government by charging him with being the enemy to Islam, Pakistan and the Muslims. In order to consummate this policy, designating a group of Muslims supporting their government, as pious and god-fearing, they are not prepared to tolerate any other party or group, their ideas or views. It was exactly this policy to which the Kalhoras firmly adhered.

If the present rulers lay the foundation of all their policies on the Pan-Islamism of Dr. Iqbal, the Kalhoras had based their policies on the idea of Mehdiavia of Miran Junpuri. The only difference is that of time, place and methodology. However, the same spirit inspires these ideas, and in spirit, they are hardly different from each other. If the present period is that of the "League", during the period of Kalhoras this very movement was known that of "Mianwaliat".

2. The Religious Guides and the Sadaat.

This class had descended from the religious guides, and their forefathers had left no stone unturned for the moral guidance of the people and developing mutual tolerance and love through their own example of precept and practice. But with the passage of time as the religious institution began to undergo a decline, in the same manner the successors of these venerable guides began to exhibit moral decline in their character. During the time of Shah Latif most of the successors (Sajjada Nasheen), of these religious guides began to fully indulge themselves in accumulating wealth and property, living a life of luxury, hunting the boar with the hounds, and increasing their awe and authority. They had considered it an objective of their life to humiliate each other based on racial differences and pride in the affairs of religion and piety they did not find any attraction. Considering the life of these people, the only interest they had left for themselves was to arrange fairs at the shrines and mausoleums of their forefathers, to introduce such activities at these fairs which sharply conflicted with the sanctity of religion like drinking, gambling and patronizing brothels, arranging dancing and musical parties, coming to attend parties riding on the shoulders of the people, inviting themselves at the houses of their devotees attended by large number of people, instead of providing any benefit to the devotees, accepting gifts from them, praying for the people and giving them charms; making the people to touch their feet as an expression of respect and devotion, making people kiss their hands, and to awe and impress the ignorant and the devoted people with their miracles. Such in short were the activities of this class of people who exploited the ignorant and the poor based on their relation with their pious ancestors.

3. The landlords and the feudal lords

The chiefs of the various tribes and groups usually known by the titles of Waderas, Arbabs, Jams, the relations of the rulers, their favorites, the nobles and the courtiers constituted this class of people.

The wealth, authority and power which this class of people derived from their landed and other property, they used to settle mutual grievances, to enhance their personal authority and influence, to enslave people, to lavishly spend money on luxurious living, drinking, attending dance parties, hunting, watching quail-fighting and cock-fighting and enjoying sumptuous feasts. Their religious activities were concerned with offering gifts to religious guides, regaling them with feasts, construct mosques and other religious buildings, and placing in them prayer mats and portions of the Holy

Qur'an, constructing mausoleums on the graves of saints, on having them ornamented, nourishing priests, holding feasts and offering variety of dishes, on religious days like the death anniversaries of a saint tenth of Muharam (the day Hazrat Hussain was martyred) and all the Eid festivals, simply to enhance their personal prestige and influence.

4. The Priestly Class

The religious knowledge of most of these priests was limited, while some of them were justly considered great religious scholars. Their main activities and duties were concerned with calling the faithful for prayers, performing funeral ceremonies, bathing the dead bodies for burial, solemnizing marriages, to dispute problems of peripheral nature, issuing religious dictums against their enemy for blasphemy, and ignoring the real aim and purpose of religion, and giving importance to the affairs which helped to project their personalities. Moreover it was part of their activities to interpret religion to serve the interests of the rulers, to recite the Holy Qur'an without understanding its meanings, to lay emphasis on fasting without maintaining its spirit, to prefer apparent cleanliness to the purity of spirit, to spread hatred and disunity instead of love and tolerance among the people, to confine Islam to a few beliefs and forms of worship, to accept illegal gratification to issue unjust decisions, to impose religious restriction on smoking, deciding whether beating of drums right or wrong, condemning music and singing as a sin, considering wearing long trousers as irreligious, to issue decision about legality or megalith of keeping long or short hair, to dispute over tile size and shape of the beard, to raise' dispute over the color of hair, growing or removing moustaches, to lay emphasis on becoming a member of the Shia, Sunni religious seat, introducing controversy in the question of mourning or not on the tenth of Muharam, (the day commemorating the martyrdom of Hazrat Hussain) to enter a serious dispute over the form and manner of prayer, to initiate disputes over the thirteen century old question of the entitlement of the caliphate, which usually led to armed conflict between the disputants, to conduct debates whether the Syeds should be considered a caste, a tribe or whether they have derived their origin from the Divine glory, to issue lengthy conflicting decrees whether someone should kneel I or bow before another person as a mark of respect, issuing such derogatory epithets against the opponents as Kharjites, Rafzi, Wahabi apostates, professing their belief in God's oneness, trying to cause disintegration among the Muslims by fanatically dividing them Into Shia, Sunni, Malki, Shafi, the followers of the Hadith of the Holy Prophet, practicing worship, religious guides and graves, trying to avert calamities and disasters by releasing a black rooster or a sheep at the crossroads, praying for the forgiveness of a departed soul and regaling with feasts, declaring it as adherence to the practice of the Holy Prophet, practicing polygamy to justify their luxurious living, and to give arguments to justify retaining slaves and slave girls declaring the existence of kings, feudal lords, and landlords according to the teaching of Islam, and to extend them the greatest support was the main aims and objectives of the religious scholars and the priests of these times.

Therefore, this was the situation of the class, which wielded power at this time, and if we analyze the religious belief of the common people and the conditions prevailing today, we shall find them almost in a similar situation.

1. Ignorance.

Sindh was a province, which could be considered in the corner of India. There existed here no proper roads for easy communication. The majority of the Sindhi people led ~ nomadic life, and there was hardly any urban life to speak of. There being no educational plan by the government, the overwhelming majority of the population was not only uneducated, but at the same time deprived of the blessings of even lowest level of literacy. They were so deeply enveloped in ignorance that they were completely unaware of the life outside the country and the changes, which were taking place. Apart from only a few cities, everywhere semi-literate priests used to teach the holy Qur'an without any understanding.

Somewhere Persian was also taught, the standard of which was most ordinary. It was indeed hard to find even one literate person out of one thousand.

Although Kalhora rulers belonged to Sindh, they had developed the habit of blindly following and imitating the people outside Sindh. From the religious point of view, they were the adherents of Mehdvi school of thought of Syed Muhammad Miran Junpuri. This view bore a close correspondence to the idea of present day Pan-Islamism. In the affairs related to religion, they exhibited conservatism, fanaticism, narrow-mindedness and conformity of thought with the priests and placing their belief in the priests. Their political ideas were almost based on the politics practiced by Aurangzeb. Their life was so deeply permeated with this thinking that even the language of the court had become Persian instead of Sindhi. They never took any practical steps to project their own language Sindhi, although Sindhi had secured its place among the people as a language of Sindhi poetry. Persian was primarily used among the more affluent class of Sindhi society and except a few text books the books on mysticism, philosophy and other branches of Knowledge were rarely within the reach of the members of general literate society. The printing press had not yet been introduced in Sindh, and the books generally appeared in the form of manuscripts, therefore books were rarely available to the people. During this period, the looks on modern branches of knowledge practically did not exist.

People's knowledge about religion at this time was confined to a few forms of worship, beliefs, religious rituals, customs and forms of piety. On the one hand religion was widely used as the platform for debate and an instrument which served to project the religious knowledge of the priestly class while on the other hand the religious guides used it to add to their wealth and to enhance their influence and power. It was therefore quite evident that the people generally had sunk into the abyss of ignorance, the natural consequence of which was spreading of superstitions.

2. Superstition

During this period, the tendency toward superstitious beliefs had increased to such an extent that the people always stood in the fear of evil spirits, magic and the malignant influence of curses in their lives. Whenever someone suffered from some disease he was immediately believed to be possessed of an evil spirit, for which it was considered necessary to make an effort to appease the tormenting spirit or to exorcise the sick person of that spirit. Large number of religious guides, ascetics and priests practiced it as a profession. People from distant places visited them to get charms to solve their problems. Every one was afraid of being avenged by his rivals or enemies through the use of charms or magic. When someone suspected the influence of these evil practices, it was a custom among the people to secure the services of the practitioner of black magic and the Hindu pundits. There were other superstitious beliefs according to which people hoped for the fulfillment of their desires by visiting the shrines, encircling the tree trunks with thread, to light lamps at the rivers or pool considering such places, buildings, localities, crematories and the trees like Banyan and acacia etc as the haunts of the evil spirits and demons. Then it was a common practice among people to sacrifice roosters, sheep and goats to avert an evil and believe the graves, green trees, the prophet Khizer, the source of miracles, possessing the healing power. The people believed these objects of nature as capable of fulfilling their desires.

At this time, there was a group of beggars famous for practicing exorcism, and even now, there is a number of them still existing in the Kohistan region. They indulged in this practice by beating drums, dancing wildly with the purpose of driving evil spirits out of the people possessed, and they were believed to possess the skill of subduing devils and driving them out. Exactly like these superstitions religious teachings also reflected an extreme form of superstitions. Thus, the priestly class never found much difficulty to influence the people using similar methods. The Kalhora rulers exploited the ignorance and superstitious beliefs of the people to consolidate their power.

3. Fear

When the people are totally in the grip of ignorance and superstition the people naturally suffer from an inferiority complex and everything in their life becomes the cause of fear. The cunning and the crafty elements in the society can take advantage of this situation and they make every effort to strengthen their hold on the people. Consequently the entire society is divided into two classes: One, the class in power and its agents and the other the poor and the oppressed. Instead of delivering the people from ignorance, superstitions and oppression, using them for their personal and class interest, the ruling class continues to keep them in a state of misery and enslavement

There is ample evidence in history, which proves that this class of exploiters widely used religion as an instrument to serve their ends. Sindh was therefore no exception to the exploitation of the poor and ignorant masses

History reveals how the high caste Hindus and Brahmins treated the Shudras, the untouchables, with cruelty and contempt. The harsh and inhuman attitude of Jewish religious leaders toward their rivals, the cruelty and barbarity practiced by the Roman Catholics and Protestants against each other and then of course the infamous Inquisition, a religious court which tried and punished heretics, and perpetrated all kinds of cruelties, even burning the people at the stake.

Taking advantage of the local conditions and peculiar character of the people, in every country the cunning and crafty rulers, making use of the ignorance, superstition and fear of the people, in their different ways exploited them to serve their interests. This is an established historical truth, which no one can deny. If we take a close look at the history of the Muslims, we shall find a situation quite similar to what we have discussed above.

There is hardly any doubt about the fact that the advent of Islam signified development of equality, freedom and truth among human beings, but due to the weakness of man even its followers deviated from adherence to its real and noble principles. They introduced racial and class differences and the Muslims were divided into two distinct groups, the rulers and the ruled, the rich and the poor, ignorant and the learned and the strong and the weak. Its natural consequence was that disunity, and love had replaced unity by hatred.

It has always been the custom of the this world that as the nations fall, their religious beliefs and ideas also suffer a disintegration. The natural weakness of man tremendously contributes to this process at every time and place. The Holy Prophet was a source of light and enlightenment among the Arabs. They were cast in the abyss of obscurity, and he elevated them to a position of recognition and fame. But immediately after the death of the Holy Prophet most of his closest associates and other Muslims were so completely absorbed in settling the problem of the caliphate, which constituted government and power, that for a long time the corpse of the Holy Prophet remained unattended and no one concerned himself with the funeral rites and burial, and at the end only a few people performed the duty of his funeral. Three out of the four closest associates of the Holy Prophet, whose period is known among the Muslims as the caliphate of the righteous (Khilafat-e-Rasheda), were martyred by the people professing the same faith, due to religious differences. Of the grandsons of the Holy Prophet Imam Hassan was poisoned to death and Imam Hussain was martyred after the prolonged torture along with the people of his family and those loyal to him on the battlefield of Karbela. His severed head was lifted on the point of a spear for the people to see it. Thus, history of Islam records the persecution of the Imams and religious guides at the hand of the Ommayyads and the Abbasides and in their wars against each other, pitting Muslims against Muslims, causing extensive bloodshed. Mansoor's death by stoning, flaying of Shams Tabrez, the assassination of Sarmad Shaheed, marrying Shah Inayat and crushing Bilawal to death in the oil press: these are some of the innumerable incidents of the History of Islam, which make it amply evident how the rulers and men in power have

exploited the name of Islam to achieve their selfish and political aims. Indeed it is interesting to look at the loftiness as well as lowness of the followers of Islam; the supporters of Yazid who usurped the Caliphate in violation of the principles of Islam and all the traditions, were a Muslim majority, who in turn had the whole-hearted loyalty and support of the large number of religious scholars, while on the other hand Hazrat Hussain, the grandson of the Holy Prophet who was a standard-bearer of the principles of Islam, persevering in his mission and refusing to yield before oppression and evil, had the support of a very few people besides the members of his own family.

As a matter of fact even at the present time there is still a majority of the ignorant, superstitious people who live in a state of fear. One will not find people of any region or religion who are in exception to this situation. The real Islamic literature is the bearer of high objectives and noble principles, but it becomes quite evident when we look at the history that from the beginning till the present time, that the majority of the Muslims have neither understood its real meanings nor they have been able to practice it. During every period of history the cunning and the selfish people have always hoodwinked people and kept them in the dark to achieve their aims.

Even during the period of Shah Latif, as in the present time, the influence and effect of the prejudicial and narrow-minded political system of Aurangzeb continued to exist. The Sindhi rulers, the Kalhoras, adhering strictly to this form of politics, taking advantage of the simplicity and ignorance of people, had consolidated their political power. There was also a group of priests and religious guides, who in the capacity of agents of the rulers extended their unconditional support and cooperation for the success of this policy. We can easily understand that Shah Latif was not satisfied with this state of affairs. Seeing the unscrupulous exploitation of religion, he was constrained to express his feelings in the following verse:

وياسي وينجهار، هيرولعل وتدين جي،
تنين سندا پويان، شيهي لهن نه سار،
ڪٿين ڪت لهار، تنين سندي پيڻين.
(سرسيراڳ، ۴-۱۲)

Those who gave beautiful form and shape to the precious stones do not exist anymore. Their successors do not possess the judgment of the stones of even lesser value. Now, in their workshop the blacksmith appears to be engaged in beating the metals of much less value.

He expresses himself at another place:

اڄ به اوطاڪن ۾، طالب تنوارين،
آديسي، اتي ويا، مڙهيون، مڙهيون مانين،
هي جيءَ کي جيانين، سي لاهوتي لڏي ويا،
(سرامڪلي، ۹-۵)

Now from the seats of religious guidance one does not hear the voice of truth. My spirit is deeply depressed by the deathlike atmosphere prevailing over the crematories. Alas! The source of inspiration does not exist any more.

پڙهيو ٿا پڙهن، ڪڙهن ڪين ڦلوت ڇڏي،
 پاڻان ڏوهه چڙهن، جيئن ورق وارين وٽرا،
 (سرين ڪلياڻ، ۵-۲۷)

These religious scholars also read but they do not make an effort to absorb the spirit. Thus, greater their studies, the more sinful they become, their knowledge being superficial.

سا ست له سارين، اتو جهنن جي اڳ ۾،
 ناحق تيارين، پتا پتا ڀڳت ڀڳت لاءِ،
 (سرين ڪلياڻ، ۵-۲۰)

The religious scholars do make an effort to acquire knowledge, but they fail to recognize God. They look toward other sources for spiritual satisfaction.

With the purpose of discovering and understanding truth and reality Shah Latif undertook journeys through the deserts and the mountains and remained associated with saints and godly men, studied the beauty of nature, passed through the stages of a life of abstinence and tried to understand his inner self. It appears that Shah Latif's soul was restless to find a befitting and satisfactory answer to this question. Despite the fact that Islam is the last and perfect religion why it could not guide, especially its followers and generally the human race in the question of unity and progress, and what have been the reasons of such a situation.

Shah Latif had grown up and brought up under the influence of the teachings and training of the mystics. He had never entertained any doubt that Islam is the last and the perfect religion. Following are the ideas he had about Islam:

(1) It was through Islam that this mystery was revealed to him that since the creation of this world there is a law of nature in operation which helps to understand God and for the unity and progress of mankind, the interpretation of which has been made by the mystics and religious guides through different languages, institutions and methods during every period in accordance with the existing atmosphere, human needs and understanding. But their fundamental aims and objectives have been the same. In addition, of course Islam is the other name of this law of nature.

(2) It is also evident from the teachings of Islam that there have always been interpreters of this law of nature in every country, period and nation, and has been engaged in teaching the development of love of humanity and progress in accordance with the local tendencies. Since the aim of their teachings has been the same, to consider any difference between their fundamental teachings based on superficial and apparently different methods, it is incorrect to consider them contrary and antithetical to each other. To regard them all the messengers of the law of nature is an important element of the fundamental principles of Islam.

(3) Just as the light of the sun or air can never be the property of a few people, nations or the countries, in the same manner to make Islam (the law of nature) the inheritance or the possession of a group or confine it to a few individuals is basically contrary to the requirements of nature and the principles of Islam. Exactly as the sun and air can never be set aside and confined for the use of the few. It is contrary to the Islamic principles as well as harmful to the interests of mankind.

After Shah Latif was completely convinced of his ideas about Islam and they had taken a firm hold of his imagination, as he looked at the practical shape of Islam around him, he discovered that his concepts about Islam, which have been stated above were completely non-existent in the real life of the people. In addition, what was found among people, it was neither possible through it to understand and recognize God nor the unity of mankind and their progress. There appeared to be no attraction in the people who claimed to follow Islam, to draw the attention of other people toward them. Rather they were a major cause of the disintegration among the Muslims due to their iniquitous and evil ways.

Shah Latif must have been sincerely and deeply grieved at this major harm to Islam and its ominous decline, and when under this deep sense of grief, after an analysis of the past and present, he discovered the reasons of this deplorable decline, they must have been the ones mentioned below:

1. Amalgamation of religion and politics

It is said that morality, the motivating force of which is religious sentiment, its influence and effect on the politics of the country is considered right and justified, because if the affairs of the country are not conducted according to the principles of morality, putting all consideration of the public welfare and progress aside, the selfish and greedy individuals and groups will use politics to serve their selfish and class interests. Consequently, the common people will be forced to live a life of slaves and the oppressed. It is therefore essential to conduct the affairs of the country strictly in conformity with the principles of morality. This in fact is the essence of religion, and this indeed is the basis of the demand for the influence and control of religion over politics. Some more arguments which are advanced in support of the amalgamation of religion and politics.

The greatest obstacles in the welfare and progress of countries and nations are selfishness and selfish interests. Every citizen generally and an influential person especially, whether he is a political leader or a government servant, should always adhere to the principles of morality. If the national leader holding ministerial post, the judge in the seat of justice and the police in the performance of its duty, free themselves from the hold of morality, the evils like selfishness, hypocrisy, pride, corruption and love of luxurious living will become endemic among them, the business of the country will deteriorate, the society will be thrown into chaos, and selfishness will become order of the day, and as a consequence the country will move on the course of poverty, ignorance and moral corruption. Therefore in order to conduct the affairs of the country, besides the guiding principles, policies and programs, and making it possible to implement them effectively, there is the need of workers and functionaries who are honest, courteous, have a sense of responsibility, and love to serve the people. It is based on these reasons that emphasis is laid on keeping politics subservient to religion, and maintaining a harmony between religion and politics in conducting the affairs of the state. But the fact is evident from the human history that since the time of creation, during every period and time, a large majority of the people have failed to reach the high standard of spiritual and moral progress, and that it should be able to forsake and sacrifice its personal and class interest in the interest of the people by freeing themselves, of all the selfishness and evil of seeking self interest, and by adopting a generous and liberal approach to bring about a harmony between the word and action. There is no doubt that common people have reaped the benefits in the past because there had been a harmony of precept and practice in the teachings of the prophets, saints, philosophers and the well-wishers of the nations. But as soon as the people lost sight of these remarkable personalities, they began to use their teachings to achieve their illegitimate aims, because of their defects of character and natural weakness, and gradually it so happened that the things, which were conducive to the prosperity and progress of man, became an instrument of evil because of human weakness and frailties.

The people generally are not capable of analyzing closely and reflecting carefully when they follow others. Once they have developed love and attachment with a person and his teachings, for a long time they will follow and obey some clever and crafty people who exploit them in his name because of their simplicity and a blind faith. The truth is revealed to them after a long experience that they have simply been made fool of by attractive slogans and pleasant speeches, and there exists nothing more than hypocrisy and falsehood in their apparent expressions of sympathy and high-sounding claims. If for a moment we disregard the incidents of the history of the world and we simply make the incidents related to the History of Islam as the subject of our study we shall easily discover the tremendous harm done due to human weakness. In a situation when religion and politics are brought together in the affairs of the state, but there being no harmony between word and practice of the politicians, religion becomes the cause of disunity and reactionary tendencies rather than unity and progress among the people. Even Islam did not remain safe due to the consequences of the differences, which cropped up over the question of the caliphate immediately after the death of the Holy Prophet.

Political strife between the Omayyads and the Abbasides and due to the inclusion of Islam in the tragedy of Karbela, Islam was divided into various religious sects. Therefore religion, rather than developing unity among the Muslims, proved a cause of disintegration among them. Coming into existence of sectarian groups in Islam, killing of Muslims by other Muslims in large numbers in the name of Islam, adopting such heresies as kingship, feudalism, landlordism, interference of the executive in the decisions of the judiciary, destruction of equality due to racial and class differences, restrictions on the freedom of expression and holding public meetings, using the public welfare funds to serve the interests of a few individuals and groups, tribes and classes, giving preference to race or illegal gratification, rather than learning, character and administrative ability in the appointment of nobles, judges and religious scholars: these were the evils which were being committed by the insincere and crafty politicians repeatedly. The government was being run entirely in the name of Islam, but the rulers were completely bereft of moral considerations and respect for principles. There always was a contradiction between their word and practice. Its natural consequence was that instead of there, being any positive influence of religion on politics, religion came under the influence of politics. Under these conditions, among the common people, the idea of religion as a moral force lost its effectiveness, and religion had lost its significance and was left with nothing more than the projection of a few beliefs and the forms of worships. Due to the weakness of men, Islam, the perfect religion, suffered like other religions of the world.

2. Religions System

According to the experiences of history, it is the requirement of a religious system and a government that the influence and control of religion over every department of life be established in complete conformity with the religious law. All the authority and laws of this system remain in the control of the rulers, the religious scholars and the judges, and the common people do not have any share in it. In the name of the interpretation of God, the Holy Qur'an and the tradition associated with the life of the Holy Prophet, the rulers and the religious leaders share between them the power and influence. These are the rulers who live a life of the pharaohs, who thoroughly enjoy themselves at the expense of the blood and sweat of the poor man, and whose daily interests are falsehood, deceit, fraud, conspiracy and oppression. And because they make every effort to please the priests and judges they are in turn honored with the titles signifying their being the standard bearers of Islam. On the other hand sincerely religious, men of character, religious scholars and the judges are either forced to seek a corner of seclusion, or they are confined to the four walls of the prison. The corrupt, sycophant, selfish, ignorant and judges, giving an evidence of their loyalty to the rulers, interpret religion according to their convenience.

History of Islam is replete with such examples. Thus, the need of using religion dishonestly is felt at the time when the corrupt desire to take the power into their hands, or wish to consolidate it when they are actually in power. What,

therefore, we observe as a consequence is that on the one hand on a superficial level how religion can be introduced, while on the other hand there being no harmony between the word and practice of the people in power, religion begins to lose its moral hold on the common people. It is indeed due to this misuse of religion, that some of the religions through the iniquitous ways of their followers have been made only outdated. No one can deny the fact that there has been the need of a system and a code to conduct every business of the world. No business, economic affair, agriculture, a government, a state can be kept operative and functional without a system and a code. Even this vast Universe is functioning in accordance with some principle and program. In the same manner, there is the need of a system to some extent for the promulgation of religious teachings and principles. However if nature, for the proper operation of the business of this world, has to a degree considered the necessity of a system, a code and a religious law, it has also considered a change, a revolution a freedom and a renewal essential for its freshness, beauty and evolution. The growth and development of the trees, crops, animals, and human beings takes place in accordance with the law of nature, and a very important element of the law of nature is that no object can survive in its existing state beyond the time determined for it. This is simple because nature does not like weakness and staleness, and every object within a certain period becomes stale and weak. This law is equally applicable to the religious laws of different religions, political forms of nations and any other programs, With the change in the conditions of the countries, people and the times, the need for the change and renewal is felt in everything. There is no doubt that Islam is called a complete code of life and in it there is every possibility to bring about international unity and progress, but the influence of politics on religion and the instinctive defects and weaknesses of the rulers, the religious scholars and judges, preferring peripheral affairs over principles and by losing a sense of discrimination between the ends and the means, it finds itself bereft of the capacity for progress and renewal. Thus, it is not in a position to gather all human beings or even Muslims themselves in its all-embracing fold and to arouse in them the spirit of progress and unity. Despite the efforts of a large number of revivalists, Mehdīs and reformers and the efforts of just and righteous rulers, there has been progressive diminution in its promulgation and dissemination. So far, two suggestions have been advanced for the renaissance of Islam. The first which advocates religious form of government based on the religious law of Islam and the second which argues that Islam should be completely liberated from the grip and hold of politics, and brought out of the narrow confines of Shariah (Muslim religious law) using it for the moral and spiritual reformation of the common people. The leaders and guides of the first form of government were the religious scholars and the priests while that of the second, the mystics and those who followed a deeply spiritual life.

As for as the priests were concerned they especially emphasized apparent ritualistic aspects, like the forms of worship, the appropriate dress, abstinence and the knowledge of the Islamic faith, for which they stood in help from the government. On the other hand the entire teachings of the mystics was based on oneness of the universe, love of mankind and service of humanity and laid great emphasis on self abnegation, sacrifice and a simple living. Their teachings were thoroughly permeated with the spirit of religion for the promulgation of these principles and teachings and practicing them collectively, they also stood in need of constituting groups and a system. There is no doubt that the rules and regulations prove very useful in making a group very effective through its planning and organization. However, the multiplicity of these groups and their narrow-minded approach impedes all possibility of renewal and revolution. By bringing Islam out of the narrow confines of the religious law, mysticism has tried to introduce the real spirit of religion, but with the passage of time their successors also developed and adopted the character of the priests. With the purpose of propagating the system of mysticism, by introducing the system of the religious guides and their followers, with their own peculiar methods of prayer and devotion, laid the foundation of special institutes of prayer and devotion and then in them they introduced such heresies as the exhibition of piety and holiness, jealousy, selfishness, sensuality, worship of power, and seeking reputation instead of love, service of humanity and self-abnegation. In this manner this group also failed in its mission. By confining Islamic religious law within narrow confines, the Mullahs and the priests made it the arena for the struggle for power and futile controversies. These, so called, religious guides, taking

advantage of the superstitious character of the people and their ignorance, had made a mockery of mysticism. Under these conditions Islam was limited to merely a few beliefs and terms of worship and there was a rapid increase of narrow-mindedness, and prejudice in its followers. The things had reached such a pass that instead of being united as a nation it was divided into large number of religious sects.

This was the general condition of Islam. But at the same time it was considered a sin to know and understand other religions, which have been mentioned as true and Divine in the Holy Qur'an. Consequently, in comparison with the other religions of the world, there was a visible decline in the unity, national dignity, power, knowledge and the sphere of influence of the followers of Islam. Instead of being the followers of the perfect religion, Muslims were split up into a huge multitude of more than three hundred contentious, narrow-minded, conservative and reactionary sects, and very rightly, they began to be considered as an obstacle in the way of the progress and development of the world. This nation began to be considered undeserving of the blessings of freedom. In their opinion every new invention was regarded a heresy and every form of art or skill, a sin. They were completely devoid of the virtues of tolerance and love. Not only that, they considered music, dancing, painting, removing moustaches and adopting foreign dress and language as blasphemous. From their point of view, the whole world was sunk into blasphemy, heresy and sin, and they had left no capacity to see virtue or goodness anywhere. Every new wave, every voice of opposition and every new thing was fraught with danger for them, and they found no security in anything except by putting Islam within the confines of fear and prejudice.

Shah Latif conducted a careful analysis of these conditions and had an exchange of views with the religious scholars and saints. He went on an extensive tour of the country to examine the entire situation as it existed and after a careful consideration arrived at the following conclusion and ideas.

1. Pantheism
2. Unity of Religions
3. Love is the essence of Religion
4. The real aim and significance of prayers is the service of humanity.
5. The secret of human progress lies in peace and security.
6. The real education is the knowledge of the self.
7. Only through sacrifice is it possible to achieve the aim.

1. Pantheism

It appears that in the beginning the various aspects of the physical world, its variety of beautiful phenomena and different ideas had aroused much wonder and amazement in Shah Latif; but ultimately he arrived at the conclusion that the real foundation of "the entire existence" is the absolute existence. "This Real Personage" can be viewed from two points of view. One point of view relates to the "truth" which is the essence of the visible physical world and the other "the creation" or "the world of human virtues" which are the various projections of this "Reality". In fact, both these things are the same but they are seen or heard as two different things.

The hereafter is also always in the process of being shaped. The absolute end of the world is an impossibility. What is usually termed as the hereafter is always in the process of continuation? This world and the other world are the names of different and new appearance of ever" time and place in the world of creation, which only appears to the human vision in different forms and shapes. When one form disappears, it assumes a different shape, the kind of transformation, which always continues. Every new object is the reflection of an old one. Some of the verses of Shah Latif can be presented as an evidence of these ideas:

وحدت تان ڪثرت ٿي، ڪثرت وحدت ڪل،
 حق حقيقي هيڪڙو، ٻولي ٻي ۾ پل،
 هو هلاچو هل، بال الله سندو سڄڻين.

Oneness is reflected only through the multiplicity. There are various aspects of nature, which reveal "the absolute unity". The real 'truth' is only one, and anything else merely tends to misguide. I can swear that this universe and all the pulsating life in it are the reflection of the beauty of this beloved.

سوئي هيڏانهن، سوئي هوڏانهن، سوئي من وسي،
 سوئي سوپسي، تنهين سندي سوجهري.

My God is omnipresent. He lives in my heart, and I see Him only through the vision he has blessed me with.

پڙاڏو سو سڏ، وروائي جوجي لهين،
 هئا اڳهين گڏ، ٻڌڻ ۾ به ٿيا،
 (سر ڪلياڻ، ۱-۱۹)

What you call the voice, is in fact its echo. The voice and its echo apparently are two, but as a matter of fact, they are one and the same things. It is only our hearing, which makes them appear as two separate things.

ڪوڙين ڪاٻائون، تنهن جو لکن لک هزار،
 جيءَ سڀڪنهن جيءَ سين، درس ڌارون ڌار،
 پريم تنهن جا پار، ڪهڙا چئي ڪهڙا چوان.
 (سر ڪلياڻ، ۱-۲۴)

There are thousands and millions of reflections of God in nature. All living creatures are infused with the same spirit, although they are different in their appearance. My beloved, my words fail me in describing the various forms of thy beauty reflected in this world.

2. The Oneness of Religions

Just as there is multiplicity in the creation, whether man or nature, In the same manner since the beginning to the present time all those prophets, reformers, sages and philosophers who appeared in the world for the guidance of every country and nation, administered their teachings in different manners and methods. They are apparently different from each other, and for any person it is difficult to judge whether it is correct or incorrect, true or false. It appears Shah Latif had also felt disturbed about this problem, but one can understand that when the mystery of Pantheism was revealed to him he had also become aware of the oneness of religions. The truth is quite evident that every object on earth is permeated with the oneness of God, then how there can be any contrariety between the laws of nature and religions.

Just as despite the difference between the shapes of things, which are apparent to our eyes, there exists a oneness in them, in the same manner he discovered that behind the apparent multiplicity of religions here is a hidden oneness in them. The fundamental aims of all the religions are almost the same. In evidence of this idea some of the verses of Shah Latif are given below:

مئي هاڻي سين مامرو، اچي پيو انڌن،
منازين هٿن سين، اکٿين کين پسن،
في الحقيقت فيل کي، سجا سجاڻن،
سندي سردارن، بصيرت بيٺا ڪري.
(سر آسا، ۱۱-۳)

There arose a dispute between the blind men over a dead elephant. They can feel it with their hands but cannot see it with their eyes. The fact is that only those people can see it who has the vision. As a matter of fact only, those who are gifted with a spiritual vision can see the reality, and they can help us to see it.

Then he says:

ڏسڻ جي ڏسين، ته هر کي حق چئين،
شارڪ شڪ مرنه ني، انڌا انهي ڳالهه ۾.
(سر آسا، ۳-۴)

Only if you are gifted with the vision to see the reality, you will see nothing but the "Truth" in every object and at every place. You, who associate others with God, should never entertain any doubt about the "truth".

Then he continues to present evidence of this idea in the following verse:

ڪيو مطالع مون، هو جو ورق وصال جو،
تنهن ۾ تون مين تون، بي لائ نه لفظي جيتري،
(سر آسا، ۳-۴)

I have studied the page of my union with thee, in which there is nothing else except thyself. Any other thing does not deserve even the slightest attention.

And then he says:

قرب ڪرياء، ماء ملاقي نه ٿئي،
پورو اي پرياء، صرفي جي صلح ۾.

Any one who makes an exhibition of pride, arrogance and his ego, he never can be united with his beloved. If you desire to win your goal, you will have to follow the path of the mystics.

3. Love is the Essence of Religion

If religion guides us for the unity and progress of mankind, the essence of its entire teaching is based on one fundamental element; which is love. Love is such an attractive force, which draws human beings towards each other. Nature has introduced two important forces, which dominate all the affairs of the world: One, the power to attract and love the other power to repel and avoid.

The first power draws toward love, union, unity, construction and progress, while on the contrary the other power persuades us to separation, hatred, disunity and decadence. In the language of religion, they are called the Divine power and the satanic power.

The soul of man has to pass through two stages; first, descending from the celestial world down to the physical world and achieving distinction here, and the second returning to one's original world leaving this physical world. The first, in the terminology of the mystics is called "descent" and the second is called ascension. When man looks at the foundation of religion it appears that after leaving his destination of descent moving toward the goal of ascension shaking off satanic tendencies and turning toward divine tendencies, abandoning destructive tendencies for constructive ones, and relinquishing hatred to be completely absorbed in love, are the essence of the teachings of religion. This is the reason all the religious guides and mystics, considering love the real spirit of religion have always made it the subject of praise. Shah Latif also has revealed this basic secret of life. He says:

مون کي اڪثرين، روڏا ٿورا لاهيا،
ته پڻ پرين پسڻ، ڪٿان جي ڪر سامهون.

My eyes have done a great favor to me, because in whichever direction I cast my eyes, I can see only my beloved, my God.

Then he says:

ڪر ڪاريندو سي، ماڻو جن پرستو،
جوش جلايا جي، ماري تنهن مات ڪيو.

Those who in the search for truth are urged by the sentiment of love, only they can really drive away Satan.

حوصلو حيرت جو، آهي نه مٿي عام،
سندي محبت مار، ڪور پروڙي ڪينگي،
(سر آسا، ۲۶-۳)

The gift of looking at life and the world with wonder is not bestowed upon every one. This mystic love of God and truth is beyond the comprehension of common people.

لوڪان نحو صرف، مون مطالع سپرين،
سوئي سو حرف، پڙهيو پڙهيان من ڀر.

The people are lost in their books to understand the rules of grammar, and I am absorbed in the study and understanding of my beloved. In my heart, in my soul, there is only one word, which is the object of my attention, which is "Allah".

4. The real meanings and aim of prayer is the service of mankind.

Shah Sahib observed that religion has merely been made a colorful and beautiful bouquet of beliefs and forms of worship, and the meanings derived from the Qura'nic verse "God has created men and jinn for His worship," usually is prayers, fasting, recitation of the holy name of God and meditation. The consequence of this practice is that after observing all the rituals of prayer and fasting, ignoring all the basic teachings, involving themselves in selfishness and self-interest, people completely destroy the principles of humanity and virtuousness.

Issuing dictums based on falsehood, the Mullahs and the priests, creating commotion and turmoil, earning their livelihood without doing any work, declaring prayers and fasting the only source of salvation, they support tile violation of human rights, and the religious guides holding piety and abstinence, recitation and meditation the real form of worship, instead of serving humanity, desire the people to engage themselves in their service. Observing this entire situation Shah Latif must have reached the conclusion that real worship of God in fact lies in serving humanity selflessly. Man is not created with the aim of merely praying and fasting, but for promoting peace and security in the world, liberating man from animal instincts and propagating among them spiritual development, courtesy and politeness, justice, equality and construction and development at universal level.

When Shah Latif felt that the people have directed their attention only toward ostentatious practice of praying as a means of salvation and attached no importance to other practical acts of righteousness, he was deeply grieved by it. This sad experience has been expressed in the following verses:

پڙهيو ٿا پڙهن، ڪڙهن ڪين قلوب ۾،
 پاڻاڏوڍ چڙهن، جيئن ورق وارئين وٽرا.
 (سريمن ڪلياڻ، ۵-۲۷)

In appearance, the religious scholars devote themselves to great deal of reading, but they are not prepared to cleanse their hearts from impurities. The more they read, the greater they are burdened with sin.

روزا ۽ نمازون، اي پڻ چڱو ڪم،
 اوڻ ڪو ٻيو فھر، جنهن سان پسجي پرين ڪي.

There is no doubt that fasting and prayer are the acts of righteousness, but understanding and vision which brings about our union with the beloved is in itself a unique experience.

اڪر چٽي هيڪڙي، بهون جي نه بهجن،
 ڪو ڪبو ڪي تن، سڄي سڻائي ڳالهڙي.
 سريمن ڪلياڻ،

A word for the wise is adequate, but there are others who will never understand, no matter how much you rack your brains before them.

تهڙا چاليهانه چاليهه، جهڙو پسڻ پرين جو،
 ڪهڙو ڪاتب تون ڪرين، مٿي پنن پيهه،
 جي ورق وارين ويهه، ته اڪر اهڙي هيڪڙو.
 (سريمن ڪلياڻ، ۵-۳۳)

Fasting for forty days is not so rewarding and useful as having the vision of the beloved. Speaking to the man who is steeped in religious rituals) he; says, your entire effort is useless until you are familiar with the name of God.

5. The secret of human progress lies in peace and security.

In the light of his knowledge, experience and observation Shah Latif arrived at the conclusion that construction of the world and the progress of mankind is not possible without peace and security. Therefore, he was opposed to everything, which was likely to create hatred, contention and strife between people. He never regarded Islam the religion of conquests and domination. He never said anything to arouse Muslims to occupy or control the countries or properties of

other nations, nor did he ever provoke them to assume the leadership of the world. Instead of using oppression and torture as an instrument to subjugate nations he counseled the Muslims to such a position of elevation and honor through the demonstration of spiritual and moral excellence. He says:

هو چونشي تون مَر چؤ، واتان ورائي،
اگ اڳرائي جو ڪري، خطاسو ڪائي.
(سريمن ڪلياڻ، ۸-۱۶)

Never retaliate when someone speaks against you. Anyone who first resorts to aggression has to suffer humiliation at the end.

Shah Latif never counseled to assume the role of a king or emperor. Instead his teachings are based on the view that the Muslims and the entire mankind should abandon selfishness and egoistic tendencies, exercise self-control, assume humility, avoid greed and covetousness, respect others, be prepared to make sacrifice for others and to make an effort to have a vision of the beloved, who loves the whole humanity. He believes that even when one encounters an enemy or an evil-minded person, one should address him in the following manner:

ڪشي ڪان ڪمان مان، ميان مار مَر مون،
مون پر آهين تون، متان تنهن جوئي توکي لڳي.
(سريمن ڪلياڻ، ۴-۱۰)

Indeed you have made me the target of your malevolence, but before you execute your evil designs against me, beware, you are very much a part of my self. By hurting me, you will be hurting yourself.

6. The proper education is self-knowledge

Shah Latif had discovered the truth that man is best of world's creation, and the Divine light was reflected in man more than anything else. He was also in search of the aim and purpose of human life. He never considered that the entire universe and all the creation was without any purpose. He was aware of the mystery of the differences and the fundamental oneness between the part and the whole, Sassi and Punhoo (symbolizing humanity and the creator) and the individual and the nation. He fully understood the meaning of attaining spiritual elevation through the elimination of ego. This is therefore, the reason that he has counseled man, at various places in his poetry, that the part should let itself be absorbed in the whole and the individual should be prepared to make sacrifice for the nation 'and he has laid stress on the fact that the development of this spirit and character is possible, only when the virtue of true self-knowledge is born among the people. He is of the opinion that man can be elevated to a position of honor, only through proper education, and the sign of proper education is that man should recognize his real self. Only this self knowledge can help to eliminate inbred fears, doubts and misgivings, blaspheming and associating others with God and dualism, and men will then be able to march on the road to progress. Shah Latif has translated these ideas in verse in the following manner:

اسين سڳورين جون ڪي، سي تان اسين پياڻ
 هائڻ، ڪيڙا ڪيڙا، اسان صبح سڃاتا، سهرين
 (س آسا، ۸۴)

The being for whose love our soul was restless is our own self. Let doubts and misgivings vanish, because we have recognized our beloved.

هيڪر هڻڻ ڇڏ، ته اوڏي ٿوڻن عجب ڪي،
 ’مارايت شيئا الله ورايت الله‘ نبي اڃا اوڏانهن آڏ،
 هوت توهين کان هڏ، پرين پاسي نه ٿئي،
 (سر سسئي آهي، ۵-۱۱)

Unburden yourself of your ego if you desire to be close to your beloved. I have never seen any object in the world in which the beauty of God is not reflected. Find a home close to your beloved, so that you are never separated from him.

هو پڻ ڪونهي هندي، هي نه هن هان ڌار،
 انسان سري وانا سره، اها پوئڙج پچار،
 ڪندا رها تنوار، عالم هارڻ اهڙي،
 (سر آسا، ۱-۷)

God is never separate from man. The saints and scholars have revealed the mystery that man and God are inseparable.

پاڻ پردو پاڻ ڪي، طالب سچ تون،
 نڪا هان نه هون، پردا سڀ پاسي ٿيا.

Oh seeker of the "Truth"! remember that your ego is nothing but a screen, an obstacle in your way.

The bird, the cage, the hunter and the hunted—they are the names of one and the same thing.

7. This aim can only be achieved through sacrifice

Shah Latif had arrived at the conclusion that the secret of proper education is knowledge of the self and the road to righteousness can never be found without the offering of sacrifice. He observed as he cast his eyes in every direction, that every small thing sacrifices itself by letting itself be absorbed in a larger thing. Every particle of dust being absorbed in the other particle struggles to appear in the shape of things around us, and the elements of dust sacrifice themselves after

being absorbed in vegetable sphere, and vegetation serves to provide strength and energy to the animal world. There is hardly any doubt that if we look carefully, every element of matter helps and co-operates with the other: this help and cooperation in fact is a sacrifice. This process is visible in every aspect of the universe.

Man is also not free from this law of nature. Parents have to make sacrifices for their children. In this manner individuals for their tribes and nations, and the nations too have to make some kinds of sacrifice for mankind.

Thus if we desire to present the essence of religious ideas presented by Shah Latif, it would be the following:

- Despite the large number and variety of aspects of the universe, their fundamental oneness is always permanent.
- Knowing the secret of this fundamental oneness and the way and the manner of being absorbed in it, is religion.
- Despite their apparent difference, the religions are one and the same since the beginning.
- The essence or the spirit of religion is love.
- Educating humanity in the virtue of love ensures progress, service of humanity, peace and security.
- Knowledge of the self is essential in order to acquire and understand this education.
- Search for the righteous way of life is futile without self-knowledge.
- The secret of the righteous way is sacrifice.

Moreover, in view of the importance of sacrifice Shah Latif, at various places, has made an effort to arouse this spirit:

سوري سڏ ٿيو، ڪا هلندي جيڏيون،
ويڃڻ تڏ پيو، نالو نيھن ڳنھن جي.

I hear the loud call of the cross. Which of you, my friends, would accompany me where there is only pure love?

He expresses himself in another verse:

پهرين ڪاني پاڻ، پيچ پوءِ پر يتشو،
 ڏک پريان جو ڏيل ڀر، واچت جيئن رچاءِ،
 سبڻ ماه پچاءِ، جي نالو ڳيڙ ٺهين جو.
 (سرڪلياڻ، ۲-۶)

Only when you slash your throat with the knife, you can ask what love signifies. You will have to absorb the agony of your beloved in your self. If you speak of love be prepared to grill your flesh in fire.

پچ پتنگن ڪي، سنديون ڪامنڻ خبرون،
 آڻيو وجهن آڱ ڀر، جيءِ پنهنجو جيءِ،
 جيري جنهن جيءِ، لڳا نيزا نيهن جا.
 (سرمن ڪلياڻ، ۳-۹)

Only the moth knows what it means to be consumed in fire. This is simply because it is consumed in the fire of love.

سڪڻ ۽ سوري، ٻئي اکر هيڪڙي،
 وهڻ واٽين تي، ڪارڻ ضروري،
 پنهي جي پوري، جي ڏني ري نه جڙي.
 (سرمن ڪلياڻ، ۷-۵)

I have always seen those people happy where friendship is like the whetstone. Their swords never rust.

سرها ڏنرسي، جنجي ساڃاءِ سرائين سين،
 توڻن جي ڪي، ڪٿ نه لڳي ڪڏهين.
 (سرمن ڪلياڻ، ۳-۳۰)

The cross and being separated from the beloved are two different names of the same experience. One can never achieve anything without understanding one's aim. For the lover, these are the stages he has to pass through.

جن سنا سين سانڍيو، گندي ۽ گراه،
 انهن کان الله، اڃان اڳاهون ٿيو.
 (سررامڪلي، ۹-۱۱)

Those saints and men of God who care about food and apparel always create wide distance between God and themselves.

Chapter 8 - Important Features of Shah Latif's Poetry

The following are the important features of Shah Latif's poetry.

1. It is fully representative of Sindhi nationality. Love for Sindh and every thing, which belongs to it, is its important element. With the exception of the tragedy of Karbela almost the stories and characters in it are Sindhi.
2. The language which has been used in his poetry, ipw"t from some reference, is purely Sindhi, to the extent that some of the words which have now become archaic, are not quite easy to understand.
3. The third important feature of Shah Latif's poetry is that in the tradition of Hindi poetry he has visualized woman as the lover and man as the beloved. The approach is contrary to the tradition of Persian and Arabic poetry.
4. All the folk tales and their characters, which he has presented in his poetry, from the point of view of their end, are tragic.
5. His poetry never arouses people for an immediate gain and transitory success, rather teaching man to sacrifice temporary gain to achieve an enduring aim is the real spirit of his poetry.
6. Like Mathanvi of Maulana Rome, he does not ever convey moral lessons by narrating entire stories. He has not narrated even one of the folk tales completely, which constitute his poetic work. He has rather presented the characters partially and has projected some of the incidents and situations from specific angles. In other words he has used the well-known stories, characters, incidents and situations in the form of a symbol or a metaphor and thus adopting this mode of expression he has conveyed his message by establishing a relation of the put with the present and future. Here are some examples to elucidate this point.

SUR (A musical tune) Kalyan

In the first part of this tune after stating his belief in Pantheism, he has mentioned the lovers and men of vision in the subsequent parts, who have noble aim and for the achievement of which they are prepared to make all kinds of sacrifices. He has divided the lovers into two groups. First those who are sincere in their aims and possess a spirit of sacrifice, who never care for their lives, never attach any importance to being put into confinement and chains. They bear wounds but never complain. When offered the chalice of poison, instead, of evading it, they are anxious to drink it. They never lose their perseverance even when their head is lifted on the point of a spear after being severed from the body. They consider the cross as their ornament. They consider it a cause of disgrace to turn away from the path of loyalty. For them, there exists no distinction between a comfortable bed and a cross. Speaking about these people Shah Latif expresses his feelings in the following verse:

The cross is an ornament for those who are inspired with a sincere sentiment of love. For them, it is disgraceful to turn away from this sentiment. Manfully and boldly, they advance toward the place of execution.

The other group of lovers and those who are distinguished by their weakness and delicacy, they have chosen for themselves the road to safety and security. They are not prepared to adopt the arduous path of sacrifice. Drinking is the part of their character, but when they are faced with danger to their lives immediately, they fly from it. Calling these people weaklings Shah Latif gives expression to his thoughts in the following verse:

How can these insincere seekers realize the significance of wine? When the wine sellers lay the dagger in front of them they are scared to death. Only those who are prepared to sacrifice their life can know the proper way to drink.

Sur Aiman Kalyan

In this musical tune Shah Latif mentions excesses and tortures inflicted upon the people and their trials and tribulations and denitrifying those who struggle for the salvation of the country and the people. He says:

The healthy cannot understand the predicament of the sick. Those who fall on the ground burdened by this sickness (signifying love) can never use again. They cry for their beloved, their nights are spent in shedding tears.

Those who seek companionship of the physicians, they are soon cured of their illness.

Learn you, the sick-man, to sit in the company of physicians, so that you are healed of your illness. If you really seek, salvation cast off your evil habits.

While trying to identify the virtues and qualities of the sincere leaders he also counsels the people to be warned against being trapped by the designs of selfish, self seeking and hypocritical leaders:

I became a prey to the quacks and did not find a perfect physician for my ailment. I was totally devastated by the charlatans.

He counsels the leaders of the nation to march forward with determination and to face all unfavorable situations with courage, and spurring their spirit of sacrifice, he says:

Learn from the moths how they let themselves be consumed in fire. The way they hurl themselves into the fire is an evidence that the fire of love in fact consumes them.

Advising the leaders of the nation to be warned, he expresses his thoughts in the following verse:

It is not an expression of true love that you try to have a glimpse of your beloved from a hiding place. There is nothing but hypocrisy, that instead of being restless for your beloved, you go to sleep without any anxiety.

Sur Khumbat

The objective, in the view of the mystics is one God, and for the patriotic, the freedom and progress of the nation. At one place comparing this with the moon, which signifies here a borrowed beauty and impressiveness, he says:

Addressing the full Moon, he asks him to shine in her full beauty. But despite all her beauty, he says, she bears no comparison with his beloved. Her entire beauty is the one, which his beloved has bestowed upon her. (The beloved stands for God, in this verse).

At another place considering the Moon as his messenger, he projects the majesty and glory of his beloved in the following verse:

Addressing the Moon, he asks her to turn her attention toward his beloved. He requests her to intimate him about his miserable condition, and to tell him that he, the poet, is always waiting to have his vision.

At one place comparing the spirit of action to a camel, he expresses his restlessness to attain to his destination, which is his beloved:

Addressing his camel he say's, it is the time of the night and he has a long and arduous journey before him and they are travelling to meet his beloved, therefore he should not slow down. But, he says, obstacles and impediments in his journey will further spur in him the desire to meet his beloved.

At another place addressing his camel, which stands for the spirit of action and adventure, as his guide, he further says to excite him to action:

Oh my dear camel, do not forget your pedigree, because your ancestors are famous I would really be grateful, if following the tradition of your ancestors, you do me a favor.

Sur Suryrag:

Life has been compared, in this tune, to journey in a deep and vast ocean, in which the ravelers are confronted with many storms, whirlpools and terrifying waves. In this adventurous journey he counsels the patriotic as the envoys of truth to achieve their objective through faith, penitence, prayer, dedication to the objective, percussion, acquisition of necessary information and equipment and finally by plunging into the depth of the ocean. He says:

Only yesterday, in the expectation of northerly winds fair for their journey, the nomads of the sea unfurled their sails. Oh God, protect them, that even the edge of their oars is not damaged.

Cast your eyes on the sea, there is water and water irk whichever direction we see. Oh God, protect them against hitting the shoals of the islands. May none of the ships or even a plank be damaged. May no harm come to the ship of the poor.

Those who are equipped with truth and justice, there is a tidings of joy for these virtuous people in the Holy Qur'an and for the hereafter. They are the only people whom God has steered through the sea.

Those who make their faith as the source of strength, only they can pass safely through the dangers of this life.

It is through repentance that the virtuous, passing through all kinds of storms, reach their destination.

Those who set sail with their faith in God, no harm can come to them from the stormy waves of the sea.

My riend, your ship will never be wrecked in the sea, if you keep awake and keep your eyes open.

The divers have drawn the pearls from the depth of the sea.

Only the experts can understand the real value of diamonds, simply by looking at them. You always need the opinion of the experts to evaluate the diamonds.

Only the experts can understand the real value of diamonds, simply looking at them. You always need the opinion of the experts to evaluate the diamonds.

Precautionary Measures:

You must understand that you should be well prepared with all the safety gear when you launch your ship on the sea, because no one will come to your rescue at the moment of danger.

To be well-informed:

Oh Sailor, be well informed through the men of learning, so that you may steer your ship successfully in the voyage of life.

Counsel to remain on guard:

Get some equipment and secure it in your boat Thou negligent man, are you aware that the sea waves can spell your disaster. Then why are you careless. You will never know when these waves can sink your boat

Counsel regarding the permanent values:

Bargain for the equipment, which does not lose its value. No matter where you take it, it should maintain its value. Always deal in such business, which is ultimately profitable for you.

Sur Samondi

In this musical tune Shah Latif in the style of the sailors, has selected such patriotic and honorable elements as his subject, who become homeless in the service of the nation and the country. For years, they suffer the advertisement of imprisonment and exile fight the dangers of storms; due to which the people of their household live in a state of fear and uncertainty. With hearts beating they pray for their security and make offerings to ensure their safe return. Interpreting their feelings Shah Latif expresses himself in the following verse:

Of what relation I am to the boatman. If there is one, it is only that of grief and sorrow. My beloved has gone on his journey, leaving me behind to suffer in the fire of hope.

Here on the seashore I am passing my days in the memory of my beloved. It is real torture to my soul when the past memories are revived.

My beloved begins to talk about the next journey, Immediately after he has returned. His indifferent attitude has poisoned my life.

On sea and on land I light the lamps as an offering. I tie the buntings on the bushes and trees hoping for the fulfillment of my desires. My only desire is the return of my beloved without wasting any more time.

Never develop a relation of love with those whose home is the sea. They travel on the sea with their sails bulged out, they leave behind deep wounds and suffering.

So, my beloved, have you forgotten your promise. It is only yesterday you came, and now you are preparing for your next journey.

Sur Sohni

In this musical tune, using Sohni as a symbol, he has made his subject the people who not only have an objective before them but also the spirit to achieve. He desires to explain that unless there is an objective, the seeker has no significance and if the objective is not achieved the seeker remains unholy, and when he does achieve it he is thoroughly cleansed. But achievement of noble aims is not easy, for in the struggle to achieve it one has to go through the darkness of trial, the whirlpool of suffering, terrifying rivers, and riding the unbaked pitcher. (In the romantic folk tale, Sohni and Maenwal, Sohni tries to cross the river, supported by an unbaked pitcher to meet her lover across the river-of course she drowns) During these terrifying trials, only the dedication to the achievement is the greatest source of guidance. In addition, this love and dedication strengthens the nerves, consoles and urges on the travelers, and leaves an impression on the mind that one can never escape death. But only that person is really triumphant who lays down his life in the search of his objective.

He counsels love for the objective:

My mind does not entertain any thought except that of Maenwal, my mind is obsessed with his thought only. I remember him every moment of my life.

He expresses his thoughts about the fact that life does not signify anything without an objective:

Without the union with her beloved, Sohni is not only imperfect but also unholy. She can only be cleansed and purified when she can sit in the company of her beloved.

Referring to the obstacles in the way of the acquisition of the objective, he says:

The dangerous wave continues to rise in the sea (the world) and throws the swimmers and the boatmen violently against the islands. My God, help me to steer myself through such dangers until I reach my destination.

In the following verses, Shah Latif describes the level and significance of the ruler in his action and love for the acquisition of his objective:

If Sohni had not plunged into the river in her love for Maenwal, no one in the world would have heard her name.

Just a fiery particle of love made her mad. She gave her life in the way of love. She is not dead, she is a martyr:

Addressing her friends Sohni says, "My friends, my soul has been awakened by the music of the hells around the necks of Maenwal animals. I have no words to describe the sweetness of their music. The beloved to whom I have dedicated my love, calls me."

Referring to the unlimited and unending difficulties, which come in the way of the acquisition of the objective, Shah Latif says:

There is no limit to suffering and anxiety in love. Love is a mystery which only love can unravel.

Even if I see my beloved on the doomsday, I shall believe that I have met him today. I shall then deserve to be congratulated at this union.

While counseling the seeker to keep advancing to achieve his objective, brushing away all the obstacles in the way, he does not lose sight of the elements standing in the way. In addition, addressing them he gives a warning in the following verse:

Addressing the river Maenwal says, how could it drown his Sohni, who was his objective and love. He tells the river that on the doomsday he will raise his voice against it for justice.

Then he says in the following verse:

Does not be so proud Oh River, you will have to answer for the wrong you have done. Remember that the days of your revels will not last forever. Just in one single shock, you will be startled out of your ecstasy.

Sur Sarang

In this musical' tune Shah Latif has given the good news to the people to remove the chains of enslavement from the neck of the country, to re-ignite their spirit of determination and courage to rid themselves of fear and terror which tend to turn them into weaklings and to eliminate the hoarders and black marketers. At the same time he has conveyed to them the news to let them hear the echo of revolution in the paralyzed atmosphere of the homeland, the thick clouds from the North which promise to bring heavy rains to the, thirsty land, for the farmers to put their hands on the plough, to end the suffering and pain, to let the fellow country-men to savor success, for the grain to be available cheap, the coming of refreshing rains, the hollows and pools to be over-flown with water and the pitchers to be filled to the brim with milk and butter. This entire musical tune is infused with the spirit of revolution. Primarily, in this tune, Shah Latif has extended consolation and encouragement to the humanity suffering in impoverishment and enslavement, and gives them the message that this drought of oppression will come to end. The day is not far that the drums of revolution will sound and the hearts will be enlivened with a new spirit. Using Sarang as a metaphor for Revocation Shah Latif says:

Addressing the rains he says that take consideration for those who are thirsty, let the land be refreshed with water. Let the people have easy access to food, and let the whole country relish the joys of prosperity.

Addressing the poor people of his country, he says:

You, who despite being poor, are endowed with the wealth enshrined in your land, look at the sky overcast, it is pouring, drive your cattle out, and go set up your homes where people have made their habitation. God is great, He is merciful, never be unhopeful of his love and mercy.

Continuing he says in the following verse:

The rains have come, the sky is overcast, the birds are singing melodiously and the farmers and other laborers have taken their instruments of work. Today my beloved (my God) will pour all his blessings upon us.

He continues in the same strain in the following verses:

God has commanded clouds to load themselves with rain. There Is lightening and the rains have started. The hoarder will sell goods. At high price, so that they can make illegal profit. May these greedy people are eliminated from this society. All are completely absorbed in the praise of God, because all look toward him in their pain and adversity.

Sur Kedaro

Some of the scholars who have conducted research on the works of Shah Latif do not agree that he is the author of Sur Kedaro verses. In their opinion the major portion of these verses are contrary to the principle of Shah Latif that the tales and characters external to Sindh should be included in Sindhi literature. But due to the following reasons in my opinion Shah Latif has definitely chosen the incident of Karbela as the subject of his poetry, and the major portion of the Kedaro verses have been written by him.

1. The dispute, which existed among the religious scholars, during the period of Shah Latif, about whether there, should be mourning or not during the month of Muharam, Shah Latif supported the religious scholars who were in the favor of mourning.
2. The successors and descendents of Shah Latif have continued the tradition of mourning till today. The turban of Shah Latif, one of his relics is black in color and his followers and caliphs also wore the headdress of black color.
3. Shah Latif selected mostly tragic themes for his poetry, and since the tragedy of Karbela is an extraordinary incident in the history of Islam, it was quite natural that he did not consider choosing this theme contrary to his principle. Shah Latif was definitely influenced by the extraordinary character of this tragedy. For a majority of people to unite against Imam Hussain in violation of all canons of justice was something which did not impress Shah Latif favorably? Despite the fact Imam Hussain was not well equipped against the enemy he did not surrender to the government and a superior power. Shah Latif has expressed admiration and praise for those who confronted the enemy on the battlefield in defense of justice and has condemned the cowardly, and has counseled the true and the just to go through trials and attain a place of honor. He says:

The suffering in the course of martyrdom, are a source of pride for those who die like martyrs. Only the wise can understand the truth about the incident of Karbela, in which Imam Hussain and his companions quaffed the cup of martyrdom. This incident is replete with great wisdom.

Then he says:

Stay away, my friend, from the people who are engaged in military conflict against the descendents of Ali and are bent upon creating chaos. They belong to the party of Yazid. Always keep away from them.

Then it is followed by the verse given below:

Not every one is brave and courageous on the battlefield. The really valiant are those who do not desert the field out of fear. Rather, without caring for their lives, die fighting against the enemy.

The following verses carry the same strain of thought:

Whom God loves embrace martyrdom on the battlefield. He allows them to be inflicted with pain and trials. God's will is done in whichever manner he desires. It is a mystery beyond the limited human understanding.

The following verses have a strange mystery in the manner the spouse prays for her husband:

Oh dear husband! May you never return from the battlefield. May you die as a martyr and I shall mourn for you. But my friends will laugh at me if you come back alive.

The vultures were looking for food since long. At last, their anxiety came to end when the valiant entered the battlefield. The brave soldiers are never afraid of war, and are always prepared to lay down their lives for truth.

To kill, to inflict wounds, to rear horses, to inquire about the welfare of friends, are the characteristics of the valiant. These are the people who never refuse to enter the sport in which there is clash of arms.

Only those women are really triumphant and happy who weep and wail bitterly. My friends, it is only through this mourning that their ancestors have been elevated to the position of honor. Because their dear ones have earned the honor of martyrdom in the battlefield.

You! the coward, you have escaped from the field of battle. You will face nothing but humiliation in front of your friends. Only those women are honored' whose men are martyred. You can get from them nothing except abuse for this poltroonery.

Sur Sassi Aabri

In this musical tune, Shah Latif has mentioned, especially Sassi, Punnu, the hills of Kech Makran, the jungles, moreover the brothers of Punnu and Sassi's parents in-law. If all these elements are taken as political symbols, Sassi stands for the oppressed people, Punnu for a brave and determined national leader, the Kech Makran hills for the independent and progressive country, and the brothers of Punnu and Sassi's parents-in-law stand for the forces of antagonism which stand in the way of the progress and prosperity of the people. The jungles and mountains will be visualized as difficulties and temptations, which stand in the way of the achievement of the objective, and suffering and pain as guides in this enterprise.

Just as saccharin is the essence of sweetness, in the same manner suffering and pain are the essence of love in which lies the real happiness. In order to achieve the objective people have to be inured to the difficulties, calamities, adversities and mischance. Without sacrifice and temptation, the achievement of the objective is nothing but an illusion. Only those people can achieve the objective who are inspired with a sincere spirit and determined to trample the mountain under their feet.

The initial disappointments bring us closer to our expectations. However, there is the need of the kindness of the Baluch, which Shah Latif has used as a figure of speech. Not only, the apparent struggle is essential in this course, but also the ability to search one's soul. Wisdom is an essential element as the part of practical struggle, and a state of obsession along with wisdom. Those who rely only on their wisdom will cease their struggle in the middle of their efforts. Many are the friends in your prosperity, but there are hardly any friends in adversity. But those who are endowed with the courage and determination to pass through temptation, they are thoroughly justified in their determination to set about their journey. Those who are not capable of going through trials, quite naturally they are constrained to follow a different and easier path. This is hardly the business of the people who are not prepared to take this course seriously. To

be oblivious about one's objective and to sit idly is not at all desirable. Only those people can understand it who never stops in this journey:

If you really love your beloved, the difficulties in the journey have no significance. If you act like the messenger, who shuttles between the two points, you will never reach your goal.

Oh Sassi! search every corner of your house. Why do you wish to go far, he is very much the part of your own self.

Those who are not endowed with love and do not have the experience of separation, how can they reach their goal. Only the ostentatious exhibit their sentiments to the world.

Let those friends of mine give up the thought of the journey who seek pleasure and comfort. Only they can go through the sufferings of a journey through deserts and mountains whose hearts are driven with the sentiment of love.

Only the one who lived with the memories of her beloved, Punnu, the loveless people cannot stand before her. The fortunate those who are sincerely determined to reach their destination..

Oh Sassi, give up this laziness and lethargy and continue moving ahead, leaving all thoughts behind. Your only objective should be reaching Punnu. Do not stop, otherwise you will be engulfed by dust and sand.

Now travelling alone I shall go to Punnu. In my way stand, high mountains and I have to negotiate difficult roads. But, if I continue to have the memory of Punnu in my heart. I have no fear of my loneliness.

I am not one of those whose hearts are filled with fear when faced with the challenge to cross the deserts and the mountains. I shall follow the pattern of the people for whom arduous struggle is a way of life.

Sur Mazuri

This musical tune also deals with the theme of Sassi and Punnu, but illustrating different subjects. What are the means to achieve the objective, and what are its advantages. Demonstration of courage, to be prepared to die before the death, to continue the journey without caring about the extremities of weather, being able to withstand the agonies separation, restlessness in love, are the emotions which have been visualized here. These are the sentiments, which pain us as well as comfort. Observe these sentiments expressed in following verses:

Those who are not sincerely fired with love for Punnu, and are devoid of love and sincerity are easily tired before they can reach Punnu (The beloved). However, those who are sincere in their love, the mountainous paths turn into pleasant highways. My friends are shortsighted and misguided because they are not true in their love. Oh! Sassi, the daughter of the priest (Pundit) considers yourself fortunate even if your body reaches Kech in shreds.

I found renown when I met my valiant beloved (Punnu); otherwise, who had heard the name of Sassi, merely the daughter of a Brahman. How fortunate I am, that not only in Sindh I am also known in the foreign lands.

Only the woman who does not take anything with her, can see her beloved, only she is blessed with being united with him, not with them who are busy in self adornment.

Sassi does not sit down after getting tired, but she continues her journey. She has completely deprived herself of all the comforts of the cool shade of the trees or anything that to human comfort.

Oh Sassi! Do not let your energies and spirit turn stale by idleness. It is great deal better to die in your search for your beloved. Don 't let your determination be shaken by doubts and misgivings. The real pleasure is indeed in the struggle for the achievement of the objectives, rather than the achievement itself.

Sassi does not sit down comfortably after she is tired; rather she renews her efforts for the journey. She has deprived herself of the comforts of the cool shade of the trees.

She is a lone woman. She finds her way to Punnu guided by the trees and birds, and sets about on her journey. In her helplessness, she prays to God for again being united to her beloved.

The grief of the lovers reaches such a high pitch that even the sounds of music reflect their mourning soul. Only the determination of the unhappy lovers can prove a remedy of their malady.

My whole youth has been spent uselessly without seeing my beloved. The high mountains stand between me and my beloved. For a miserable creature like me, great achievements are beyond my power. My whole life has been spent in the deserted mountains and desert, calling my beloved.

In the deserts and wilderness, the voice of Sassi sounds like the music of the instruments of music. As a matter of fact, this is the voice of love, but for the people it is merely the voice of a weak woman.

Sur Desi

In this musical tune, also Shah Latif has expressed different sentiments with reference to Sassi and Punnu. At one place identifying the elements, which are the cause of Sassi's suffering and agony, he says:

Sassi says that camels, the brothers of her husband and the mountains, all have been the cause of her suffering and agony. She has been a victim of all these elements, which have been the cause of her unhappiness.

At another place, in the manner of Sassi, Shah Latif counseling farsightedness to the seeker says that if we act wisely, and the dangers are anticipated, if we remain on guard against hypocritical friends we can easily avoid any future calamities. He says:

Oh Sassi! when the caravan of camels had encamped at your place, why did you not tie the feet of camels with the strands of your hair. Had you done that you would not have been wandering in the mountains and deserts.

To trust strangers and aliens is a dangerous weakness of the credulous, which Shah Latif did not like. Holding the simplicity and credulity of Sassi responsible for her tribulations, Shah Latif expresses himself in the words of Sassi in the following verse:

Strangers can only be strangers. They can never be sincere and faithful. There is nothing in the hearts of my husband's brothers except falsehood, but they maintain this pretense of pleasant behavior. But the morning sees the caravan disappear.

At one place, in the words of Sassi, he identifies the elements, who in complicity with one another become the cause of trouble. All these elements serve as a symbol. Shah Latif says:

The camels, their masters, the camel drivers, and the brothers of my husband, all of them are my enemies. Even the air is my enemy, since it has obliterated the foot-prints of my beloved (Punnu) The sun is my enemy because it rose late, when they took away Punnu, and I went on sleeping. The moon is my enemy because it had set early. Look at my miserable condition that on that very day, like birds, I went early to bed.

At another place viewing the caravan coming from Kech as the symbol of the message of freedom, he says:

Look, what a beautiful caravan of camels has arrived from Kech. How beautifully these camels have been adorned. In every word, they speak and the gesture they make, the camel drivers look fascinating.

Counseling about fighting bravely all the obstacles and temptation on the path of achievement of the objective, he says:

Sassi says, that she has successfully traveled the road where there are impassable mountains and wildernesses. This is the road on which even the men of wisdom lose their wits. But she triumphed in this venture through the inspiration of love. One who has Punnu as his guide no fear can stand before her.

Although it is essential to trust your companions in the journey of life, but a blind faith can only be harmful. Shah Latif describes this truth in the following manner.

My dear friend, do not trust the promises of Punnu. Wish I had not gone to sleep and would have held him firmly within my arms. Punnu and his brother did not show any liking for me, but perhaps some evil-minded person had solemnized my marriage.

Sur Kohyari

In this tune, also Shah Latif has expressed the feelings attributed to Sassi and Punnu. In its first part, he counsels to continue the journey by shaking off negligence and lethargy. He says:

You negligent and indifferent Sassi, give up laziness and idleness. Why are you still intoxicated with sleep. Shadows have gone up and found their goal. Then wake up lest you have to cry for help in the mountains.

In the second part addressing the elements, which cause pain, he advises them to awaken their conscience. He says:

Oh the mountains speak a word of consolation to those who are stricken with grief. The people, who are separated from their beloveds, ask them again and again. Speaking to the stones he questions, where is the justice to injure the feet of the people.

In the third part encouraging the intensity in the dedication to the achievement of objective, he says:

Whatever I am, I am the handmaid of Baluch. Baluch will not listen to me, the miserable creature as I am. I am not worth the shoes, he wears. It is not within my power to forget the chiefs of Kech.

At one place speaking about the people who are nonchalant toward grief and pain, he considers them belonging to a different class. How can they ever be sympathetic toward those who are grief-stricken. He says:

The women who are not disturbed and grieved at the separation from those they love, how can they share the grief of others. In fact, they shed only crocodile tears. Those who really suffer, it becomes amply evident from their appearance.

How may I weep for my beloved, because my feelings are hardly capable of the love of Punnu. In my way stand the 'trees of the forest which injure the traveler. I am confronted with my enemies. You can hear the cry of the love-stricken in the craggy mountains.

Sur Hussaini

This musical tune is also dedicated to Sassi and Punnu as symbols. The struggle and determination which is required from the seeker for the achievement of his objective is described in the following verse:

My friends, I do not desire even one of you to accompany me, because the path I tread is wild and deserted. It is a long journey ahead and there is hardly any hope of water. Anyone in this journey wishing him ill as a consequence of the trials of the journey would not be tolerable for me.

At another place counseling to continue the struggle to the end for the achievement of the objective, he says:

For the purpose of reaching my beloved I would not even hold my life dear. I am prepared to see my body in shreds, but my beloved leaving me alone, has turned my home untenanted

Describing the restlessness, the dedication for the objective and going through temptation, he says in the manner of Sassi

Mother, I am treading the ground which is burning my feet with its heat, while in my heart is raging the fire of Punnu's love. And I am the one going through both these fires.

At one place describing Sassi in conversation with her mother, advising the seekers of the objective, not to lose heart in their hitherto futile struggle, he says:

Addressing her mother Sassi says, "Oh mother, do not clean the cotton with any trust in me. I suggest you to throw away the spinning wheel. That prince of the mountains, my Punnu, for whom I went through all these sufferings, has gone to Kech, leaving me here.

At one place illustrating the significance of Punnu, or the noble aim, what he stands, Shah Latif says:

Those who love their beloved from the depth of their heart will not abandon him. Even when he hides himself from their view, they never release his hand.

At another place, he pays tribute to the seeker of a noble aim, in an interesting manner in the following verse.

Sassi, how could you establish a relationship with a man belonging to a distant land, had you lost your wits when you accepted an highlander as your spouse. Oh, the daughter of the Brahmin, you had considered the love of the Baluch a trivial matter.

At another place holding the trials and tribulation as argument in favor of the sincerity of the objective Shah says:

Sufferings of my love have shown me the way to my beloved. My sufferings guided me until I was united with my beloved.

For a great collective aim a true revolutionary party will not come into existence until all those who are inspired with the spirit of getting salvation from oppression and tyranny are united. Shah Latif expresses this principle in the following verse.

No one can divert them from their course who are inspired with their objective of love. Those who cry and bewail are revealed through their very appearance. The women who have no aim in their lives only act in a futile manner. On the contrary the love stricken weeps and wails.

At one place describing the dedication and struggle, to achieve a noble aim, he says:

Any friend of mine who would love, the manner in which I have loved the Baluch Chief, she would be restless to see him and she will have to travel on difficult paths of the mountains.

Then he counsels those who are engaged in a struggle to remain united:

Oh Sassi, never be separated from the caravan of your beloved, lest it disappear from your sight when it has crossed the maintain and you are left behind. Then you would find it difficult to rejoin the caravan.

It is through making a sacrifice that a noble objective is achieved. It is in concurrence with this view that Shah Latif expresses himself in the following verse:

Sassi, if you had died yesterday, you would have been united with your beloved, because none can achieve this aim and at the same time desire to live.

Soon or late man ceases to exist. When I too have to die, why then, I should not die in the path of love. My friends I would have to let my blood be shed, if I desire to be united with him.

Those who are engaged in a struggle to achieve noble aims, bear all torture and adversity with a smile on their lips, that even those near them can not judge them going through any suffering. In the manner of Sassi, Shah Latif has described this experience in the following verse:

Who can ever know that my whole night has passed in worry and anxiety. The daughter of the Brahmin has been wounded simply by one look of the Baluch (Punnu). Sassi and her suffering, both are in a state of sorrow.

Grief and sorrow are the ornaments of happiness, and is the reason that I sacrifice my joys over my grief. When I cling to my grief, I believe that I see my beloved beside me.

For those who have noble aims before them suffering is the part of their lives and the selfish and the opportunists, with their eye on the transient benefits enjoy a sound sleep. Describing this truth, Shah Latif expresses himself thus:

Being misguided I continue to wander without my beloved, Punnu. Any one who speaks of love will only invite trouble like me.

Oh my dear mother, the sufferings in the mountain are dearer to me than the comforts and joys of Bhambhor. Your tempting invitation to live in Bhambhor smacks of falsehood. My heart and soul are firmly attached to the Baluchis (Punnu and his people)

The spirit which is inspired by truth and justice Proudly confronts all trouble, which stands in the way of freedom Shah Latif, identifies this truth in the following manner:

Their tattered garments evidence the suffering and grieving humanity. They travel on the roads of pain and suffering unaccompanied, and never let others share their affliction.

Sur Suratth

Five important names occur in this musical tune. (1) Rai Diach (2) Junagarh (3) Suratth the queen of Rai Diach, (4) The famous musician, Bejal and (5), the neighboring Raja Anerai,

Assuming these names as symbolic, the mystics explain these names in the following manner. Bejal stands for the perfect guide. When he recites the name of God, Rai Diach who stands for his follower after being impressed sacrifices his ego. Suratth symbolizes the evil self, which prevents Rai Diach from making this sacrifice. Anerai signifies that voice of ecstasy at whose suggestion Bejal play on his instrument to test the truth and sincerity of Rai Diach and Junagarh stands for this world.

If we attempt a political interpretation of this tale, Rai Diach is the symbol of a true and patriotic servant of the country and the nation and Junagarh will stand for the society or the state. Suratth would be considered as form of persuasion to indulge in selfishness and opportunism. Bejal will stand for public opinion, and Anerai an evil minded political leader whose main objective is to misguide the public opinion.

In this musical tune presenting the example of a true national leader In consonance with this Idea, Shah Latif has characterized him as a man who deeply respects public opinion, and knowing that selfish people in promoting their class interests have turned public opinion against him, he yields to the public demand, not showing stubbornness like willful dictators. The spirit of sacrifice, generosity and complete conformity of word and deed are his main characteristics. His conduct helps to explain the force of the public opinion. Using Bejal as signifying an honest and a wise orator and representative, Shah Latif emphasis the point that except his established aim he is never prepared to accept even a most valuable offer. There is a remarkable identity and resemblance between music and public opinion, both are capable of leaving a lasting impression. If both are used in an effective manner they leave indelible impression on society.

There can be a fixed value of the traditional musicians and representatives, but the object of attention of Shah Latif are those musicians and people's representatives whose specific aim is high moral conduct, whose basic desire is to achieve eminence through their musical talent rather than hankering after money. They do not make the people the victim of exploitation, but make the dictators and kings their target. It is the business of their life to roll the crowns. In the following verse, Shah Latif expresses his feelings for such freedom fighters:

If I place one hundred tunes in one side of the scales and Bejal's Chang (a musical instrument) in the other, Bejal's instrument will outweigh the hundred tunes. If the heart is empty of the beloved's remembrance, then this human frame is no more than a skeleton.

If there had been more than one tunes in my body, I would have sacrificed them one after the other over you.

Sur Burvo Sindhi

In this musical tune, there are Ibbiyat (verses) consisting of different emotions and situations, which can be considered different from the point of view of their themes. For example, the following verses are worth noting which depict the experience of separation from the beloved:

Today my thirsty eyes have once again remembered my beloved, and they are shedding a constant stream of tears. They never seem to stop. The desire of seeing the beloved is never satisfied simply by seeing people.

Most of the people remain far even when they are so close, but those whom we love remain close even when they are far. There are some who never come in our mind and there are others we never forget. Those we love firmly remain fixed in our minds.

People desire worldly wealth, while I have the desire only for my beloved. I sacrifice all the wealth over my beloved. His name arouses a sensation of pleasure in my heart.

Sur Momal Rana

In this musical tune, Shah Latif has made a famous folk tale of a princess named Momal, her magical gardens, palaces and her lover Rana Mendhra as the theme of his poetry. Whatever their interpretation from the spiritual view point, but when they are viewed in political perspective, Momal appears to us as an image of a clever and crafty political acrobat, who exploits the people through his duplicity by making false promises and involving them in intricate and inextricable situations. The people belonging to the affluent class are easily trapped due to their greed and selfishness. But as compared to them, Rana, who is the image of a wise and sincere national leader, overcomes him through his steadfastness and wisdom, and when he triumphs through his wisdom, he is deservedly rewarded with the blessings of colorful garments, green shawls, variety of perfumes, wealth and all that ensures his comfort and pleasure. It is for the acquisition of these sources of pleasure that greedy and selfish people are caught in the trap of Momal. But people like Rana never become a prey to this greed even when they have acquired all these things and totally disregarding them advance toward the achievement of their ideal. Politics soon entangles the people of wealthy class in its tempting trap. Referring to this truth Shah Latif says:

Momal is so beautiful, tempting and alluring that the people belonging to the affluent class and nobles easily become her victims. Rano has tried to scare the leading Hindu priests and pious men, but they have always become a prey to Momal's looks. Momal preys upon those who wear crowns, and those who possess one or the other remarkable quality.

Comparing the selfish and sincere national leaders Shah Latif says:

No one is so handsome as Rano who is unique in manly beauty. He has removed the cogwheels of doubt and uncertainty from their hearts. I have no other concern except talking about him and remembering him.

Why does the magic of politics draw the people of wealthy class toward them. Speaking about the allurements of politics, Shah Latif says:

The beauty of Momal and her friends is more valuable than gold, they play with silver and perfumed lamps are lit in their homes and whose beds are perfumed with musk. These are princesses whose bathrooms are profusely perfumed. Their lovers are standing in a

queue and are in a state of great agitation. These princes have assumed the role of mendicants in their love. Those who are love stricken. They are not far, they will definitely come.

The sincere national leaders achieve success only through patience and perseverance, the truth which Shah Latif expresses in the following verse:

Sodha, your patience is a source of guidance to the misguided ones and persuades them to repent over their misdeeds.

The really sincere national leaders are indifferent to comforts and pleasure which is possible through the power in the country. Shah Latif says:

The magical palaces cannot stand in the way of the true lovers, nor they can be entangled in the alluring beauty of the ladies and the maidservants of the palace. Such people leave these obstacles far behind.

The true and sincere national leader is a rare and most valuable gift in the national politics. They are not associated with politics out of the desire to satisfy greed or avarice but for the welfare and progress of the people and the country. They are supremely endowed with a delicacy and sensitivity of temperament, and if suspicion is cast over their sincerity and love of the people, forthwith they abandon politics. Then the politics of the country and the people express their sense of loss after their departure from the politics of the country. Illustrating this idea Shah Latif expresses himself in the following verse:

Momal, had you considered your Rano (her husband) a plaything, that you conciliated mean and contemptible people? He is displeased with you because you made a stranger your friend. You committed a breach of faith and if you miss your beloved. He will never return to you.

I desire nothing except my Rano beloved). Fervently I appeal to my beloved to return, without causing further suffering to me.

My beloved has vindicated me from my dishonor, from which I was suffering. At last I have been blessed by God and I have been honored with my husband..

My friends, my entire life have been disordered without my Rano Soda. My beloved, my face has lost its color without you. I am overcome with anxiety. I have been trying to find out your whereabouts from everyone who meets me.

Sur Khahori

This musical tune is concerned with the description of the ideas and character of the revolutionaries. Shah Latif expresses himself in their praise in the following verse:

Oh my mother, I have seen those who have had a vision of God. My words fail me to express my admiration for them.

He pays tribute in the following manner for the noble aims of the revolutionaries and their struggle and noble mindedness to achieve their objectives:

These pious men go to such places where no one else can go, nor anyone has knowledge about them. Their abode is the mountains. The dedicated people go in search of a place, which has no bounds.

These pious men are wearing old shoes and they are completely exhausted. But hey have achieved a goal where the greatest leaders cannot reach. These indigent people are capable of reaching such goals.

The true and pious people have passed by me, then how can I continue sitting comfortably. After a prolonged search they have been able make the truth companion. Only these people are capable of searching this destination where none other can go.

The essence of what has been mentioned in this musical tune in different manners is that the true revolutionaries sustain themselves with scanty means of living. To travel undaunted through the rough mountains is their business, their feet bleed as a result of travelling on the craggy rocks. They never experience restful sleep. They wander in the jungles and possess nothing except their steadfastness and determination. The sky provides them shelter and the earth is their resting-place. Facing the storms of suffering and pain, they are completely absorbed in their dedication to achieve their objective. They never waver in their determination in the face of travelers or the length of their journey. Their skin is peeled off their bodies in the journey but they continue to advance. They continue to travel wearing the roughest and most uncomfortable shoes, where others find it difficult to travel even a short distance. Especially highlighting these qualities Shah Latif further renders a word of advice:

Oh man; do not follow the path of misguidance. Do not follow the path the people do not like. Forgetting this path, come to me in the garments of a Yogi (a Hindu ascetic) who has given up the material world.

Very rarely, a traveler chooses this arduous path. This is the destination in the effort to achieve, which people mostly lose their wits, but this in fact is the path which leads to the beloved. Only a very few are familiar with this path.

Sur Ramkali

In this musical tune Shah Latif mentioning the religious and moral guides, divides them into two different groups. The one he calls Noori (who possess spiritual light) and Naari (who are concerned with this material world):

There are all kinds of people in this world, both Noori and Naari, but the people who have provided spiritual light to the world through their personal sacrifice are tile ones without whom my life is incomplete.

After specifying this division, he mentions their different characteristics. In his opinion Nooris never -seek comfort and pleasure. They are concerned with their present situation; they eliminate their ego and remain quite unconcerned with this material world:

Neither do they carry anything with them, nor do they possess anything.

Totally disregarding the "part", they are concerned with the "whole". They live a simple ordinary life without protecting themselves. They are aware of the realities, but never divulge the mysteries, always hiding their personality. They are not concerned with the evil or good in other people. They always exhibit good will for others. They never hate anyone and always make an attempt to put an end to malice with patience. They elevate their person through eliminating their ego. Something, which is a source of agony, is a cause of happiness for them. They light the fire of love in the hearts of others, and never allow jealousy and hatred to come near themselves. They never let go of truth and are free from the pleasures of gastronomy. They accept anything with which their survival is possible, and never go out with a begging bowl in their hands. They are content even when they experience extreme pangs of hunger and never solicit help from others. The idea of maintaining land, property and ostentatious display of wealth never crosses their mind. They do not

suffer from the vice of self-love. They never consider this material world as their possession, because the human spirit is above all the worldly desire. They never reveal their inner self to others:

These pious men are neither seen smiling, eating nor talking, and usually remain absorbed in deep thought. Such godly people are rarely found, but if one is fortunate to see them, one should never fail to be guided by them. When they leave, it would be well nigh impossible to benefit from their company again.

ٺاڻ ڪي سائين اڀر، نجان ڪي آهين اوطاڻن ۾،
 ڏه ڏه پيرا ڏينهن ۾، پاڻ مٿائين گهور،
 وٽا جي هنگلور، ته ڪرم ملندو، ڪاپڙي.
 (سررامڪلي، ۸-۳)

As long as these pious people are here, you can share your inmost thoughts with them. But when they have left for Hanglore, they may never return. You would be fortunate if you ever have an opportunity to see them again.

Shah Latif speaks of pious and godly people he had met and when he was separated from them. He says:

اڄ نه اوطاڻن ۾، سنڌي جوڳين ذات،
 ساري سنا سين ڪي، رنر ساري رات،
 مون تن جنين جي تات، سي لاهوتي لڏي ويا.
 (سررامڪلي، ۸-۱۰)

Today there is no godly man in the inn, they have left. When I remember them, I shed tears. Those spiritual people who held great attraction for me have gone.

Shah Latif also gives an introduction to the personality and character of such people whom he calls "Naari"

گولا جي گراه جا، جوناسي جوڳي،
 قتل او ڳوڳي، جنين شڪر سانڍيا.
 (سررامڪلي، ۴-۱۶)

Those "godly men" are false who love eating heartily. They are greedy and mean whose objective is to have copious food to eat, such men perform all the rituals of piety and speak fulsomely about the miracles they claim to perform, but fail to control human desire. They never can be close to God. They specially pay attention to their appearance, identifying such false pretenders to piety.

Shah Latif says:

جنهن سناسين سانڍيو، گندي ۽ گراهه،
 انهن کان الله، اڃان اڳاهين ٿيو.
 (سرامڪلي، ۹-۱۰)

Such men who falsely claim to be pious, their thoughts are confined merely to have good food and a comfortable bed. They never can attain the nearness of God.

At another place he says:

جيئن ٿا پڇن ان کي، تيئن جي پڇن پنڌ،
 ته رڙهي لڏائون رند، ائين لک لطف پئي.
 (سرامڪلي، ۹-۴)

The care and anxiety about food and drink these, so called, pious men have, they will soon find their way to God, if they give as much thought to this purpose.

Sur Rip

In a very touching manner, Shah Latif has expressed the emotions of sorrow and grief in this musical tune, for example:

گوند رکيو غرق، ماءُ منهنجو جندڙو،
 ڏکون مرڪ، مٽي سڳر پنڌڙو.

My dear mother, my heart and soul has been devastated by the grief of separation. Only the people who have an experience of suffering and pain can move on the path of love.

جاءِ نه سڄوڏينهن، هيٺڙو اوڻي وڳ جيئن،
 مون پريان سين نينهن، چنڊ ڪارڻ نه ڪيو.

My restless soul does not stop at one place like camels, because I have vowed to remain faithful to my beloved, not end this relation of love.

نٿو نه نندون ڪن، ڀڳو آرس آڪڻين،
 مون پريان سين نينهن، چنڊ ڪارڻ نه ڪيو.

My eyes are sleepless; I do not hope to enjoy the comforts of sleep

نہائینہ کان نینہن، سک منہنجاسپرین،
سڑی سارو ڏینہن، ٻاھر ٻاڻ نہ نکری۔

My friend, my dear, if you desire to learn the lesson of love, learns from the potter's furnace. Throughout the day fire burns in it, but it never complains.

Sur Leelan Chanesar

There are four different elements of this folk tale, which are of vital significance. Among them, three are characters, namely Leelan, Chanesar, Konru and the fourth element is the necklace of pearls. The mystics consider Chanesar as the "Truth" which is desired, Leelan the true seeker after this 'Truth', Konru is the Satan and the necklace symbolizes greed and avarice.

But when we look at this story in a political perspective Chanesar stands for the noble objective, Leelan for the national political leaders, Konru for selfish and greedy politicians and the necklace symbolizes temporary and superficial benefits.

In the way of the noble objectives of a national leader stand the selfish interests, greed, transient honor and the craze for the acquisition of power by the selfish politicians, and sometimes overcome by the superficial emotions they become prey to the common human frailties, as a consequence of which they have to go through humiliation and suffering. Shah Latif offers a word of admonition in this situation.

مڱيوناه مڱيون، جوتون پسي ٺاھر رکڻين،
اصل آهي اڳڻين، سنديون ڪوڙ ڪڙيون،
ان گهڙڻ مڱي گهڙيون، دوستان دور ڪيون۔

Oh Leelan the diamonds which had aroused the feeling of temptation in you in fact are not the diamonds, rather they are insignificant stones, due to which, like you, many princesses in the past have lost their fiends. Now they can do nothing except shedding tears over their loss.

In political conflicts quite a large number of leaders, abandoning truth, adopt temporary benefits, personal power and selfish interests. No doubt, in this manner, they achieve transitory honor, but history provides the evidence, that it is never lasting. Addressing the politicians of this character Shah Latif says:

مڱي تر موهجي، هاري ڳڙه هار،
ڪوڙين ڪيا ڪيتر، انهي ڪر خوار،
پري ويو پٺار، آئيئي ڏن ڏهاڳ جو۔

Oh Leelan, once again you yielded yourself to this greed and avarice. You should be able to realize that this false necklace has been the cause of Ignominy and humiliation of many in the past. What is the result? Leaving you alone, your husband has caused you immeasurable suffering and grief.

While admonishing the selfish elements, Shah Latif also counsels those suffering all kinds of trials for their punctions to remain steadfast in their purpose:

گهر ٻوسو سڀا ۾، جنهن ڀيسين پاڻ کي،
ڏوري لهر ڏهاڳ، جنهن هڪ لاهو ڏاسو.

That love is not sincere if on looks for one's own interests. Leelan you must go and search for your husband (Chanesar), notwithstanding the trials and sufferings you may have to go through in this quest.

At one place mentioning those who ultimately have to suffer disrepute and ignominy because they sacrifice noble alms and principle over personal benefit, Shah Latif says:

لڙهڪي ڀسي لوهه، ترهڪي تحڪير ڀئي،
اچيو اچيو اگلي ڀئي، ليلان کي لوهه،
اندر اوڀالڻ سين، ساڙي هڪائين سرهه،
بالا ڀڻ جو هر هڪ، ويو ويڃاري وسري.

Leelan, you have been caught in the temptation at the sight of this necklace and have assumed an attitude of arrogance People therefore come and point at you a finger of accusation, which has rent her heart and soul. It has ruined her youth and virginity.

Such shortsighted people, regarding themselves clever and crafty make an effort to be fooling others, but ultimately when the truth reveals itself, they themselves prove to be the worst fools. Addressing such people Shah Latif says:

مڻين گهڻي هشيار، گل به هڻي هڪائڻ جي،
تو ڀانيو ويڃاري ٿيان، ڳچي پاڻي هار،
هڪائڻ هڪوڙي جو نه وڻي، مڻين پچين سينگار،
وهر لهي وينجهار، دلجون پرکي ڏاسو.

Leelan, you considered yourself very wise and Intelligent, you were also aware of your husband temperament, you thought you appeared very beautiful in your ornaments, but which was an error of judgement on your part. Those who are really, endowed with wisdom, ornaments do not befit them, because they know the real condition of the heart. Your husband is one of those who know the secrets of the heart. He knows what is real, not superficial.

Expressing his sorrow over the political loaders who are under the illusion of being wise, Shah Latif says, that the kind of wisdom the consequence of which is remorse, it is better to be "Wise" 'which may be the cause of troubles, initially, but "ultimately" it brings about one's triumph. He says:

الله ڏاهي مرليان، ڏاهيون ڏک ڏسن،
مون سين مون ڀرين، پورائي ڀر پال هڪيا.
(سرليان چنيسر، ۲-۶)

My 'God I do not desire to be wise, because those who consider themselves wise suffer at the end. It is through misunderstanding that my beloved has shown kindness and generosity to me.

He was quite aware of the fact that most of the crafty manipulators, trampling all ethical codes and principles acquire temporary wealth and ostentation through flattery and hypocrisy. But none of them is ever permanently successful. Many of them have ultimately suffered most painfully at the end:

چنيسر سين چاڳ، متان ڪا مند ڪري،
جا مون پوءِ پروڙيو، ته هي نه ماڻي ماڳ،
ڏمريو ڏهاڳ، سگهو ڏئي سهاڳئين.
(سرليان چنيسر، ۳-۱)

Let no woman appear with grace and elegance before Chanesar. I have now realized that this is not the time and place for such grace and delicacy. If the beloved is ever displeased, he can make his woman suffer the pangs of separation.

Addressing those shortsighted politicians who can not foresee evil consequences, he speaks about their illusion of wisdom and craftiness. He says:

تو جو پانيو هلو، سو سورن جو سڳڙو،
چنيسر ڇت ڪڍي، ٿيو پورهيت جو پار،
اوڻت جو آچار، ڪانڌ ڪنھسين م ڪري.
(سرليان چنيسر، ۱-۹)

Leelan, the thread you have considered your necklace, has become the chain of a slave around your neck. Chanesar, your husband, has withdrawn his love from you, and now he loves a poor woman, Konru. May no wife become the target of her husband's contempt.

Chapter 9 - The Message of Shah Latif for the Sindhis

Earlier in the chapters of this book, I have already explained that my purpose has been to highlight the political significance of Shah Latif's poetry. Therefore, I would throw light only on the political aspects of the message of Shah Latif for the Sindhis.

So far the poetry of Shah Latif has been analyzed and viewed mostly in the light of mysticism, but as it is clearly evident it can be studied from every point of view. As far as I understand there is a special message for the people of Sindh in his poetry. If considered deeply his message can prove a great source of guidance for the Sindhis in unraveling and solving most of the political problems faced by them today.

Some of the most significant messages, which are evident in Shah Latif's poetry, are the following:

1. Patriotism

The most important aspect, which Shah Latif has emphasized in his poetry, is the spirit of patriotism. On this particular theme, the essence of his poetry is that only the people who do not possess any sense of honor can neglect and forget it. Sur Marvi is particularly replete with these ~ and sentiments, and Shah Latif not only considers the spirit of patriotism an integral part of faith and religion but also its very foundation.

The political strategy of the rulers of the times of Shah Latif and the rulers of today is almost the same. They, in their time, paying lip service to Islam and Islamic Shariah indulged themselves in domesticating dogs, hunting, luxurious living and wasting the major portion of the wealth of the country in maintaining their hold and power, and there existed no conformity between their word and deed. To a great extent, the present rulers are following the same policy. As in those days, people were deprived of their right to free expression of opinion and ideas. The conditions are no different today. As in those days in the name of Islamic brotherhood, people were deprived of the right to free expression of their opinion and ideas, the conditions prevailing today are no different.

Therefore, if we do not derive the idea of Sindhi nationalism from his poetry, then the entire Sur Marvi, which is the very essence of Shah Latif's poetry, becomes merely purposeless and traditional. I have already mentioned that since the earliest time of Islamic history there have been two different types of Muslims. Those who have a conception of the progress of humankind on the basis of patriotism and those who are desirous of the leadership of humankind through wielding power over them. Both these groups have their own arguments to justify their ideas, the brief account of which has been presented earlier. It would be quite adequate to emphasize that Shah Latif subscribed to the former school of thought, and for this very reason he has expressed his admiration of the spirit of patriotism. The terminology used for both these above-mentioned views in the present time can be "nationalism" and Pan-Islamism.

Shah Latif advocated the conception of nationalism and patriotism, which are synonymous terms. One thing should be made clear that the Sindhis who are the admirers of Shah Latif also desire to be the followers of Dr. Iqbal. Either they have failed to comprehend the essence of the ideas or thought of both these poets or they are deliberately trying to deceive themselves as well as others. No one can set his foot in two boats travelling in opposite directions.

The conclusion of the above discussion is that the first message of Shah Latif expresses his love of the objectives of the political, economic, intellectual freedom and the progress of Sindh, and this can indeed be the significance of patriotism for the people of Sindh.

2. Self-knowledge

Great stress has been laid on the concept of self-knowledge ~ the poetry of Shah Latif. Most of the people have interpreted this concept of self-knowledge as "spiritual elevation and consciousness" from the point of view of mysticism. They say in accordance with the philosophy of pantheism, "your beloved (God) is an integral part of your self, and it is a futile exercise to search it beyond your self." After you have been blessed with inner enlightenment you simply need to look into your soul, and you will be blessed with the vision of your beloved. Shah Latif says:

وڃين ڇوڻڪار، هت نه ڳولين هون ڪي،
لڪوڪين لطيف چئي، ٻاروڇو بهي پار،
تي ستي ٻڌستدرو، پرت پنهنون سين پار،
ناهي نيڻ نهار، ته تو ڀرديرو دوست جو.
(سر سسئي آبري، ۳-۹)

Sassi, why do you trace in the paths of jungles in the search of Punnu. Your beloved is not hiding himself from you, so try to reach your beloved here. You will have to take courage to prove faithful to Punnu. If you try to look into your soul, you will not find it difficult to see him there.

The above verses can also signify that why do you have to knock at the doors of others in order to achieve your objective. Punnu (my beloved) which Shah Latif means the national objectives) is not beyond your reach and for this you should concentrate on your internal unity, cohesion and aspirations, and you would be successful to achieve the objective of your desires. Your national prestige, the symbols, race and cultural heritage and the consciousness of their immeasurable value is firmly associated with the idea of self-knowledge. There is a specific purpose in the creation of man and he is responsible for performing some specific duties. In order to achieve this objective and to execute his duty, every individual and nation have to play their role.

In the same manner the people of Sindh have an ideal before them and in the identification of this ideal lies the secret of the "self-knowledge" of the Sindhi people, and the ideal of the Sindhi people is that when the nations of world are invited to assess the value of the twine spun by them, and when the judge of their craftsmanship is called upon to give his decision, they should be able to prove their worth, so that they do not have to hang their heads in shame.

This aim can be achieved only when every native of the land of Sindh learns to sacrifice his personal and class interests over the collective and common interests of the nation. In the practice of the concept of self-knowledge there has to be elimination of the individual and survival of the nation. The most essential lesson of self-knowledge is to let the individual self be absorbed in the nation. Shah Latif says:

مر ته مويچاري ٿين، ويهي جيءَ مر جو،
منڌ ڀرڻا پوءِ، پهچندو پنهنون ڪي.
(سر معذوري، ۴-۵)

Sassi, the significance of your life is greatly enhanced when you allow yourself to make your sacrifice. The woman who claims to be a wife can only reach Punnu when she has tasted death.

When the entire poetical work of Shah Latif is closely analyzed, it would become evident that if the purpose is to achieve the objective, the beloved, the destination and reaching the separated dear ones, it is essential to go through suffering, grief and adversities. There is hardly one can gain anything by sitting idle.

3. Fearlessness and Courage

The third message of Shah Latif for the people of Sindh is to develop the virtue of courage. The nation, which becomes a prey to the evil of fear, would neither be able to achieve independence nor progress. If they are infused with the spirit of faith there would be no place for fear in their hearts. However, if they are overwhelmed by fear, it would signify lack of faith. A Muslim has no weight and significance if he does not have faith. Fear can only possess their hearts if there is cowardice, ignorance, inferiority complex and disunity among them. If some selfish and self-interested elements are guilty of oppression against the people with the purpose of consolidating and maintaining their power and hold over them, taking advantage of their mutual conflicts and even civil war, the foreign elements succeed in enslaving the entire nation through their terrorist activities, and people are deprived of courage and determination as a consequence of fear and inferiority complex. Under such circumstances, the struggle for independence is not a child's play. On this arduous path there has to be courage which brushes away the fear of consequences and requires men to be prepared to let their heads be severed from their bodies. One has to cross the vast oceans of fear, in which the ferocity of the turbulent sea and the whirlpools can shake the will, in which the ships of enormous bulk can easily be swallowed up and disappear, where in whichever direction one looks, there are innumerable crocodiles and sea monsters waiting restlessly to swallow their prey. It is indeed a very delicate situation. However, those who are devoted and dedicated to achieve their aim and those who possess indomitable courage, succeed ultimately to cross the ocean. Expressing his sentiments of admiration for such people Shah Latif says:

جڻان وهي تڻان وات، ڪپر پڇن ڪوڙين،
جن کي سڪ ساھڙ جي، سي گھيڙ نه پڇن گھاٽ،
جن کي عشق جي اسات، سي واھڙ پانڻين وکڙي.
(سسر سھڻي، ۳-۴)

Wherever the river is rising, there is the way for those who dare. The false and weak-minded people wait for others to help them, but those who are obsessed with the love of the beloved, are never daunted by the dangers. The swollen rivers cannot stand in their way.

In this way looking at the ignorance, inferiority complex, disunity and lethargy among the Sindhi people, Shah Latif has advised the only remedy for these national ailments, which is courage and bravery.

4. The Spirit of Sacrifice

The fourth message of Shah Latif for the Sindhi people is to have the courage to sacrifice their personal, class and party interests over the progress and independence of the nation and the country. No nation can hope to achieve the goal of progress whose people are not infused with the spirit of sacrifice for the nation and the country. Shah Latif says:

تون جي ڪالهه مٽي نه ڪالهه ئي گڏئين پرين کي،
 ڪڏهن ڪا سٺي، ته سگهي ڪڏين سڄڻين.
 (سر سهڻي، ۹-۱۹)

Sassi!, if you had died yesterday, you would have been united with your beloved. No one has heard any person achieving this objective without the sacrifice of his life.

Shah Latif says that to attain the elevated and honorable place of sacrificing oneself for the nation, one needs tremendous courage. Learn this lesson from the moths, which embraces the flame of the lamp in a state of obsession and let them be consumed by fire, because those who are inspired with the spirit of freedom burn like fuel in the furnace of the blacksmith:

هي پر اڱارن، به ڏاهين ٻرن جي،
 هڪ ڪوري ڪانڀيا، ٻڙو ڌوڌي منجه ڌڳن،
 پاڻ لهارن، ميڙي رکيا مڇ ڀر.
 (سرمن ڪلياڻ، ۳-۲۵)

How sad that the coals are burnt twice, once in the furnace of the goldsmith and then used as fuel for domestic consumption. It was for this characteristic that the blacksmith has preserved them.

The blacksmith burns the coals and then puts them out, to be burnt again. But these persevering coals continue their work. After presenting this example of perseverance, Shah Latif addresses the national leaders:

جان وڊيو هئين تان ويهه، نات واڻ وٺيو وٺ تون،
 هي تنين جو ڏيهه، ڪاتي جنين هت ڀر.
 (سر ڪلياڻ، ۲-۱۵)

Oh man, if you are prepared to have your head severed take your seat here, or go your way. This is the country of those people who have the courage to hold the dagger in their hands.

Continuing his counsel about self-sacrifice, he says:

جي نوسڪڻ سڪيو آ ته ڪاٽي پائي ڀر ڪنجهه

Oh man, if you have really learned to love, do not moan when the dagger touches your throat.

Then Shah Latif continues:

اصل عاشق جو، سر نه سانديڻ ڪم،
سوسنڻان اڳرو، سندو دوسان ڊمر،
هي هڏ ڇمر، پڪ پريان جي نه پڙي.
(سرڪلياڻ، ۲-۳۰)

To be dauntless is the tradition of the those who love. A few moments spent in the company of friends is of far greater worth than the life of others. My life can never be equal to the high place of my friend.

In the same manner, Shah Latif expresses his idea about the temptation of the cross:

سوري آهي سينگار، اصل عاشقن جو،
مڙڻ موٽڻ ميهڙو، ٿيا نظاري نروار،
ڪسڻ جو قرار، اصل عاشقن جو.
(سرڪلياڻ، ۲-۵)

The truth is that the scaffold is the true place of the lovers. Returning from this place is a cause of humiliation for them. Their life is no mystery for the people. From the beginning lovers have let themselves be sacrificed.

He further says that only by the one or two lovers of their country, the patriots who are prepared to lay down their lives can the country and the nation be saved. It is greatly desirable that innumerable people are infused with the spirit of sacrifice, because the various stages of the trial of: their spirit will demand from them to bleed, be killed, and to be dismembered, which is their mark of distinction and it is through the sacrifice of their lives that they would ultimately be blessed with the knowledge of the truth.

5. The companionship and support of the oppressed

For every Sindhi the message of; shah Latif mentioned above holds a tremendous appeal, but he was aware of the fact that it was not easy to develop such virtues, and attaining the goals of freedom and progress required facing extraordinary obstacles and difficulties.

In this journey lay the burning deserts and exhausting wildernesses, and in which stood the Rocky Mountains. For the exhausted and weather-beaten traveler there was nothing to boost his spirit on the path which presented a picture of terrible devastation all around. The rocks and stones further aggravated the situation. These are forests infested with poisonous snakes ready to attack the travelers. Under such precarious situation, even the fellow travelers are forced to deceit, and only those people can march ahead who are bestowed with iron will and are firm of heart, and who are simply obsessed with the idea of reaching their goal.

Therefore, the message of Shah Latif is especially intended for the working and oppressed Sindhi people. He has at various places in his poetry particularly addressed the poor laboring people, the cowherds and shepherds, the poor tenants sweating in the fields of their masters, those who have made the forests and the wilderness their home, the fishermen who catch fish with primitive methods, the boatmen, and those who appreciate and admire truth and entertain the feeling of sympathy for others. Shah Latif has expressed his love for these people and has interpreted their feelings and highlighted their character.

He was fully aware of the fact that his counsel and message would leave those apathetic people unaffected who are hostile and unfriendly toward the people, aspire to high positions, accumulate wealth, love comfort and pleasure, crave for sensual pleasures, the self-righteous, inveterate gluttons, profiteers, those who sacrifice and betray the interests of the country and the nation, for the influential position in the government; who connive at oppression out of fear, who act as sycophants toward the foreigner to secure personal benefits, who hypocritically raise religious slogans despite their unethical conduct, who exploit the poor, the illiterate ignorant and indigent nomads for their personal advantage and those who believe in acquiring and establishing power through oppression and injustice. Shah Latif speaks in no uncertain terms about the people of such character:

اڻ ڏکيوون ڏکن جي، چو ٿيون پٿر پون،
 ناه اوراتو ان کي، ٿيون لوڪ رهاڻون رون،
 پنڻ پڇڻون هون، پار تنهن جا پٿرا.

How the women who are not disturbed and anxious over being can separated from their beloved share the sufferings of others. They express themselves in hypocritical grief. Those who sincerely grieve do not have to resort to such stratagems.

He desires to save the oppressed and the indigent people of Sindh from poverty, ignorance, immorality, tyranny and oppression to bring about unity among them, because in his opinion these are the people who are the source of independence and progress of the country and the nation. He says:

اچو سورن واريون، ڪريون سورن جي پچار،
 ڪن گهڻا ڪن ٿورا، ڪانهي سورن ڌار،
 ڏناجي ڏاتار، سي مون جهولي پائي جهليا.

Oh, the oppressed and the sorrowful let us sit down and share our sufferings. Let us together revive the memories of our grief, which is common, although each one of us has gone through in a lesser or a greater degree. Since these sufferings are in accordance with the Divine will, so I accept them most willingly.

Shah Latif never expected to hear about the sufferings of people from the people living in palaces and bungalows, wearing gorgeous clothes, treating themselves with sumptuous dishes, ostentatiously riding elephants and well-bred horses, because it is quite evident in only those people who understand pain and sufferings and those who go through them. He says:

سگهن سڌ نه سورجي، ته گهايل ڪيئن گهارين،
 پتل پاسو پت تي، واڍوڙيل نه وارين،
 پر پر پڇي پرين لاءِ، هي هنجون هارين،
 سڄڻ سي سارين، تن رويو وهامي راتڙي.
 (سريمن ڪلياڻ، ۱-۱۸)

How can the healthy understand the condition of the sick. Those who are ruined by sickness or (love) can never rise again. Mostly their time is spent in crying over the separation from their beloved.

He counsels the really patriotic people to go and care for the poor living in huts, deserts, wildernesses, hospitals and prisons, to appreciate their sufferings and launch a sincere effort to eliminate hunger, poverty, disease and adversities. It is only through this spirit of service that they can truly deserve to be called the faithful servants of the nation. He says:

رهي اچجي راتڙي، تن واڍوڙين وٽان،
 جن کي سورسريڙير، گهٽ منجهاران گهاءِ،
 لڪائي لوڪان پاڻهين ٻڌن پٽيون.
 (سريمن ڪلياڻ، ۱-۱۳)

It is our responsibility to stay for the night with those who are wounded and in pain. They are the people who hide their wounds from others, and secretly find a treatment.

The class of people who held the reign of the leadership of the nation and country during the times of Shah Latif, despite their tall claims had only made the common man indigent, deprived him of education, oppressed and cowardly. Disgusted with this class which looked after their selfish interests only, Shah Latif says:

ڪنيس ڪوڀڄن، تن طبيب نه گڏيا،
 ڏئي ڏنپ ڏڏن، پاڻا ڏيل ڏڪوڻيو.
 (سريمن ڪلياڻ، ۲-۱۸)

The quacks have played havoc with my body and I have not yet come across any one really capable and suitable. These ignorant medical practitioners have succeeded only in inflicting wounds on my body.

In the same manner Shah Latif has expressed his disgust and displeasure with the Mullahs and priests who are prejudiced, narrow-minded, and selfish and who exploit religion for material gains. Considering their pretentiousness no more than hypocrisy, he says:

پڙهيو ٿا پڙهن، ڪڙهن ڪين قلوب ۾،
 پاڻاڏوه چڙهن، جيئن ورق ورائين وٽرا.
 (سرمن ڪلياڻ، ۵-۲۷)

People are busily engaged in reading books, but they never allow them to take hold of their mind. So, the more they read these books, the greater are their sins.

He considers some conditions necessary for the leaders of the country and the nation and whoever can fulfil these conditions can be considered a true national leader in his opinions. He says:

سڀ ننگيون تي نڪرو، لالچ ڇڏي لوپ،
 سپريان جي سوپ، ننڊون ڪندي نه ٿي.
 (سر معذوري، ۲-۲)

Counseling people, he tells them to give up their greed and avarice. No one can hope to reach the beloved and at the same time loving sleep and idleness.

The leaders who do not develop these characteristics and prefer the comforts of today rather than building a future and sacrifice the national interests over the personal and selfish interests, and the collective national interests over the interests of a class, Shah Latif expresses his sentiment about such people in the following verse:

وصل تنهن وڃاڻيو، سينڌ سرمي سڻين،
 سالوني ليلان جيئن، مڱيو جنهن مٽ ڪيو.
 (سر معذوري، ۲-۶)

The woman who pays her whole attention to her make up, very likely she can lose her husband and the one for whom her ornaments engage her entire attention, she also, like Leelan can lose her husband.

Despite the fact the people in power had the only aim of promoting their own welfare, he was not disappointed with the people of Sindh and considered it essential to encourage the poor, miserable, oppressed and illiterate people:

ڏکي ڏک مٿي ڪر، ونه چپر ڀيڻي،
 گڏي ڏيڻي، سوڌيون ڏيندڙ خبرون.
 (سر معذوري، ۶-۷)

*Thou grief-stricken Sassi, do no speak further about your suffering and worries. Leave your home, and go out in search of your Punnu.
When you ultimately find him he will express his love for you and talk to you lovingly.*

پيڙي ٻڌ بهار، سورائتي سنڌرو،
ڏرنگر توهان ڏار، ڪانه ڏوريندي ڏک سين.

Once again rise, and set about on your journey. It is your faith which will propel you forward and strengthen your will and determination.

He considers it essential for the patriotic people to be prepared to suffer grief and adversities and to which they will have to get accustomed because unless the people develop the spirit to struggle in their life no noble idea can take any shape nor can any nation make a great achievement. He says:

سو سڪن ڏيئي، وره وهاير هيڪڙو،
مون کي تنهن نيشي، پير ڏيڪاريو پرين جو.

Sassi says, "I have been successful in getting a moment of being united with my beloved alter sacrificing many comfort.
Only through this sacrifice, I have been able to find my beloved."

The courage and honor which the national leaders acquire through getting accustomed to a life of struggle, and the aspiration which are born in them to confront every difficulty in the service of the country are described by Shah Latif in the following manner:

ڏکين اهڃاڻ، ڪلهي ڦاٽو ڪنجرو،
وڃن گوندر گڏيون، لوڪ نه آچين پاڻ،
سورن اسان سان، ننڍيئي نينهن ڪيو.

Their dress is torn at the elbows. They march forward alone on the path, there is nothing but suffering and grief, they do not let others share their trials, and tribulations and they boldly say that suffering is the symbol of their life. They have experienced nothing but grief and deprivation since their childhood.

Chapter 10 - Political Ideas of Shah Abdul Latif

Earlier in chapter two I have already given an account of some of the political ideas of Shah Latif as well. In this connection it has also been especially discussed what were the conditions prevailing during his time and what had been their influence on Shah Latif.

It has not been possible to discover the detailed historical conditions of the times of Shah Latif. But whatever material in this connection has been available, after looking closely at it, analyzing deeply the poetical work of Shah Latif and taking the political conditions of this period into account, the conclusions I have reached on the basis of convincing arguments, I would like to present them in this chapter.

It is quite possible that some of the readers of this history or some men of learning who analyze history with a traditional view point may not agree to the conclusion I have reached. But the arguments and evidence on the basis of which I have come to these conclusions, are so strong and convincing, that unless and until my conclusions are refuted and proved otherwise through stronger and more convincing arguments, I would consider myself justified in holding my view based on incontrovertible truth.

Every one is aware of the fact that it is usually only a few doctors who agree about the diagnosis of a patient. It is therefore quite possible that some of the people may find it difficult to agree with me. However, the truth is that the political ideas of that time did not come into the knowledge of people with evident fundamental principles, as it is possible today. It was the period of autocratic rule in Sindh. Education was limited to a few people. People were not familiar with the Western culture and civilization; there existed no conception of assemblies, ministries and elections, of getting votes on the basis of programs and formation of political parties on the basis of principles. In the country the political terms like socialism, nationalism, Pan-Islamism, communism, capitalism and fascism did not exist. The system of government, which was prevalent in Sindh at this time, was in accordance with the feudal system and religious slogans. Therefore it would be inappropriate to see any resemblance between this system with the political system which exists today. But at the same time it would not be an exaggeration to say that although the above mentioned ideas were not prevalent in their present form, the germs of these ideas were definitely present in those days. During this period if there is an evidence of the existence of feudal lords and the tenants serving in their fields, it is a proof of the presence of the material, which ultimately brings about the evolution of socialism.

If in Sindh there are instances of the Sindhis putting up resistance against the foreign invasions, plundering and wielding power over them and struggling for their independence, then any effort to deny the existence of the spirit and movement for the establishment of a socialistic system in Sindh is futile and useless. The battle which the Samba and Soomro rulers fought against the foreign invaders, and the Sindhi poets applauding and eulogizing them, is a clear reflection of the spirit of nationalism which existed at that time.

In the movements of Syed Miran Muhammad Jaunpuri and other Muslim leaders there are clear and evident indications of Pan-Islamism. The support extended by Qazi Kazan to his religious guide Bhai Shah Baig Arghoon is the practical evidence of this thought and spirit.

It is true that no organized form of capitalism existed here, but even today it does not exist in Sindh in the form as it is found in the West. The basic quality of fascism is that a few individuals deprive the people of their freedom, simply for their personal or class interest. Through the use of power they try to influence every department of the people's life, and through suppressive and coercive measures try to mould the country according to their point of view. If in the light of these characteristics we analyze the past, we shall find a clear evidence of the presence of fascism during the reign of the Kalhoras.

To implement the religious dictums of Makhdoom Muhammad Hashim Thattvi by the government, to have such venerable religious guides as Mian Abdur Rehman and Shah Inayat Sufi martyred, are the clear indications of the influence of fascism. Moreover imposing such restriction upon the Muslims to keep a beard of a specific shape, to wear the trousers in accordance with Muslim religious law and to impose instructions upon the religious customs of Hindus, were the kind of practices which clearly indicate the reflection of fascist tendencies.

The theory of communism did not exist in its present form at that time, but the elements promoting such tendencies were present. Just as there is an element of fire always present in the wood and it itself appears when there are causes of its burning and flaring up, in the same manner the existence of naked, hungry, homeless, oppressed and helpless people is an evidence, that there existed a serious need even at that time of a people's revolution as a consequence of the events resultant from the class system.

In the light of the facts stated above I would be perfectly justified in forming the opinion about the political tendencies of Shah Latif with the help of his poetry that he was a great advocate of:

1. Nationalism
2. Democracy
3. Had a tendency toward socialism
4. Had nothing to do with the concept of Pan-Islamism
5. Opposed dictatorship or fascism.
6. Was disgusted with capitalistic system.

Now by quoting references from Shah Latif's poetry, I would try to explain the conclusions I have drawn above.

1. Advocacy of Nationalism

There are two specific conditions for nationalism: Conception of a country from the geographical and lingual point of view and nationalism on the basis of a homeland.

Because I have already written in detail in the fourth and fifth chapters about Shah Latif's ideas about Sindh and his conception of nationalism, therefore it is not necessary to repeat the same facts and arguments. Those who entertain any doubts about it they should generally study the entire poetical work of Shah Latif and especially Sur Marvi. Their doubts will be removed quite easily.

2. Advocacy of Democracy

There is no denying the fact that Shah Latif was the standard bearer of the support to the common man and the unity of the oppressed and the impoverished. He felt deeply grieved at the lack of courage and disunity among the people. Thus giving them the example of birds he says:

وگر ڪيو وٽن، ڀرت نه چئن پاڻ ۾،
 پسو پڪيڙن، ماڻهو نشان ميٺ گهڙو.
 (سرڌهر، ۴-۵)

Birds fly together; they never separate from each other. Look, how the birds love one another more than man can ever do.

At one place addressing by one of the famous titles given to the people of Sindh he tries to arouse a consciousness among them, and says that it is not the custom of the patriotic people to direct the entire attention toward achieving selfish interests, abandoning the spirit for the betterment of the nation:

ڏڻ ڌارڻ، ڌار رهڻ ايءُ نه سنگهارن ست،
 گاهي ايندا ڪڏهين، مٽي وانڻ وھت،
 جڙ هائو هونگي هت، ته به اڳ لاه ۾ ان جو.
 (سرڌهر، ۴-۲۷)

You lead a life of shepherds and then you wish to live apart from your friends, relations and the fellow-professionals. This is neither proper nor sensible. Once you will have to drive your cattle to the jungle. At that time you will be concerned with the protection of your cattle from the thieves and highwaymen. Because, you never know, when they can create trouble for you.

Not only was there lack of unity between the common man and the wealthy class due to the miserable life of the people of Sindh, the terrorist activities of the feudal lords, the prejudices of the priests and the selfish attitude of the religious guides, but there was also a state of absolute disintegration of the nation. Expressing his sense of grief over this situation he says:

ڪڻا منجهه قرار ۾ هوا هيڪاندا سنگ ۾،
 گاهي گناه فراق جي، ڪيا ڌارون ڌار،
 نچاڻان بهار، ميلو ٿيندو سڄڻين.

There was a time when we were united like the seeds of grain in the ear of corn. Alas disunity has separated us from each other. Who knows when the separated ones will be united again. At one place mentioning the advantages of unity and fraternity.

Shah Latif says:

جي پائين نه وس چران، ته سنگهارن سان لاڏ،
ته هاڃي سندي هڏ، ڪوڪ نه سڻين ڪڏمين..
(سرڏهر، ۴-۳۰)

If you desire to lead a happy life, learn to live with your relations and friends. If you can do this, you will never have the reason to complain of grief, anxiety and trouble.

In the folk tale of Rai Diach and Bejal in Sur Suratth he has emphasized the truth, how the public opinion can force even the kings to bow before it:

نايو نواهن جا، سوريو ڪڍي ساه،
(مرسورث، ۲-۸)

Gradually even death makes the kings its victims.

محلين آيو مگھو، ڪڍي ساز سري،
لڳي تند تنبير جي، پيا ڪوٽ ڪري،
هنڏين ماڳين هره تي، تنهن بهيجل اتاهن هري،
جهونا ڳڙه جهري، پوندي جهان جهروڪ وري.

The beggar has entered the palace with his musical instrument, which produces melancholy tunes. He has started playing such tunes on his instrument, which will shake the foundations of the palace. Oh Bejal, you are the only subject of discussion among the people. There will be lamentation and morning in Junagarh and bewailing in this palace.

Addressing the patriotic elements who seek seclusion or leave the country after being disheartened by unfavorable situation, he says:

وڳر وساري ويٺين ڪيئن ماڻ ڪري،
ڪ تو نه ماري، رڻ جهڻ سندي سڄڻين

If you isolate yourself from your dear ones and choose a corner of seclusion, don't you recall the pleasant ways of your dear ones?

All these allusions in his poetry are a clear evidence of his love of democracy.

3. Shah Latif's inclination toward socialism

Shah Latif entirely advocated the cause of the poor and wanted to see the oppressed people united. Many instances in this connection have already been quoted earlier in this book. Here by giving further example of his love of socialistic tendencies, I would make an effort to explain, that although Shah Latif used to pray generally for a revolution for the independence and prosperity of the homeland, but his main objective had always been to see the poor people prosperous and happy. In very clear manner he appeals to Sarang (symbolizing revolution) that he should direct his attention toward the care of the hungry and the thirsty. Let there be food in abundance so that people are prosperous:

سارنگ سا لهيج، الله لڳ اڃين جي،
پاڻي پوڄ پتن تيءَ ارزان ان ڪريج،
وطن وسائيج، ته سنگهارن سک ٿئي.
(سرسارنگ، ۱-۶)

Oh, the rainy season you are a Divine blessing, be merciful to the eople of this country, and take care of them. Let it rain heavily so that the land has abundance of water. Make this land which is full of grief and sorrow, happy and prosperous. Let there be plentiful grain in this land that the poor can have a few moments of comfort and joy.

مند ٿي منڊل وڃيا، تاڙي ڪي تنوار،
هارين هر سنباهيا، سرها ٿيا سنگهار،
اڄ منهنجي يار، وسڻ جا وس ڪيا،
(سي سارنگ، ۲-۳)

The rains have come, the sky is overcast The birds are chirping with joy, The farmers and other laborers have prepared their implements. To day my beloved (God) desires to shower all his blessings upon us.

The fact is quite evident that the greatest desire of Shah Latif was to see the land prosperous and people living a comfortable life, and considered together, the interest of the people and poor farmers. He believed that the revolution in the society, which comes through the national independence, it is essential that poor class of the farmers should reap its benefits. He was firmly opposed to the hoarders, profiteers and relentless and chief landlords, and wanted to see them destroyed. He believed that the blessing of true economic independence will alleviate and eliminate all their sufferings:

حڪمر تير بادل ڪي، ته سارنگ ساڻ هڪجن،
 وڃون وسڻ آڻيون، نه ته مينهن ٽمن،
 جن مهانگولهي مڙيو، سي ٿا هٿ هڻن،
 پنجن مان، پندرهن ٿيا، اٺن ٿا ورق ورق،
 ڏڪاريا ڏيهه مان، شال موڙي سڀ مرن،
 وري وڏي وس جون، هڪون ڳالهون ڳنوارن،
 سيد چوي سڀن، آه توه تنهن جو آسرو.
 (سارنگ، ۸۴)

The clouds were commanded by God to prepare for the rains. In a moment there were thunder and lightening. The hoarders of essential commodities will sell them at a higher price, but they will have to repent, because there has been tremendous increase in the food grains. May these greedy and avaricious people never exist. All are praising Almighty God, because He is the one who sustains the needy and the poor.

He always prayed for the people of Sindh when he observed their misery and deprivation and wished them also to share the blessings of a prosperous life, and wanted to see them liberated from a nomadic life to live a civilized life:

ونهيان ٽين وٿاڻ، ڏوڪاهي هٿان جي،
 اوه پيشيون پاڻ، موٽي مارن آڏيا.

He prays for his poor and grief stricken countrymen to live a settled life. He prays that when others find a permanent home may the poor homeless Sindhi people may also have permanent homes.

He has also not overlooked half-starved fishermen, partially clad laborers. So praying for them as well he says:

گند جن جي گود ۾، پاهوڙا، پينام،
 انهن کي انعام، مڃر سڙيوئي ٿيو،
 (سز ڪاموڏ، ۱-۱۴)

The People, whose dress is made from the plant growing in the lake, the Raja had presented this lake Kenjhar to them as a gift.

Shah Latif has projected Jam Tamachi as a symbol of a true people's leader, in other words he is not arrogant about his position, does not try to prove himself superior to others, and looks like a common man when he is in the midst of the

people. He does not attach any importance to gorgeous Samma and Soomro princesses and does not care for any one except for the inhabitants of "Kenjhar". He exhibits a spirit of cordiality with the fishermen who are usually clad in dirty and tattered clothes and their dark skin and unattractive women carrying ill-smelling fish baskets on their heads. He has no place in his heart for the people who rule the country. Rather he prefers to show his love and generosity toward the poor and the miserable people:

ٿيا تماچي چار سين، مهاڻا محروم،
 ننڍي وڏي گندري، مٿي ماڙي ڏور،
 جي ڪنجهر جي دور، سي سڀ انعامي ٿيا.
 (سر ڪاموڏ، ۱-۱۶)

The fishermen, of Lake Kenjhar are aware of the condition of Jam Tamachi, they are his confidants. Look, all the great and the small are heading toward his palace. Whether they are the citizens of Rome or the inhabitants on the shores of Lake Kenjhar, all are made prosperous through the gifts of Jam Tamachi.

ڪاريون ڪوڙهيون، ڪوڙيون، مورن مڇاريون،
 وٺي ويٺيون راڻ تي، ڪڪي جو ڪاريون،
 انهن جون آريون، سمي ريءَ ڪيرسهي.
 (سر ڪاموڏ، ۱-۱۱)

These poor, dark skinned fisherwomen do not possess any distinction of character, who takes their seat on the roadside to sell fish in their ill-smelling baskets. No one cares for such poor women except Jam Tamachi.

4. Pan-Islamism

I have already mentioned in the earlier chapter that there has been a group among Muslims which considers the Muslim possessing the right of superiority over the rest of humanity and leadership of the world, and has the conception of establishing the power of a caliphate in the name of the domination of Islam. According to this conception it is essential to have the faith about (3ihad) holy war, the superiority of the Muslims over others and domination of Islam. If we have faith in these ideas, then the fundamental principles of Islam, peace and security, equality and democracy prove false. But every one having any claim to mysticism has been opposed to this idea. Shah Latif had firm faith in pantheism. Therefore he was never prepared to give any ideas contrary to this faith a place in his heart. Moreover he was fully aware of the fact that for the last many centuries the people who profess faith in these ideas have caused more harm than any good to Islam due to their conduct, and these people, confining Islam to certain restrictions have made its usefulness doubtful. Whereas the ideas which Shah Latif believed in are expressed in the following verse:

پريان سندي پار جي، مڙي مٺائي،
 ڪانهي ڪڙائي، چڪين جي چيٽ ڪري.

Everything which emerges from God is beautiful sweet and tasteful. There is never any bitterness in it. The only condition for you is that you taste it with love.

ماري مزين شال، ڀڀ وڃڻي ڀڀيون،
 جي تواڇي ڪالهه، وڏو وڃر ورهن ڪي.
 (سرڏهر، ۴-۱۱۳)

To expect support for Pan Islamics from the religious guide of your school of thought, which in fact is a form of fascism, is nothing more than self-deception.

5. Opposition to Dictatorship

When there is no individual freedom in society, when the reins of power are in a few hands, who misuse it for their personal and class interest, and impose their ideas, rules and regulations, and orders forcibly upon the people, the government which uses such measures is called fascist or dictatorial. This form of government is totally contrary to the democratic system. Shah Abdul Latif who desired to see the oppressed people united, could never support such a system of government. Moreover every Sufi (mystic) deeply believes in and desires individual freedom, that some of the mystics drift toward "anarchism" because of their extremist views. They are opposed to every form of oppression and cruelty, whether it is perpetrated in the name of religion or society. Thus addressing the oppressors and the tyrants Shah Latif says:

ماري مزين شال، ڀڀ وڃڻي ڀڀيون،
 جي تواڇي ڪالهه، وڏو وڃر ورهن ڪي.
 (سرڏهر، ۴-۱۱۳)

Oh the hunter, may you become the victim of death. All your hunting gear will be destroyed. You came only yesterday and succeeded in creating a gulf between those who love one another, which may take a long time to fill.

When a dictator, drunk with power, loses control of his senses, considering the people no more than worms, spurns at their feelings and sentiments, Shah Latif giving a warning to him describes his condition in the following manner:

متو آهين مڇ، تلهو ٿو تونا هٿين،
توجا پائين اچ، تنهن ياشي، پني ڏينھڙا.
(سر ڏهر، ۱-۱۰)

Oh crocodile, you have become strong and fat, and you continue to hunt and kill people. The water, which has made your survival possible, will be dried. The verse signifies that the oppressors cannot continue always to commit acts of injustice.

6. Opposition to Capitalism

It has been explained above that Shah Latif was inclined toward socialism, it was therefore a natural consequence of his views that he was opposed to any system of government as a result of which his people should lead a life of poverty, hopelessness, hunger, nakedness and be compelled to lead a nomadic life, and the wealthy class should lead a life of ease and luxury. Through the example of Marvi he desired to remind that she was not prepared to accept any personal comforts and benefits out of greed or fear, until and unless her people were given the opportunity to lead a happy life, and despite every tempting offer by a ruler or class of rulers could never feel happy unless her people were. How could she choose to sleep in a comfortable bed when her people made the grass growing on the land their beds. He says:

اي نه مارن ريت، جو سڀ متائين سون تي،
اهي عمر ڪوٽ ۾، هڪڙيس هڪ نه هڪ ريت،
پڪن جي پريت، ماڙين سون نه متيان.
(سر مارئي، ۳-۱۵)

It is not the tradition of our poor people to Change or desert their dear ones a result of greed and avarice. I shall never adopt such an evil practice when I come to Umer KOL I shall never sacrifice my love of a poor dwelling over the comforts of palaces.

Chapter 11 - Our Responsibilities toward Shah Latif

It is a distinct characteristic of every national poet that he influences the people belonging to the rural background, the urban background as well as the illiterate and the learned people.

Our national poet Shah Abdul Latif lived more than two hundred years back. Since that time many changes have come about in the life of the people as well as the conditions in the country, so much so that quite a large number of words used by Shah Latif in his work have become archaic, to understand which a dictionary has to be consulted. Moreover, as a result of the existence of big cities, railways, roads, airlines, postage, telegraph, telephone and television a tremendous change has occurred as compared to the past, when there existed no such modern facilities. But despite all these changes wherever we turn our eyes we shall see the influence of Shah Latif. While at one place we shall see people enjoying his poetry presented through the medium of music, and at another we shall, see men of learning and the admirers of his poetry discussing it in their gatherings.

Just as governments mint gold coins to be used as currency for transacting business in the country, the affluent class makes a display of their wealth by using the utensils made from this precious metal, the rich ladies enhance their beauty by wearing gold ornaments, and the medical men use it to the prepare tonics to add to physical strength, in the same manner the poetry of a national poet can be used in the support of different ideas and tendencies. It is said that:

فکر ہر کس جہد بہت

The reach of every man's imagination is in accordance with his capacity.

On the one hand the poetry of Shah Latif has been the subject of the sermons and counsels of the learned men while on the other hand the literary men and critics analyze his poetry in their gatherings, and highlight its qualities of language and expression. The Sufis (mystics) make an effort to fathom the secrets of mysticism enshrined in it, and the illiterate rural folk derive satisfaction through it. Therefore every one can interpret Shah Latif poetry in accordance with his need and requirement.

In my opinion it is high time that this "quintessence of gold", Shah Latif's poetry, is used for the health and strength of the nation. In order to achieve this aim it is most essential to study his poetical work from a political point of view. I have done so from this very point of view. It is quite possible that due to lack of knowledge, a limited time, and paucity of information I may not have been successful in projecting this new tendency in accordance with the requirements of the time, but I can hope that other men of learning, getting a few ideas and suggestions from this inadequate attempt I have made, would project this subject in a more comprehensive and exhaustive manner. I am thoroughly conscious of my weakness and defects, but this effort of mine, whatever the degree of its merit, will serve as a spur to those who are not only endowed with learning but also possess a deep sense of national honor and respect.

If masters of the Urdu language can project the work of Dr. Iqbal and other poets by writing a large number of books and interpretations of their works, why we the Sindhis should not use the poetry of Shah Latif for the purpose of bringing about a national awakening and political consciousness among our younger generation, and thus arousing in them a spirit of national self-respect to make them capable of entering the arena of action with absolute confidence before other nations of the world.

This work can effectively be accomplished only when we fully realize our responsibilities toward the Sindhi national poet, Shah Latif Bhitai.

Some of the good work which can be done in this connection is to hold musical concerts projecting Shah Latif's poetry or to participate in them for the pleasure it provides, to celebrate his death anniversary, to pay tribute to him at his shrine and to bring to the knowledge of the men of learning in the country and abroad the verses of Shah Latif through articles and books on his poetry. But to project the real message conveyed through his poetry has a special significance. And the fact is that we have to go through all kinds of trials and tribulation to project our national identity, and to develop its consciousness. The man, who cannot make sacrifices for the independence and progress of Sindh with patience and a smile on his face, he can not claim to have any love and dedication for Shah Latif. Shah Latif himself expresses himself in this connection in the following verse:

سڪڻ ائين نه سڏ، جيئن لڪيو ليا ڪا پائين،
پئي پريان جي نه ٿين، مٿي اڱڻ اڏ،
اي پڻ ڪوڙي سڏ، جيئن ڪليو ڪا پيو سمهين.
(سر يمن ڪلياڻ، ۶-۷)

To take a glimpse of your beloved from a hiding place does not show true love, but its greatest evidence is that you lay down your life in his house. No one can really love who is not serious about it.

The man who does not develop a consciousness of his national identity, has to look toward the aliens for help and succor and losing his importance, is compelled only to lament and groan. Such a person will never be able to understand the poetry of Shah Latif:

پاڻي مٿي جهوپڙا، مورڪ اڃ مرن،
سرهان آڏو سپرين، لويجي تان نه لهن،
در نه سڃاڻن، دانهون ڪن مٿن جئن.
(سر سسئي آبري، ۹-۱)

To die of Thirst living on the bank of a liver can only be business of fools. The beloved is always close as one's heart, then why can't you find him. The fool is not even aware of this fact and only bewails and laments like the one who was been robbed.

Such an insensitive person enjoys a sound sleep. He is usually unaware of the grieves and sorrows of his neighbors. He does not care about the people who have a sympathetic heart. His days a free from worry and the nights from anxiety. He is a person whose entire energies are directed toward the accumulation of wealth. He never finds anything interesting in righteousness and truth and is devoid of the spirit of sacrifice. A person of such a character and nature can never claim to be devoted to Shah Latif. In my opinion with regard to Shah Latif it is the responsibility of every Sindhi, that benefiting from the thought and ideas of Shah Latif he should devote himself in the service of Sindh.

Chapter 12 - Some Selected Verses of Shah Latif from the Point of View of their Themes

The entire poetical work of Shah Latif has been collected in accordance with certain musical tunes, and there are many tales and parts related to each tune. One might say that it is a vast ocean, which enshrines innumerable pearls. I have made an effort to find some of these pearls, which are most invaluable for the embellishment of Sindhi life:

The Shop of Kalal (The circle of Patriotic Sindhis).

جي ائيني سڌ سرڪ ڀر، تہ رنءِ ڪلالڪي هت،
لاهي رڪ لطيف چئي، مٿو مائيءَ وٽ،
سر ڀر ڏيئي ست، پيڇ ڪي پيالين.

If you desire to drink, go to the wine dealer and put your entire self before the keg of wine.

The clinic' of Medical Man (The Gathering of National Leaders)

اڄ پڻ ڪنجهر ڪجهه، واپوڙو ڪي منهن،
جه پڻ پيڻ منجهه، هو پنيون هو پتيون،
(سر يمن ڪلياڻ، ۱-۴)

The same old cries are heard from the huts of the poor, which continue for the whole night But these medical men still resort to the primitive methods of medication.

Traitors to the country (Those who commit oppression for the ingratiation of the aliens).

ڪشي ڪان ڪان مان، مٿان هٿي مون،
مون و آهي تون، معان تنهنجو ئي توکي لڳي.

My friend do not try to shoot me with you arrow, because you are a part of myself. Beware that you do not kill yourself with your own arrow.

The Lamp and the Moth (The homeland and the patriotic people)

پننگن ڀڄ ڪيو، مٿيا مٿي مڇ،
پسي لهرس نه لڇڪيا، سڙيا مٿي سڇ،
سندا ڳچين ڳچ، ويچارن وڃاڻيا.

The moths willingly and intentionally gather around the bonfire. The heat of the fire could not keep the true lovers away from truth, and this is how these moths have made the sacrifice of their lives.

The Goldsmith's House (The Revolutionary Movement).

سر سانداڻ ڪري، پڇڇ گهر لهار جو،
ڏڪن هيٺ ڌري، مٿان گڏ بنشي رڪ نسين.

First make yourself the anvil of the goldsmith, and then find out his address. It is possible that he turns you into steel.

The Gathering of the Mystics (The sincere servants of the Nation)

ڏني ڏڪوڻيا ٿيا، اڻ ڏني راضي ٿيا،
صوفي ٿيڻ ٿيا، جيئن ڪين ڪنڀائون پاڻ.

Those mystics are neither happy nor unhappy in giving anything. They have totally espoused annihilation.

The School (The priests and the men of learning who simply see things from a superficial point of view).

پڙهيو ٿا پڙهن، ڪڙهن ڪين ڪلوب ڀر،
پاڻان ڏوه چڙهن، جيئن ورق وراين وٽرا.
(سر يمن ڪلڀاڻ، ۵-۲۷)

The people are devoted to reading books but they never allow the meanings enshrined them to take root in their hearts. Therefore the more they read, they greater the sinners they become.

The Full Moon and the beloved (The Big Countries and Sindh)

چوڏهين چنڊ اڀرين، سوسين ڪرين مينگار،
پلڪ پريان جي نه پڙين، جي حيل ڪرين هزار،
جهڙو تون سڀ ڄمار، تهڙو دم دوست جو.
(سر ڪنڀات، ۱-۵)

Oh moon when you are full and rise with all your beauty, you can never stand comparison to even one glimpse of my beloved.

In the Light of the Stars (Faith in revolution)

هن تاري، هن جاء، هت منهنجا سپرين،
سجڻ ماڪي ساء، ڪوڙا ٿين نه ڪڏهن.
(سرڪنھت، ۱-۲۴)

Look, my beloved is omnipresent. Here, there, under that star, he is present everywhere. He is sweeter even than honey; there is never any bitterness in him.

The vision of the Beloved in a Dark night (The conception of a light of revolution in the Dark Nights of Oppression).

اونداھيءَ اڌ رات ۾، پرين پسا يو پاڻ،
چنڊ ڪٿين ساڻ، پيهي ويو پڙلا ۾.

When it was pitch dark in the middle of the night, at that very moment my beloved appeared in a vision. The moment he appeared the Moon and stars lost their light.

ڪرھا ڪر سڃاڻ، پيڪو ۽ پانهنجو،
اصل آھي اوھانجو، ناليرو نڌاڻ،
ڪرھا اسان ساڻ، ڪي چانگا ڪج چڱايون.

Oh my dear camel, call to your mind your ancestors, because your name and that of your ancestors is well known. I therefore ask you to do some good turn to me.

The Service of the Ocean (The love for Sindh and a faith in its vast natural resources)

سيوا ڪر سمنڊ جي، جر وهي توجال،
سوين سڀجن سمنڊ ۾، ماڻڪ موتي لال،
جي ماسو ملڻي مال ته به پوچارا پر ٿئين.

Oh man, worship the vast ocean. There are innumerable pearls and other treasures in its depth. If you can get even a particle worth of this treasure you will become the possessor of great wealth.

The Divers (The Thinkers and Intellectuals)

اي گت غواص، جيئن سمندر سوجهيائون،
پيهي منجهه پاتار ۾، ماڻڪ ميڙيائون،
آڻي ڏنائون، هيرا لعل هٿن سين.

It has been a tradition of these divers that they bring pearls from the depths of the sea.

The Old Boat (Reactionary Tendencies)

ٻيڙين پراڻي، وکر پاء ۾ وترو،
تري ۾ تن پيا، پاسن ۾ پاڻي،
هي هڏ وهائين، ڪڙم ڪالھوڪي ڏينهن ڪي.
(سر سرراڳ، ۳-۵)

Oh man, your boat is too old, do not overload it. It has many holes in its bottom and the water is rushing in. Your time has passed, now wait for the day of reckoning.

The Goldsmith's Shop (Those who can visualize truth)

تا صراف سڄن، پاڻ ڪوٺائين جوھري،
ماڻڪ ڪري ماڻ ۾، وٺن وٺي وٽ تن،
سندس ٿي سيد چٽي، ڪهڙو قدر ڪن،
پاڻي پري ڪن، ڪي ڪنڇن گڏين ڪڇ سين.

We know some of the goldsmiths who claim to have the ability to judge the precious stones, but as a matter of fact they are not. They quietly hand out spurious peals, and know nothing about their value. Let us see whether they prove real judges or confuse them with valueless glass.

The Gypsy Woman (A true companion of a Revolutionary)

جر تر ڏها ڏي، وڻ ٿڻ ٻڌي واٽئون،
الا ڪاند اچي، آسائتي آهيان.

Look at that fisherwomen, she is lighting lamps in her boat and hanging colorful buntings. She sings a song, which concerns with her desire for the return of her beloved. This is the only prayer and desire, she says.

The Terror of the River (The Unfavorable Conditions)

دهشت ڏور درياءَ جي، جت ڪڙڪا ڪن ڪري،
ٻچل ٻانڌي ٻار ۾، لهريون لوڏا ڏين،
سناور ساميا، جت سڀاها نه سنڊين،
وڙيون واٽ نه ڏين، اتي ساهڙ سنڀر لنگهائين.
(سر سهڻي، ۶-۲)

The swiftness of the current and the whirlpools instill terror in the heart. The ferocious waves threaten to breach the dams. Even the dauntless swimmers are stunned at the unprecedented ferocity of the waves. These are the waves, which never let a traveler pass safely. Oh my friend, help me cross this turbulent river.

Exploitation of the Rivers (The Alien Power)

واهڙ پريون نه پاء، توپڻ ليڪو ڏيڻو،
سدا سانوڻ ڏينھڙا، هنئين نه هوندا،
وھائي ويندا، اوڀر اتاهان لهين.
(سر سهڻي، ۱۳-۲)

Do not be so arrogant, Oh, the river. Even you have to answer God for your deeds. Remember, this drunkenness of yours will never last forever. Just in a moment you will be shocked back to your senses.

چوڌاري چڙا، ٻرن ٻيلاين جا،
ستي سنهارن جو، پير ڪن پڙا،
وهمن مون نه وڙا، سڻيو جهان جهجهي هنيون.

I can hear the sound of the bells around the necks of buffaloes creating music. Even in my dreams I hear these voices. I had an idea that the entire world is hearing these sounds.

Yogurt of the Cowherds (The Correct Political Education)

ميهار مهي، پيتائين پير جي،
ارڪ سرڪ سيد چئي، لڳس ڏوت ڏهي،
سگهي تان نه سهي، ملي جان نه ميهار کي.

Sohni has drunk the whey, which Maenwal had prepared for her with great love. The curd which she had tasted did not quench her thirst, because she could not bear the pain of being not able to meet her Maenwal, She could not find any rest without meeting him.

The Unbaked Earthen Pitcher (The Political Parties which raise sentimental slogans)

پيلي پلائي پسي چٽ چري ٿي،
هر هر ٻڏي سهڻي، ويرن ۾ وائي،
ڪڇي ڪيرائي لعل لهرن وچ ۾.

Carefully deliberating and by committing a mistake Sohnī lost her mind as well as her heart. Even the waves of the river bewail that Sohnī had drowned. The unbaked pitcher drowned the beautiful Sohnī in the river.

Maenwal and his Buffaloes (Sindhi People and Sindh)

مينهن هن ميهار جون الا سڀ جيئن،
ڪاريون، ڪڪريون ڪنڊيون وارا ڪيو هن،
جوه جا جانارن جي، پيلا به به ڪن،
اچي ريل رهن، مون سانپارين سپرين.

Oh my god, keep the buffaloes of my Maenwal always happy. How beautifully these black buffaloes with well-rounded horns are coming in their herds. The plains and meadows, when they graze look bright and beautiful. When the flood comes, I deeply miss my beloved.

In the memory of Sarang (The Rains) (Tile Desire for Revolution)

سارنگ کي سارين، ماڻهو مرگ مينهون،
آڙيون اهر آسري، تاڙا تنوارين،
سپون جي سمند یر، نشين سج نهارين،
پلر پيارين، ته سنگهارن سک ٿئي.
(سر سارنگ، ۱-۱۷)

Men, the deer, the buffaloes and all other people always remember the rainy season. The ducks and the cuckoo also find the rains as a source of sustenance. Every morning the shell in the sea looks toward the sky for that drop of rain, which will take the form of a pearl. Let my people have the fresh water to drink so that they are happy.

Bit and the Lake Karar (The center of Art and Learning)

پري پٽ تي آئينو، سارنگ سهج منجهان،
کڙيو کٽڻ هار جيئن، وچون اتر واءِ،
سر ها سبزا ٿيا، دامڻ ڊپ ڪيا،
پهري پٽنشان، پريائين ڪن ڪرار جا.
(سر سارنگ، ۲-۲)

The rains with all their vigor come in the wilderness and deserts. The lightening has illuminated the northern sky, and there is grass in plenty. After making the wilderness green and fresh, the clouds have filled all places around Lake Karar with water. (Karar is the final resting-place of Shah Latif).

The colorful Aspects of Revolution

اڄ رسيلا رنگ، بادل ڪڍيا بر جنسين،
ساز سارنگيون سرنڊا، وچائي برجننگ،
صراحيون سارنگ، پلٽيون رات ڀڏا مڙ تي.
(سر سارنگ، ۲-۵)

Today the clouds have appeared from the sky and the clusters of stars in most beautiful colors. Oh, the dwellers of the deserts, it is the time of celebration. Take up your musical instruments, and sing melodious songs. Today the rains from these clouds have completely saturated the land in Padaam.

Welcoming the Revolution

مند ٿي مندل منڊيا، ناري ڪي تنوار،
هارين هر سنباهيا، سرها ٿيا سنگهار،
اڃ پڻ منهنجي بار، وسڻ جا ويس ڪيا.
(سر سارنگ، ۳-۳)

The rains have come, the sky is overcast The birds in their joy are singing melodious songs. The farmers and other laborers have picked up their implements. To day my beloved wants to shower all his blessings upon us. My people are really very happy.

ڏنر ڪاله ڪنهن، جهونجهار ڪو جهڳٽو،
هائين هڏ مچائيا، ريلو رت نشين،
پانئين سا سنئين، جيان جي جوکو ٿي.
(سر ڪيڏارو، ۱-۳)

Is there one who has witnessed with his own eyes the brave and the valiant (Hazrat Imam Hussain and his companions) fighting, or any one fighting like them. The brave men laid down their lives on the battlefield only when many of the enemy had been put to sword. For them, the goal, which is fraught with danger to life, is easy for them.

گجهڙين ڳارو، راتو ڏينهان رڻ ۾،
پٿو پڇن پاڻ ۾، ڪنهن منهن ڪيڏارو،
ڪائن ڪڳ مارو، ڪائن پيو ڪنو ٿي.
(سر ڪيڏارو، ۵-۶)

Day and night the vultures look for their prey in the wilderness and deserts. In their anxiety they inquire from each other about the battlefield. They exhibit great interest in the dead bodies of the brave, but the dead bodies of the cowards lie rotting there.

Terrible Jungle (The Difficult Stages of Freedom)

وڏا وڻ وٽڪار جا، جت نانگ سڄن نيلا،
اٽي عبداللطيف چٽي، ڪيا هيڪلن حيل،
جت ڪڙم نه قبيل، ات رسج رهبر راه ۾.
(سر سسئي آبري، ۹-۲)

Oh people, I am the traveler of a road, where the journey is not made easy by the roadside trees, but there appear poisonous snakes in the way. I ventured out alone on this journey where no family or tribe will come to succor me. Oh my God, only you can help and guide me in this situation.

Sufferings in the Mountains (Difficulties on the way of Truth)

ڏوڪا ڏونگر لاه، آءُ اڳ مٿي آهيان،
آريائي سين آه، ذاتي سڱ صعب جو.

Oh the mountain, relieve me in my sufferings, do not add to them, because already I am weak and helpless. I have a personal relationship with my beloved.

Ways and By ways

هي ڪسي هي ڪس، هي پهڻ هي پيچرو،
ويچاري وڏو هڪيو، ويندن پئي وس،
ليڙن جو لطيف چئي، ڏونگر اٿي ڏس،
جڳ ۾ رهيس جس، سڳر تي سردار جي،
(سر سسئي آهي، ۸-۱۴)

O Sassi, do not be anxious, your Punnu, your beloved is not far. Do not be frightened by these mountains, these mountain roads cannot stand in your way, because, as you can see, he has just passed this way. These ways which do the droppings of the camels, the rocks and stones, mark. Sassi made every possible effort to follow these travelers. Shah Latif says that these mountains serve as a guide to the camels in the caravan. Sassi is known and recognized because she follows the path chalked out by her chief.

The Ferocious Dog

جاڳايس جنبور، ڪتي قريبن جي،
بهي يونڪي اٿيو، گهٽي منجهان گهور،
سڀ لاهيندو سور، ڪري هن غريب تان.

The dog of my beloved woke him from his sleep. He also got up with a jerk and started barking this is how it will relieve the poor traveler from difficulties and anxieties.

Mount Harhu (The Obstacles in the way of the Progress of Sindh)

هلندي هاترو هڻي، گسان تان مر گسان،
لڪن تان لطيف چڻي، رڙهي مان رسان،
پنهنون شال پسان، وهان تان نه وس بيه.

With love and dedication I, Sassi, will cross the mountains. Oh my God let me not be misguided. I shall cross these mountains and pass even on my knees. I shall never rest until I am successful in finding my beloved.

The call of the Desert (The voice of Sindhu Desh)

ريج ۾ رڙ ٿي، سکر سارنگي ساز،
اي عشق جو آواز، ماڻهو رڪن مند ٿي.
(سر معنوري، ۷-۲۱)

The voice of Sassi in the wilderness and deserts is as sweet as the music of a musical instrument. In fact this is the voice of love. But people consider it no more than the sigh of a weak woman.

The Camels of the Strangers (The Alien Power in Sindh)

اڳڻ مٽي اوڀرا، جڏهن ڏٺي اٿ،
ڏاڻهي نه ڏاڳهن کي، اوڳي ساڻ اڳڻ،
ته هوند نه تنهن جي هٿ، سور پرايا سسئي.
(سرديسي، ۱-۷)

Oh Sassi, when saw you the camels belonging to strangers, then why did you not tie their knees with a twine. This was only the consequence of your arrogance, otherwise why you had to bear these difficulties and anxieties.

Belching of the Camel (Isolation of the National Leader)

اوڳارين نه اٿڙا، ٻڌا چرن نه ٻورا،
ليڙن کي لطيف چڻي، هلڻ جو مذڪور،
مين کي مامور، آهي اٿڻ اڳئين پنڌ جي.

These camels do not wish to graze anything, they like nothing, because they feel so tired. It is the duty of this poor Sassi, whose dress is in tatters, that she should remain firm and determined to reach her goal. This is my only concern.

The Caravan of Kech (The Sindhi Nationalist Movement)

ڪيچان آيو قافلو، ساڻ ڏٺي سرواڻ،
وار وڍي واڳون ڪريان، پوان هوند پلاڻ.
جهڙو پنهنون پاڻ، تهڙي سٽا ساڻ جي.
(سرديسي، ۲-۱۱)

My beloved, look, what a caravan is heading toward us from the land of Punnu. The leader of the caravan is magnificent as the caravan. If I could I would cut my long hair for the reins to be made of them for his camel, and I would make the saddle of his camel. The companions of Punnu are as courageous and handsome as Punnu himself.

Nearness of the Beloved (The contemporary politics)

پریتن جي پاڙي، جاڙ گذرير جيڏيون،
جنهين مون کي ماريو، سورن سين ساڙي.
ارادي آئي، سانگين سين سگ ڪيو.

My destiny has forced me to live close to Punnu. His love has consumed me with fire. Oh Sassi, none other, but your desire and steadfastness have established your relations with these travelers (Punnu and his people)

Stopping on the way during the Journey (Determination for the Journey)

چپر چمر پانيان، ڪانبو ۽ ڪارو،
پپ وجهندس پٺ تي، صبح سارو.
وڃڻ مون وارو، ڪين وهندس وڃ ڀر.

Sassi says that these mountains have no significance before her, these dark and barren mountains cannot stand in her way because under all circumstances she has to start her journey in the morning. She cannot wait any longer.

Troublesome Mountain (The Obstacles in the way of National Progress)

ڪرڙا ڏونگر ڪهه گهڻي، جت جبل گونا گون.
ليڙن جون لطيف چڻي، تنگ تنوارون پرن،
جن ڏٺو پير پنهنجو، جو، سي نه رن نه چون،
هونڊن مٽي هون، لاڳاپا هن لوڪ جا.

Sassi says that many high mountains stand in her way, through which it is not easy to travel. Frightening voices from the mountains are heard. But one who is determined to reach her Punnu (the destination) will remain undeterred by any obstacle. Only those who are really inspired with courage and determination can understand the meanings of life.

The Grief-stricken and the Mountain (The Patriotic elements and the Temptations in their way.)

ڪي جو ڪڍيا پار، ڏکي ڏونگر پاڻ ڀر،
سڻي سا تنوار، مرون پيا مامري.

When both the grief-stricken Sassi and the mountains heard a sigh together, even the beasts of the jungle began to mourn when they heard this sigh.

The Spinning Wheel and the Law (An Exercise in Futility)

امڙ وڃي آڻ، چرخو آڻ وڃ مان،
ڪٽير جنهن ڪاڻ، سو ڪوهيارو ڪيچ ويو.

Sassi asks her mother to go and bring her spinning wheel. Alas, the dear one (Punnu) for whom she span has left for his own land. He has left her alone.

Hiding of the Sun (The curse of Darkness)

ويو سج وڻن تان، راسيون رٿائين،
مونکي ماريائين، آيل اوندا هي ڪري.

The sun has set; the waters of the sea have inundated the land. My own people (the people of Punnu) have left me alone to die.

Disgust with the World

ڪلهي ڦاٽر ڪنجرو، مٿو اگهاڙو،
منهنجو ڪچاڙو، پيٽر هن پٺپور مر،

My shirt is torn at my shoulder, my head is uncovered. My dear friends, what is left for me in this city of Bhambhor.

Grief and Sorrows

سورن سان گهارو، ڪڏهن تان ڪو نه ڪيو،
آيل اوپارو، ٻاٽر ٻڌو ٻوڙهي.

I do not lack in grief, anxieties and sufferings. Oh my mother, the well is full to its capacity, there has never been any shortage in its water.

The Queue (Relationship with Discipline)

ڇچ مر قطاران، سات چڙهندو لڪئين،
مڇڻ ٿين پٺان، وڳ وائي نه لهين.

Oh Sassi, do not detach yourself from the caravan of your beloved, lest you lose sight of it when it climbs the mountains, and you are left behind to lose your way.

Sacrifice of Comfort and Happiness (To embrace all kinds of sufferings for noble aims)

مٿو سڪن ڏيئي، ورهه وهابو هيڪڙو،
مونکي تنهن ڏيئي، پير ڏيڪاريو پنهنجو،
(سر حسيني، ۵-۶)

I have been able to acquire this heartache of love and separation after sacrificing many comforts and joys and this is the only thing which has guided me on my way to my beloved Punnu.

The Miracle of the Musical Instrument (The song of Revolution)

محلين آيو مڱڻو، ساز کڻي سرندو،
سر جي سدا سر مر، گهور هڻي گهرندو،
مٿي ري ملوڪ جي چارڻ نه ڇرندو،
جهونا ڳڙه جهرندو، پوندي جهان، جهروڪ پر.
(سر سورڻ)

The beggar (Bejal) came into the palace with his song and musical instrument and every note of his music seemed to demand a life. He said that he would not leave without the decapitated head of the ruler. Soon the palace of Junagarh would be razed to the ground.

The Spirit of Self-sacrifice (The call of the Sindhi Nationalism).

سئو سرن پائي، جي تند برابر توريان،
اتل اوڏانهن ٿئي، جيڏانهن پيڄل پرائي،
سڪڻو هڏ آهي، سر سڄڻ ناهه ڪي.

If I place a hundred tunes on one side of the scale, and only one from the instrument of Bejal, the latter will outweigh the former. If there is no remembrance of the beloved in one's heart, then this human frame has no value more than a skeleton.

The Night of Waiting (The Desire for a Revolution)

اڀي اڀاريام، نڪت سڀ نئي ويا،
هڪ ميو ٻيوميندرو، سڄي رات ساريام،
ڳوڙها ڳل ڳاڙيام، سورج شاخون ڪڍيون.
(سر مومل راتو، ۲-۴)

I, Momal, have spent the entire night standing, until even when the stars had disappeared. I continued missing my beloved and his camel the whole night. I continued weeping till the sunrise.

The Pink Garments (Sindhi Nationalism)

جهڙا گل ڳوٺ ۾ ڏسجن ٿا،
چوڻا تيل چنبيليا، ها ها هو هميش،
پسيو سونهن سيد چڻي، نينهن اڃن نيش،
لالن جي لبيس، آتن اکر نه اجهي.

Momal and her friends wear pink dresses, resembling the beauty and color of the rose. Their hair is always perfumed. The beauty of these delicate women arouses a strange sense of pain in the heart, and one wonders at the beauty of their ornaments.

Beckoning of Beauty (The Trap of Human Desires)

ڪاڪ نه جهليا ڪا پڙي، موهيا ڪنهن نه مال،
جي چورين ڏنا چال، ته به لاهوتي لنگهيون.

The attractions of this material world cannot stand in the way of these pious men of God. Their emotions are never stirred even when beautiful women try to allure them because they have transcended all these worldly pleasures.

The Barren Mountain (The Difficult stage of Temptation)

گنجو ڏونگر گام، پيهي جن پروڙيو،
ڪر تن تمام، لويي لاهوتي ٿيا.

The people who have allowed themselves to be scalded sitting on the barren Mountain (a mountain near -Hyderabad) and have killed their desires, they are the real mystics, the men of God.

نه ڪتا نه ڪوڪار، نه سي مڙ ڪارئين،
پتيو ڪٿي پار، جهنگلي آهيئن ڪي.

This is so peaceful a place where you do not hear the barking of neither dogs nor the anxiety of the hunters. As Sassi passes these ways she curses these mountains and passes.

The Ascetics and "Nani" (Nationalist Movement for independence).

نانگا نانيءِ هليا، لوڪان ڪري لڪ،
ويشي مون وهڪ، آءُ نه جيئندي ان ري.

Hiding from the people, the pious men have set about toward Hinglaj. Now it is quite difficult for me to stay here, because without them my survival is not possible.

Dedication at Lahoot (Dedication to the achievement of the aim)

سنگيون، سيليون، گريون تيشي تول ٽڳو،
پٺ هٽي پٺ سين پيري تن ڀڳو،
لاهور جن لڳو، سي مڙهيا مور نه نگيا.

The pious men have given up blowing on their horns, their twines and their rough covering ; they have removed their garlands of beads from their necks. They have dashed their bagging bowls on the ground. Those who possess a desire and love for the shrine at Lasbela, they do not leave their homes.

The covering of the Religious Guide (The lesson of truthful politics)

جاگر ڏني ڳوڙي، سا تئي لاهيندي لڄ،
سندا تنهن سهج، چيو چوندو ڪيترا،
(سررامڪلي، ۹-۳۲)

I feel ashamed of removing or cleaning the covering, which the pious men have given to me. My disciples cannot provide me that comfort and peace of mind, which I get from it.

The Kiln and Love (Secrecy)

نپهن نهائينءِ جان، ڊڪيو ڪو نه ڊڪئين،
جر چيري ڇڏي، ته ڪيئن پچندا ٿانءِ،
سندي ڪنڀاران، ڪن ڪريجا ڳالهڙي.

Oh man, why don't you keep your love secret as then of the potter. If the fire loses its heat how will the pots be baked. So listen attentively to the potter and let it remain in your mind.

گھوڙيو سو سهاڳ، جنهن ۾ پسين پاڻ کي،
ڏوري له ڏهاڳ، جنهن ڪر لاهو ڏاڙو.
(سرليلا چنيسر، ۴-۲۱)

The love, which is only for self-interest, has no significance. Laelan, you should try to find only your Chanesar although you may have to go through untold sufferings.

ڪنڍي ڪلين وچ ۾، جڏهن هٿين جن،
مونکي مون پرين، ڪڍڻ جي ڪا نه ڪئي.

When my beloved drove nails into my neck, those nails were never removed.

ڪونجون تبون ڪڙڪن، جيڪس هلڻ هاريون،
پڇا پوءِ اٿن، وڃن واندا ڪنديون.
(سي ڏهر، ۴-۱۲)

I can repeatedly hear the cry of the swans. Perhaps they are ready to fly. their voices are full of sighs. Perhaps they are stricken with grief after being separated from their innocent young ones.

The Hunter

بغل ۾ بندوق، ماريءَ ميرا ڪپڙا،
ماريو مير ملوڪ، لتاڙيو لڪ چڙهي.
(سي ڏهر، ۴-۱۸)

The hunter has a gun in his hand, he is wearing dirty clothes. This is the hunter who goes after big game and not the small, and then he goes ahead.

The Poor Laborer (The Laboring People)

چنل ڇڄ هٿن ۾، کلھن ڪوڏارا،
 پورھي ڪارڻ، پيٽ جي اٿين سوارا،
 اوڏ ۾ ويچارا، ويڃن لاڪا لڏيو.

*Holding the battered winnows in their hands and a spade on their shoulders, they wander about for a morsel to satisfy their hunger.
 They lead a nomadic life. Look, the Lakhas are leaving this place.*

The Limited Resources of the Revolutionaries

تڪ ڏنگي ور گھٽا، ڪتان ڪڇاڙو،
 ڪاٻي مٿان ڪيترو، آڻيان اڏارو،
 جي ور ڏئي وارو، تہ سونھان سرتين وچ ۾.

*This steel is not straight, it is crooked, and is very uneven. Then how can I spin cloth, I have to spend move and can save only a little.
 How can the poor generate resources, but if my husband owns me I shall be able stand proudly with my friends.*

تن نيٺن ڪي نيران، جن سا جهر سڀل سانپيٽا،
 جيءَ جسيءَ جان، ڪر حضور جي ڪيو.

*When these eyes see my beloved in the morning I feel fed with breakfast. The sight of the beauty of my beloved is no less than a
 pilgrimage for my body and my soul*

Pride in our Traditions

سھڻين سڀا ڪنجري، لوڻي ليڙ ٿي ٿي،
 اهاڻن جي آسري، ڪٽي ڪا نه ڪي ٿي،
 جاڳڻ ۾ ڪي ٿي، تنهن جو پرور پٽ رهائين.

*There are so many patches on my dress; my covering is torn at various places. In order to reach my dear ones, I have not worn the
 shawl given by you, Oh Umer. The shawl I was wearing still covers my head. My God, I pray thee to protect my honor.*

Love for Independence even in Poverty

ڪارا ڪپڙڏيهه ۾، ٻياواريءَ منجهه وٽان،
سائين ڪي، سيد چڻي، ڀريوڏين پاڻ،
عمرات امان، ثابت رکج سومرا.

*Oh Umer, the king, my homeland is one where a wild flower grows in abundance, and where people build their homes on the sand.
There the people love their companions and regale them with cups of milk. Oh Umer here in your land I have come here as a trust,
which should never be betrayed. Let me go back as pure as I came here.*

Love for the countrymen and hatred for slavery

سنهي سٺي سبيو، مون مارن سين ساهه،
ويائي ساربان سومرا، گولاڙا ۽ گاهه،
هنئون منهنجو هٿ ٿيو، هٿ مٽي ۽ ماهه،
ڀڳن منجهه پساهه، قالب آهي ڪوٽ ۾.
(سرمارئي، ۷-۱۲)

*Marvi says that my soul has firmly attached myself with my dear ones, how can I break this relationship. Oh Umer, the King I always
remember that flower and grass. Physically I am here, but my mind and soul are in my homeland Malir. I remember my native huts
and here alas, I find myself confined in a fortress.*

Preference to a Life of Freedom in the Desert over the Slavery in a palace

ڏکين ڀتين ۾، منهن مارو ڏيڻ ها،
پائرسپ پڇي ٻيو، گهر گهارندي ڪير،
گهرئين گهاري ڪير، محلين منجهي مون هنئون.

*Now my homeland Dat is populated, fresh and green, where my people are living happily. God has blessed the whole country but I am
confined in this place where I have a sense of being choked.*

The Faith of the Revolutionary

سڪو سڀ سرتيون، سهن ملا، سپر،
ٻيو مٿان نير، اهيون اير آسري

My friends, all of us should learn a lesson from the shells. Look at them, they wait for the clouds even when living in the depths of water. I see their support only in this desire.

The Field of the Opponent

بیر کنیاگون بریر، پیارین پهوز،
 سنجن سائیکن تی، وڌی ویر وهون،
 پایو جرجندن پر کوڌان گن کهون،
 ڏهنهان ڏهنهون نئون، مونکی وره ویر هیچن جو.

Water has surged out of the desert, and the dear ones are watering the animals after drawing the water out of the well. These women draw water from the depth of sixty feet. They go early in the morning and are much pleased with themselves. They are overflowing with joy. Love for my dear one continues to grow and renew ever day.

Disgust at a Transitory Benefit

کین ڌاریان ڌیرا، ویندوس ڌنهن زوهار،
 مون مل مارو ٺاهر، اڃا اوڀریان گن کی،
 (متفرقہ ۱۳)

Why should I keep these clothes and these ornaments. I don't intend to attend the wedding of anyone, because I am sad and unhappy. My people are yet far from me. Then why should I wear this dress.

The Message of the National Leader

پریان سنڌی بار جو، گا، گا، کوڙو،
 اچی وچی، دج، یر، مٹی، در دوڙو،
 جو اندر اوسو ڙو سولائین لطیف چئی،
 (سرپوز، ۱۸۱)

Even the crow coming from the land of the beloved does not tell a lie. It always brings the true message. He is conveying the message of my beloved to me and mine to him. It has completely removed all anxiety from my heart.

The Love for the People

چار يون، گاريون، چچ پيريون، جنجي محبت مچي سان،
رهڻ وهڻ سر ٻانڌئين، سڀئي بدبوءِ هان،
لڏڻ جهڻ لطيف چڻي، پاڻي وجهن پاڻ،
تن ملاهن جو ماڻ، سڀئي سرگيو پانهن جو.
(سر ڪاموڏ، ۱-۱۲)

We are the people whose entire life consists of the fish baskets and fishing nets. We are deeply in love with the fish. Wherever we sit, our clothes give a smell. We are like the beaver, which keeps submerged in water. Only Jam Samma has given respect and love to the insignificant people like us.

پکي جنهن پڇاڻيا، تنهن ۾ ساء نه ماه،
منجهه ڏکڙنگهو ڪاڻ جو، مٿي بکن چاه،
ويچارن ويساء، مٿي پکي آڻيو.
(سر ڪا ايل، ۱-۲۰)

The hunter of the birds has lost all vitality, and his backbone has curved into the shape of the roof of the hut, which is covered with grass. In such a hut the birds are easily trapped.