

TERRITORIALIZATION AND DE-TERRITORIALIZATION OF SINDH WITH REFERENCE TO THE BRITISH EMPIRE

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ABSTRACT

This study investigates how Territorialization and De-Territorialization of Sindh with reference to the British Empire transformed the social fabric of Sindh. The Anglo-rule left its indelible scars on both Natural Sindh and Administrative Sindh. During this time, communalism seeds were implanted, feudalism was encouraged, and the language once enjoying international status was reduced to a regional one. The research is theoretical and descriptive based on secondary sources like books, magazines, theses published and unpublished material.

Keywords: British Empire, Sindh, Feudalism, Communalism, Language.

INTRODUCTION

“Inferior organisms succumb and perish or are enslaved. Superior organisms survive, propagate and possess.” – Darwin

The entire history of the human race declares the rule of ‘Might is Right.’ Alexander, Caesar, Pharaoh, Napoleon, and Queen Victoria, for instance, were never satisfied with the boundaries of their rule. They wanted to extend more, no matter if the earth flew with the human blood. Subjugated people fight back in order to win back their identity, culture, and geography after they reorganize and regroup themselves and become powerful. Sometimes the cause to secure freedom and drive foreign rule away, some nations are tempted to capture theirs. The present investigation is conducted in the light of Territorialization, De-Territorialization, and Re-Territorialization, the three concepts created by Deleuze and Guattari (1972) in their work *Anti-Oedipus*; and how their rule gradually left an impact on the social fabric of the Sindhi world and transformed the settled values of living.

Objectives

1. To expose the imperial mentality regarding the people of Sindh.

2. To expose the British imperial who saved the seed of communalism.
3. To find out the impact of imperialism on Sindh.

METHODOLOGY

The research is theoretical and descriptive based on secondary sources like books, magazines, theses published and unpublished material.

Literature Review

Sindh World – a Portrayal

Sindh can proudly claim as the cradle and the oldest civilizations of the human race. Throughout its existence, she has remained the most fertile valley and has had trade relations with the world. For its riches and advanced civilization Edward Backhouse Eastwick has appropriately credited her “Young Egypt” (Eastwick, 1849). On the other hand, renowned English historian and soldier H. T. Lambrick comparing Euphrates and Sindh, considers Sindh considerably advanced in civilization (Soomro, 2008).

Simultaneously, it must be admitted that her abundant resources made her vulnerable, for the powerful empires invaded and robbed her from time to time, repeating the rule of ‘Might is Right.’ Contrary to these powerful states’ cruel attempts, she has always remained a peace-loving and human-friendly nation. Excavations of Moen-jo-Daro, in the first place, provide ample evidence to support Sindhi’s pacifist orientation of human existence (Soomro, 2008). Secondly, history proves that she has never indulged in extending her powers and usurping others’ rights.

Sindh through the Ages

Without much ado and tracing from the beginning of this civilization, this investigation begins with the Persian invasion. The Persian Empire captured Sindh in the 6th century BC, and in 325 BC, Alexander from Macedonia invaded Sindh, but his control faded away quickly and was replaced by Chandragupta Maurya. He ruled Sindh for about 100 years. After Asoka, the last Mauryan King, the Mauryan dynasty enfeebled rendering Sindh to the Indo Greeks’ continuous invasions. Rai Dynasty established itself on the throne of Sindh in the late fifth century and ruled till 711 AD when the last ruler of this dynasty, Raja Dahir, was defeated by the Arab forces introducing Islam subcontinent the command of young Muhammad bin Qasim. Muslim rule lasted till 1843. When the British took over Sindh, Talpur Mirs ruled it with trade relations and ruled Sindh for about 60 years.

Anglo- Sindh Relations

A tertiary glance at the East India Company's ulterior motives in the sub-continent throughout their stay demonstrates and identifies their evil design: "Fair is foul and foul is fair." Against Amirs' will, the British coerced them into signing treaties to drive away from Europeans and Russians' influence (Gulrajani, 1979).

Charles Napier, who conquered Sindh in 1843 and exiled Amirs to Burma, sent the message of his victory in a single word, "*Peccavi*" (Huttenback, 1962), a Latin word that offers two meanings: first, "*I have sinned.*"

This interpretation is more appropriate as compared to the second interpretation that "*I have Sind*" because Charles Napier at the time conquered Sindh was 60, and he knew pretty well that he had acted unscrupulously and unethically for violating the treaties of the eternal and perpetual friendship of 1809 and 1820 respectively (Tupper, 1893).

Moreover, Ameers of Sindh were loyal to the British and complied with the treaties in letter and spirit. The capture of Sindh was forcefully condemned by the Board of Directors and the conscientious people within British. Ashley, Edward Backhouse East, and Outram objected to this immoral action. Outram vehemently and openly criticizes the subjugation of Sindh in the following words (Huttenback, 1962):

"It grieves me to say that my heart, and the judgment God has given me, unite in condemning the measures we are carrying out for his Lordship as most tyrannical—positive robbery. I consider, therefore, that every life which may hereafter be lost in consequence will be a murder."

In the words of Huttenback, both Lord Ellenborough and Sir Charles Napier were highly unpopular. His contemporaries knew Ellenborough as 'Elephant' whereas Napier never willingly obeyed his superiors (Huttenback, 1962).

Machiavellian philosophy and ulterior motives and lusty eyes of British at the hands of Charles Napier remove the rust from the darkened vile conscience of the British as Huttenback unfolds a page from his diary in which he writes (Huttenback, 1962):

"Charles! Charles Napier! Take heed of your ambition for military glory; you had scotched that snake, but this high command will, unless you are careful, give it all its vigor again. Get thee behind me, Satan!"

Charles diary is further confided with the following words as quoted by Huttenback in his book 'British Relations with Sindh' (Huttenback, 1962):

"We have no right to seize Sindh, yet we shall do so, and a very advantageous, useful, and humane piece of rascality it will be."

To address this very rascality and maintain their image as a civilized nation, it must be acknowledged that the British did take specific measures to promote development. The railway's tracks were laid, an irrigation system was addressed. Communication in Sindhi vernacular was encouraged. Sindhi language was granted official status, and Sindhi Script was regularized.

But these measures were negligible, for the Sufi temperament of Sindhi was deemed as a sign of laziness, communal harmony was threatened, and peasant immigrants from different regions were employed and encouraged, and the natives were denied even earning opportunities.

Natural Sindh

Sindh has always resisted change. *Sindhi Ajrak* and *Sindhi Topi, turban, shalwar Kamees*, Sufi songs, and Bhattai's music accompanied with Tamburo still mark the distinguishing cultural characteristic of natural Sindhi. A Sindhi layman feels proud of his language. And the intensity of their love for the Sindhi language reflects the very temperament that many people know no other vernacular other than Sindhi to verbalize their emotions and ideas even today in many parts. The English realized Sindhi's weakness, love for language, and cultural values. So, to control these people were relatively more comfortable, which is to learn their language. So did the English. Sindhi was made compulsory for the British officers residing in Sindh. With the help of language, they befriended the natives and reduced their hostilities, for language connects and helps a person know their beliefs and lifestyle. To learn their language was Anglo's secret to enslave them (Mallaha, 2013).

Administrative Sindh

Amalgamation with Bombay Presidency

Sindh had always enjoyed autonomy and sovereignty, but with the British annexation of Sindh, it was amalgamated with the Bombay Presidency for administrative reasons. This Anglo action took away its independent status. The fact that the desert and the Arabian Sea made them stand poles apart. Despite the genuine natives' protest to rescind the amalgamation, the British

deemed not appropriate to revisit their decision, resulting in more problems as it will be difficult for the people to go all the way to Bombay to have their problems addressed.

With Bombay as its capital for 100 years, it remained neglected. So, the demand for a separate Sindh grew intense. Demand for separate Sindh created a rift between the Sindh Muslims and Sindhi Hindus, who had remained in harmony for decades. Sindhi-Hindu businessmen held an economic perspective, and their lop-sided domination in business tempted them to advocate Sindh being the part of Bombay presidency whereas Sindhi-Muslims had perspective vehemently religious and sovereign in spirit.

Educational Policy and Identity Crisis of the Indus Civilization

There is an African saying: 'It takes the whole village to raise a child'. In the words of Stalin, 'language arises and develops with rise and development of society.' To rule people effectively and to enslave them psychologically and to deprive them of their culture is to simply keep them distant from their language. The British acted shrewdly on this ripe experience of life. They replaced Arabic and Persian, the languages of administration at the time with English Language. Resultantly, scholars and scholarship in both Arabic and Persian suffered terribly. This learned class, who could have contributed in the development of its people, could play no role to contribute and maintain Sufi harmony in check. With them used to learn all Sindhi Muslims and Sindhi Hindus alike in same Madarsahs both religious and secular education so they held values in harmony but with the latter system of education Hindus advanced and Muslims declined (Ali, 1993).

"When the control of the country passed from the Muhammadan conquerors, then later when Persian ceased to be the language of the court, the Muhammadan showed himself less ready than the Hindu in adapting himself to the new conditions. He did not seize the opportunity offered of Western education or of entry into public life. He sat apart wrapped in the memory of his tradition and in the contemplation of his ancient literature and bygone systems of science."

This idea to introduce English was Macaulay's in Macaulay's Minutes on Indian Education in 1835 to produce 'Macaulay's children' who would think in English, dress in English and eat in English ways (Sharp, 1920).

The first reason which he offered in favor of English was that ‘a single shelf of good European library was worth the whole native literature of India and Arabia (Sharp, 1920). Western world knows that Macaulay’s idea about the eastern literature was biased. To appraise the excellence and richness of the literature of Sindh alone, let any western scholar come and read Shah Abdul Latif Bhittai and Sachal, he will recognize the intrinsic beauty; forget about Arab and entire Indian literature. Contrary to this, the western world owes much to the eastern contribution. They knew Greek literature and philosophy through the translations of both the Persians and the Arabs.

Hindus did not give second thought to learning English due to which their domination in the economic and education and administration strengthened. They were ready to comply with the Anglos and were useful to them in administration. Sindhi Muslims were well aware that the Anglos claim of cultural superiority does not have footing and their assertion that both the Arabic and Persian literature lacks in scientific outlook and scholarship does not hold much water. As a result of Sindhi Muslims’ reluctant attitude pushed them in the backyard economically, politically and administratively. As Sindhi language was used by the English as a tool to lessen Sindhi’s grievances and win their confidence so the people of Sindh could not avail the opportunity in the initial stage to use English language as a tool and weapon to redress their political, social and religious grievance.

Consequently, they remained downtrodden and at the backstage. Their backwardness in the western education had lasting impact on the future generations. They could do nothing in designing curriculum for their children and making language policy.

Communal and Feudal System

The English believed in superiority in their language and culture (Mallaha et al., 2013). They looked down upon everything else. So, they started dividing the ruled into classes in order to extend their rule. They poisoned the harmonious society with their ‘divide and rule policy’ and aggravated communal hostility. Prior to English rule lived peacefully, had learning class with Akhund who differentiated none on the basis of religious differences. Cultural diversity was actually beauty of the region. Credit to create a rift between Sindhi Muslims and Sindhi Hindus and overall intolerant was also the result of their malicious designs to serve their vested interests (Soomro, 2008).

Those who complied with them were blessed with the lands and became

feudal lords whereas who took conscience driven course were sent to gallows, Pir Sibgatullah Shah and Pir Illahi Bux Soomro to name a few.

CONCLUSION

The rule created a mindset to look down upon their self and the native culture as inferior and barbarian; changed the social outlook and reduced the society based on class. The ruling following their masters based on the education system given think them more cultured thus designing and implementing rules that suit them whereas the ruled deemed less civilized and according. Private schools, hospitals and government schools and hospitals speak loud and clear the norms we have inherited from the colonial masters. We still are ruled but without crown.

RECOMMENDATION

1. To mitigate feudal mentality by present society.
2. To eradicate faulty British law by our official system.
3. To condemn communal thinking in our society.
4. To educate youth regarding the pros and cons of imperialism.

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