

## **Review of Book 'Sindh: Studies Cultural'**

*Rafia Ahmed Sheikh*

**I**t gives me great pleasure to be participating in the launching ceremony of Dr. Nabi Bakhsh Baloch's book "Sindh: Studies Cultural."

This book makes a valuable contribution towards the study of some salient aspects of Sindhi Culture. The author has done a great deal of serious research which is quite apparent from a reading of the book. It is something that we have come to expect from a scholar of the calibre of Dr. Baloch. The book covers material that has been the subject of research which has been on-going since the 1950s. He has traveled widely all over Sindh in search of his material. Over the course of many years, he has visited numerous sites in the Lower Indus Valley; met a variety of people and collected numerous artifacts and archives in pursuit of his quest for recording and preserving the rich cultural heritage of Sindh.

He traces the course of the Indus River through history and its impact on the early settlements in the Indus Valley. The book covers subjects like past and present irrigation methods, measurement of time and space, folk songs and music, educational methods of the past, etc. Apart from the historian and serious scholar, there is much in it that is of interest to the lay reader who would like to know about Sindh's cultural studies.

The art of Ralli and Ajrak and the various dyes involved in their making leads the author to embark on a journey in search of the Karrarri Tree. Folk tales collected by the author over the years were the resultant fruits of his extensive field work which involved traveling to villages and meeting people who had preserved them through the oral tradition. Folk songs have been collected and preserved by him.

Sindhi music and its influence on various Muslim countries and Spain have been highlighted. Gypsy music and Flámenco is shown to have been influenced by Sindhi music. Indeed, the author claims that the gypsies were Sindhian in origin.

As we find out in the book, it was Dr. Baloch who brought the Chaukundi tombs to the notice of the Archaeological Department which subsequently declared them to be a heritage site.

There is a chapter on Shah Abdul Latif of Bhit and his Risalo and on the influence of Rumi as one of the most venerated and celebrated saints and mystics of Sindh.

Obviously some of the subjects covered by Dr. Baloch in the book were too vast and extensive to be contained in a single volume. It goes to his credit that he has managed to squeeze in such a variety of topics in one book and still made them accessible to the reader. This book only goes to show the vast talent and diligent hard work that Dr. Baloch always brings to his books and papers. Indeed, these-his books and research papers-deserve to occupy a permanent place in the cultural heritage of Sindh.

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## Review of Book 'Sindh: Studies Cultural'

*Sheikh, Khurshid Hasan*

There are very few scholars in Pakistan whose literary pursuits are not only of substantive character but are also instrumental in solving many a riddle of our glorious ancient past. Among the galaxy of such scholars is Dr. N.A. Baloch, whose contribution in every conceivable aspect of Sindhology remains un-paralleled. During the course of his scholarly career, he has authored several books, written innumerable research articles and edited a number of important manuscripts, which constitute primary source material of the history of Sindh. Some of his research works, which brought laurels for him both at home and abroad, pertain to some controversial issues. Due to his deep insight and grasp of the subject, such issues were solved in a proper historical context.

Out of his published works, which also figure in the book under reference, two specific instances are quoted. One pertains to the 'Chronology of the Summa Rulers in Sindh'. Although the list of Summa Rulers, as given in 'Tabqat-e-Akbari', 'Ain-e-Akbari', 'Maarif-al-Anwar' (MSS), which are considered somewhat reliable, the list given therein does not provide the line of succession. Nor it gives the period of reign of each ruler. 'Tuhfat-al-Kiram', being a work of much later period is not considered trust-worthy. Dr. N. A. Baloch worked-out the chronology of Summa rulers, complete in all respects, by relying upon contemporary sources and also with the help of the inscriptions on the tombs of Sheikh Abu Turab near Gujjo, Jam Tughlaq and Jam Nizamuddin both at Makli Hill, Thatta. The list so painstakingly prepared by Dr. Baloch was presented with an explanatory note at the Pakistan Historical and Archives Record Commission at its Peshawar Session some time in 1957. It is free from ambiguities. The list can certainly withstand the scrutiny at the touchstone of historiography.

The second instance relates to the editing by Dr. Baloch of the Persian manuscript of 'Fateh-nama', popularly known as Chachnama. Although Dr. U. M. Daudpota had edited quite admirably the Persian text which was published in 1939, yet it lacked proper elucidation of certain important historical aspects vis-à-vis the location of certain places connected with the Arab conquest of Sindh. Likewise, the translation of

Chachnama earlier done by Mirza Kalich Beg was marred by too many inaccuracies and lacunas. The translator had himself clarified in the text that "unfortunately almost all the manuscript copies were full of mistakes and gaps". Dr. Baloch's edition is not only free from textual inaccuracies, but also contains copious notes, which clarifies the needed explanation of certain disputed historical as well as geographical points. By Baloch's encyclopedic knowledge, it has now become very easy to understand, besides other aspects, the location of such places as Bhatia, Dahleelah, Bagror, Behror etc.

Coming to his present book "Sindh: Studies Cultural", it is a compendium of his well researched articles, published from time to time. I shall touch upon certain aspects of the book, which relate to my field of studies.

Chapter IX deals with Kalmati Tombs in Sindh and Baluchistan. These tombs generally constructed in buff sandstone in an unusual style of architecture, are embellished with countless varieties of decorative motifs. They are generally known as "Chaukhandi Tombs". They came into limelight sometime in 1953, when the then Director of Archaeology in a press statement announced the existence of dolmen graveyard at Chaukhandi near Landhi. It created quite a stir and it seemed as if the graves belonged to some alien race. Dr. N.A. Baloch took notice of this, met the Director of Archaeology and took him round the Chaukhandi Tombs at Landhi and Malir. He also briefed the Director of Archaeology about the antecedents of these graveyards. The greatest contribution made by Dr. Baloch is that he established the ancestry of people lying buried in those graveyards. His other equally important article, published in *Archaeology Quarterly* (Vol. VI No. 2 & 3), 1993 deals with the Kalmati Tombs and Graveyards located between Hingol and Hub rivers. On the basis of the inscriptions inscribed on the graves, Dr. Baloch has been able to identify certain Kalmati Chiefs. According to my research, apart from Kalmati Baloch tribe, the tombs also belong to some other native tribes such as Jokhia, Burfat etc. There are some other important aspects, which have been dealt with in my book "Chaukhandi Tombs in Pakistan", published in 1996.

In Chapter XIII, apart from the saints of Sehwan, Dr. Baloch has mentioned the controversy that was going on regarding the burial place of Sultan Muhammad bin Tughlaq. It may be recalled that Sultan Muhammad bin Tughlaq came to Sindh in the pursuit of rebel Taghi and



also to subdue the Soomra rulers, who had reportedly given him shelter. During the course of his expedition, the Sultan fell ill and died near Sonda on 20<sup>th</sup> March, 1351 A.D. Due to the hostile attitude of the native ruler and the chaotic conditions prevailing in the region, the dead body of the late Emperor was taken to Sehwan by Sultan Firoz shah Tughlaq, where it was buried close to the mausoleum of Ial Shahbaz Qalandar. Thereafter, Sultan rushed back to Delhi. Pir Patha, a great saint of Sindh, summed up this incident in one of his famous couplets. ”برکت شیخ پنہان، اک مویا تو اک مٹھا“.

At the place of Sultan Muhammad bin Tughlaq's burial, there are two tablets containing Persian inscriptions. The first inscription gives the date of demise of the Sultan as 752 A.H./1351 A.D., while the second inscription mentions the construction of a dome over the burial place in 754 A.H./1353 A.D. Dr. Muhammad Shafi, a renowned orientalist, who visited the burial place was of the view that the permanent burial place of the Sultan is Sehwan, otherwise there was no need of constructing a dome over it after two years. Dr. Baloch as explained by him in his studies is of the view that Sultan was temporarily buried at Sehwan. This view finds support from "Futuh-at-I-Firozshahi" and also from "Tazkirah-i-Mashaikh-i-Siwistan". Subsequently, Dr. Agha Mahdi Hussain, who was considered an authority on "Tughlaq Dynasty" confirmed the views of Dr. Baloch, when he visited Sehwan in 1960. He studied the inscriptions, which were then on site and was convinced that this was "Supurd-i-Khak and no burial". It will thus be observed that the controversy was set at rest by the findings of Dr. Baloch. There is a general consensus among the scholars that the grave of Sultan Muhammad bin Tughlaq is located at Darul Aman, Tughlaqabad, near Delhi.

Amongst the various articles included in the book on "Arts and Crafts" of Sindh, the most fascinating is on Boats on the Indus and the coastline of Sindh (Chapter VIII). The boat building, as is attested by the Indus seals, is an ancient craft. The sea borne trade of the Bronze Age cities, as the archaeological evidence shows, was unbelievably far flung. An idea about the shape of the boats can be had from a painting on a potsherd from Mohenjodaro and a terracotta amulet from the recent excavations at the same site. In the former case, the boat has a high prow and stern and a sailor is seen holding its steering. A mast and a furled sail are also visible. In the case of amulet, a boat with a high prow and cabin is found stamped on it. The river boat is flat bottomed as are still being used

by the Mohanas. Sea giving vessels had sails as well as keels to withstand the ocean swells.

The manufacturing of different types of boats is a skilled job and it goes to the credit of Dr. Baloch, who has mentioned all aspects involved in their building. He has also, in his well-researched studies, provided useful information about the components of boats, material used in their manufacturing and their multiple use through the ages. Of particular interest is the Queen boat named as Jhamti, which was the Royal boat of the Talpur Mirs.

In the literary pursuits, apart from other pre-requisite, one's 'determination' is the most contributing factor. Whether it may be exploration of ancient sites or search from the Dye yielding Kandala Tree, it was Dr. Baloch's determination, despite physical discomforts involving arduous journeys that his field endeavours were crowned with success. This aspect of his personal trait is worth emulation, particularly by the younger generation.

These were in short some of the scholarly merits of the literary works as embodied in the book under reference. Finally I would say

” حق تو یہ ہے کہ حق ادا نہ ہوا۔ “

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## Review of Book 'Sindh: Studies Cultural'

*Abibullah Siddiqui*

### A Review:

My learned teacher, Dr. N. A. Baloch, has written many a book to enlighten the world of knowledge, about Sindh. The book being launched today is the second in series, the first being: "Sindh: Studies Historical". The history and culture of Sindh is worth exploration and elucidation by scholars of Dr. Baloch's calibre at home and abroad. Dr. Baloch has written extensively in Sindhi enriching the language and literature of Sindh. His research dissertations in English are for universal reference.

A good many 20 chapters on crucially important aspects of research on Sindh's history, culture and civilization are the boon of this book. The well-illustrated research material contained in these chapters, will well serve the purpose of research scholars and enlighten the general readers.

From antiquities to matters of modernity, Dr. Baloch's latest work covers all areas of interest: the Indus Cultural sites, tradition and technological development, traditional arts and crafts, the folk-lore of Sindh, on which the author has voluminously contributed already and is an acknowledged authority, the coastline of Sindh: tribes and cultural patterns, education and scholarship in Sindh since the earliest and circumstantial evidences, Sindhi script, orthography and calligraphy as evidenced by the scribes and scholars of Thatta, Persian scholarship, pre-eminence of the Sindhi learned in the days of yore. Then, the important study of Sufism in Sindh: an update of research on Shah Abdul Latif Bhitai, his music and poetry and its correlation with Maulana Jalaluddin Rumi's Sufistic thought and 'nay'-music. All these topics are dealt with in this book, rather elucidated, scholarly and teacherly. We must be thankful to 'Saeen' Dr. Nabi Bakhsh Khan Baloch, our great teacher.

Reading through the foreword written by Saeen Mazharul Haq Siddiqui, one gathers more knowledge and better introduction to the rich matter contained in the book. And his observation that "This work of Dr. N.A. Baloch, Professor Emeritus, University of Sindh, is an authentic masterpiece that will add a new dimension to the world of literature, culture, history, archaeology and the social sciences", is worth a note.

What is that new dimension. He writes, "What the works of history lack is often supplied by the biographical literature ....." such biographical literature is available in abundance in the manuscripts lying in private libraries or awaiting publication by relevant institutions the Sindhi Adabi Board, the Institute of Sindhology and in the archives of the Sindh Museum and the Sindhi Language Authority.

Digging our manuscripts is the prototype of digging archeological sites. To my complaint about lack of historical materials on the yawning gaps in history of Sindh, my teacher Dr. Baloch, one day, told me that there was not a lack of materials but the lack of explorers, the research scholars who are in short supply, and there is lack of funds for prosecuting research studies and projects and above all lack of interest on the part of these who matter.

On the trail and track of the present continuum of Dr. N.A. Baloch, it may be hoped and prayed that continuous Sindh Studies, covering Sindh past and present will be forthcoming. The research lines indicated herein will help.

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## Review of Book 'Sindh: Studies Cultural'

*Gul Muhammad Umrani*

Cultural Studies is an important theme in modern Social Science: what is the relevance of culture to social Science? The most striking single fact about the history of human-kind is the extraordinary diversity of social forms: diversity is possible because human beings learn through cultural means. Living in accordance with nature is an attractive idea, but in human case it actually means living with culture. Social Science has pointed to two central roles that culture fulfills for social life: first, culture provides meaning for most of human history by means of providing organized religion. Secondly, culture provides rules of social action without which it would be impossible for human beings within a society to understand each other at all. To appreciate these finer academic issues in the context of our cultural milieu and mores, it is expended to evaluate the intellectual perspectives shared by Dr. N.A. Baloch in the book under review. "Sindh: Studies Cultural" is a compendium of research papers by a learned Social Scientist who is a pioneer, a trail blazer in the field of social anthropology in Pakistan. (His 'Lok Adab Scheme' is the most singular work of its kind and class). The present book has been produced tastefully and artistically by Pakistan Study Centre, University of Sindh, in 2004, and is indeed a significantly substantive companion to the first volume in the series, "Sindh: Studies Historical", published in 2002. The book under review comprises twenty meticulously researched papers by the former Vice Chancellor, University Sindh, the academician par-excellence of international repute, and presently Professor Emeritus, Allama I.I. Kazi Chair. The topics pertain to varied disciplines of Social Science, and inter-alia include cultural and social anthropology, pristine folk lore and medieval and classical literature, art and architecture, musicology, archaeology and orthography, script and calligraphy, metaphysic, and mysticism, pedagogy and public institution, navigation and irrigation systems of the Lower Indus Valley. The Cultural Studies by the author are his life-time achievement, an embodiment of profound wit and wisdom, the culmination of a persistent pursuit of truth and an irrepressible spirit of enquiry, characteristic of a Renaissance Man and celebrate his innate spontaneous sense of gratification and exuberance for the native people,

their fauna and flora, history and geography, arts and crafts, music and artifacts and an overwhelmingly rich cultural heritage. Like ancient Greek Philosophers he believes in the axiom that the only good is knowledge and the only evil is ignorance. The studies are permeated with sweetness and light, a unique perception, leading to a subtle revelation—all cultures are organisms and world history is their collective biography. In the destinies of several cultures is compressed the content of human history.

The author himself modestly terms these research papers "of modest import" – the papers are indeed the very essence of Dr. Baloch's scholastic meanderings into the mysteries of an ancient culture and project a positive light on the region with its variegated dimensions of "cultural vital force" (*elan vital*). The first article "In search of the Indus culture sites" represents the scholar's deeply ingrained passion for history of Sindh and his life-long rambles in the nook and corner of the valley in search of folklore and ethnography. His presentation is in a perspicuous and lucid manner, illustrating eloquently the potential Indus Culture sites, contemporary with and successor to the mega city of Moenjodaro.

A thoroughly well researched archeological paper elaborately explicates the early human settlements and the extension of Indus civilization, owing to the changing courses of Indus. The writer postulates that consequently a search for the location and identification of prehistoric sites can profitably be made, mainly along the old courses of the Indus. According to Dr. N.A. Baloch a guiding hypothesis may be formulated: if one follows the old beds of the Indus and its channels, it is very likely that prehistoric sites are discovered. The changing courses of the Indus have been grouped by the author into three systems: (a) the western system (b) the middle system and (c) eastern system. The article provides an invigorating stimulus for further archeological studies when no systematic and complete archeological survey of the lower Indus valley has been carried-out, through some sort of survey of monuments was carried out later in 1974-75 but this did not serve the purpose from professional point of view.

The next article "Measurement of space and time in the lower Indus valley of Sindh" is an exhaustively probed study on a unique topic of ethnographic interest, delineating plethora of data collected by the author, reflective of his sustained endeavours, postulating the premise, that Indus society had developed precise measure of weight as early 2500 – 1800 B.C. excavations at Moenjodaro and Harappa have brought into light

a uniform system of weight, both of sexa and decimal series. Men in lower Indus valley according to the research of the learned writer had begun measuring space (lengths, heights & distances) by using his own limbs as unit of measure. Through universal in the ancient world in the lower Indus valley, however it was more elaborate and widely accepted, so much so that it has survived to this day.

The third article "Irrigation technology in the Indus basin: development of the Sindhian wheel" covers extensively and inquisitively the chronological development of Irrigation technology in Sindh. It delineates the technical details of diverse stages viz construction embankments, channelizing of water, barraging progress in the lift technology focusing on the lift capacity and the social basis of operation. The Sindhian wheel was a marvelous machine of immense utility in the yore. Its use in Persia was the result of cross cultural interaction and during Sassanid period depicts cordial relations between Sindh and Persia. Its use and operational vogue was evident in Iraq when Sindh became a part of Umayyid and Abbasid caliphates (8<sup>th</sup> to 10<sup>th</sup> century H.)

The fourth research study entitled "Traditional Arts and Crafts" is a comprehensive survey of Sindhian traditional handicrafts and artistic presentations exquisitely conceived and crafted by the immensely talented craftsmen of the Indus valley. The study presents a kaleidoscopic panorama of the multi dimensional cultural heritage of the land, where artists and craftsmen have been plying their ancestral profession since the dawn of civilization. According to the research paper, among the folk arts may be included rural architecture, folk poetry, folk music and folk dances. Fine pottery and terra cotta carvings date back to the pristine Indus civilization and were first discovered at Moenjodaro, Amri and Kot Diji. The 'Sindon' cloth, a name used in Bible, was made in Sindh before the Birth of Jesus Christ and exported to the Mediterranean countries. The author has artistically displayed certain beautiful plates in the book in juxtaposition, displaying in minute details pottery, exquisite wood work, Kamangri / Naqashi, Jandi, Kashi (Glazed Tile work) hand woven carpets (hand made Ghalicho), Farasi, leather embroidery, textiles (Sussi, Garbi), Ajrak patterns and designs, lungi, khes, rallee – variegated designs and motifs and Bhart embroidery. The problems encountered by the artisans and craftsmen have been deliberated with a sympathetic heart and paternal solicitude and there is an impassioned appeal for the preservation and propagation of the traditional arts and crafts of Sindh.

The fifth article pertains to the flora of Sindh: the "Dye Yielding Kandala Tree". The interest of the author into the said tree was aroused by Dr. Hamidullah of Sorbonne University Paris – an element luminary of Islamic history and culture. The letter had drawn the author's attention Alkandala tree growing in the coastlines of Sindh which was mentioned by the renowned botanist Abu Hanifa al-Dainwari in his book 'Book of Plants (Kitab-al-Nabat) written in 9<sup>th</sup> century A.D. in the words of Abu Hanifa al-Dainwari: "al-Kandala is a dye from Sindh region. It is a red dye as can be recognized from this 'Debalian' (Leather), and al-Kandala is tree there (which yields this dye). The fields studies conducted by the author revealed that there are three main marine trees growing along the Sindh coastline which are known by the indigenous names as 'Timmar', 'Chaun'ir' and 'Kararri' or 'Karrarru'. Citing authentic colonial authorities like Haddle and J.E. Stokes the author comes to the conclusion that Kararri is al-Kandala of al-Dainwari.

The sixth research article 'A survey of Folklore' is a uniquely researched piece of scholarship on the cultural anthropology of the region and is a pioneering endeavour being a seminal magnum opus, author gives a detailed account of the evolution of the research project to the study and codify folklore since 1957. the project was brainchild of Dr. N.A. Baloch, who conceived a topical 40 volumes package and gave a blue print of the compilation and publication programme of Lok Adab, which continued for more than thirty years (1959-1990). The mega project comprising forty-two (42) volumes saw light of the day under the aegis of 'Sindh Adabi Board', under the inspiring leadership and guidance of the author. It is indeed depressing to learn that this mammoth project has come to an abrupt end, though sufficient material is still available for ten more volumes. Sindhi Adabi Board needs to seriously reconsider its decision and revive the project in right earnest. University of Sindh through Institute of Sindhology being the guardian angel of anthropological and cultural studies of Sindh may like to step in. the article includes a wide-ranging and an in depth survey of folk tails, folk stories, the regional popular romantic stories, romantic stories of outside origin current in Sindh, riddles, Gujarat, rites, rituals and ceremonials, devotional compositions, 'Teeh-Akhryun', Sindhi 'Singhar' / 'Hunur Sha'ri' compositions, folk songs, 'Gezch', 'Jangnama', 'Kafiyun' compositions and 'Munazira'.



"The seventh article is entitled "The Great Music Tradition: Sindhian Melodies and Cante Jondo of Spain". The author artistically delves into the origin of Sindhian – gypsy music rather he postulates the premise that gypsy music has its roots in the Indus valley. The early migrating Sindhi stock settled eventually after a protracted process of 'diaspora' and was integrated into the socio – cultural landscape of Balkan and other European countries. The English people having come across them in Egypt, or mistaken them for Egyptians called them 'Gypsies'. However, the preponderance of words of Sindhian speech in the original Prakrit – based native vocabulary of the gypsies, testifies to their predominant Sindhian origin. Zaryab, a freed man of caliph al – Mehdi, who probably came from a family of Sindhian origin was attached to royal court and distinguished himself in the art of music. Dr. N.A Baloch explicates the role of the famous musician Zaryab in introducing Sindhian melodies into Spain and cogently delineates his thesis pertaining to the survival of Sindhian melodies in Spanish music nomenclature of Cante Jondo. He empathetically asserts: "the Cante Jondo of Andalusia is sung in couplets. This may not be true of all Sindhian folk songs, but the verbal structure of quite a few of them is of a couplet form. One of the most typical songs of the western hilly region of Sindh is 'Moro'.... the very name in a sense, reminds one of his Arabo – Spanish background. 'Sindhavi' (alias Sindhi Bhairavi) and 'Loraoo' are by common consent the most ancient melodies of Sindh. Among the most typical Cante Jondo melodies, the three viz. Seguidillo, Soleares and Fandangos belong to the pattern of melodies represented by 'Sindhi Bhairvi', while Companilleros equates with 'Lorraoo'".

The eighth research paper is entitled: "Boats on the Indus and Coastline of Sindh". The author has given an in depth analysis of the role boats have played through the centuries in the cultural and commercial life of Sindh. Since antiquity and beyond that in the prehistoric past the pivotal position occupied Sindhian boat is vouched by its representation in the Moenjodaro seal. The rich, kaleidoscopic variety of boat culture in Sindh has been owing to its three natural water fronts: the river, the lakes and the sea. The author has discussed Sindhian boats through history with comprehensive data, convincing the reader that he is sailing through the glorious and pristine shores of Indus civilization. Even the minutest details regarding the craftsmanship of the subject have been elaborated with characteristic scholarly style of the author, with a panoramic description of



various types of boats and their parts and accessories for the benefit of the posterity.

The ninth paper is about Kalamti Tombs in Sindh and Balochistan. The life long passion of the author with the Islamic-Arab period of Sindh's history took him to an extensive field study tour in 1944-46. during his frequent visits to some graveyards in Karachi and Thatta districts and adjoining former state of Las Bela of Balochistan, the research scholar discovered some graves with typically sculptured stone tombs. The article carries comprehensive pictographic details of the burial sites, indicating copious literary traditions of a literate and cultured society, befitting and aesthetic monuments for the departed elders and patriarchs with exquisitely decorated tombs, with classical Islamic calligraphic inscriptions and etchings.

The tenth article pertains to Sindhi Script, Orthography and Calligraphy. The author's study on the subject indicates that Sindhi language is an ancient language of the Indo-Arian family. The modern research has repudiated the conventional theory regarding the origin of Sindhi language being a progeny of the Vedic-Sanskrit. The article postulates that it has evolved from Prakrits of the pre-Sanskrit era spoken by the people in the lower Indus Valley. The language inscribed on the Moenjodaro seals predated the pre-Aryan / pre-Vedic age. The seals have not yet been deciphered. The author, however, places the beginning of modern Sindhi language to an era approximating 8<sup>th</sup> to 11<sup>th</sup> century A.D. Dispelling the conventional wisdom that the newly devised alphabet was officially adopted for Sindh under the British rule and that it was Mr. B.H. Ellis who had invented this alphabet, the author categorically affirms that Arabic-Sindhi alphabet had evolved over the centuries as a result of scholarly efforts and usage in the religious seminaries. It was already in vogue when Mr. Ellis considered the alphabet problem. He did not create a new alphabet but brought about uniformity in the use of letter forms for the Sindhi phonemes by choosing one particular form of each letter out of the two or three available alternatives. In his judicious choice Mr. Ellis was guided mainly by the usage of the Muslim scholars in their writings, which he cared to study meticulously to resolve the crisis created by the votaries of Gurmukhi versus Islamist-orientalists like Richard Burton who favoured Naskh form of calligraphic characters for Sindhi alphabet.

The eleventh article is entitled "The First Translation of Holy Quran". The author affirms that Buzurg Bin Shaheryar reported the first

translation and commentary of the Holy Quran in his book 'Ajaib al-Hind'. It was undertaken by a scholar of Mansurah, the capital of Sindh in the year 270 A.H./883-884 A.D. for the benefit of ruling prince near Kashmir. According to this reference, it was the first translation of the Holy Quran in the Sub-continent and even probably the first ever made in any language in the world. The article deals in depth with history of the city of Mansurah, the Arab capital of Sindh, its rulers and the expertise of the Mansurah scribes in the art of translation. Dr. N. A. Baloch has extensively evaluated Buzrug Bin Shaheryar's report and has concluded on further examination of the different aspects of this unique report is most likely to confirm that no contradictions are involved in any ingredients of this report and it stands substantiated on facts and valid inferences. As such, it is to be regarded authentic and correct in content.

The twelfth article is entitled The First Book on Method of Education. It has traced the contribution of Muslim pedagogues and educators in the field of educational theory and practice. Al-Zarnuji's "Education of Learners: The Method of Study" deals with salient features of educational psychology and methodology (12<sup>th</sup> century A.D.). 'Nahj al-Ta'llum', a seminal work on education theory was written in Sindh in 16<sup>th</sup> century A.D. The work perspicuously delineates sustained growth of educational thought and practice in the field of pedagogy and is considered to be the first professional thesis on the subject written in the sub-continent.

The thirteenth article in the book is on Saints of Sehwan. The subject of the article is hagiology – a body of literature dealing with the lives and legends of saints. As an academic discipline it has a predominant position in the oriental Sufism and Christian mysticism. The research study traces hagiographic works in Sindh – the land of Sufis and saints. According to Dr. N.A. Baloch the book "Tadhkirah-Mashaikh-Siwstan" is the earliest available source on the saints of Sehwan. A number of hagiographical treatises and dissertations were written in Sindh from the 10<sup>th</sup> century Hijra 16<sup>th</sup> century A.D. onward, and in chronological sequence, this Tradhkirah ranks fifth. The author of the book was Abdul Ghafur Haider who belonged to Sehwan. He has recorded biographical accounts of fourteen saints buried in Sehwan and was the first to record the inscriptions on the mausoleum of Qalander Lal Shahbaz and other attached mosques and buildings. These inscriptions are the earliest Persian inscriptions found in Sindh. The hagiographical account of the universally

renowned saint Makhdum Qalandar Lal Shahbaz is one of the earliest and most detailed one on record. Incidentally Dr. Baloch had presented a viewpoint in 1948 that Sultan Muhammad Bin Tuglaq Shah was buried at Sehwan temporary as a trust. He has referred to the testimony of the author of 'Tadhkirah' and affirmed that in 1043 A.H. when Abdul Ghafur Bin Haider wrote 'Tadhkirah', the following facts were narrated: "Adjacent to the mausoleum of Makhdum (Uthman Qalandar), on the southern side, stands a high dome in which they had buried Sultan Muhammad Bin Tughlaq Shah by way of trust. That dome stands in tact to this day."

The fourteenth article is entitled "The Suhrawardi Miyanwal Tariqa: Initial Formulation and Later Accretions". Dr. Baloch has treated with meticulous insight the evolution and impact of Suhrawardi order of Sufism on the powerful Kalhora clan and has delved into the mysterious and esoteric rites and rituals of the Miyanwal Cult. He is perhaps the first scholar of socio-cultural anthropology to discuss the metaphysical aspects of the ruling dynasty of Sindh and its ramifications for common folks who had been going through a turbulent period of their history. He explicates for the benefit of contemporary historiographers that Abbasi Kalhora Mians were orthodox Muslims shunning sectarianism and fundamental orthodoxy. In his formulation and enunciation of Tariqa (order). Mian Naseer Muhammad capitalized on the basic concept of the Miyan with no reference either to the 'Imam' or to 'Ashab'. The concept conceived and propagated by him was that there is Almighty Allah, then the Prophet and then the Miyan. To consolidate this belief, the followers were to be motivated by the four rituals of 'Allah Tohar', 'Dua', 'Aazi' and 'Guftar'. These became the four pillars of Miyanwal order.

The fifteenth paper is entitled "Jami' Sahih of Imam Bukhari: Studies of ATRAF" by Ulema of Thatta. Jami' Sahih widely known as Sahih Bukhari enjoys an unrivalled position in Hadith literature. Atraf, a methodology of multiple indexations, basically deals with compositions based on the 'asanid' (chain of narrators) rather than the text of Ahadith. The names of 'Sahaba', and of 'Tabi'in' and 'Taba Tabi'in' are all listed alphabetically. The learned writer has described that 'atraf' of Sahih al-Bukhari remained a subject of study for five centuries, from the 4<sup>th</sup> to 8<sup>th</sup> century A.H. It was in 12<sup>th</sup> century A.H. (18<sup>th</sup> century A.D.) that two outstanding Hadith scholars from Thatta took-up the stupendous task of composing 'atraf' of Sahih al-Bukhari. The seminal work of Abu l-Hasan

Nur al-Din Muhammad and Shaykh Muhammad-Hashim of Thatta had hitherto remained more or less unknown; therefore Dr. Baloch has discussed the life and scholastic contribution of the two authors in considerable detail. Abu al-Hasan was the first scholar of Hadith from sub-continent to have written on the subject of 'atraf' of Sahih Bukhari and manuscript of this work transcribed in 1363 A.H. is preserved in the library of Effendi Muhammad Nasif at Jeddah. Acknowledging the scholarship of Muhammad Hashim of Thatta, Dr. Baloch mentions that like al-Suyuti he was a prolific author and it has been surmised that he wrote about three hundred books and treatises. His main contribution consists in having added "such ahadith and information" as are not to be found in the works of his predecessors.

The sixteenth article in the book pertains to development of Persian literature. Persian became the state language of Sindh during the rule of Sultan Nasiruddin Qabaja in 7<sup>th</sup> century A.H. Uch was the capital city patronizing great Persian scholars excelling in Persian prose and poetry. A large number of books were written on Sindh's history, all in Persian, 'Fathnamah-e-Sindh' by Ali bin Hamid Kufi is the earliest work though it was translated from Arabic. 'Tarikh-i-Sindh' by Mir Muhammad Masum was the first work in Persian, which brought the history of Sindh upto the end of Emperor Akber's reign. Subsequently, Mir Ali Sher Qani wrote a comprehensive history entitled Tuhfat-ul-Kiram which gave a detailed chronology of events upto the reign of Mian Ghulam Shah Kalhoro (18<sup>th</sup> century A.D.). The author has described multi-farious works in Persian in the field of education, poetry and historiography from Arghun-Turkhan period to Talpur era. Various seminal works in the field of 'Tasawwuf, Malfuzat' and biographies of 'Masha'ikh' (saints) and poets and their anthologies, books of composition and grammar and works of professional, technical and scientific nature comprising sub-fields of medicine, cosmography, geography, mathematics, hunting, falconry and astronomy have been enumerated with characteristic scholarly insight by Dr. N.A. Baloch.

The last four articles in the compendium comprise topics as varied and encyclopedic in range and treatment as the vision of the author. The education in Sindh prior to British occupation in 1843 is focused in the seventeenth article discussing the elementary 'Maktab' education from 16<sup>th</sup> century onwards with its heyday during the Talpur rule (1782-1843). The authority of colonial scholars like Richard Burton and B.H. Ellis has

been cited to prove that the study of mathematics and sciences had lost ground in the seminaries yet, significant advances were made in general education, religious studies, logic, philosophy, historical studies, geography, lexicography, literature and in the domain of professional education. B.H. Ellis's 'Report on Education in Sindh' has been analyzed threadbare, wherein, Dr. Baloch concludes that Ellis's report is couched in quantitative rather qualitative terms. Highlighting the pre British period, the state of female education, a network of elementary schools, secondary cum higher education, teaching profession curriculum and method of instruction and financial support have been enumerated by the author with the final conclusion that the Muslims parents who hesitated to send their children to new schools, did not do so on mere religious grounds as is often argued but the Muslim subjects who had been vanquished by the British suffered from sense of alienation and suspected the very motives of the colonial powers in spreading the Western education, as the new masters remained obsessed with missionary work during the initial decades.

The eighteenth articles deals with Shah Abdul Latif and Musical institute of Shah-jo-Rag in the early 18<sup>th</sup> century A.D. The great Sufi poet's overwhelming popularity has eclipsed his genius in music. He was thoroughly acquainted with the tradition of Hindustani music, its origin as well as its later development. He brought about a synthesis between Sindhian and Hindustani music tradition. Shah Latif devised a new instrument for indigenous music and called it 'Danbooro'. He is also credited with a new mode of performance as he founded an imaginative and innovative institution of Shah-jo-Rag based on the synthesis of high art and folk art.

The nineteenth article is based on comparative study of Maulana Jalalluddin of Rum and Shah Abdul Latif of Bhit. The author has meticulously researched unique parallelism between the 'Risalo' and the 'Mathnawi'. The two great minds being concerned with, in their own individual way with such basic issues as human existence, ultimate reality, 'Tauhid', love, self suffering. Therefore, it was indeed imperative to find considerable similarity in their perception and expression. Dr. Sorely has clarified that Latif is no mere imitator of Jalaluddin Rumi but he is actually expressing his own ideas. Mathnawi has been called the Quran in Persian, therefore the scholars of 'Risalo' discover a striking affinity in meaning and idea with the 'Mathnawi'. Like the 'Mathnawi' in Persian,



the 'Risalo' is more voluminous than any other poetical work composed in Sindhi. The transcendental, celestial symphony of mysticism echoed by the two great spiritualists is the essential common linkage between the two great compositions of the world literature.

The last article is entitled "The Nay and the Nay Music". The learned author has endeavored to present in his characteristic lucid style a brief history of the Nay music, being the most representative of the common heritage of Turkey, Iran and Sindh-Balochistan in Pakistan. According to the writer the 'Nay' has been essentially the instrument of pastoral people and the 'reed nay' originated first in Turkish/Iranian regions. The 'Nay' music received universal recognition after it was glorified by Maulana Rumi in the first 'Daftir' of 'Mathnawi'. This music was brought to Balochistan and Sindh by the Baloch communities migrating from southern Iran in early times and continues to be played here in its original reed-'nay' folk style form. The tradition of highly artistic and inspiring 'Nay' music which developed as part of the 'Sama' under Rumi may be distinguished as classical tradition and has its unique place as a highly sophisticated and emotionally elevating. The article is replete with technical intricacies outlining the 'modal scale' with seven melodic modes—a veritable treasure for lovers of the classical and folk music.

"Sindh: Studies Cultural" is a monumental work of acknowledged scholarship, highlighting native and Islamic literature, culture, archeology, history and social science reflecting the author's life-long research into these fields. The inclusion of maps, bibliography, and illustrations makes the volume an authentic scholastic companion for the seekers of knowledge inside and outside the country. It shows a remarkable continuity of culture, from the dawn of civilization in the lower Indus valley to the contemporary era. Dr. N.A. Baloch has rendered an enlightening account of the story of Sindhi culture, which can rightfully be compared with current studies abroad, about living vibrant cultures, past and present.

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## Review of Book 'Sindh: Studies Cultural'

*Muhammad Fakub Mughul*

**D**r. N. A. Baloch has a brilliant academic career. He did his B. A. (Hons.) in 1<sup>st</sup> class 1<sup>st</sup> from Bombay University. He got 1<sup>st</sup> position (1<sup>st</sup> class 1<sup>st</sup>) in M. A. and 1<sup>st</sup> class in Law from Aligarh Muslim University, Aligarh. He was awarded Doctorate in Education from Columbia University, New York.

He is the founder of the Department of Education and the Institute of Education and Research, University of Sindh.

He served as the Vice Chancellor of the University of Sindh. He was also the founder Vice Chancellor of Islamic University, Islamabad.

Dr. N. A. Baloch performed the duty of Federal Secretary (O.S.D.) Ministry of Education and Ministry of Culture, Government of Pakistan, Islamabad.

In addition to this he served as Director, the National Institute of Historical and Culture Research as well as Advisor in the National Hijra Council, Islamabad.

Dr. N. A. Baloch is an eminent scholar of international repute. He has visited the renowned libraries of Europe, America, Middle East, Turkey, Iran and Central Asia.

Dr. N. A. Baloch is the author and editor of a large number of books in Sindhi, Urdu, Persian, Arabic and English, in various fields. He is an authority on Education, History, Literature, Lexicography, Cultural Anthropology and Music.

Because of scholarship and extraordinary knowledge in Education, History and Literature, he was nominated as a member of UNESCO's International Committee on History of Central Asian Civilizations.

The present voluminous research work is his labour of love of years to highlight the historical events of Sindh.

The author has traced the contributions of the Muslim scholars and educationists who devoted their lives for the spread of education. The author has discussed the various aspects of Al-Zarnuji 'Education of the Learner: The Method of Study'. Al-Zarnuji's explains the basic principles of educational psychology and methodology. That manuscript was written in the 12<sup>th</sup> Century A.D.

Another valuable work 'Nahj-ul-ta'llum' on education written in Sindhi discusses continuous development of educational thought and practice in Muslim Society in the 16<sup>th</sup> century. According to the author this comprehensive work on education is the first professional book written on this subject in the sub-continent.

This book is divided into 20 chapters. Every chapter contains new information and discusses in detail the importance of the subject.

The author has traced the evolution of science in the Indus Valley and introduces the brief history of the evolution of man who inhabited the Valley. The author praises the efforts of the Indus man, who acquired skills to measure time and space through units of measure and thus irrigated the land with water channeled from the river by using technology.

There are important comments and discussions on every chapter, which reveals many faceted dimensions of the particular subject.

The author has discussed the historical developments that influenced Shah Abdul Latif Bhitai, the great mystic poet of Sindh in 18<sup>th</sup> century A. D. The author also discusses the influence of Maulana Jalaluddin Rumi's on the poetry of Shah Latif.

Because of the exceptional substance of Mathnavi of Rumi, Shah Latif in the later part of his life used to keep with him three books: The Holy Quran, The Mathnavi and biography-cum-malfuzat of his grand father Shah Abdul Karim (D. 1032 H).

Dr. N. A. Baloch, a distinguished scholar, has devoted his whole life in conducting research on the various aspects of Sindh, Shah-Jo-Risalo, History of Sindh and on the Culture of the sub-continent.

Dr. N. A. Baloch visited Turkey many times to consult the various libraries of Turkey. Four times I was with him, in December 1966 when I was Doctorate student at Ankara University, Ankara. Dr. Baloch visited Turkey and stayed there for about a week. All the time I was with him. He spent most of his time in the Libraries. Dr. N. A. Baloch again came to Turkey in 1973 to attend the International Conference on Maulana Rumi. At that time I was teaching in the newly established Department of Urdu and Pakistani Culture Edebiyat Faculty, in Istanbul University, Istanbul. Professor Dr. Annemary Schemal was also among the invitees. After the Conference Dr. Baloch spent most of his time in the Museum of Maulana Rumi at Maulana's mausoleum, where he studied various samples of instruments and noted various types of 'Nay'.

I remember, Dr. Baloch was anxious to know in detail the 'nainay' music which developed as part of 'Sama' under Maulana Rumi. In Turkey I am proud to say that I was performing the duties of his interpreter and tourist guide. In 1974, he again visited Turkey. He was at that time Vice Chancellor, Sindh University, but he forbade me to introduce him as the Vice Chancellor because he was knowing that after introduction as a Vice Chancellor all his time will be consumed in attending the parties and he will not be able to have a sufficient time to visit Suleymaniye Library and other libraries where a large number of manuscripts was available related to the history and culture of the sub-continent, which he wanted to consult.

So much so that Dr. Baloch wanted to have a lunch at a small Restaurant 'Osman Kofteei', whose Koftas are famous and delicious. You cannot imagine how much Dr. Baloch Sahib is disciplined?

Every day I used to prepare the itinerary so that our time should be utilized in a proper way and he should take maximum advantage of the time at his disposal.

Dr. Baloch is one of the greatest scholars of twentieth century, whose works are in five languages, not only in the field of education, but on culture, history, archeology and social science.

I would like to quote remarks of Dr. M. Onder, who is a great scholar of Turkey. He visited Pakistan as the Advisor to the Prime Minister of Turkey in 1975. He was in Pakistan for three weeks and I was performing the duties of Protocol Officer. He desired that he would like to go to Hyderabad to meet Dr. Baloch. At Dr. Baloch's residence after seeing 40 volumes of folk literature written by Dr. N. A. Baloch, he said: "Dr. Baloch is a great scholar, who has contributed such a huge literature on folklore of Sindh". He continued: "I wonder, how such a great research an individual can perform! Only a research institute funded by the Government with a sufficient staff can produce such works". Actually Dr. Baloch is an institution in himself.

In the end I feel it my duty to inform you that Dr. Baloch had committed, when I was Director, Pakistan Study Centre, University of Sindh, that he will write books on Sindh, Sindhi Culture, History and other aspects of Sindh for Pakistan Study Centre, University of Sindh, Jamshoro.

I am happy that after my retirement and handing over the charge of Directorship, Dr. Baloch fulfilled his promise and his works were published by Pakistan Study Centre, University of Sindh.

One thing more I know, only two eminent scholars of the Muslim World, who have not claimed royalty. One was Dr. Muhammad Hamidullah, who was an authority on Islamic law and Islam, who did not claim any royalty.

Another great scholar is Dr. N. A. Baloch, who never claimed royalty on his books.

Pakistan Study Centre has so far published four valuable books of Dr. Baloch, but has not paid a single pie as a royalty.

We all are proud for a great son of the soil for his achievements and great works he has produced.

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## Review of Book 'Sindh: Studies Cultural'

*Lal Bakhsh Jiskani*

He always prefers to live with good books and innumerable manuscripts. He has developed a deeper love and shown a life long passion in exploring new sites, old settlements, abandoned river beds. Right from his youth, he has explored every inch of Sindh, the native soil being his first love. He observes keenly, and carefully the unusual objects of his interest and has recorded scientific observations. He examines it thoroughly in order to test it or to find out about it. Painstakingly he has collected huge amount of data through fieldwork for the future scholars. Out of this, he has used huge material, and reconstructed archaeological artifacts ancient, medieval and rebuilt contemporary cultural, social and political history of the Indus people. Taking into account his tremendous hard work and labour of love, he is a Gardner of Sindh who carefully chooses, picks and finally places his absolutely beautiful flowers of vibrant colours in a bouquet of scholarly works. He is none else than Dr. N.A. Baloch, the scholar of international repute and a author of about 225 books on the different aspects of Sindh. He has indeed become a legend in his own life time. Prof. Dr. Hamida Khuhro, Honourable Minister for Education, a well known scholar and one amongst the few prominent historians and educationists of modern Sindh, while, working as chairperson, Department of History and founding Director, Pakistan Study Centre once told me in early 70's that: "I have never come cross a person like Dr. N.A. Baloch who works more than 18 hours a day". The great and rebel poet of modern Sindh Sheikh Ayaz, while speaking on his 'European Dairy' in one of the literary sittings (which were oftenly arranged in Vice Chancellor's House during his tenure as Vice Chancellor, Sindh University) said, "Whenever, I went in any of the European countries, the scholars and intellectual asked me two questions pertaining to Sindh: firstly they asked about the Moenjodaro and secondly they enquired about Dr. N.A. Baloch." Such is the name and fame of our Sindhi scholar of international repute across the continents.

Dr. N. A. Baloch present book under review titled 'Sindh: Studies Cultural' was published by Pakistan Study Centre in the year of 2004 which contains 20 scholarly articles on the different aspects of Sindhi

Culture. The first article of the book is about 'In Search of the Indus Culture Sites'. The learned author has suggested in this article that Indus Civilization spread with the changing courses of the Indus River and which included western, middle and eastern systems on which Civilization flourished equally but not western system alone on which Moenjodaro had flourished. On the contrary, Kot Diji flourished on middle system and on the eastern system Wahinda-cum-Hakra courses in Bahawalpur and Hakra-Nara in Sindh. All these systems of water ways were indeed carriers of cultural influences, thus the learned author points out that archaeologists, historians; researchers have ignored particularly eastern river system which needs to be explored. The Indus Culture had traveled to Lothal and other parts of Katch-Kathiawar-Gujrat. However, our erudite scholar emphasizes suggests excavating different sites on Hakra-Nara system which may also provide further insight on the enigma of Indus Civilization.

The next article of the book is about 'Measurement of space and time in the Lower Indus Valley of Sindh'. The avowed purpose of our most distinguished scholar is about discovering ancient Sindh. His article encapsulates. 'The Indus man would appear to have used many of his limbs to measure space-lengths in a variety of ways. To the present, the following "Limb Stretches" are recognized and used as 'unit of measure' in making quick rough estimates, both in actual practice and in verbal communication." Then he puts measures of time such as Jug-u-(Sing) and Jug-a (plu) which means the longest span of time. Thus he further elaborates the time measuring devices, the one based on 'gharri' as the measuring unit which is known as 'wato' (Bowl) was referred by Beruni in 11<sup>th</sup> century (A.D.) and used in the rituals on the shrine of Qalandar Shahbaz at Sehwan Sharif. One can say that the glorious traditions maintained by our remote ancestors are even to day in practice being concrete evidence of cultural continuity in Sindh which has been proved by the learned author.

The learned author has shed light on the development of different stages in his article on 'Irrigation Technology in the Indus Basin: development of Sindhian Water Wheel.' It is true that highly developed irrigation technology which gave boost to agriculture as a result, the flourishing of Indus Civilization was mainly dependent on it. The Indus man discovered the technology of the wheel which he used for irrigating purpose, but he first used in his bullock-cart. Discovering the original

name of the water wheel, he claims that 'in case its ancient name 'Arlo' has survived in the present form of Urlo/Hurlo wherein the suffix 'O' means Urlo, could originally mean 'of Aral', i.e. the irrigation water wheel belonging to Aral, the one which was first developed in the Moenjodaro region as part of the irrigation system. Thus in the concluding remarks he says: "A sort of Indus Water Wheel" emerged as the most significant achievement in the lift irrigation technology during the Moenjodaro era". However, the Sindhian Wheel was exported neighbouring countries in Persia and Iraq taking in view its immense utility and importance. This has also been discovered by our erudite scholar.

The next article deals with traditional Arts and Crafts. In fact the arts & crafts of Sindh are known to the world. The Sindhi glazed blue tiles, pottery, woodwork, wood carving and lacquer work, hand woven textiles, tie-and-dye designs, Ajrak and Susi have been developed since thousands of years, and are popular among the masses. Dr. Baloch has focused the genuine craftsmanship of Sindhi artisans with the magic of his pen. He is indeed gifted with scholarly genius, as a result he has portrayed the original beauty and grandeur of the Arts and Crafts of Sindh. The next Chapter of the book is about the old skills which have survived against odds even today. "The Dye Yielding Kandala Tree", a plant which grew on the coastline of Sindh, it yields red dye effectively used particularly for tanning leather which had flourished in Bhambhore, the port city. In the ancient times the leather industry or a huge tannery flourished at the port of Debal or Bhambhore, the traces of the same can be seen even today. The learned author had received preliminary information about this marine plant of Sindh from renowned scholar Dr. Muhammad Hamiddullah. Then he needed further investigation and went in search of the plant to the far-flung areas along the coastline of Sindh to have a close look at the plant and to collect material on it. The title of the next article is "A survey of Folklore". Once Lenin said that all pure Russian literature might be lost, but its folklore, must be preserved and protected for our future generations. In fact our devoted scholar has conducted extensive field research work painstakingly for the last three decades (1959-1991) during which forty two books, a voluminous collection containing tales, stories romances and narratives, epics, riddles, puzzles, folk songs and war ballads (which have remained most popular among common people) have been published. Recently his two books on the same theme under the title

of 'Belain-ja-Bole' have been published which contain a huge raw material a veritable treasure trove for the future scholars.

Music is the sound of universe as it is said. Sindhis are serious music lovers right from the flourishing period of Moenjodaro. The discovery of dancing belle from the ancient site is an ample proof of it. Dr. Baloch has further gone to have informed us about the pottery discovered from the ancient site of Bhambhore (2<sup>nd</sup> / 3<sup>rd</sup>, century A.D.) with the motif of a dancing couple, which suggests the continuity of the music and dance tradition from the pre-historic times. The Sindhi musicians traveled from Sindh to Iran, then to Arab lands and Europe. The legendary Zaryab, was of a Sindhi origin who traveled from Baghdad to Spain and distinguished himself in the art of music. Thus Sindhi music took deep roots in Spain the Sindhian melodies have survived in Spanish Cante Jondo even today.

Boats on the Indus and the coastline of Sindh is the title of next article of the book. The Sindhis were great boat builders since the dawn of Civilization. The seals of Moenjodaro have depicted Sindhian boats, the carrier of flag of the Indus civilization through which trade and commerce flourished and had established contact with sister civilizations. The boat industry in Sindh was common and highly developed. The boats on Indus known as Sindhian vessels (Indian dinghies) sailed by the Sindhis as mariners and merchants along the Indian, east African, Chinese, Korean, Malaysian and Indonesian coastlines and had carried their trade and commerce from continents to continent. In fact Sindhian navigators were best known in the world, and they were recognized as best navigators in the art of seamanship.

Dr. N.A. Baloch is a brilliant analyst and an excellent scholar, indeed he knows how to write good books with scholarly discourse. His next article pertains to "Kalmati Tombs in Sindh and Balochistan".

The highly decorative tombs of Kalmati Tribe situated in Landhi near Karachi is an indepth study by the author about the different motifs and designs beautifully and artistically engraved on the stone slabs. The tombs of men and women are highly decorative with fine sculpture of rich ornaments. It is interesting and noteworthy that Kalmati tribe was comparatively a strong community both in peace and war. The fascinating tombs give clues of the bravery and valour of their heroes depicted on slabs, such as, the warriors having spear in their hands on galloping horses. The Sindhis hold their women in high esteem as such their tombs decorated with fine sculpture of rich ornaments is a case in point. The



author has also given the historical background of Kalmati tribe with numerous authenticated references. The next article of the book is "Sindhi Script Orthography and Calligraphy". The modern Sindhi Language is derived from the Prakrit, the language spoken by the Indus people, known as the ancient Indus Valley language of Moenjodaro, constitute the scientific findings of Dr. Baloch. The article also enumerates authentic historical development of Sindhi orthography and its varied scripts in detail. The title of the next article of the book is "The First Translation of the Holy Quran". This article reveals that first Quranic translation had taken place at Mansurah the Arab capital of Sindh in the year 883-84 A.D. A scholar of Mansurah had translated the Holy Quran in Hindyyah the request made by the ruler of Kashmir. After the Arab conquest of Sindh Debal (Bhambhore) became the centre for the study of Hadith and Mansurah became the Centre for the study of Quran. Abu Jaffar Sindhi and other Sindhi scholars made distinct contribution to the study of Hadith. Thus the Sindhians founded the institutions for the study of Holy Quran and Hadith at Bhambhore and Mansurah respectively. The article also includes the original Arabic text given by Buzrug b. Shahryar about the translation of Holy Quran in his book Aja'ib al-Hind. The next article carried in the book is about "The First Book on Method of Education."

Dr. Baloch discovered through his intensive research "The First Book on Professional Education" written in South Asian subcontinent. 'Nahj al-Tal'llum', a comprehensive work on method of education written in Sindh in the 16<sup>th</sup> century by an outstanding Sindhi scholar Makhdoom jaffar Bubakani, who was not merely a theorist but a practical scholar who wanted to improve the social conditions of the individual through his nine other scholarly books for the betterment and development of Sindhi society. The next article of the book under review deals with "Saints of Sehwan" in which Dr. Baloch has referred to numerous books (sixteen in number) related with the biographical material of Saints and Sufis of Sindh written by different eminent Sindhi scholars from the 16<sup>th</sup> century A.D. onwards. The work known as 'Tdhkirah-i-Mashaikh-i-Siwistan' was written by Abdul Ghafur b. Haider of Sehwan contained biographical accounts of Qalander Shahbaz and other thirteen Saints buried in Sehwan. The author was the first to record the inscriptions on the mausoleum of Qalandar Shahbaz including year of death of Sultan Mohammad b. Tusghlaq (d.1353) and his temporary burial in Sehwan, The 14<sup>th</sup> article of this monumental work is pertaining to 'The Suhawardi Miyanwal Tariqa:



its initial formulation and latter accretions. In fact the Kalhora rulers were followers of Suharwardi mystical school of thought and disciples of Syed Mohammad Miran Jaunpuri who believed in a disciplined community life such as equal distribution of wealth etc called 'Mahdvi Tarika' or Mianwal Tarika. The Mianwal Fakirs of Mian Nasir Mohaammad Kalhora were empowered to heal a patient or to exercise the evil spirits from the patients and from the house through some ceremonies and rituals.

The next article deals with "Jami' Sahih of Imam Bukhari's studies of Atraf by Ulema of Thatta". The unique and most popular book (by Imam Bukhari) in the world of Islam which highlights the traditions of the Prophet (P.B.U.H.) has been intensively studied by the religious scholars of Thatta. The two distinguished Sindhi scholars namely Abu al-Hassan of Thatta and Makhdum Mohammad Hashim of Thatta both have immensely contributed to the study of Atraf of Sahih Al-Bukhari.

The 16<sup>th</sup> article given in the book is entitled "Development of Persian Literature". It is noteworthy that Ali b. Hamid Kufi's translation of Fathnama (Chachnama) the first history book on the conquest of Sindh and about the subcontinent was one of the earliest works in Persian Language. The Persian remained in Sindh for seven centuries from 13<sup>th</sup> to 19<sup>th</sup> century as language of literature, culture and education. Persian with Sindhi was used as medium of instruction in Sindh right from the sama rule due to political influence of Ghaznavid and Ghuri's rule in the subcontinent. During the above period numerous histories of Sindh, biographical works on poets, saints, Sufis and anthologies of outstanding poets of Sindh were produced. Most of the original Persian scripts were edited by the learned author himself which indeed is a praise worthy contribution. The 17<sup>th</sup> article is pertaining to "Education in Sindh prior to the British occupation" After the British conquest of Sindh in 1843, the adoption of Sindhi as an official language, preparation of Sindhi alphabet, Sindhi text books and reading material establishment of Anglo-vernacular education in Sindh. Prior to this a large number of versified treaties were produced in Sindhi of which thirty nine transcribed during the year 1655-1657 have come to light. However, elementary Maktab education and higher Madrasa education male and female both spread in Sindh before the conquest. The other article contained in the book is entitled 'Shah Abdul Latif and the Music institution of Shah-jo-Raag.

Shah Abdul Latif was in his prime of youth when Aurangzeb died in 1707. He was an eye witness to the rising power of Kalhora rulers in

Sindh and the emancipation of Sindhi society which was kept earlier suppressed and enslaved during the foreign rule which spanned more than two centuries. Thus the turbulent historical events of Sindh left indelible marks on the life of Shah Abdul Latif for which his spontaneous poetic compendium is self-explanatory. Dr. Baloch has cleared and corrected the long prevailing wrong notions about the life of Shah Abdul Latif. He provides more reliable evidence about his birth place, childhood and education, and his life and times. It was the deep impact of Rumi's mystical poetry on the life of Shah Abdul Latif that he always studied and kept with himself former's poetical works. On Bhit Shah he founded the music institution 'Shah-jo-Raag and invented musical instrument, named "Dambooro" a five stringed instrument. Amir Khusrau (1255-1350) revolutionized Indian Music while Shah Abdul Latif (1690-1752) blazed a trail in the field of Sindhi music as he provided not only entertainment to his poor folk of Sindh but also developed mystical experiences in tunes and melodies to have deep nirvana, peace and tranquility for the long suffering and agonizing people of Sindh. In all, thirty six ragas have been performed under Shah-Jo-Raag, he did not prefer solo performance and had given Sindh music a chorus raag (vocal music) with high and low pitch tunes created harmony. Thus Shah Abdul Latif was a trend setter in history of the music in the subcontinent. The title of the last article given in the book is 'Nay and The Nay Music', originally it is a reed pipe from which this musical instrument is made. Reed plants grow in Sindh, Balochistan, Turkey and Arab regions. This music was developed in pastoral societies and the finally reed flute was highly developed or reached its climax by the devotional dance of Darvishes called 'Sama' founded by Maulana Jalal al-Din Rumi (1207-1273). Thus the flute or 'Nar' as called in Sindh, its melodies represented pangs of separation, longing for reunion with the beloved. The learned author has given historical development of 'Nay and Nay' music of Turkey, Iran and Sindh and the names of its eminent performers have also been given. He rounds up his scholarly conclusion of the article when he says: nay music has become a symbolic metaphor for exegesis by some great Sufis, further it has received universal recognition or appeal.

Indeed Dr. Baloch's book under review *Sindh: Studies Cultural* is an invaluable compendium of highly qualitative research work. His contribution to history and culture folklore and folk music of Sindh and his profound research on the life and works of Shah Abdul Latif of Bhit is

immeasurable and the world class scholarly work. His book occupies a unique place in the study of cultural anthropology of international quality. It is indeed a work of monumental significance which has proved him the most distinguished scholar and literary icon of his time. It is his intellectual and scholarly achievements that have always won laurels and admiration for his labour of love and devotion which he did for his people and motherland.

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## Review of Book 'Sindh Studies Cultural'

*Shoukat Hussain Shoro*

Human beings, unlike other animals, are not born with rigid, complex, behaviour patterns that enable them to survive in specific habitats. Instead, we must learn and invent cultural means of adapting to different environments, ranging from arctic snows to desert wastelands and teeming cities. These learned ways of life, which are modified and passed on from one generation to the next are basic to the understanding of human society. Culture consists of all the shared products of human society and these products are of two basic kinds: material and non material. Material culture consists of all the artifacts, or physical objects, human beings create and give meaning to wheels, clothing, schools, books, factories, cities, spacecrafts etc. Non material culture consists of abstract human creations – language, ideas, beliefs, rules, customs, myths, music, family patterns, political system. In other words we can say that culture is a social heritage that is the product of a specific and unique history, it is the distinctive way of life of a group of people, their complete design for living.

In this connection recently published book "Sindh: Studies Cultural" by eminent scholar and educationist Dr. N.A. Baloch is of vital importance. It provides concise but fascinating spectrum of Sindhi life and culture. It is full of information and written beautifully with an elegant style, and range that touch almost all aspects of Sindh, its people and life from antiquity to present. This book contains twenty themes from the area of culture, that highlight the varied dimension of cultural development in Sindh.

In 1<sup>st</sup> chapter entitled "In the search of the Indus culture sites", author has explored the settlements of the bygone times alongwith the old beds of once mighty river Indus. His findings, based on assumption, indicate that, if the systematic and complete archaeological survey of lower Indus valley is carried out, it is very likely that the pre-historic culture sites contemporary to or even older than the great city of Mohenjodaro are discovered. As he says, "the early human settlements and the extension of the Indus civilization being a function of the changing courses of the Indus, a search for the location and identification of pre-

historic sites can profitably be made, mainly along the old courses of the Indus. A guiding hypothesis may be formulated: if one follows the old beds of the Indus and its channels, it is very likely that the pre-history sites are discovered".

Though, there is no archaeological data available to support or reject this assumption, but archaeological evidence shows that man inhabited the Indus valley as early as the close of the first interglacial period. When man learned to live a social life in houses constructed by him, we find him at Kot Diji, Amri and other places in the lower Indus valley.

The evidence of anthropology and archaeology indicates that all human settlements had sprung on the banks of rivers and channels, and the change of the courses is being considered as major cause of decay and desolation of early urban settlements. Among the factors contributing to the fall of great cities of Mohenjodaro and Harappa some quoted the change of the courses of the Indus and the Ravi and the alteration of the monsoon.

Despite these natural calamities and disasters and unexplained catastrophies, we find an amazing cultural continuity in lower Indus valley, which has reasserted itself again and again. As Dr. Baloch has pointed out, "In the geographically isolated and comparatively conservative lower Indus region of Sindh, man-made ways of life have continued to survive since time immemorial". People of Sindh still uses the same type of bullock-cart as had been used by their ancestors during the hey day of the civilization in the Mohenjodaro period. Most of the implements they bring in to till their land or harvest are also the same type of which had been used 5000 years ago. Some of the similar or identical design motifs found on the pots and potsherd discovered from ancient sites, are being used by the village potters in Sindh to this day. People of Sindh are still using the same measures of weight and space which were developed by people of Mohenjodaro.

Dr. Baloch has given a fascinating and highly original account of measurement of space and times, in the II<sup>nd</sup> chapter of this remarkable book "Measurement of space and time in the lower Indus valley", he writes, "It is confirmed by archaeological evidence that the Indus society had developed precise measures of 'weight' as early as 2500 – 1800 years B.C. Excavations at Moenjodaro and Harappa have brought to light a



uniform system of weights, both of sexa and decimal series, which was being used by this highly developed urban society”.

With the support of this evidence, Dr. Baloch has reached the conclusion that, “since they had succeed in developing such precise and uniform measures of weight, it is to be presumed that they had also developed uniform measures of space and time. The long rectangular rooms and baths indicate their advanced knowledge and measurement”.

It is indeed amazing to know that the people of lower Indus valley had innovated, such highly advanced and scientific methods of measurement and weights. Irrigation technology in the Indus Basin and development of the Sindhian wheel reveals astonishing achievement of Sindhi people of Indus valley civilization in the field of science and technology.

There is a definite sense of continuity between the Indus valley civilization and later periods, while the culture of lower Indus valley has definitely retained the basic elements of its ancient non material culture but innumerable changes have taken place in material culture.

In chapter entitled “Sindhi script orthography and calligraphy” author has rightly pointed out that it is not possible to establish a historical link between the ancient Indus valley language of Mohenjodaro and modern Sindhi as it is known to us today”.

Dr. N.A. Baloch has rejected the theory that the modern vernaculars of the Indian subcontinent, including Sindhi, are all derived from Sanskrit. He believes that Sindhi is an ancient language of Indo-Aryan family. Sir Richard Burton says that, “Sindhi is a language perfectly distinct from any other spoken in the South Asia subcontinent. Its grammatical structure is heterogeneous, the noun and its branches belong to Sanskrit, whereas the verb and adverb are formed, apparently, upon the Persian model”.

In the absence of scientific data nothing definite can be said about the origin of Sindhi language. But we can safely say that language is the key stone of culture, without it culture can not exist.

“Sindh: Studies cultural” is a work of high importance and after reading this book every Sindhi will feel proud of his culture and traditions. This book is a must to read for all wishing to acquire knowledge about Sindh, its people and culture. This will also be of great help to those who have a vague understanding of Sindhi culture.

I don't know the reasons why this splendid book lacks the index which is essential for such a scholarly work of high calibre. Let us hope that index will be included in the 2<sup>nd</sup> edition.

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**'A Report on Launch Ceremony  
of the Book Sindh: Studies Cultural'  
by Dr. N.A. Baloch Professor Emeritus  
University of Sindh Jamshoro**

*Lal Baksh Jiskani*

Undoubtedly books are treated as the most valuable treasure by nations that are seriously concerned about their past, present & future generations. The old and well reputed universities of the civilized nations have always maintained glorious traditions & performed vital task on educating the youth. Education indeed liberates the mind of the people. It also changes and shapes destinies of the people. Good books provide food for thought, wisdom, erudition & sagacity. Thus civilized societies always promote book culture and inculcate reading habits among its youth. Books are indeed nourishment of intellect for the civilized people & nations. We need people of great intelligence and power of reasoning. Bacon once wrote about good books:

Some books are to be tasted,  
Others to be swallowed, and some  
Few to be chewed and digested."

Pakistan Study Centre, University of Sindh had never failed in its national duty and has always answered the call of duty, and up held the national cause. In this regard, the Centre has published 24 good books on various aspects of Pakistan, besides twenty six issues of "Grassroots", its Biannual Research Journal.

It was a cold sunny, pleasant morning of 8<sup>th</sup> January, 2005 on Jamshoro Campus. That was all set for the very first among the main events of the year, being the launch ceremony of an epoch-making book pertaining to the rich & colourful heritage of Sindh, deeply rooted in the 5000 years old legacy of Indus Civilization. The author of the book was none other than Dr. N. A. Baloch, former Vice Chancellor, Professor Emeritus, University of Sindh, the most distinguished scholar of our time and author of about 225 books on Sindh. His latest book "Sindh: Studies Cultural" was published by the Centre in the year 2004, containing twenty

scholarly articles on different Cultural aspects of Sindh. The launch Ceremony took place at Pir Hussamuddin Rashdi Auditorium of Institute of Sindhology's. Honorable Vice Chancellor Mazharul Haq Siddiqui presided-over, while Prof. Dr. Hamida Khuhro the eminent scholar and intellectual, historian, the founding Director, Pakistan Study Centre and Honourable Minister for Education and Literacy, Government of Sindh, was the chief guest. Prof. Dr. Rafia A. Sheikh, Director, Pakistan Study Centre/Dean, Faculty of Social Sciences after taking over charge of the Centre in July 2004, is making untiring efforts to bring radical changes in the Centre particularly improving its academic scenario, administration and publication of the books. She had been making tremendous efforts in improving things which made it possible on that day that such a galaxy of talented scholars and academia including the three outstanding educationists of modern Sindh namely Dr. Khuhro, Dr. Baloch and Mazharul Haq Siddiqui were there on this memorable and impressive book launch ceremony under the aegis of Pakistan Study Centre.

The venue of launch ceremony of the book, the auditorium was packed with audience, which included Deans of faculties, teachers, scholars, prominent writers, literati, researchers, and students. The proceedings of launch ceremony started with recitation from the Holy Qur'an. Traditional Sindhi Ajraks were presented to the learned author Prof. Dr. N.A. Baloch, Prof. Dr. Hamida Khuhro, Mazharul Haq Siddiqui Sahib and the seven scholars who spoke on the occasion and presented their views and reviews on the book.

It was indeed an exciting moment for the galaxy of scholars, intellectuals and audience when Prof. Dr. Rafia A. Sheikh, presented a beautiful bucket of fresh roses to the chief guest & author in which the book, *Sindh: Studies Cultural* was covered with gift-wrap. When the wrapper was unfolded and shown to the participants, the audience broke into rapturous applause.

Prof. Dr. Rafia A. Sheikh welcomed the distinguished speakers, scholars, writers intellectuals, faculty and students for participating in the launch ceremony of the book. She expressed her gratitude to all the participants and especially the scholars for responding to such a short notice to attend and speak on the occasion.

Prof. Dr. Rafia A. Sheikh lauded the painstaking work of intensive research and extensive fieldwork and in-depth study made by Dr. Baloch on various aspects of rich cultural heritage of Sindh. She dwelt on the real

flair of the learned author how he traveled widely throughout Sindh in pursuit of his quest to collect huge pristine material, artifacts, tapping archival original sources and how he ultimately succeeded in presenting a genuine portrayal of Sindhi Culture which had developed through the five millennia. Dr. Rafia reviewed and critically analyzed all one by one, the twenty articles included in the book, right from the first article tracing the course of the Indus River through annals of history and its impact on the early settlements in the Indus Valley. While concluding her scholarly paper, she said, "Obviously, some of the subjects covered by Dr. Baloch in the book were too vast and extensive to be contained in a single volume. It goes to his credit that he has managed to squeeze in such a variety of topics in one book and still made them accessible to the reader."

Dr. Habibullah Siddiqui, is a well known scholar and author of several books on Sindh. He is a bilingual writer and writes both in Sindhi and English languages. He said in his scholarly paper that "Dr. Baloch had written many a book to enlighten the world of knowledge about Sindh. The book under review being on History and Culture of Sindh was indeed worth all the exploration and elucidation by scholars of Dr. Baloch's Calibre at home and abroad. His enormous contribution in Sindhi had enriched the language and literature of Sindh.

Dr. Siddiqui presented his review on the book which covered all areas of interest: the Indus Cultural sites, traditions and technological development, traditional arts and crafts, the folklore, oral traditions of the people, tribes and cultural patterns, education and scholarship in Sindh since ancient times, Sindhi script, Orthography, Caligraphy, Sufism in Sindh, indepth study on Shah Abdul Latif Bittai his mystic music and poetry and its co-relation with Maulana Jalaluddin Rumi's Sufistic thought & 'nay'-music. While reviewing the foreword of the Book written by Mr. Mazharul Haq Siddiqui, Dr. Habibullah observed:

"This work of Dr. N. A. Baloch is an authentic masterpiece that will add a new dimension to the world of literature, culture, history, archaeology and the social Sciences". He further added that one gathered more knowledge and better understanding of the contents, by reading the author comprehensive introduction of the book. About the lack of historical material on the yawning gaps in history of Sindh. Dr. Baloch was right in saying that "there was no lack of material but there was the lack of explorers and research scholars and an acute shortage of funds for



conducting research studies and projects, and above there was all lack of interest on the part of those who matter".

The next article on the book was presented by Mr. Gul Muhammad Umrani, former Director General, Department of Culture and Tourism, Government of Sindh. He said in his review article that it was expedient to evaluate the intellectual perspectives shared by Dr. Baloch in the book under review. The learned reviewer called him "an outstanding social scientist who is a pioneer, a trail blazer in the field of social anthropology in Pakistan. His immense contribution on folk-literature is the most singular work of its kind and class." Mr. Umrani further added that, the present book had been produced tastefully, artistically by Pakistan Study Centre, University of Sindh in 2004 and was indeed a significantly substantive companion to the first volume in the series "Sindh Studies: Historical" published in 2002." Very aptly.

The learned reviewer praised Dr. Baloch for all his hard work, dedication and his life long passion for spirit of enquiry. He discussed in a thread bare manners topics given in the book which pertained to varied disciplines of social science and included cultural anthropology, ethnography, pristine folklore, medieval classical literature, art and architecture musicology, calligraphy, metaphysics, mysticism, pedagogy and public instruction, navigation, irrigation system at the time of Moenjodaro, in the later period. He said that Dr. Baloch projected and threw positive light on the region with its variegated dimensions of cultural anthropology.

According to Mr. Umrani, the learned author had identified exact location of the pre-historic sites along the three different courses of the mighty Indus river and proving exhaustively problems of space and time had proved that the people of the Indus society had developed precise measure of weight as early as 2500-1800 B.C."

Likewise, Mr. Umrani reviewed metirenlously other articles on irrigation technology in Indus basin, development of Sindhian Wheel, Sindhian traditional handicrafts created by talented artisans of Indus people, their folk arts rural architecture, folk poetry, folk music and folk dances. Dr. Baloch had also surveyed, collected and preserved Sindhi music in Spain, where Zaryab, a descendent of Sindhi musicians introduced Sindhian melodies. Further, the role of Sindhian boats has been eulogized throughout history. In the next article Tombs and some of the sculptured tombs and graves of Kalamati Tribes across the Sindh and

Balochistan leaving indelible marks on cultural history of Sindh. According to the reviewer Mr. Umrani, the other chapters of the book deal with Sindhi script, origin of Sindhi language, educational theory, education of learners, the method of study by Muslims in Sindh. Saints of Sehwan, Qalandar Shahbaz, oriental Sufism, Mianwali Cult, Jami, Culture of Crime, elementary Maktab education in Sindh prior to British occupation in 1843.

According to Mr. Umrani "Sindh Studies Cultural" was a monumental work of acknowledged Scholarship, highlighting native and Islamic literature, culture, archaeology, history and social sciences reflecting the authors life-long research inquisition into these fields. It showed a remarkable continuity of Sindhian Culture right from the dawn of civilization in this lower Indus valley to the modern times. The influence of nascent culture, nurtured fully, developed and have influenced contemporary culture. Thus the book has enriched vibrant colours of life, the colours of Sindhian Culture.

The well-known archaeologist, author of several books and former Director General, Department of Archaeology, Government of Pakistan, Shaikh, Khurshid Hassan said in his well prepared review article that there are very few scholars in Pakistan whose scholarly pursuits are indeed remarkable and have solved many a riddle of our glorious ancient past. Among those eminent scholars Dr. Baloch's contribution on Sindh remains unparalleled. His immense scholarly contribution giving numerous books and articles, editing innumerable and important manuscripts which constituted primary source material on Sindh and Pakistan which brought laurels for him both from home and abroad. He settled some major controversies issues in proper historical context quoting specific instance about the chronology of Sama rulers, he said Dr. Baloch painstakingly prepared the list of sama rulers with the help of the inscriptions given on tombs at Gujjo and Makli Hills. Some other most reliable sources he also used in preparing some times in 1957 session at Pakistan Historical and archives Record Commission: Chronology of Sama rulers and presented in Peshawar. The list can certainly withstand the scrutiny at the touchstone of historiography. He further mentioned editing of Persian manuscript of Fatehnama, known as Chachnama by Dr. Baloch, while going through chachnama one is certainly convinced of Dr. Baloch's encyclopedic knowledge of history, culture and archaeology. However, the learned

reviewer called the book by Dr. Baloch, a compendium of well researched articles.

In the end, Sheikh Khurshid Hassan highly praised the courage and determination of Dr. Baloch, his scholarly merit and his life long pursuit, expressing that his field work endeavours were crowned with great success. He lauded Dr. Baloch's personal trait, and said that it was worth emulation particularly by the younger generations. While concluding his remarks about the articles in the book he said, these were in short, of great scholarly merit and literary worth as embodied in the book under review.

Dr. M. Yakub Mughul, Director, Quaid-e-Azam Academy was next speaker on the book he said: the present voluminous research work is a labour of years to highlight the historical events of Sindh. The book is divided in 20 chapters and each chapter traces new information and discusses in detail the importance of the subject which reflects many faceted dimensions of the particular subject.

Dr. Mughul's brief paper was based on reminiscence of his good times spent with Dr. Baloch, while the reviewer himself was staying in Turkey, Dr. Baloch visited four times Turkey and he remained with him. Dr. Baloch visited libraries and spent most of his time browsing books and taking notes. Again he came in 1973 to attend the International Conference on Maulana Rumi. After conference Dr. Baloch spent most of his time in the Museum of Maulana Rumi at Maulana's mausoleum, where he studied various samples of instruments and noted various types of "Nay" music Dr. Baloch was very keen to know in detail the nai-nay music which developed as part of 'sama' under Maulana Rumi. He also visited Suleymaniya library and other libraries where a large number of manuscripts were available related to the history and culture of the subcontinent and particularly about Sindh which he wanted to consult.

Quoting Dr. M. Qnder, a great scholar of Turkey who happened to visit Pakistan in 1975 as the advisor to the Prime Minister of Turkey, while the reviewer was performing the duties of Protocol Officer. The Turkish scholar desired to meet Dr. N. A. Baloch at his residence in Hyderabad after seeing so many volumes of folk-literature authored by the great Sindhi Scholar, Dr. Onder paying tributes expressed: "I wonder how such a great research, an individual can conduct! Only a research institute funded by Government with sufficient staff can produce such works!" "Pakistan Study Centre has published four valuable books of Dr. Baloch. He did not claim even a penny from the Centre," Dr. Mughul continued

further and said that "he know only two eminent scholars of the Muslim world, who have never claimed royalty on their books. One was Dr. Muhammad Hamiddullah, an authority on Islamic Law and Islam. Another scholar is Dr. N.A. Baloch who has also never claimed such a royalty on his books. We all are proud of a great son of the soil for his achievements and great works he has produced, concluded Dr. Mughul.

The next speaker was Mr. Shoukat Hussain Shoro, an eminent short story writer, dramatist and Director, Institute of Sindhology, University of Sindh, Jamshoro. In his review article he said that the book "Sindh: Studies Cultural" is of vital importance. It provided concise but fascinating spectrum of Sindhi life and its culture. The book contained twenty informative themes.

The learned reviewer discussed the abandoned River beds of River Indus, as suggested by the learned author in his book under review. One group of the scholars hold the view that Moenjodaro was destroyed number of times by floods caused by Indus river. According to Mr. Shoukat Shoro, Dr. Baloch puts it, "in the geographically isolated and comparatively conservative lower Indus region of Sindh, man-made ways of life have continued to survive since time immemorial". As per the writer "The bullock cart of Moenjodaro has survived and are used by the people of Sindh even today, is case in point. Measurement of space and time was remarkable achievement, one can imagine how the Indus people were innovative and such highly advanced communities they developed, scientifically, such precise methods of uniform measurement and weights as well as uniform measures of space and time. The reviewer pointed out that the author has shown his inability to establish historical link between ancient language of Indus civilization (Moenjodaro) and modern Sindhi language of present time. "Unfortunately the Indus people did not leave long inscriptions on stone palaces, huge walls or papyrus scrolls on stone tombs like ancient Egyptians and Mesopotamians. Several brilliant efforts have been made to read the Indus script but the scholars have not yet succeeded in deciphering the ancient language of Indus Civilization. However, it is true that language is the key-stone of Culture, without it, culture and societies both cannot exist", remarked Shoukat Shoro.

The learned reviewer declared that "Sindh: Studies Cultural" is must read for all those who wished to acquire knowledge about Sindh, its people, society and rich Cultural heritage.



Prof. Inamullah Sheikh, Secretary, Sindhi Adabi Board, Jamshoro in his brief speech eulogized the contribution of Dr. N.A. Baloch in the field of history, Culture, Folklore, and literature. Recalling the valuable services which the learned author rendered as first Head of Department of Education (Teacher's Training) and simultaneously he also served as first Head of Department of Sindhi. Both these Departments were established by Allama I.I.Qazi in early 50's as the founder of Sindh University.

The last speaker of this impressive Launch Ceremony was Prof. Lal Bakhsh Jiskani, visiting Faculty, Pakistan Study Centre. He is a bilingual writer both in English and Sindhi, author of books and numerous research articles are to his credit.

Reviewing the book *Sindh: Studies Cultural*, he said Dr. N.A. Baloch author of the book always prefers to live with good books. He has had developed deeper love and life long passion in searching the new sites, old settlements and abandoned river beds. Right from his youth, he explored every inch of Sindh, the native soil, being his first love." Dr. Baloch has had life long search and intensive field work as a results therefore, he collected a huge amount of data on the subjects of archaeology, ancient, medieval and contemporary history, culture, pure literature, folk-literature and folk music related to Sindh and produced voluminous work. Out of this material, he has also produced the present volume of cultural history of the lower Indus people. Equally he has left a huge amount of data being, useful as the raw material on Sindh for the use of young research scholars of the future generation. His indeed an inquisitive mind and occupies a unique place in the country as a prominent academic and highly acclaimed scholar. His scholarship par excellence has earned him name and fame, not only in his own country but internationally also. Our erudite scholar disseminates his unrivalled knowledge about the culture of Sindh. He knows the unique art of unraveling the historical events and its precious treasures of cultural heritage. Dr. Baloch is a mega and multi-dimensional personality and a literary icon. Apart from being a scholar and educationist, he is an inspirational teacher also. After taking-over the charge of the Vice Chancellor, University of Sindh in 1973, Dr. Baloch immediately convened a general body of university teachers. While addressing the teachers in his first speech, he said, "I never went in the classroom without preparations and have had never missed any class in my whole teaching career." One can imagine how he is not only deeply committed to his scholarly work but is an ideal and role model teacher



also. Taking in view his tremendous hard-work and labour of love, the reviewer called the learned author a "Gardner of Sindh" who "carefully chooses, picks and finally places his absolutely beautiful flowers of vibrant colours in a bouquet of his scholarly works".

Dr. N.A. Baloch, the learned author's present book titled 'Sindh: Studies Cultural' was published by Pakistan Study Centre in the year 2004, contains 20 scholarly articles on the different aspect of Sindh Culture" While defining culture one can state that the culture is the "socially transmitted system of idealized ways in knowledge and practice produced and maintained as they change in time." Culture is the expression of our nature in our mores of living and our thinking, in our inter course, in our literature, in religion, in recreation and enjoyment". The first article of the book under review deals with "In search of Indus Culture site". The Indus civilization was spread with the changing courses of the Indus river. All these systems of water ways were indeed carriers of cultural influence, thus, the learned author emphasizes that the archarologists, historians & researchers have ignored particularly eastern river system which needs to be explored. The next article dealt with the irrigation technology during the Moenjodaro era. The Indus man discovered the technology of the wheel he used for irrigating purpose and bullock-cart. Thus the "Sindhian Water Wheel" was imported to neighbouring countries in Persia and Iraq. This was also covered by our erudite scholar. After reviewing one by one all the articles given in the book, the reviewer further dwelt on post modern challenges to history, in which he described it in a social science term, a cliometric or statistics turn. And history has many changes a women History, a cultural history turn and so on.

While concluding his review article Prof. Jiskani said: undoubtedly Prof. Dr. N.A. Baloch's contribution in history, culture, folklore and folk music of Sindh and Shah Abdul Latif of Bhit is immeasurable and qualitative indeed. His book under review Sindh Studies Cultural occupies a unique place in the study of cultural anthropology bearing a stamp of international quality and scholarship. It is indeed a work of monumental significance, which has been proved him the most distinguished scholar of his time. He has powerful tool and technique of empirical analytical model which has proved him the most distinguished scholar of his time. The reviewer prayed for his good health and long life.

Speaking on the occasion Sindh Education and literacy Minister Prof. Dr. Hamida Khuhro who was the Chief guest, highly praised Dr. N.A. Baloch's book the monumental work on the culture of Sindh. She stressed the need for writing on different aspects of the Sindhi Society such as culture, people's heritage, poetry of Shah Abdul Latif Bhitai, pure literature and history of Sindh in English and other languages.

Dr. N.A. Baloch, the learned author of the book, a scholar of international repute, while addressing the august gathering of scholars, historian, writers and intellectuals, said: "His book contained 20 chapters on culture, heritage, folklore, folk music and other aspects of Sindhi society, and it was his last book published by Pakistan Study Centre." Dr. Baloch said, "some time ago he had proposed to the Federal Government a project on history and culture of Sindh but due to unknown reasons it had not been undertaken": he queried regretfully. However, he had written one book on history and another on the study of culture both were published by Pakistan Study Centre.

Dr. Baloch appreciated the efforts of Prof. Dr. Rafia A. Sheikh, Director, Pakistan Study Centre, Jamshoro for the valuable assistance provided in the launching ceremony. He also thanked speakers and the audience for making the event a great success, he concluded.

The Present Vice Chancellor Mazharul Haq Siddiqui after taking over as Vice Chancellor has proved himself dedicated and deeply committed to academic excellence. He being scholar and an outstanding educationist of the country, is making endeavours for improving the quality of education on the campus as well as bringing position overwhelming changes in academic and administrative domains. His committed team of senior Professors have under taken the Herculean task to realize/translate into reality the dream of Allama I.I. Kazi the founder of the University. It is all truly amazing that Mazharul Haq Siddiqui the present Vice Chancellor is working with such dedication and being honest to the core, working along-with his team of senior Professors is following truly in Allama I.I. Kazi's footsteps. He is the man behind all such huge and impressive literary gathering on campus, promoting creative faculties among the teachers and students, providing more and more incentives and conducive environment for the researchers, scholars writer & intellectuals of this university is a case in point.

Honourable Vice Chancellor Sindh University Mazharul Haq Siddiqui while delivering his presidential address in a forthright manner,

appreciated the efforts being made by Dr. N.A. Baloch to enhance the knowledge of education, history and literature and to underline emphatically the need for nation building. Continuing his speech he said monumental work of Dr. N.A. Baloch is an authentic master piece that will add a new dimension to the world of literature culture, history, archaeology and the social science. His dexterous collection of some of the rarest archaeological artifacts in history have traced the roots of our civilization, established our rich cultural heritage. It is milestone in Dr. Baluch's professional career as a world class writer, thinker historian, archaeologist and outstanding social scientist of our age.

Concluding his speech the worthy Vice Chancellor extended his heartiest approbation to Prof. Dr. Rafia A. Sheikh, Director, Pakistan Study Centre for taking up the onerous task of publishing this work of great scholar for the benefit of researchers, students, intelligentsia, archaeologists, social scientists historians and all those who have quest for learning and courage to know.

Prof. Ghulam Nabi Sahar expressed his gratitude to Prof. Dr. Hamida Khuhro for accepting invitation and participating in the launching ceremony. He also thanked Mr. Mazharul Haq Siddiqui, Worthy Vice Chancellor, University of Sindh, Jamshoro for his participation and making enlightening speech on the occasion. He also thanked all the participants for attending the launch ceremony and particularly scholars who contributed their valuable thoughts on the book.

Prof. Farzana Baloch the anchorperson kept the entire proceedings of the launch ceremony lively focused and mesmerized through her wit and wise intelligent remarks. Her unusual style of inviting speakers gave a touch of style. She expressed candidly her views, adding refreshing inputs and comments on the book by the learned review speakers.

The most impressive and memorable gathering held under the aegis of Pakistan Study Centre university of Sindh came to end and it was followed by a delicious lunch.

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## **Review of Book "A National System of Education and Education of Teachers Today"**

*Rafia Ahmed Sheikh*

**W**e are all familiar with Dr. N.A. Baloch and his achievements. He is a giant in the field of education who has dedicated his life to the pursuit of knowledge from his early beginnings in a village of Sanghar to his acquiring a Masters from the Muslim University in Aligarh culminating in his Doctorate in Education from Columbia University, New York, his has been a brilliant academic career. Throughout his life he has taken up key position in education and presided over innumerable seminars. He is a recognized scholar of international repute. His research in important subjects like Education, History, Culture, Literature, Lexicography, Music and Folklore are more than any one man can hope to achieve in a lifetime.

The present book being launched today, "A National System of Education and Education of Teachers Today" is actually a thesis which Mr. Baloch submitted to Columbia University, New York which led to his being awarded a PhD in Education way back in 1949.

This was a time when Pakistan had just come into being and was a fledgling state still struggling to find its bearings. Education, as we all know, forms the backbone of any country and Pakistan definitely needed a sound educational footing for its future success as a state in the comity of nations. Mr. Baloch's work was a monumental effort in this direction. His work not only explored the past educational system of the Muslims in general but also delved deep into the educational policies prevalent in the U.K. and the U.S.A. at that time. He then tried to come up with an educational policy best suited for the new country – a policy which would take the best elements of past Muslim educational practices and try to fuse them with the educational policies of the modern world.

There are many ways of looking at Mr. Baloch's thesis. It can provide comparative research with modern educational policies and be used as historical document. One can also look back at Pakistan's educational system since it came into being and see how far we have come in this direction and what are the benefits and disadvantages and their effects today.

Another way of looking at Dr. Baloch's work is to see how his recommendations stand up to day. The world has gone through remarkable changes since 1949 and it is surprising while going through Dr. Baloch's work that many of the principles he advocated then are still sound today. They have stood the test of time. Obviously, some principles and recommendations need to be adapted and tailored to today's requirements. But take, for instance, Dr. Baloch's emphasis on primary education as the bedrock of a strong educational foundation. This concept is as valid today as it was then. Dr. Baloch's views on teacher training provide a basic groundwork to build on and adapt to modern day needs.

I would wholeheartedly recommend Dr. Baloch's book to all those involved in the educational field. I firmly believe it has great merit and is an excellent source of guidance and inspiration.

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## Review of Book 'Sociolinguistics of Sindhi: A Study of Language Variation and Change in Sindhi Spoken in Sindh, Pakistan'

*Rafiq Ahmed Sheikh*

Professor Dr. Muhammad Qasim Bughio, Hailing from District Larkana, was born in 1954 and received his early formal education in Sindh. He obtained his M.A. (Sindhi); L.L.B.; and M.A. (Journalism) from the University of Sindh. In 1994 he was awarded his Ph.D. in Languages and Linguistics (Specialization in Sociolinguistics) from the University of Essex, England (U.K.)

He joined as a Lecturer in the University of Sindh way back in 1974 and has now worked there for 27 years. He is presently holding the position Dean, Faculty of Arts, University of Sindh, Jamshoro.

He is the author of 3 books and co-author of another 3 books. He has to his credit some 40 research articles on various aspects of Sindhi Language and Literature, Social & Cultural Anthropology, Pakistan Studies, etc. he has 3 major books lined up for the future:

- 1) "Sociolinguistics of Language and Society";
- 2) "50 years of Sindh in Pakistan"; and
- 3) "History of the University of Sindh."

Professor Bughio's book that is being launched today; "Sociolinguistics of Sindhi (A Study of Language Variation and Change in Sindhi Spoken in Sindh, Pakistan)" is based on his Ph.D. thesis for which he was awarded a Doctorate in 1994 by the University of Essex, England (U.K.)

Language is one of the key identifying factors in any given culture. Mr. Qasim Bughio's study is a valuable contribution to Sindhi Literature and culture. It brings out all those important factors that have left their imprint on the Sindhi Language through the ages. Though it is a technical treatise, it is of great value to the layman also. It sheds light on the evolution of Sindhi and on other historical and socio-political elements which have brought about change in the Sindhi Language.

To back up his hypothesis, Dr. Bughio has conducted comparative research on two committees of Sindh which speak Vicholi Sindhi, i.e., the urban (or Hyderabad) area and the rural (or old Hala) area. It is carried out on the premises of an understanding of Labov's argument that linguists have certain duties towards communities from which they have obtained data especially in terms of combating linguistic misconceptions and attacking linguistic injustices.

The Book is divided into 7 chapters:

- 1) Introduction; 2) The Diachronic Sociolinguistic Situation;
- 3) Research Methodology, 4) The Diphthong Variable;
- 5) The Vowel Variable; 6) The (r) Variable; and 7) Conclusion. It also has a section on Phonetic Transcription.

In carrying out his investigations, Dr. Bughio has laid emphasis on the view that when social conditions change, language behavior will also change. Sindhi Language's position today is a far cry from the days of the British Rule in Sindh which had made Sindhi the official language of Sindh and had made it incumbent upon all British officers serving in Sindh to learn the language. The mass exodus of Muslims from India into Sindh and of the Hindu Sindhi's from Sindh during the Partition of 1947 forever altered the purity of the language and culture of Sindh.

Sindh language is an important factor in making and maintaining individual and group identity; and since there is a general perception of a threat amongst the Sindhi population to their language and culture, this study is an important contribution in delineating some of those elements which have changed Sindhi and, consequently, its culture in many ways.

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