

---

**MIANWAL TAHREEK (MOVEMENT) AS A STRUGGLE FOR THE  
INDEPENDENCE OF SINDH DURING MUGHAL RULE**

***Nornag Chandio***

*M. Phil Research Scholar, Department of Pakistan Studies*

*Email: [lecturernorang@gmail.com](mailto:lecturernorang@gmail.com)*

***Dr Amir Ali Chandio***

*Professor & Chairman, Department of Political Science,*

*Shah Abdul Latif University, Khairpur*

*Email: [amir.chandio@salu.edu.pk](mailto:amir.chandio@salu.edu.pk)*

**ABSTRACT**

*During the reign of Turkhan ruler Mirza Jani Beg, Mughal emperor Akbar sent troops and annexed Sindh to his empire. Mughals governed Sindh through appointing Subedars (Governors) who did their worst to plunder Sindh as much as they could. Consequently, Socio-political and economic conditions of Sindh markedly deteriorated to such an extent that people turned against Mughal government. Various up-risings began. Mianwal Movement was one of such resistance movement led by a spiritual and religious leader Mian Adam Shah Kalhoro against Mughal rule of Sindh. It was known as Mianwal Movement that established from his village Hatri of Taluka Bakrani District Larkana. He formed Daira (a place for social interaction) where many indigent people were served with food and shelter and in return, they became staunch workers of his movement. Thus, an organized militant force emerged which fought various battles against emerging powers of the time in which three leaders along with many soldiers laid their lives. Subsequently, the movement succeeded to establish Kalhora government over Sindh which lasted from 1701 to 1783 AD.*

*The aim of this research paper is to analyze Mughal government and give detailed accounts of oppressions of Mughal Subedars of Sindh. This study also analyses the contribution of leaders and workers of Mianwal Movement who fought countless battles with Mughal forces.*

---

**Keywords:** Mianwal Movement, Mughal Rule, Kalhora Government, Oppression, Contribution.

**INTRODUCTION**

Sindh has a rich culture and old history. It has been conquered and ruled by many world conquerors from Asia to Europe due to its fertility. Thus, it became the seat of various cultures, civilizations and governments throughout its history. During Arab rule, indigenous people struggled and succeeded to establish their own government in

lower part of Sindh under the command of Soomras and followed by Sammas who ruled over entire Sindh. During the reign of Jam Feroz of Samma rule the dynasty involved into widespread conspiracies. In the process, some families of Pathans came and settled in Thatta who were allocated official ranks in the royal court. Mir Qasim Kaibak a spy of Shah Beg Arghoon came in Thatta secretly and he was himself acquainted with political situation and weaknesses of the government of Sindh. He backed Shah Beg telling him that he had a big chance to take the control over Sindh (Gehani, 2008).

Shah Beg Arghoon attacked Thatta in 1520 A.D, and conquered entire Sindh. He divided Sindh into Bakhar and Thatta governments. Having no male heir in Arghoon's family after Shah Hassan, the dynasty went to Turkhan in 1554 A.D. Sultan Mahmood formed the government of Bakhar while Mirza Isa in Thatta. As Sultan Mahmood died, his government was annexed by Mughal emperor Akbar but Mirza Jani Beg continuously ruled in southern part up to 1591 A.D. In 1592, Emperor Akbar sent troops to capture entire Sindh under the command of Nawab Abdul Rahim Khan Khanan who forced Mirza Jani Beg to surrender. Thus, whole Sindh came under the control of Mughals in 1592 (Ali, 2004).

#### **SIGNIFICANCE OF THE STUDY**

The research work has explored local, regional, tribal, political and economic factors of Sindh which played important role in the decline of Mughal rule regain the control over Sindh. The study of Mianwal Movement can help to understand the resistance movement launched by the indigenous people of Sindh against Mughal government. It also helps to know how Kalhoras succeeded to emerge as a power using Mianwal Movement in their favour.

#### **HYPOTHESIS**

- Mianwal Movement had weakened Mughal government of Sindh.
- Establishment of Kalhora rule in Sindh was the result of Mianwal Movement.

#### **RESEARCH METHODOLOGY**

This is a qualitative type of research. In this study, historical-comparative and descriptive as well as explanatory methods have been used. Material and information have been collected from primary and

secondary sources such as books, journals, newspapers, magazines, interviews, statements and speeches.

#### **AIMS OF THE RESEARCH**

- To study the history of said period which has been touched by few scholars.
- To study the rule of Mughal emperors who governed Sindh through Subedars (Governors) and to understand how they tried their best to plunder people.
- To understand the context in which Socio-political and Economic conditions of Sindh distinctively deteriorated to such an extent that people turned against the government and various up-risings began.
- To analyze how Mianwal Movement led by Mian Adam Shah Kalhoro became one of such resistance movements in Sindh, which severely hampered the Mughal rule in Sindh and had resulted in establishing its own rule over Sindh as Kalhora government.

**Structure of Mughal government of Sindh:** From the beginning of Mughal rule, Sindh remained inherited Jagir from 1592 to 1738 A.D. However, it had been a part of Mughal dynasty from 1612 A.D and Mughal administrators arrived in Sindh appointed as Subedars. The Mughal rule lasted for 148 years over Sindh. The period of Mughal governors is one of the barren patches in the history of Sindh which does not record any significant achievement in any field (Gehani, 2008). After taking over Sindh, Akbar made it(Thatta) into Subah with five Sarkars and appointed mansabdars to them. There were also relatives of Mirza Jani Beg among them. After Akbar, Jahangir (1569-1627) kept cordial relations with Mirza's son (Sepoy, 2010:4). However, Mughals changed Government structure of the country, divided it into four parts such as Thatta Sarkar, Nasarpur Sarkar, Chachkan Sarkar and Charkar Halan Sarkar (Meerak, 1994). Furthermore, Sarkars were separated into various Parganas and parganas were divided into Jagirs, towns and villages. Thus, village was a basic unit of Mughal administration (Ali, 2004). When Aurangzeb had been made Viceroy of Multan in 1648 A.D, he made Sindh a part of his jurisdiction. He ruled through appointing officers in

Sehwan and Bakhar of Sindh, residing at Multan. The Mughal Nazims or Nawabs of Sindh enjoyed unlimited powers in their jurisdiction as long as they held the charge of specific territorial areas (Panhawar, 2017).

**Atrocities of Mughal Subedars in Sindh:** The Mughal Subedars, who governed over Sindh, were mostly self-interested and atrocious. As Sindh was distant from Central Government therefore it could not put an eye on their activities. Mughal Subedars who were mostly famous for their acts of brutality. Few names are given here. Mirza Rustam Safvi (1613-1614), Mureed Khan (1687-89) and Attur Khan (1712-1713). They had keen interest in collecting personal wealth rather than working for the welfare of people. They were great oppressors and they usually raided local people to collect money for their self-interest (Ali, 2004). When Mughal government appointed Ahmed Khan and then his brother Mirza Yousif as officials in Sehwan Sarkar who proved worst for Sindh, the latter levied extraordinary taxes upon people, so number of people turned to be rebellious. Mirza collected various animals of the province using force. He also imprisoned a number of local chiefs of the tribes and land lords. He used to arrest large number of people daily and lashed their backs up to 100 to 200 lashes regularly. He did not care if somebody died during lashes. These atrocities reached its peak, as snatching property from individuals, putting heavy taxes on boats and main roads of the province, arresting people and forcing them for labour without giving any compensation became daily routine. Seeing no alternative; the peasants left standing crops and ran away. According to Meerak Yousif, when some Hindu residents of the town of Bubakan carried their complaints against Mughal administrator to the royal court for unnecessary taxation and excessive hardships, he was just transferred to Multan. These were the main causes of the upheavals carried out by the rebellious people (Meerak, 1994). “The Mughal officers of Sindh such as Waqia-i-Navis did not dare to send reports against their brutality to central government, their brutality fuelled fears to such an extent that they felt if they wrote, they might get killed” (Ali, 2004:132).

The land revenue amount was fixed at the highest rate practically impossible to recover in order to maintain military strength of Mansabdars, used both for recovery of tax and support of wars of

emperor whenever they needed. The governor was appointed on the average of only two years and at other places slightly more to three years so he was not at all ready to invest in the project for the development of land such as digging wells, dams for storage of water that helped for irrigating lands, digging up new canals and maintaining existing ones. The production went down and yet load of taxes was not relaxed. The peasants were being deprived of their basic rights and their lands were being plundered. M.H.Panhwar gives details about Mughal rule of Sindh: “The governors who were appointed for the short span of time in Sindh were constantly in fear of transfer. They demanded payment of revenue and taxes, tortured masses, made to sustain hunger and thirst and compelled to sell their cattle, women, children or any valuable things to pay the government taxes. Villages were attacked, women and children sold in slavery on the pretext of rebellion, but actual cause being inability to pay the tax. Even the farmers were taken in hefty iron chains and sold as slaves. Indeed, these peoples comprised of the true aristocracy of the land and were a part and parcel of the local social structure of Sindh (Panhwar, 2017)”. No means of communication existed, only kacha ways existed. Hunger, frustration, loneliness and political anarchic situation reached its peak in Sindhian society that it could not be resolved without any political change (Rashdi, 1981).

**The Socio-Economic Conditions of Sindh:** The social and economic conditions of people were devastated and pathetic. However, as seasonal crops grew, the Subedars received half of the production in the name of agriculture tax meanwhile land lords got their half of production without any labour. They generally held the lion’s share of tribal lands and health. The working class were forced to pay various heavy taxes and most of them were condemned to live a hard and unattractive life, poverty hampering their opportunity to get ahead in life. Their survival depended upon the arrogant, selfish rulers, landlords and religious clerics. Working class was just slave and a source of nosh for them (Allana, 1999). Sindhian society could be categorically divided into four divisions. In the first category, high ranking imperial nobles consisted of Subedars, Mansabdars including Qazis, Muftis, Sadrs and Muhtasibs. In the second category, Ulema and Hafiz, Sadats were included. Sadat, Qazi and Ulema families belonged to the upper strata of Sindhian society. Out of them, Sadat

owned their position chiefly due to their lineage, as most of families held the monopoly in religious and judicial offices due to their learning. Zamindars, Arbabs and Makhdooms belonged to the third category and in the fourth and last category were working class which was numerically the largest class comprised of farmers, workers and herdsmen in Sindh (Ali, 2004).

Sindh was an agrarian province and it solely relied on agriculture but its condition was poor. The economic condition of the province deteriorated to such an extent that the common people failed to meet even their basic requirements. Prices had gone up, peace had gone away and robbers and pirates existed in the whole province, owing to weak administration. Due to hardship on peasants and unstructured irrigation system, fertile lands were turned into infertile land. Consequently, serious famine had occurred from 1659 to 1683 in which thousands of people died of hunger and hundreds of thousands had suffered terribly (Ali, 2004). The droughts and heavy rains caused famine, starvation and diseases as result of that, the rebellions broke out at different places and sometimes they led to ones on vast scale, this paved the way to the collapse of Mughals. Trade had been poorly carried on both locally and internationally. Mostly the foreign trade was in the hand of foreigners especially Portuguese and then the British. Industrial activity in the province was considerably less. It seemed the cultivated land area in entire Sindh was no more than one million acres, with actual possible of three million under normal management of antiquity. The whole tract of land from Rohri and south to the neighbourhood of Nasarpur in Sindh was abandoned by various tribes and there were no permanent farmers to cultivate the land. The only source of food production was animal husbandry (Panhawar, 2017).

The common famines, extraordinary taxes to meet government requirements, use of force to collect taxes, peasants abandoning land and extreme violence were the great challenges for the Mughal government. Normally the food of rural people of the country was millets, pulses and rice. Wheat was produced for the big cities and government officials. In the same way, peasants had no sound look; they could not afford shoes and good clothes. They were naked from waist upwards, but they constantly followed their culture of a turban

on the head. Many European travelers had mentioned the poor living condition of the peasants of Sindh (Panhawar, 2017).

**Armed Resistance:** The People suffered oppression at the hands of Mughal administrators to such an extent that they rebelled all over Sindh while plundering government officers, occupying their cultivated lands, stealing their produce and cattle, and it was usual that they captured their villages and towns. But due to lack of training to the militant soldiers and disunity among masses they usually got defeat at the hands of Mughal forces. Various clans challenged the rule of law of Mughal Sindh but Sameja, Chandio and Nomrya clans had taken front positions among those up-rising tribes. They did not pay their due to government, made trouble for the imperials by peasants looting, killing and destroying them (Meerak, 1994). Actually, above said tribes were obedient as well as taxpaying during Turkhan rule of Sindh. They cultivated lands, paid tax giving camels, horses, and other cattle and did not harm any person. But as Bakhtiar Beg and then Qasim Khan were appointed as Subedars of Sindh, they levied heavy taxes which they could not bear and became rebels, and engaged in anti-government activities (Meerak, 1994).

Many-sided struggles for mastery over Sindh began among powerful tribes of Sindh; more than fifty percent population of province was in resistance in the whole northern and central Sindh. Though, they had weakened Mughal government to the extent that no regular administrator was sent to Sehwan after 1634 AD and merely a few names are informally mentioned in the same way to Bakhar after 1679 A.D, local tribes under contract were paying some revenue to Mughal governor at Multan (Panhawar, 2017).

**Emergence of Kalhoras:** At the time of invading Sindh, Nawab Abdul Rahim Khan Khanan commander of Mughal army of Emperor Akbar paid a visit to Mian Adam Shah in Sindh, who was proclaimed to be a spiritual leader, requesting him for his blessings for his victory. Mian blessed him and Nawab went back with victory, granting a large portion of land to Mian Adam Shah Kalhoro in Chandka Pargana (Qani, 2004). The Jagir allocated to Mian Adam Shah Kalhoro was known as 'Kalhoriki Jagir' according to their claim, Jagir comprised of the area of present Larkana, Kamber and Dadu up to Johi Taluka. Thus, Kalhoras became masters of vast lands transferring from one generation to another and a number of their trustworthy followers

increased as time passed. Thus, they consolidated their influence in north-west Sindh (Lakho, 2004)

**Emergence of Mianwal Movement:** Mian Adam Shah Kalhoro was a follower of Miran Muhammad Junpuri and adhered to Suhrawardy Sufi order. However, on the account of numerous followers, he established Daira according to Mahdevi teachings in his village Hatri district Larkana where many indigent people paid visit and they were served with food and shelter. His disciples mostly belonged to Siraiki and Baloch community who used to call him 'Mian' which means 'a dignified person' while his followers were known as Fakirs (of Mian Adam Shah Kalhoro). The Mahdevi fraternity symbolized the equality and colonized at an open space beside his and his followers' place. He got fame among people as a saint living ordinary life. Apart from his religious activities, he also had political ambitions. Sensing murky political landscape of Sindh, he organized his followers and formed religious cum-political organization after his title 'Mian' making it Mianwal Movement which means 'A movement belonging to Mian' (Adam Shah Kalhoro) (Magsi, 1998).

Mian Adam Shah Kalhoro launched a resistance movement against colonial rule of Mughal empire for the unification and freedom of Sindh. The movement played its historical role for the resistance against Mughal government. The main objectives of movement were:

- To create organizational abilities and skills of each individuals and united them through Tazkiya-nafs (purifying the inner self).
- To organize a militant group of people through teachings, practices and guidance to them to get devotion and abilities to sacrifice in themselves, aiming to take the control of Mughal administration of Sindh by driving Mughal authorities out of Sindh (Magsi, 2010).

Mian Adam Shah Kalhoro's Movement was identified by the slogan of Allah Tuhar (To Allah we entrust ourselves). Flag, having the colour of white in which the mark of hand and sickle illustrated in centre, the dress, having the white turban and white dress with black Khathi (black sheet). Kalhoras introduced themselves by their self-claim to be the descendants of Hazrat Abbas. According to M.H. Panhwar, Kalhoras were hereditarily sufi saints and religious guides

and treated all of their disciples as Fakiri brotherhood. In itself, it was a prestige, honour and higher status than agrarians and herdsmen (Panhawar, 2017). Kalhoras mobilized themselves as a group of people who turned into trustworthy supporters of the movement and shortly they emerged as influential and powerful leaders in Sindh. People fulfilled their tasks which were assigned them as obligatory. Kalhoras expended much wealth for getting arms and training for the soldiers. It was not a public resistance movement but only the disciples of Mian took part in the movement and the aims and objects of Mianwal Movement were so hidden that only the leaders or spiritual guides knew (Bokhari, 2006).

Establishment of Daira and presence of his large followers caused discord between Adam Shah and Mughal governor of Bakhar and as Mianwal Movement began its activities. Mughal government kept an eye upon all its activities and took it seriously. Mian Adam Shah was accused that he was snatching lands from the neighbouring people. The Mughal officers were scared from his celebrity status and they seriously considered his work and challenging political position as a direct threat to Mughal rule (Lakho, 2004). The Nawab of Bakhar directed him to submit revenue and tax to him which he refused to pay claiming that he was exempted from these government liabilities. The Nawab took his reply as rebellious and wrote to governor of Multan against him. The governor while getting permission from central government replied to take severe action against him. The Nawab while giving final notice to Mian Adam Shah Kalhoro wrote that either submit himself or be prepared for war. The advisory council of Mianwal Movement was in favour of war but Mian Adam Shah considered it better to submit. Hence, he submitted voluntarily and was sent off to Multan. The governor of Multan imprisoned him and announced death punishment where he was killed in 1600 A.D. His body was brought and buried on a hillock of Bakhar (Mehr, 1996).

Mian Daud Kalhoro the elder son of the Adam Shah was made leader of movement after the death of Mian Adam Shah Kalhoro. At his beginning, he had weak position, some portion of his land had been taken over but as time passed he strengthened himself and regained his lands from local landholders (Khan, 1994). Upon his death, Ilyas Muhammad had been made the leader of movement. Commonly it is accepted that no member of the family of Adam Shah Kalhoro had

followed the footsteps of after Adam Shah but only Mian Daud become a celebrated saint of the time through asceticism and self-mortification (Mehr, 1996). He strengthened Mianwal Movement and extended the number of his disciples and soldiers, held more agricultural land than his father and forefathers and passed away without making any contention with government (Khan, 1994).

Upon his death, Mian Shah Ali alias Mian Shahul Muhammad was made the leader of the movement. He had a great interest in irrigation and agriculture. He dug Ghar wah from left bank of Indus river for irrigation purpose and became financially sound through more agricultural production. "He had brought un-cultivated land of the Chandka pargana under cultivation. None of his contemporary landholders had excelled him in digging canals, cultivating lands and gaining more production of their lands. Although, historians mention that he had snatched lands from various clans of Sindh, which was an indecent action. However, he had worked hard for his organization and betterment of his followers (Bokhari, 2006:61). Numerous people joined Mianwal Movement during his days and he had assembled a large Mianwal force. Due to his supremacy and having large force of his disciples no one dared to rise against him, he was blamed for grabbing lands of his neighbouring clans such as of Panhwar, Abra and Sangi which he handed over to his men, living at village Habibani. The Abras and Sangis with the help of landlord Jalal Khan and Jam Siddique went to Nawab of Bakhar to lodge a complaint against Mian Shahul Muhammad Kalhoro. "As Panhwars and their sub-castes paid Mughal government taxes regularly while, Kalhoras usurped their lands and also paid no taxes so Mughal governor of Bakhar Khawaja Muhammad Sharif came up for the help of Panhwars and attacked Kalhoras in 1657, in that war Kalhoras' spiritual guide Mian Shahul Muhammad was killed. His head was severed by the above local tribes and his body was buried without head at Hisbani village of Taluka Kamber" (Panhwar, 2017:19).

**Mian Naseer Muhammad Kalhoro:** Mian Naseer Muhammad Kalhoro (1657-1692) was made the leader of Movement after the murder of his uncle Mian Shahul Muhammad in 1657. He possessed a dynamic personality and played his historic role in the movement. He laid the foundation of improvised Kalhora government but without an administrative structure it did not fully emerge (Kingrani, 2009). Mian

Naseer Muhammad, avoiding any contention between Kalhoras and Mughal went on self-exile to Multan and Lahore. After staying a considerable time there, he came back to Sindh and shifted his Daira from Fatehpur Larkana to 'Garhi'. The plains of Dadu district favoured his movement from strategic point of view, having Khirthar Mountain located in the west of his new residence and river Indus in its eastern side. In the time of battles, these mountainous areas proved a safe haven for Mianwal forces where they built different fortresses.

Mian Naseer Muhammad divided his force among hundred commanders; each commander received the same prestigious position. The main khalifas were entitled as 'Shah'. All major issues regarding movement were brought under discussion in Shahi council. He made landmark decision for the betterment of Mianwal Movement which had been entirely proved successful. All his attempts strengthened Movement considerably. Taking a serious action, Mughal government managed a large army assembling from Sibi led by the governor of Sibi Mirza Khan and Muhabat Khan Governor of Bakhar launching a large scale operation against him. Several battles were fought to subdue Mian Naseer Muhammad but they totally failed (Kingrani, 2009). After the failure of these campaigns, M.H. Panhwar writes, that "The central Mughal government intervened and sent Mir Yaqoob the then governor of Bakhar (1670-1675), who had arrested Mian Naseer Muhammad Kalhoro on various complaints of local tribes of Sindh and took him, to Aurangzeb in Agra" (Panhawar, 2017:23). A thought exited that as Kalhoras were the follower of Mahdavi Movement of Junpuri therefore Emperor Aurangzeb arrested many Mahdavi Ulemas denouncing them culprit against Islamic teachings. Hence, emperor might have declared Mian Naseer Muhammad Kalhoro a Kafir got him arrested and thrown him into the prison of Gawaliar. After a few years of imprisonment, Mahdavi Ulemas started pressurizing the Emperor Aurangzeb and the king agreed to have a Munazira (catoptrics/discussion) between Mahdavi learned men and other staunch learned men of the time to determine the truth about their beliefs. He also announced the decree about Mian Naseer Muhammad's prosecution. This Munazira took place in 1678 A.D. in Ahmedabad and is known as Mubahisa-e-Almgiri'. Here neither the king nor the Islamic learned men of the time found serious objectionable things which could be the cause of declaring him a non-Muslim. It is assumed that the release of

Mian Naseer Muhammad from the Mughal prison was the consequence of Munazira (Bozai, 2016). While M. H. Panhwar is of opinion that he was released after taking promises and assurances by Mughal rulers (Panhawar, 2017:23).

During the imprisonment, Mian Naseer Muhammad had closely observed the contemporary movements that were being fought against Mughal government in India; he gained valuable information from their experiences. As he returned, he gave a boost to Mianwal Movement with fresh enthusiasm, passion and integrity, and reached its zenith in a very short span of time. Mianwal Movement was run and fought under his leadership and defeated Mir Yaqoob, the then governor of Bakhar and also defeated the royal army in 1775. With the struggle of Mianwal Movement. Sahti pargana came under the occupation of Mian Naseer Muhammad where his Khalifa Feroz Weerar established new city of Naushero Feroz. Mian Naseer Muhammad was so dominant in these areas that he established an improvised government there, taking control of Dadu, Moro, Lakhat and Kamber. He served Mianwal Movement for more than 35 years and died in 1692 A.D. He was buried on the mount of Garhi in taluka K.N. Shah (Mehr, 1996).

**Mian Deen Muhammad Kalhoro:** Upon the death of Mian Naseer Muhammad, his elder son Mian Deen Muhammad took the leadership of Mianwal Movement on his shoulder. Those landholders, who failed to overcome the supremacy of Kalhoras had become passive but after the death of Mian Naseer Muhammad got united and struggled to wipe out the Mianwal Movement. Various battles had been fought in which Mian Deen Muhammad got victory occupying Fatehpur city of Panhwars. Mir Panhwar complained to the Mughal ruler who issued orders to Mirza Khan Pani to help Panhwars. Mirza Khan fought several battles against Mianwali workers but could not succeed (Mehr, 1996). At last, Ameer Shaikh Jahan was assigned to crush Mianwal Movement from the central government, so he raided upon Kalhoras. Feroz Weerar, the famous warrior of this movement stormed upon him at mid night near Gairelo meanwhile; Mian Deen Muhammad sent a fresh force for the help of Feroz Weerar. Consequently, Ameer Shaikh Jahan was killed and Nawab of Bakhar Allahyar Khan fled from the battle ground resulting into the defeat of Mughal army at the hands of Kalhora fighters (Ibid, 1996).

Prince Muez-u-din, the grandson of Aurangzeb hearing of the murder of Ameer Shaikh Jahan and the flight of Allahyar Khan was

enraged. He brought a large force from Multan to Sindh to smash the strength of Mianwal Movement. Realizing his military supremacy, Mian Deen Muhammad avoided engaging in a battle with him. As the prince reached Bakhar, he sent his younger brother Mir Muhammad Kalhoro along with his two respected nobles to him, who effectively explained before the prince the causes of the previous battle. Hence, prince changed his mind to take a step against Kalhoras and instead made a pact with them and returned. Maqsood Fakir Commander of Mianwal Movement invaded the Mughal territories of Mathelo and proceeded to Uch without the permission of Mian Deen Muhammad. The royal force came and retaliated harshly, defeating him and starting a brutal carnage of them. Prince devastated the entire area of Kalhoras, staying about six months in Sindh. Having had no option, Mian Deen Muhammad handed himself over (Sheedai, 2000). The prince took him to Multan and he sent force to arrest his other personnel. Instead of surrendering, his brother Mian Yar Muhammad engaged a bloody battle against Mughal force at the bank of Naen Gaj, known as battle of 'Khor' in which many famous and brave soldiers of both sides had been killed. After the battle of Khor, Mian Yar Muhammad went to Baluchistan and took refuge with Khan of Kalat. Meanwhile, the prince executed Mian Deen Muhammad in Multan and his body was brought to Sindh and buried in the graveyard of Garhi in 1700 A.D. (Kingrani, 2009).

After spending two years at Kalat, Mian Yar Muhammad Kalhoro returned to Sindh with Iltmas Khan Brohi. He made a large secret force of Mianwal soldiers and started regaining his lost territories. Subsequently, he brought under his control various areas such as Khudabad, Gharhi, and Fatehpur and Kandiaro city. He also took Larkana city from Malak Allah Bakhsh the nephew of Bakhtiar Khan in a very short time and became so strong that his presence was regarded as a source of trouble for Mughal power in Sindh (Mehr, 1996).

**Mian Yar Muhammad Occupied up Sindh:** The popularity of Mianwal movement arose to its new heights so Mughal authorities had to accept the dominance of Kalhora power and officially contacted Mian Yar Muhammad offering him governorship of Sibi Sarkar which he accepted (Mehr, 1996). After securing a Parwana of government of Sibi under the imperial system, the Kalhora family became virtually

independent rulers from 1701. Instead of taking those territories, he was bestowed with precious Khila'at (robe of honour), Jaradar Topi, sword, horse, an elephant and had been given title of 'Khuda Yar Khan' by the Mughal ruler (Lakho, 2004).

The Kalhoras made Mianwal workers into a powerful military group. The governor of Multan Muez-u-din transferred Sibi-Kachhi regions to Yar Muhammad Kalhoro in 1706. He ruled eighteen years as ruler of Sindh and died in 1719 AD (Mehr, 1996). His son Mian Noor Muhammad succeeded to be the ruler of entire Sindh after Mughals transferred to him the areas of Bakhar, Sehwan and Thatta. Thus, Kalhora rule over Sindh began from 1701 and lasted for eighty three years up to 1783 (Lakho, 2004).

### CONCLUSION

As the social and political turmoil reached its turning points during Mughal rule in Sindh, the indigenous religious person Mian Adam Shah Kalhoro led the foundation of religious-cum- political movement for the freedom of Sindh from Mughal rulers known as Mianwal Movement. His movement inspired people who mostly belonged to lower class and were even unable to fulfil their basic needs. He established Daira at his residence at Hatri where peoples' all basic requirements were fulfilled and in return, they became staunch followers of his movement.

As for as the political movements of Sindh are concerned, Mianwal struggle can be counted as a successful movement that established Kalhora rule over Sindh. Three leaders of Mianwal Movement such as Mian Adam Shah Kalhoro, Mian Shahul Muhammad and Mian Deen Muhammad along with numerous workers laid down their lives in order to achieve the great goal of movement. As the result of those supreme sacrifices and by adopting political and militarily long-term strategic policies, Mian Naseer Muhammad Kalhoro fought with Mughal force. Mianwal Movement in its initial stage succeeded to keep the areas of Sehwan and Bakhar Sarkar free from Mughal dominion and established their own rule but these territories were soon regained after the death of Mian Naseer Muhammad by the prince Muez-u-din, the then governor of Multan. But as soon as the prince went back, Mianwal Movement, under the command of Mian Yar Muhammad was reactivated occupying vast Mughal areas in Sindh.

After establishing their authority over Sehwan and Bakhar Sarkar, prince Muez-u-din recognized Kalhora dominance, offering the governorship of the area of Sibi Sarkar to the Kalhoras, which was accepted by Mian Yar Muhammad. Thus the territories of Bakhar, Sehwan and Thatta were also given under the control of Kalhoras subsequently. The Kalhora government had been formed over entire Sindh.

#### REFERENCES

- Abbasi, Nazir, (2004). 'Mianwal Tahreek Ja Hera', *Pegham-e-Abbasia*, 01 January-March, p.22.
- Ali, Dr Mubarak., (2004). *Sindh Khamoshi Ki Awaz*, Lahore: Fiction House.
- Allana, Ghulam Ali, (1999). *Society and Culture Vol:I.*, Islamabad: Allama Iqbal Open University.
- Bokhari, S. Hakim Ali Shah, (2006). *Kalhora period architecture*. Karachi: Sindh Archives and information Department, Sindh.
- Bozai, Muhammad Namdar Khan, (2016). *Kalhora Ggovernance of Sindh-An overview*. [Online] <https://www.yumpu.com-khalifatullah-mehdi> [Accessed on July 15, 2016].
- Gehani, (2008). *Brief Introduction of History of Sindh*. Gujrat: Indian Institute of Sinddhology.
- Khan, Khudad, (1994). *Lub-i-Tareekh-e-Sindh*. Jamshoro: Sindhi Adabi Board.
- Kingrani, Aziz, (2009). *Kachho: Hik Mutalyio*. Jamshoro: Institute of Sindhology, University of Sindh.
- Lakho, Ghulam Muhammad, (2004). *Kalhora Daur-i-Hukumat*. Karachi: Anjuman-i-Itehad Abbasia Pakistan.
- Magsi, Dr Liaquat Ali (1998). *Mahdavi Tahreekh Khan Mianwal Tahreek Taen. Tareekh-e Abbasia*, 01 January, p. 23.
- Magsi, Prof Abdullah, (2010). *Sindh Jay Tareekh Jo Jadeed Mutaleyo*. Karachi: Sindica Academy .
- Mehr, Ghulam Rasool, (1996). *Tareekh-i-Sindh: Kalhora Daur, Vol:I*. Karachi: Culture and Tourism department Government of Sindh.
- Meerak, Yousif bin Mir Abdul Qasim, (1994). *Tareekh-i-Mazahar Shahjani*. Jamshoro: Sindhi Adabi Board.
- Panhawar, M.H, (2017). *Sindh Shanasi*, compiled by Lakho, Ghulam Muhammad, Peacock publishers, Karachi.
- Qani, Mir Ali Sher, (2004). *Tuhfatul-al-Karam*. Jamshoro: Sindhi Adabi Board.
- Rashdi, Syed Hassam-u-din, (1981). *Galyoon Goth Waran Joon*, Karachi: Injuman-i-Tareekh-e-Sindh.
- Sepoy, (2010). *Law & Order: Mughal Sindh*. [Online] <https://www.chapatimystery.com> [Accessed on September 28, 2017].
- Sheedai, Rahimdad Khan Molai, (2000). *Janat-ul-Sindh*. Karachi: Sindhica Academy.