

## *Bilawal Faqeer to Bilawal Zardari* (A brief history of the Zardari tribe)

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For centuries Sind has been a land fertile with saints and pious men who propagated the love of God and the love of his creation...man. They taught the lesson to mankind that God is the only one who has to remain and everything else has to end. One of those saints was Bilawal Zardari Baloch, who even after 200 years, is still remembered with respect and veneration. Those who have faith in his name and memory still flock to his grave for peace of mind. This paper intends to present whatever is known of his life and works as also the lives of his descendants as called from historical accounts scattered in different books and manuscripts.

Who was Bilawal Zardari Baloch? Where did he come from and where did he live? When was he born and when did he die? How did he come to acquire the title Zardari? What is his historical significance if any? This article shall endeavour to answer all these questions. Although not much is available about this personality in the source material, yet, after thorough study, it has been concluded that Bilawal Zardari Baloch belonged to a renewed Baloch tribe and was a warrior as well as a statesman and diplomat. He fought a number of battles and always remained victorious. Where we do not find credible source material, we will depend upon oral testimony of the descendants of Bilawal Zardari who have been transmitting tribal information to their heirs. The beautiful mausoleum of Bilawal Fakir Zardari is still a source of inspiration not only for his Zardari tribe but for all those who are affiliated with the "Mianwal Movement".

Sindh is inhabited by four kinds of peoples. Those converted to Muslims are called Samāt. The second category is that of descendants of Arabs. The third are the Jat and the fourth the Baloch. We will put some light on each of the above peoples in the course of our research and establish the antecedents of the Zardari tribe.

### **i) The Samāt**

Jat and Rajput tribes and clans resemble each other in physical appearance. They do not belong to the same genealogy but their cultures have much in common. In Sindh, all those tribes and clans having the same cultural heritage formed a confederation known as Samāt. Their food, their vocation and their language are almost the same. Mr. Alah Rakhio Butt in his book "Samāt" writes that "Samāt means the Sama tribe which belongs to the countries of Sindh and Kachh. From this tribe the Chhuttas, Ganjas, Barfats, Khudranis, Jamotes, Bandejas, Baras, Agrias, Ronjhas, Babras, Wahras, Shahaks, Mondras, etc. The Jams of Lasbela are also Samas".<sup>1</sup> The Samas and the Somras laid the foundation of the Samāt in Sindh. Mr. Ghulam Mohammad Lakho in his research say, "The Sama People unitedly conferred upon Ferozuddin Unner the title of Jam. Thus the descendants of Jam Unner became the sardars of all the tribes and clans of Samāt. In this confederation were Barfats, Palis, Lakhas, Dharejas, Dahars, Sahtas, Kaurejas, Dahris, Unners Rahun and Junejas".<sup>2</sup> Now-a-day in the social set-up of Sindh, the Junejas, Sahtas, Jokhias, Korejas, Dahars, and Unner use the title of Jam for themselves.

### **ii) The Arabs**

During the Arab governance of Sindh, a large number of Arabs inhabited the Sindh country. They are known as Qureshis, Siddiquis, Farroqis, Syeds, Abbasis and Habaris. They differ vastly in habits, culture and appearance from the Samāts, Jats and Balochis.

### **iii) The Jats**

The "Jats are divided into two big groups. They are known according to the profession they are attached with. Those who practice agriculture include Sikhs, Hindus and Muslims and

are called Jats. Some Landlords of Punjab are also Jats. Irrespective of their tribal and religious affiliation, the Jats, belonging to Southern and Eastern Punjab are affiliated with the agricultural profession".<sup>3</sup> In Punjab and Sindh, camel breeders having large herds of animals are also known as Jat. The Arabic word 'Zutt' and Sindhi word 'Jat' are the same. Many Jat families migrated to Iraq from Sindh.

In Sindh a large number of Jats are fishermen and agriculturists and are also engaged in arts and handicrafts. The expression Jat-Baloch means camel-driving Baloch. In Mir Chakar's time a number of Balochis were employed in loading, leading and grazing his trains and flocks of camels, and those Balochis and their descendants were called Jat-Baloch.<sup>4</sup>

According to them they are Karmati Baloch due to their profession of being camel breeders. They have added the word 'Jat' with 'Baloch'.<sup>5</sup> At the time Sindh was conquered by Arabs, the tribes of Sama, Lakha, Sahta, Loharan and Jat used to be in majority. "Sindh's neighbouring countries, Las and Katchh, were inhabited by tribes of Jat and Samāt who depended upon the agriculture profession. From Sindh's Jat and Rajput tribes there flowered a number of tribes".<sup>6</sup>

#### **iv) The Baloch**

The tribes inhabiting Balochistan are generally known as Baloch. "Today's Balochistan contains Brohis, Pathans and Sindhis who are numerically more than Balochis."<sup>7</sup> The name of Balochistan was given to this country long before the time of Nadir Shah. This name was given to the country by the Balochis, who came and settled here for the first time.<sup>8</sup> The Baloch tribes migrated from West and first landed near Sibi. The British historian Henry Pottinger writes "There is not doubt that they migrated from the West. This statement is further corroborated by the fact that the Balochi language resembles Persian in vocabulary and syntax. The Balochi tribes generally inhabit the western boundary".<sup>9</sup> Mir Haji Mohammad Bakhsh Talpur quoting Lambrick, says, "Large number of tribes are included in the Baloch. Balochis came into being in three ways: (1) Original Baloch, (2) converted Baloch and (3) the confederated Baloch. The original and converted Balochis joined together in Arab, Syria and Iraq and their differentiation at this time is

next to impossible. The confederates joined together in Iran, Balochistan and Punjab, and adopted the Balochi language and dress. In Sindh and Karachi, they are known as Balochis".<sup>10</sup> The Balochis consider themselves descendants of Amir Hamza, the uncle of the Holy Prophet (PBUH). The confederated Balochis are claim to be descended from Amir Hamza. Mir Jalal Khan, fighting with the rulers of that time in Iran, migrated along with 44 tribes from Iranian Balochistan to the present Sibi and Makran areas. Mir Jalal had five sons: Rind, Lashar, Hot Korai and Jato. Rindo Khan was the eldest from whom came the Legharis, Jakhranis, Jamalis, Khosas Dombakis and Rindhs. Rehim Dad Molai Shidai has counted 65 tribes of Rind, which include the Magsis, Rinds, Legharis, Mazaris, Lunds, Gishkoris, Khewis, Jalbanis, Mashoris and Marris. Forty tribes have been identified with Lashari Baloch, the second son of Mir Jalal Khan. Marris are an offshoot of the Rind tribe from which came three tribes: Ghazinis; Loharanis and Bijaranis, out of whom became 22 clans",<sup>11</sup> The title of Marri was given to them by Sardar Mir Chakar Khan at the time when Balochis fighters under his leadership were helping the Moghul Emperor Humayun in getting his country back from Sher Shah Suri. One Mir Bajar Khan refused to go along with Mir Chakar Khan, and on his refusal he was called Marri, which means stubborn. From that day, the descendants of Bijar Khan are known as Marris. In Baloch history "Nohanis have got a big share. They are called Nohanis after the name of their Sardar Amir Nooh".<sup>12</sup>

### **Zardaris**

In order to find out to which race the Zardari tribe belongs, one has to depend upon historical evidence but most of this evidence is of a conflicting nature. In some books this tribe has been described as one of the confederates of the Samāt, and in other it has been shown as a Baloch tribe. A large number of books are available describing the tribes and clans inhabiting Sindh. Those who have carried out historical research include Richard Burton, Henry Field, S.S. Sarkar Dr. Sigrid West Phall, Helbush, Mirza Kaleej Baig, Rahim Dad Khan Molai Shidai, Sardar Khan Gishkori, Justice Khuda Bakhsh Marri, Hito Ram, Shaikh Sadiq Ali Sher Ali Ansari, Dr. Allah Rakhiyo Butt and Dr. Ghulam Hyder Buliro. A number of other historians too have

written with full description and explanations about the Samāt and Balochi tribes. The origin of these tribes, their cultural, heritage and their dresses and customs have been narrated by them, and the area where they lived described in detail. Whether the Zardari tribe belongs to Samāt, Jat or Baloch is yet to be determined with certainty. When they came to inhabit the country of Sindh, what was their dress? What were their traditions in which parts of Sindh they settled and to what extent they religiously and socially effective. All these questions require answers. Unfortunately not much historical account exists in the available books. That is why we have to depend upon the narrations transmitted step-by-step by ancestors to their descendants.

The Nawabshah district gazetteer indicates that Zardaris were a camel-breeding tribe. In support of this statement, Shaikh Sadiq Ali Sher Ali Ansari also describes them as Samāt in his book "Muslim Tribes in Sindh, Balochistan and Afghanistan". Shaikh Sadiq Ali Sher Ali wrote his book in 1901 when he was a Deputy Collector in the Sindh administration. He counts 809 tribes of Sama and Zardari tribe has been mentioned by him at serial number 807. According to him, Zardaris are Sama. On page 43 of his book Shaikh Sahib writes that there have been numerous mistakes in categorisation of tribes. Some of the Samas have been mentioned as Balochis while some Balochis have been referred to as Samas. These mistakes were caused because each Mukhtiarkar made his own explanation. It was very difficult for him to scrutinise all the explanations, submitted by the various tribes. Thus the reports of different Mukhtiarkars were hurriedly compiled by Ansari Sahib in a haphazard manner, and contained many mistakes. Mr. Ansari has given the names of the Sardars of different tribes but has failed to mention the Sardar of the Zardaris. Mirza Kaleech Baig too has ignored the Zardari tribe altogether. He has neither shown it in the list of Sama nor Balochis. Similarly, Mir Ali Sher Kaneh, who prepared the list of Sama tribes has also not mentioned the Zardaris in his book "Tohfāt-ul-Karam".

The above accounts would reveal that the Zardaris do not belong to the Sama but have erroneously been shown as such by Shaikh Sadiq Ali Sher Ali Ansari, who, at another place has declared them as the off-shoot of a camel-breeding Jat tribe. He

says that construction of the railway line in Sindh has obliged them to switch over to agriculture since camels have lost most of their usefulness. It becomes obligatory to discuss the theory given by Shaikh Sadiq Ali, to whom Zaradirs are an off-shoot of Sama tribe. One thing which is obvious is that the Zardaris by profession were camel breeders. Both these references from the district gazetteer and Sheikh Sadiq Ali Sher Ali's book belong to the end of the 19th century or of the beginning of the 20th. However, we find another reference 69 years older than these two references. During the Talpur reign in Sindh, Lt. E. Dilhoute, Surveyour, visited Sindh and recorded his observations in book written in 1832. He says:

On 24 February, 1832, we reached a village Nawabshah where there existed only three shops with a population of 300 souls. We then left that place and arrived at Faqir-ji-Khohi, wherefrom, at a distance of three miles, we reached a place known as "Baloo Zardari Baloch Tomb". It was in a big graveyard spread over a large area. On its East was barren land. We noticed the remains of abandoned water courses and canals spread in all directions. From the ruins, it transpired that some time ago this was a prosperous village situated on the easter side of Indus. I enquired from my guides as to why this area was barren and without population? Where had the people gone and why this prosperous town had been abandoned? This was a mystery about which I could not be satisfied by the persons who were my guides. They could only tell me that many years ago it was a populous village.<sup>13</sup>

This report was prepared by Dilhoute at the time he travelled from Mandvi to Hyderabad and Khairpur. The local people told him that this had been a big village of the Zardari Baloch. But the English traveller was surprised to see the tomb and the ruins of almost a town. What were the reasons of its destruction, could not be ascertained. According to Dilhoute account Nawab Shah village at that time consisted of three shops and a 100 houses, whereas Baloo Zardari, village was 20 times bigger. Alas! it was a ruined place, however, one thing is clear from the report of Dilhoute that Zardaris belong to a Baloch tribe.

It is a known fact that the Zardari tribe has been playing a social economic and educational role in the country of Sindh for the last 300 years. At present, Zardaris are spread in the districts of Nawab Shah, Naushero Feroze and Sanghar in large

numbers whereas they are scattered in Khairpur, Dadu, Hyderabad, Thatta and Badin districts too. No doubt it was a Baloch tribe, but did not have an independent identity till the period of Mian Naseer Mohammad Kalhora (1657-1692 A.D) It is interesting that the tribe did not get its name either from the place of its abode or its profession but was named after its ancestor Sardar Khan. At that time the majority of the Baloch tribes had migrated to Sindh from the Dera Jat along with Mian Adam Shah Kalhora. Zardaris also became the followers of Mian Sahib, and like others, they too migrated to Sindh where they settled permanently. Sardar Khan was a close and trusted follower of Mian Naseer Mohammad. He was a wealthy person. Whenever he invited Mian Sahib, a large number of Mian's followers used to assemble at his residence. Once Mian Sahib conferred upon him the title of "Zardar Khan" a wealthy man. The title struck to him, and, thereafter all followers of Kalhora and the inhabitants of that area started calling him Zardar Khan. It is thus that the descendants of Sardar Khan alias Zardar Khan began to be called Zardaris,

Zardar Khan had seven sons, namely Dad Khan, Salar Khan, Zango Khan, Punjo Khan, Mirko Khan, Sulho Khan and Mehran Khan. Out of the seven sons sprouted seven branches of the Zardari tribe, viz Dadano, Salarano, Zangano, Panjano, Mirkano, Sulhano and Mehrano. Further, there were numerous off-shoots of the seven branches. Now-a-days, there are 70 or 80 off-shoots of the Zardari tribe named after their ancestors, and there is no doubt that the Zardaris came from Rind Baloch. Sardar Khan, to whom the title of Zardar Khan was granted by Mian Nasir Mohammad, was born in 1640 A.D. and died at the age of 75 years in 1715 A.D. He was individual of the Buledi, sub-tribe and a descendant of Mirali Baloch. He died at Khuda Abad and was buried at Garhi in Dadu district in a big cemetery of the Kalhora rulers. Garhi town was destroyed in the year 1780 A.D. when Prince Moizuddin (son of Aurangzeb Alamgir attacked the area.

"Buledies were known as Mirali during the fifteenth century Rinds".<sup>14</sup> They were the constituents of a number of sub clans of the big Rind tribe. From the genealogy of the Zardari tribe collected from different sources it transpires that Sardar Khan alias Zardar Khan was the son of a renowned Baloch

character called Bivragh. There had been two important characters by the name of Bivragh in the annals of Baloch history. We see one Bivragh in the Rind army of Mir Chakar Khan who fought a series of battles with the Lasharis for thirty years. This Bivragh was wounded in the first Rind-Lashar encounter fought at Nali in 1495 A.D. At that time Bivragh was a young and handsome soldier hence it can be concluded that he was born sometime around 1475 A.D. If he died at the age of 70 years his year of death could be around 1555 A.D. Thus his death must have taken place about a 100 years before the birth of Sardar Khan. The other Bivragh belonged to Mirali (Buledi) tribe who is seen fighting battles with the Baloch Gorgezh. This long series of battles took place by the end of the 16th century and continued during the 17th century. Bivragh Buledi seems to have been born in the first half of the 17th. By all accounts he was the father of Zardar Khan. Thus Zardaris are Buledis, the descendants of Bivragh Buledi and have been named after Zardar Khan.

Bivragh Buledi appears to be a brave man with many qualities of head and heart. He was also a poet. In his Baloch poetry, he tried his best to stop the bleeding of Baloch tribes through fighting by offering a cease fire to his foes. He was a wise man and loved peace, and should himself to be a politician of the calibre of Sardar Khan too, like his father was a brave swordsman, and learnt from him both revenge and generosity. His character brought him close to Mian Naseer Mohammad Kalhora who gave him the entire control of his Haveli (Court).

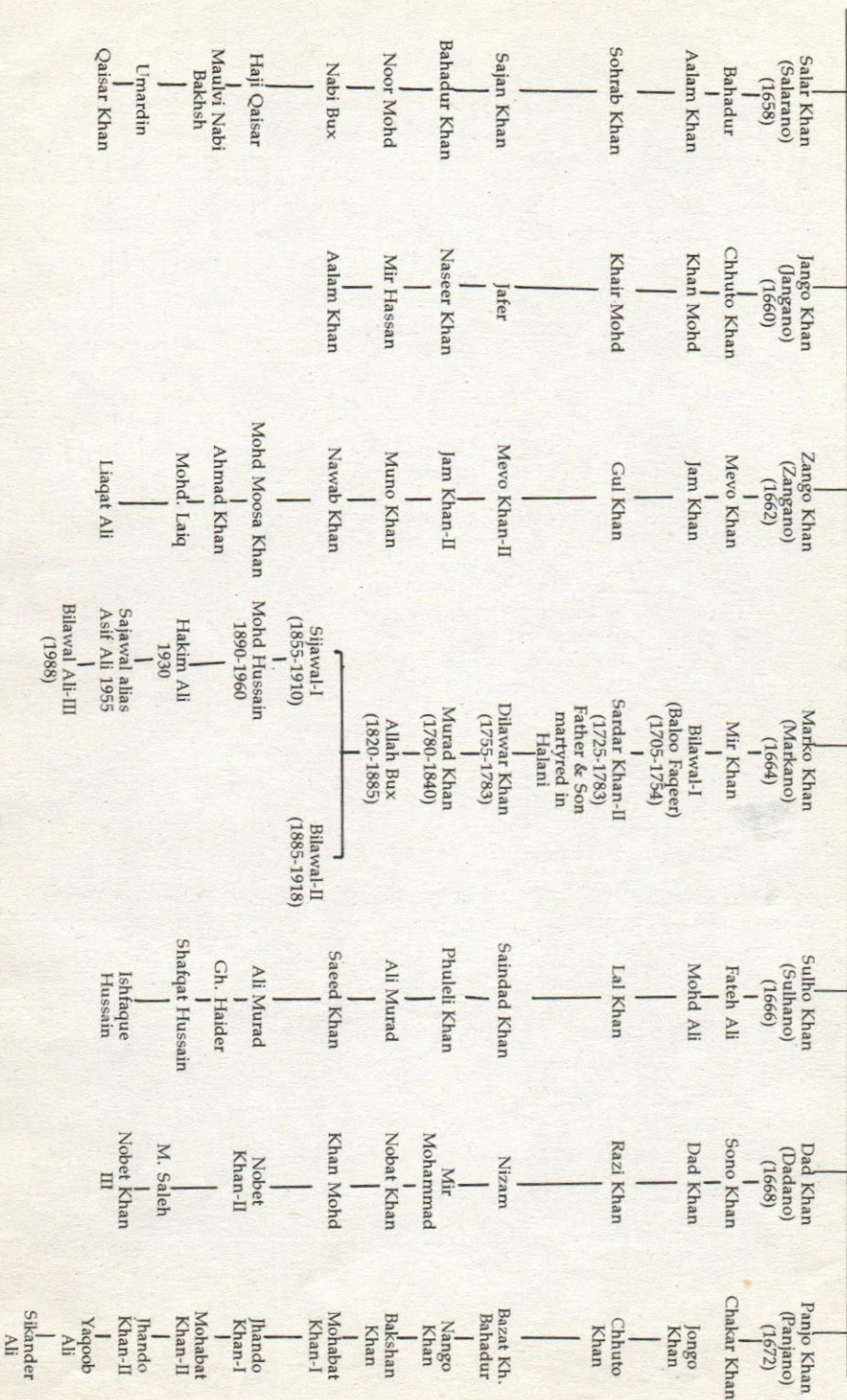
The renowned Sindhi historian, Imam Rashidi writes "Zardari clan comes from Baloch tribe who migrated from Iran to Balochistan and settled in Southern Punjab for its livelihood. During the Kalhora period, it migrated to Sindh. It is the offshoot of the Buledi tribe who are a devoted, hard-working faithful and rich people. Zardari tribe resembles the Roman race and is handsome in appearance. Ninety per cent of the Zardari population are land owners/landlords".<sup>15</sup>

The Baloch tribes which came from the Dera Jat continued their social relations with the people of their old home and that is why they retained the use of the Siraiki language for themselves. The mother tongue of the Kalhoras too had been Siraiki. That is why all the Baloch tribes which settled in Sindh



# GENEEOLOGICAL TREE OF ZARDARI BALOCH

Haibat Khan (MIRALI BULEDI)  
BIVRAGH  
SARDAR alias ZARDAR KHAN  
(1640-1710)



Note: From the first branch of sub-caste, after three generations, seven/eight branches are called in the name of their forefather.

in their company adopted the Sindhi way of life and most of them spoke Siraiki. The women of these Baluchis always wore red dresses, while the Baloch male sported a long kurta and tie a white turban on his head. Baloch males of 17 and 18th centuries used to keep long hair and let their beards grow. (Many tribes in Balochistan still follow this custom. The writer's paternal and maternal grand-fathers used to tie the ends of their long hair with the big toe of their foot when they combed it. Generally, both male and female Zardaris took bath with a clay mixed with oil and water. Of course, in today's generation these things are like dreams gone by. In accordance with ancient tradition in Sindh, inter-marriages have taken place within their own branch of the tribes, though the sub-clans pertaining to one tribe did not marry in another sub-clan of the same tribe. Marrying outside the tribe is still not regarded with favour. Mention has been made earlier of the notable Kalhora ruler Mian Naseer Mohammad. His father Mian Din Mohammad, was killed in an encounter with the Mughals. Since Mian Naseer Mohammad consolidated his Kingdom and became strong. The Mughal force became frightened. As a consequence of their fear, Mian Sahib was arrested. After he was released from Mughal imprisonment, he arrived at Ghari where he was received by a large number of his people. At this gathering Mian Sahib announced that Sindh was a sovereign state now. Mian Sahib's power base was the Baloch tribes who were his followers and disciples and the commanders of his force. Talpur and Lekhi Faqirs were the ameers of his governments. The Talpurs being commanders of the fighting force and the Lekhis his political advisors. Men belonging to the Zardari tribe were guards of Mian Sahib's *darbar*.

Generally, the arms, ammunition, arsenal and other items of logistics pertaining to war were transported by the Zardaris. They possessed large camel herds and were termed as carriers of the Kalhoras. Similar were the functions of the Lasharis in Mian Sahib's force. Lekhi Faqirs are Balochis. Since they used to maintain the record of income and expenditure of the Kalhoras, they were named as Lekhi Baloch. Both Lakhis and Talpurs manned the higher official posts in the Kalhora period but were rivals of each other.

The disciplines of Kalhora rulers were known as Faqirs. The title was conferred upon a respected person carrying a higher status in society. The Kalhora rulers used to call themselves "Khadim-ul-Fuqra i.e. servants of faqirs and saints. The work of religious propagation was carried out by the Rinds, Lasharis, Zardaris, Lekhis, Khahawars and Khosas. A person appointed from the above tribes for specific purpose of Islamic propagation was awarded the title of Khalifa. A Khalifa used to carry a handwoven cloth of black colour on his shoulder. This was his official dress. The Khalifas were responsible for settling the internal feuds of different tribes and clans. They were authorised to lead prayers, to give the black thread with knots and santified water to sick people for recovery from various ailments. Their slogan was "Allah Tohar" (god wishes/God supports) and they began every work by reciting this slogan. Swinging the head and reciting the Kalima Tayyaba was the specific way of prayer of the Khalifas. They felt extreme joy while intoning the name of Allah and his Messenger by swinging their heads from left to right and vice versa. This way of prayer was known as the "Mian Wal way".<sup>16</sup> Maulvi Nabi Bakhsh Zardari, in his manuscript, writes, "Zardar Khan's son Salar Khan used to impart Islamic education and taught the Quran to the people in a madressah at Garhi, the main village of Mian Naseer Mohammad. On his death he was buried in the southern side of Mian Din Mohammad's tomb and at the lower end of Mian Naseer Mohammad Kalhora's mausoleum".

At the time when Mian Naseer Mohammad revolted against the Mughals, and as a result was arrested and sent to Delhi, his house and haveli were looked after by Zardari courtiers. After the death of Mian Naseer Mohammad his son Mian Yar Mohammad, fought with the Mughal representative and capture and established control over a large area. The defeated governor went to Delhi with the request that Kalhoras should be ejected from the area. However, looking at the increasing force of the Kalhoras, the Mughals were constrained to allocate the jagir to Mian Yar Mohammad who when peace came, built his own city Khuda Abad in Dadu area. The Salarano sub-clan of the Zardaris remained at Garhi and also settled in Khuda Abad whereas the remaining six sub-clans of the tribe migrated to the eastern side of the Indus alongwith

Mian Noor Mohammad who ruled the area after Mian Yar Mohammad. The Sulhano Zardaris settled at Bado, while the Zangano Zardaris made their home in village Gujan lying east of Moro. The other three clans of the Zardaris, viz Mirkano, Jungano and Dadano, decided to live three miles north of Nawab Shah at village Mir Khan Zardari, the present Baloo Fakir Jo Rubo where they were granted a big jagir. Finally the Panjano clan settled near Dago. At the time of heavy floods in river Indus, Khuda Abad was submerged causing heavy damage to life and property. Thereafter Mian Sahib ordered the people and artisans to construct a new town Mohammad Abad six miles south of Moro. This Mohammad Abad is located at a distance of six kilometers from the present Shahpur Jehanian town on the national highway between Daulatpur Safan and Moro. The Zardaris, Jatois Sethars, Saials and number of other tribal people who owned allegiance to Mian Sahib, along with people of all walks of life and artisans shifted to Muhammad Abad, which became a big city.

At the time of his return from Delhi where he caused huge devastation by killing innocent people and looting and plundering their wealth, Nadir Shah Afshar arrived and encamped at Larkana to sub due the nascent dominion of Sindh. Mian Noor Muhammad, looking at the strong army of Nadir Shah, shifted alongwith his family and wealth to Umar Kot near Jisal mir and took refuge in the fort. Mian Sahib was a peace loving Sindhi ruler who did not want blood shed of the poor. His other motive in going to Jaisalmir was the hope that, in a bid to follow him, Nadir Shah might lose his way in the desert. However, Nadir, who was basically a looter, did not give up the idea of following Mian Sahib in his search for booty and unexpectedly crossed the river on 16 February, 1720 at Naushehro Feroze instead of from the mountainous range near Sehwan".<sup>17</sup> Nadir and his army, hungry for loot attacked the dwellings of the poor like hungry wolves. Whosoever came in their way was persecuted, looted and killed. He reduced the populous towns and villages of Sindh to ashes. The people, along with their families and animals ran hither and thither in a bid to save their lives and the sanctity of their women.

Two of Nadir Shah's spies were deputed to go ahead and guide his army. When they arrived at village Mir Khan Zardari,

they were killed by two young and enthusiastic Zardari disciples of Mian Noor Mohammad. It was traditionally known that the people living in Mir Khan Zardari village were wealthy, and their property consisted of hundreds of the best steeds and thousands of camels. When Nadir's forces arrived there they came to know how their two men had been killed so they spared no one and nothing. They did not leave a single horse and camel alive. While the people were slain and butchered mercilessly. Those who escaped the sword ran away and the village was completely ruined. The leader of the village, Bilawal Baloo Zardari, was arrested. Bilawal, who had fought a number of battles with Mughal forces on the side of Mian Sahib, was a clever person and conveyed Mian Sahib's message to Nadir Shah in the following word:

O Great King of Iran, there is nothing with the poor people of Sindh: neither with the faqirs nor the rulers. As both faqirs and rulers are of the same status, there is no need for your to take the trouble of visiting this areas.

Nadir ordered Bilawal to go in the sate of his prisoner to convey his message to Mian Noor Mohammad.

”نادرم در ملک ایران قادرم بر سر دیار  
لافقیر الاعلیٰ لاسیف الا ذوالفقار“

### Translation:

“I am Nadir (unmatched) in Iran and ruler of the world. There is no person brave than Ali and no sword like his Zulfiqar.”

When Bilawal Fakir returned, he began by saying “Allah Tohar”. Nadir enquired as to what this meant. “We are faqirs” said Bilawal Fakir Zardari, “Our ruler is known as the servant of faqirs. The People's good wishes and prayers are always with him. But Nadir too was Nadir. He ordered an armed guard to take Bilawal back to Umar Kot and gave him a letter for Mian Noor Mohammad. The letter said:

”ای مور کزور، ساکن زمین شور، چون گور بلند بینی  
 بگرارد خودی، و خود پندی از خود دور دار باید  
 و شاید که کمری وار-طوق اطاعت در گردن  
 انداخته حاضر بشوی- در نه به سم سمند میدان  
 آهن شکن پانمال خوائی شد“

### Translation:

O you people who are weak like ants inhabit this saline soil which is as narrow as the grave, stop looking upward and give up your ego and conceit. Put the halter of obedience around your neck and present yourself here. Otherwise you will be destroyed underfoot by my horse whose steps can tear steel into pieces.<sup>18</sup>

Bilawal handed over the letter of Nadir Shah to the lieutenants and advisors of Mian Sahib, namely Rajo Lekhi, Mir Behram Khan and Mian Jan Mohammad Dahri with his comments about the invincible army of Nadir Shah. Thereafter, Nadir moved ahead and stopped for the night at Shahdadpur. On the second day, he arrived at Umer Kot, where all the officers of Mian Sahib submitted before him. After detailed discussion between Nadir Shah and Mian Sahib a sum of rupees one crore was paid to Nadir as ransom and Sindh promised to pay Rs.20 lakh annually to the Irani empire. Apart from this, two sons of Mian Sahib namely Mohammad Murad Yab Khan and Mian Ghulam Shah were taken as hostages by Nadir Shah. Had Mian Shaib not agreed to the terms and conditions stated above, Nadir Shah would have burnt the whole of Sindh to ashes and the innocent people would have been killed en masse. Jam Nido Talpur and Bilawal Zardari were deputed to go along with the princes so that they should not feel lonely in Iran.

The two faqirs remained with the princes at their service. Mian Ghulam Shah was a handsome young man with whom Nadir's niece fell in love. At last he got married to her and from their union was born the great poet and writer Mian Sarfraz. After the wedding of Ghulam Shah with the Iranian princess, Bilawal was released to go back to Sindh and let the prices parents know about well-being of their two sons. Bilawal spent three years in the service of Mian Ghulam Shah in Iran and returned to his village Mir Khan Zardari in 1743. The princes

too came back after passing seven years in exile but only after Nadir Shah was killed.

Mian Noor Mohammad declared Mohammad Abad as the capital of Sindh in 1748. Bilwawal was now a weak old man and his village was in ruins. Thousands of innocent people were killed in Nadir Shah's attack, and were buried near the village in a big cemetery. The entire expenditure on the final rituals was borne by Mian Sahib. He built the graves of his martyred disciples with pukka bricks. Those who perished in Nadir's attack were from the Zardari, Rind, Lashari, Sethar, Jatoi and Chandia tribes.

Mian Noor Mohammad died in 1753 and the next year, i.e. in 1754, Bilawal Faqir also died. His body was brought ceremonially by a contingent of Mian Shahib's armed disciples and was laid to rest in the cemetery near Mir Khan Zardari village. Mian Ghulam Shah constructed a beautiful mausoleum over the grave of Bilawal Faqir in acknowledgement of the services rendered by him in propagation of the 'Mianwal Movement' and as a brave soldier. The mausoleum was built in 1768 and at the same time another mausoleum was built on the grave of his father Mian Noor Mohammad by his younger son Ghulam Shah. Subsequently the cemetery of Mir Khan Zardari village, came to be known after "Baloo Faqir Zaradari-Jo-Kubo". Every year, on the first and second of Zil-Haj' the annual urs is celebrated with fervour at the tomb of Bilawal Faqir. A large number of people gather to pay homage to the brave soldiers, and victims of Nadir Shah. The piety of Bilawal Faqir was evident in his life time.

After the death of their great leader, a brave soldier, a wise statesman, and the highest ranked individual of their clan, the Zardari tribe migrated to a newly-granted Jagir, the present Phatuhal Zardari village located west of Qazi Ahmed. Various other members of the tribe spread out and settled in different locations of Nawab Shah, Sakrand, Shahdadpur, Mehar, and Kotri Tehsils of Sindh. All the Zardaris had large camel herds and were considered to be the wealthiest tribe in central Sindh.

On the death of Mian Noor Mohammad, Mian Ghulam Shah took the reins of government in his hands. He widened the boundaries of his country and started annexing the territories around, including for some time to Multan, Leiah, Mianwali,

Sibi and Dera Ismail Khan, and the people of Sindh heaved a sigh of relief from repeated attacks of outsiders.

Like other peoples, the Zardari tribe remained associated with the army of the Kalhora rulers as commanders. The security and safety of the palace and the court also rested with leaders of the tribe. They were the biggest transporters among the Baloch tribes. Huge quantities of armour, ammunition and supplies for the armed forces were transported by them from one place to other with the help of their camel herds. After ensuring the interior peace and external stability of Sindh, Ghulam Shah like others awarded jagir to the Zardaris near Moro, Daulatpur, Qazi Ahmed, Shakrand and Sarhari for cooperative farming. Chutto Fakir Zardari was granted a Jagir spread over 3000 acres near Shah Inayat three miles south-west of Sarhari town.

There was a tradition among the Kalhoras that after their death they were buried at the place of their governance. Therefore Mian Nasir Mohammad was buried at Garhi, Mian Yar Mohammad at Khuda Abad Mian Noor Mohammad in Mohammad Abad and Mian Ghulam Shah at Hyderabad. Similarly, the followers and disciples of the Kalhoras were interred at the places of their permanent abode.

The village, Mir Khan Zardari, where Bilawal Faqir was born was spread over a vast area and consisted of 400 houses. Apart from the Zardaris, members of a few other tribes also lived there. The population of Sindh in those days was 30 lakh. There must have been certain social, financial religious and political problems at a place where there were 400 houses, but despite the fact that the village was inhabited by different tribes and clans, complete harmony and peace prevailed. There were various madressahs and many mosques where religious education was imparted and the Quran was taught. Bilawal Faqir was a pious Muslim with strong religious feelings. He conoveted *zikr* by talking aloud the name of Allah, and when he intoned the words "La ilaha illalla", everyone would join in repeating them. They used to swing their heads from side to side and dance vigorously, large herds of camel and sheep were the source of their earning. Milk of she-camels was distributed free of cost to all people living in the village.

Hindus were the businessmen and dealt in foodgrains, cloth and commodities of general use. They used to purchase



merchandise from Gachero a big port on the river Indus at that time. Ship carrying goods used to sail in the Indus from Kashmir, Punjab and Kabul, and touched Sukkur, Gachero, and Thatta before coming down to the Arabian Sea. Merchandise unloaded at the harbours was transported on camels to the towns and villages of the interior. Regular games of camel riding and horse racing were held on the outskirts of all villages. Mian Sahib used to purchase camels and horses every month to strengthen the transport sector of his army. That is why the breeding of these animals was the source of revenue for the people. Every one had his own camel or herds and those who possessed camels and horses in large numbers were known as the wealthy of the land. There is a popular saying that "Who so ever has the camel, has the blessing of Allah".

Crops were watered at the time by the spilled water of the Indus in flood or by digging inundation canals. There canals used to function only in the monsoon when the Indus flowed in its full bloom. Jagirs was allotted in favour of Faqirs (Generals). A Faqir used to be the leader of the area and he was responsible for keeping his village well-fed by distributing food to all those who needed it. The Jagir was not considered the personal property of any one but was given in the name of the whole village and was cultivated on co-operative basis. The administrative control, however, remained with the Faqir, who had to be saintly and pious. Any leader conferred with a title of Faqir had the powers of a judge and police officer. People in those days used to get psychological treatment from a Faqir. It was obligatory for both the ruler and the common people to pay respect and homage to the Faqir who was thus invested with dignity and honour. Whenever, a member of the Mian family (the ruling Kalhoras) visited the village, he was welcomed with drum-beating and people dance with joy to greet him.

When Bilawal Faqir died in 1754, Mian Ghulam Shah arrived at village of Mir Zardari and stopped for a while to condole the death of his great Faqir. At Mohammad Abad are buried a large number of contemporaries of Mian Noor Mohammad. A separate piece of land was allocated in the town. graveyard for the burial of those belonging to the Zardari tribe. Construction of the mausoleum over Mian Noor Mohammad's grave started in 1763 and was completed in five years. After

that work on the construction of Faqir Bilawal Zardari's mausoleum was taken up on the orders, of Mian Ghulam Shah, and this edifice was completed in 1768. It became a centre of pilgrimage for the thousands who revered the name of Bilawal Zardari both in the fields of chivalry and Islam. The disciples of Kalhoras were regular visitors.

As stated before, Mian Ghulam Shah had conferred on the descendants of Bilawal Faqir a Jagir near Qazi Ahmed where a permanent village in the name of Phattuhul Zardari went up in 1717 A.D. The cemetery in which Bilawal Faqir lies buried became a big graveyard where people from the outlying areas interred their dead. It acquired added importance when the bodies of the Jawans killed in a battle at Halani were brought in large numbers for burial in this graveyard. The Halani battle was the final encounter between the Kalhoras and the Talpurs. Thus in the graveyard of Baloo Faqir-Jo-Kubo, a large number of generals, saints leaders, and members of families of the Kalhoras and others rest in peace. The graveyard now extends over an area of 64 acres.

After the death of Mian Ghulam Shah, internal strife arose in the family and was further intensified by the intrigues of the neighbouring rulers. As a result, the governance of Kalhora became weaker and weaker. Various other tribes also ventilated the fire of internal differences to achieve personal gain. The last Kalhora ruler Mian Abdul Nabi younger son of Mian Noor Mohammad, was involved in palace intrigues as soon as he took over the reins of government. A number of Kolhora princes were killed due to these intrigues. The Talpur Balochis, who were their army commander played an active role in dethroning the last Kalhora ruler. In this process the Talpur general Mir Bijar Khan was killed in the palace. Due to the killing of Mir Bijar Khan, the Talpurs had sufficient cause to work openly against the Kalhora rulers. They created a broad-based Balochi confederation to over-throw Mian Abdul Nabi. As has been already stated the Kalhora army consisted of a large number of Baloch tribes. The feud between the Kalhoras and Talpurs put the Baloch tribes on test. On one side were their saints and murshids and on the other their own Balochi brother. Consequently, there were severe disturbances in Sindh. the whole country became a place of loot and plunder. The army of

Kalhoras became too weak to face the consequences. There opened two fronts against their government, the problem of law and order and an armed rebellion. Parts of the country started disintegrating from Sindh. The tribes which had been subjugated by force revolted and joined hands with the Talpur. This was the time when the drums were beaten on the battle ground of Halani. On one side were the Talpur, rebels and enemies of the Kalhoras and on the other the disciples of the Kalhoras, viz the Jatois, Jamalis, Lunds, Lekhis, Khahawars, Rinds, Zardaris, Lasharis, Sehtars, Sials, and Samtia took the part of the rulers. The remaining Baloch confederates and the Samāt tribes got united under the banner of a Baloch flag. Around two thousand soldiers were slain in the battle on both sides. The surviving part of the army of the Kalhoras took the bodies of those killed to Khuda Abad, Mohammad abad and Baloo-Jo-Kubo for burial. In every home in Sindh, there was mourning.

Bilawal's son Sardar Khan and grand-son Dilawar Khan Zardari also lost their lives on the battlefield. Their bodies were brought to the village and buried in the graveyard of 'Baloo-Jo-Kubo'. Mian Abdul Nabi was defeated and compelled to announce a ceasefire. He left along with his family and the remainder of his army for Jodhpur and took refuge there. Mian Sahib continued his struggle to get Sindh back from Talpurs, but alas! the sun of Kalhora rule had already disappeared in the darkness of misfortune. At last he settled in Rajanpur district where he was granted a Jagir by the Sikh ruler and passed the remaining days of his life there. His mausoleum was built at Hajipur which is a source of attraction to the mureeds of the Kalhoras even now. After the defeat of Mian Abdul Nabi, many tribes of Sindh who owed spritual allegiance to the Mian family, migrated to Marwar and Jodhpur and settled permanently there.

After the successful insurgency brought about by the Talpurs, they started subjugating the defeated with full force with the result that a systematic campaign was launched by them against the Kalhoras to dissipate their power. Their followers were subjected to severe punishment. Their permanent settlements were attacked, their Jagirs confiscated and re-granted to those who took part in the battle of Halani on the side of the Talpurs. The jagirs previously granted by the

Kalhoras for co-operative farming were confiscated and brought under the yoke and control of the new rulers. Three jagirs pertaining to the Zardari tribe near Moro, Daulatpur and Sakrand were also taken from them. Not only this the Zardaris along with other faithful tribes were put to torture to renounce their affiliation with the Kalhoras. Some of them because expatriates to other parts of Sindh. Their villages were razed to the ground. "Khosas, who had come with the Kalhoras to settle in Sindh permanently became their disciples and had been serving in the armed forces of the Mians were forced to leave and migrate to Marwar and Thar".<sup>19</sup> To kill Khosas at that time was not considered to be a sin. They were forced to starve from place of to place to find a place of refuge but could not settle any where in Sindh.

The Zardari sub-clans were forced to leave their villages and their permanent abodes. Their herds of animals were confiscated in a bid to secure their loyalty. All kinds of punishments were inflicted on the people for forcing them to come under the command of Talpur governance. The Syeds of Sindh were particularly favoured in this campaign. They were granted jagirs and were appointed as tutors to educate children in madressahs and mosques to damage the religious image of the Kalhoras. To finish the influence of Kalhora's followers, it was made obligatory upon Syeds to deliver special sermons during Friday congregation in every mosque. Syeds are the only Murshids" was the slogan given at that time to eradicate the influence of the Kalhoras from the minds of the people. In the place of Faqirs seats of Syeds were established. The English writer Richard Burton says that "It was not possible for the disciples of Syeds to pilfer the money or grain earmarked for handing over to Syeds. Not only this, but whenever opportunity arose, they used to confer costly gifts on Syeds because they understood that they could survive only with their prayers". The Syeds became so prosperous and influential and arrogant that they did not even rise to pay respect to the Talpurs. People became slaves of the new jagirdars. "The new social order depressed the poor and forced them to become poorer. The control and management of single clans was established. Jagirdars became easy-going with the result that the agriculture production was considerably decreased".<sup>20</sup> The Talpurs appropriated all lands belonging to the

disciples of Mian Sahib i.e. Zardaris, Rinds, Lasharis, Khahawars, Jatois, Sethars and others and allotted them to the people belonging to their own tribe.

In the end of February-March, 1843 the Talpurs lost the battles at Miani and Dubbo and as a result of their humiliating defeat, the British took over the possession of Sindh. The internal feuds in the Talpur family pushed them to destruction. The British ordered to restore the jagirs of all those who supported their new government. On hearing the pronouncement regarding restoration of Jagirs the Jargirdars who were gifted the lands by the Talpurs, immediately abandoned their support to the latter and joined hands with the new government and got their lands restored.

All these jagirs had been previously allotted to Faqirs of Mian Sahib by the Kalhoras. The British gave them over on individual basis to those who bowed at their feet and did not bother about their social status. They promised to support the white foreigner at the cost of their own social order and self-respect. An English writer says about these jagirdars:

“The jagirdars of Sindh pay respect to their government (British in the same way as the servant polishes and cleans the shoes of his Pir with his own cloth. They bow down before the English ruler in the same manner”<sup>21</sup>

Allah Bakhsh Khan Zardari, the grand-son of Bilawal Zardari, left his ancestral village along with his elder brother and settled at village Phatohal Zardari near Qazi Ahmed. He used to cultivate a small piece of land to earn his livelihood. In addition he possessed flocks of camels and horses. These animals were of special breeds and were the source of his income. He saw with his own eyes the battle of Miani fought between the Talpurs and the British. He was blessed with a son in 1850 whom he named Sajawal Khan. Yet another son was born in 1852.

Although the government had changed, the irrigation system remained the same that prevailed during the Kalhora period. People at that time were not aware of new agricultural products which could bring prosperity to those engaged in farming. Despite that, the Zardaris started purchasing land although they knew that, owing to non-availability of irrigation water, it was not possible to get better yields which could bring

and provide them wealth. They depended mostly upon animal grazing. Actually they bought new land for grazing their herds rather than for cultivation. As a result their flocks of animals, continued to increase.

Due to revolutionary measures adopted by the new rulers in respect of communications, the importance of camel herds started decreasing. The main cause of this was the building of the railway at the turn of the century. Arsenal and armour for the armed forces and other logistics were then no more to be transported with the help of camels. Prior to that, camel-breeders were wealthy people and were considered to be of high rank.

Sajawal gave birth to a son, Mohammad Hussain, in 1900. He continued his ancestral business of camel-breeding. In the early thirties, Sukkur Barrage was constructed by the British which revolutionized the entire agricultural system of Sindh. Prosperity no longer come from raising animals but from cultivation.

The people of Sindh realised this soon enough and then who enjoyed in agriculture started becoming prosperous and wealthy.

This was the main reason that animal breeding declined, although agriculturists still possessed a few animals for their daily necessities. Ninety per cent of the people became land-owners with the introduction of new irrigation system, and only a few continued with earning their livelihood through raising animals. The land near Phatohal Zardari had been owned by the ancestors, of Haji Mohammad Hussain as a jagir granted by the Kalhora rulers, so he purchased this jagir by paying for it. As he became rich the rumour grew that every Zardari had the bricks of gold and silver in his house. The Zardaris helped a large number of tribes in purchasing agricultural lands. Other tribes too which were somewhat advanced in education, also bought lands by obtaining loans from the wealthy Zardaris. Haji Mohammad Hussain died in 1975.

Haji Mohammad Hussain's first wife was from his own tribe. From her he had one son named Abdullah Khan. He contracted another marriage in a Kurd tribe of Iran, with a woman named Sultana Begum from whom he had four sons, namely: Mohammad Hashim, Hakim Ali, Abdul Jabbar and

Anwar Ali. The second son Hakim Ali Zardari, left his place of birth, Phatohal Zardari, and settled in the village Mir Khan Zardari village where he started cultivating the ancestral lands. He got married to Bilqees Khanum, daughter of Hasan Ali Memon and grand daughter of the famous scholar Hasan Ali Effendi. From this union God blessed them with a son Arif Ali (Sajawal Khan) in 1955.

History was created when Asif Ali Zardari was married in 1987 to Benazir, daughter of the late Zulfikar Ali Bhutto who had been President and Prime Minister of Pakistan. They have a son Bilawal-III and this is how we come to the end of this history which began with Bilawal Faqir and now rests in little Bilawal who will continue it in the coming years.

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Bilawal Faqir Zardari  
Mausoleum



Old.Mosque attached with Mausoleum



Madrasa and Student's Hostel attached with Mausoleum