



Interplay Polemic between Sindhi Scholars after First World War

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British colonialism in the Indian Subcontinent lasted for two centuries, which empowered the indigenous nations and reformed the education system. Simultaneously, the British influences were top-notch on the Muslim scholars. Besides, modern Indian history is a matter of spacious research investigations with different scholarly studies thickening on diverse aspects of the British colonial Raj, the freedom movements, and the interactive nuisance of the subcontinent politics. Similarly, internal conflicts and dynamics between Muslim scholars/Ulemas in British India, particularly Sindh have mostly been discounted inside the broader historiography. The proposed study focuses on the variance of Muslims that evolved during the colonial period in Sindh. However, the First World War catalyzed a political turning point in oppugning British colonialism and raising anti-colonial movements. During this time, the narrative famously criticized the sun would never set on the British Empire. The spotting embellish how the political contrarities between two groups of Muslims disagreed during the time. It analyzed examining colonial behavior in order to evolve the altercations and whines in the Muslim community of Sindh. The consequences of this research attempted to understand the research study. This research employed a qualitative mode of inquiry collecting secondary data from published documents, including journals, research papers, books, and reports. It uncovers illustrations where Muslims were found diverged along sectarian and politics through an extensive analysis of historical events and political movements, intricately meshed with the broader framework of British colonialism in India.

Keywords: Political Turmoil, Muslim Scholar, Hijrat Movement, Sindh History



1. Introduction and Literature

The colonial sun of the British Empire laid a shadow over Sindh, defeating the Talpur dynasty in the battle of Dubbo on 20 March 1843, a decisive triumph for British colonizers after the fall of Afghanistan¹. Hyderabad, the capital city surrounded at the hands of colonial forces, and the mighty Talpurs signed a treaty of friendship in which the Britishers succeeded to overcome all over Sindh². However, facing a multitude of attacks and conquest of different ages, Sindh never joined any voracious estates in India but remained a separate country. It was the first time in History that British colonizers added Sindh into the Bombay Presidency by devouring the political, social, and cultural identity and involving in administrative rules of laws that existed before as an independent country in South Asia. Meanwhile, British Indian history witnessed a populace of intricate exchanges, disputes, and transformations, uplifting the social, political, and economic changes of the subcontinent in Asia. Despite the complexities, Muslim struggle and oppositions in British India harbor specific importance³. By emphasizing the theme of "Muslims against Muslims" in the region of Sindh, this research paper seeks to study a vital yet understudied part of the modern history of Sindh. Besides, previous research studies on British Indian History have mainly concerned the giant drudgery resisting British colonial administration and the Muslim-Hindu divide, frequently ignoring the internal dynamics and disputes entirely in the Muslim communalism⁴. The current research study strives to pronounce this gap by exploring the examples of Intra-Muslim clashes and anxieties that appeared within colonial Sindh during the British Raj. The content of the Study collars the main focus of this research on the specific Intra-Muslim opposition and pro-colonial acts that highlighted the Muslim experience in Sindh by reviewing myriad historical scholarly research. This investigation would highlight contributing to a more overall acumen of the modern history of Sindh and challenge existing narratives by presenting interpretations and fresh insights. The research decoys on secondary data sources, including historical methodology. In consequence, the research study aims to bestow a more comprehensive aspect of a new discourse in British India, particularly Sindh History, and furnish inventive stances on the internal dynamics inside Sindh by delving into literature. British Indian history is a matter of immense research studies with different scholarly investigations concentrating on diverse facets of the British colonial Raj, the freedom movements, and the interactive nuisance of the subcontinent politics. Besides, internal conflicts and dynamics between Muslim scholars/Ulemas in British India, particularly Sindh have mostly been dis-

counted inside the broader historiography. The literature review explores existing gaps, problems, and analysis for finding correlated to the proposed theme of "Muslims against Muslims" thorough the modern history of Sindh. By investigating a range of research articles regarding the domain to identify the core of the topic problems in the literature and arguments encircling Intra-Muslim disagreements in the region through the colonial era. The Modern Sindh History, a territory in modern-day Pakistan, is intricately entwined with the past of British colonial authority in India as a whole. The social, economic, and political changes that occurred during the time have been thoroughly studied by academics (5: 6: 8: 9: and 10). However, limited concentration in research has paid and sometimes ignored the complexities of intra-Muslim contests that arose inside Sindh's manifold Muslim population. According to the study⁵, accentuates the difficulties in forming equivalence and the fractured character of Muslim nationalism in the Indian Subcontinent. In his writings, he makes the case that differences in regional, cultural, and theological perspectives have shaped competing Muslim identities and contributed to conflicts within the Muslim community. This division evolves more crucial when investigating the conflicts and tensions that developed inside Sindh. The research study is the main focus of Maulana Faizul Karim⁶, who opposites the Indian Khilafat movement and Hijrat's drive supporting colonial legacy. It further evaluates that The British Government decided to counteract its religious appeal in India to tackle the IKM and H.M drive. Besides, Britishers began highering religious scholars by giving high favor by which colonial forces got Fatwa (Religious Decree) from the pro-colonial scholars, led by Maulana Faiz-ul-Karim. It was signed by 95 Muslim scholars against fellows (Muslim Brothers). Simultaneously, an attempt cracked in the Religious Decree to verify that the IKM was against Islam and that Turkish (Ottoman) caliphs belonged to the Tatar ethnicity, not Quresh. Meanwhile, it discusses the northwest parts of British Indian History⁷, highlighting the importance of resistance and orientation against colonial authority. Thus, his piece primarily concentrates on outward opposition and accentuates the prospect of interior squadrons inside the Indian Muslim ward, as observed in Sindh. The history of Sindh is divided into different periods, such as the ancient, medieval, and modern eras. The researcher focuses on modern history to explore new discourses and challenge existing domain literature. The previous researchers overlooked and did not touch the core of the prescribed cram. Like, the study⁽³⁾ focuses on the History of Sindh, but the diversion facets of the research surround the contributory personality worked for Sindh History. However, the study highlights ser-

vices, struggles, and information regarding Dr. Mumtaz Hussain Pathan towards defined History. The discussion of the the first case of modern history as the clandestine issue of Sindhi Muhajireen migrating toward Afghanistan during the Ottoman restoration movement in Sindh (1). The study further elaborates that the Hijrat campaign was the fight of the deprived class, which stopped achieving its primary purpose unlucky. Similarly, it commenced the restoration of the Ottoman caliphate with the consent of the Indian Khilafat movement IKM, seeking a safe place of (Dar-ul-Islam) specifying Afghanistan is yet undercover. The research explore Pan-Islamism in Sindh relating to Muslim nationalism during the breakdown of the First World War⁸. Additionally, the study examines the importance of Pan-Islam in Indian politics with a focus on Sindh after the decline of the Ottoman Empire, Pious Saltant for the Muslims. Consequently, several researchers have diverse dimensions on the history of Sindh regarding research methodology, data collection, analysis, and results. The present study conducted domain literature highlighted in the text to overcome such gaps and research problems, particularly Sindh perspective .

2. Selections of the Study

Muslim ethnicity of the Indian subcontinent has contributed a vital role in different perspectives of history, either fighting against imperialist forces for the motherland or resisting the colonizers' invades brutal policies. The rebellion against Arab invades, the resistance of Marharhas, Bengali move fighting with colonizers, the Mutiny of 1857, and the great partition of India are famous tragedies, stances, and unforgotten events in the history of Indo-Pak today. It is yet fresh insights in the hands of readers, intellectuals, and storytellers. Several researchers have elaborated on investigating a range of dimensions of Indian Muslim History, contribution, motivation, and struggles have the focus of investigators (5: 6: and 7). In a similar context, the particular context of Sindh's history has been overlooked, untold, and unsung. First, scholars mixed the regional historical outlook with a broad sense of the subcontinent and South Asia (8: and 3). Second, researchers concentrated on different perspectives of the modern history of Sindh (1: 4: and 8).

To justify the present research as a new discourse of modern history, the researcher proposed highlighting Muslims against Muslims in British India. The study findings would challenge the extent of narratives opening innovative results in the contemporary history of Sindh.

3. Aims and Objectives

The aims and objects of the research study finds gaps in the existing literature above, supporting the analysis and findings underpins highlighting research objectives on the basis of described stances earlier. Specifying research study goals are the following:

- .1 To highlight contradictions between Muslims in Colonial Sindh.
- .2 To explore Imperial approach toward Indian People.

4. Research Methodology

Methodology is the process of conducting a suitable research study. It makes clear the introductory outlook, and literature, justifying the context of the study (3). Every discipline and domain has related modes of inquiry, analysis, discussion, and methodologies, which underpin the research study for having robust, durable, and standard. In a similar context, historical methods cover the study based on the history, eventual, and of bygone time⁹. The domain of the study relates to the historical perspective of Muslim contradiction against Muslims in British India, particularly in colonial Sindh. The key cause of selecting such relevant content is that no one scholar focused on the domain highlighted (1: 3: 8: and 9). Simultaneously, the domain researchers defined overlooking a range of facets. But, these investigators have the same roots of methodology. According to the present study, it would employ a historical mode of inquiry. Thus, to interpret and discuss investigating the appropriate literature published online about the historical events, hiccups, and contradictions between Muslims and Muslims in British India. The research study would be descriptive methods applying the secondary data. The sources would be used to analyze paradoxes, disagreements, and clashes of Muslims against Muslims in colonial Sindh under British India. As outcomes, the methodological contribution would justify the significant malicious existing narratives and discourses.

5. Findings and Study Discussions

The findings elaborate on how the Muslim contradictions disagreed with Muslim scholars as the conflicts of the time. It would analyze discussing colonial behavior in addition to raising disputes and fusses in the Muslim community. The results are discusses to understand the research study.

5.1 Contradictions between Muslims

Every colonial imperialist colonizes the nations having no unity within communities. It is the tradition of the colonizers to provide favor in the shape of gifts, awards, and a range of other opportunities, which make people more slaves and lazy, in addition to

controversy inside the communities. In India, the British colonial administration attempted the same ways making some communities, either favorite providing free tax lands, money, jobs, or other highest orders in the bureaucracy¹⁰. When the British force colonized India, favorably provided diverse nations with different opportunities i.e., Punjab was promoted in the highest rankings of armed forces. Indian Hindu narrators of Congress politicized in the shape of smooth politics, and the same as Muslims. Particularly the song of separate electorate was loudly sung for Muslims as a favor. However, the breakdown of the First World War changed the scenario of India, which rebelled against Indian people in politics (3 and 8). Significantly, the people of Sindh jumped first in the restoration movement of the Ottoman Empire. Although the Hijrat movement shared the same guiding principles as the Indian Khilafat, the Sindhi people also generously supported the effort. It was the first act of Muslim unification in India to raise the flag of the restoration movement. At the same time, it was a radical rationale and anti-colonial steps of Muslims. Besides, the Ulemas of Sindh, the other side opposed, frontward to reject the move in support of British colonial forces¹¹. Firstly, Muslims of Sindh resisted their Muslim brotherhood signing a Fatwa that the Hijrat campaign was against Islam and the people of Sindh. In this regard, the British government attempted to neutralize the people of Sindh from defending Ottomans and conveyed colonizer devotee scholars to write a religious decree (Fatwa). Thus, Maulana Faiz-ul-Karim, a favorite and devotee of the government, wrote a Fatwa entitled "Tahqiq-ul-Khilafat," which was signed by ninety-five religious scholars favorite of the colonial government¹². Hence, the Fatwa was printed to circulate among Sindhi people to grieve the sentiments against Ottomans and in favor of British colonizers. It was the act of Muslims against Muslims in British India as an Intra-Muslim disagreement. By the mean, the Fatwa was translated into English language and entitled "Facts about Khilafat." On the other hand, the British colonial government initiated Peace and Order Committee "Aman Sabah" across Indian Subcontinent, which was counter-propaganda against the Muslim unification movement¹³. In Sindh, Maulana Karim was rewarded again as the head of the committee. In a similar context, famous devotes of the British backed the Aman Sabah committees in Sindh. Like, Makhdoom Zaher-ul Din of Hala, currently Matiari, Pir Sahib Pagaro of Pir-jo-Goth, Pir Syed Shah Mardan, Shah Abu Muhammad Salih Qadri of Rani Pur, Syed Khamiso Shah of Gambat, (Now Gadi is in Khairpur) Syed Khush Muhammad Shah of Tharushah. In Post-Colonial studies, historian recalls those pronouncing traitors of Sindh¹⁴. Simultaneously, "Izharul-Karamat," a

reply to Maulana Karim Fatwa was written by Maulana Din Muhammad Wafai. Subsequently, it was a colonial legacy that intentionally raised the conflict as Intra-Muslim disagreement in addition to Muslims against Muslims¹⁵. In the chorus, the colonial forces succeeded in tackling the Hijrat drive in the case of Muslim Migrates (Muhajireen) who went to Afghanistan but could not be survived because the people of Sindh were firstly opposed and secondly were not strong as the colonial government (2: and 8). In consequence, it was the actual colonial action that demonstrated how dedicated Muslim government colonialists assaulted Muslims in British India. It is an in- depth analysis of history that is rigorously uttered in order to refute colonial narratives.

5.2 Exploring Imperial Behavior

First World War played an eye-opening role against British colonialism in the world. Sometimes, it is famously narrated that the Sun of the British Empire would never doom. While Shashi Tharoor trolled it calling that God has no belief in British colonizers in the dark¹⁶. Similarly, Europe was experiencing a renaissance in opposition to England's rule of law during that time. Similarly, the Indian subcontinent was raised onward to rebel for basic rights. Besides, the Muslim-Hindu unification was a hazard to colonial forces, which were reluctant to unite Intra-communal. Thus, the Hijrat drive of Afghanistan was even a symbol of Muslim-Hindu Unity in British India, which principles were to restore the Muslim Majesty World under the Ottoman flag, but contributed by Hindus (8). Thus, the British government intentionally sent spies to disturb the drive and surrender. The Muhajireen of the movement reported having a group of unknown people who planned to return and hand up the Hijrat intentions of the certain¹⁷. This colonial mind master behaved as a harsh, more powered drive that excluded the unknowns. It unveiled the colonial face of the Britishers. Neither these Muhajireen were checked at any spot for consultation or requirement nor provided any stage of deadlock or dialogues. Deliberately, someone who expressed feelings for the Muhajireen was referred to as the insurgent spokesman for the British. Besides, the colonial government of Sindh under British colonial began arresting Pirs (Head of tribes) for purportedly mutinous speeches. Several Sindhi were charged and threatened to arrest. Likewise, a famous Sirhandi Pir addressed in favor of the Hijrat was detained with his Mureeds in Sindh and charged with talking about Civil disobedience¹⁸. It was begun by Ghandi to support the drive. Many political workers were arrested, and the cases arrived in the courts, and colonial masters only chanced either to hand up or prison. Several accused were arrested, claiming to leave political activities against colonialism. The loud-

mouthed and aggressive colonial behavior was at its apex. In vain, the expression of freedom was suppressed in order to ban journalism, newspaper, and media. The al-Amin newspaper voice of the drive was banned. The editor Shaikh Abdul-Majeed Sindhi belonged to Hyderabad Sindh, was arrested with his fellow preacher Dr. Gidwani and Toteram Mansukhanni¹⁹. Soon after, Mr. Sindhi was left uncharged in March 1919, again to write against colonialism with thought-provoking inspiration. The articles were published with a broader sense of the support of the Indian Khilafat movement, the Hijrat supportive hands, and the non-cooperation move of Ghandi. Moreover, the colonial suppression could more investigate through the days of the Hijrat preacher. One of the leading activists, Rais Jan Muhammad Junejo, tortured banning to move with the drive. He was the General Secretary of the Hijrat campaign and attempted to lead a second caravan of migrates towards Afghanistan, stopped on 15 January 1920 by the Peshawar government on the instruction of the British colonial Empire²⁰. The deputy commissioner issued a notification for the house arrest and exile of Mr. Junejo by means of threat. His irrigation water of the fields stopped. Even he was a barrister and highly literate intellectual young man of 33 Age. Nearly facing torture and hiccups died in Amritsar soon after on 20 April 1920²¹. His courage and tenacity caused the movement to collapse. Nobody raised this campaign again with power and untiring struggle as Mr. Junejo fought. According to certain authors, Mr. Junejo may have been poisoned to death²². Beyond his unceasing fight for the restoration movement, entitled of Raes-ul-Muhajireen²³. Last but certainly not least, the colonial acts impeded the Hijrat movement from attaining its core tagline. Sindhies who migrated toward Afghanistan are still unknown and clandestine, and the colonial behavior is yet the same with the emergence of Post-Colonial power.

6. Conclusion

The present highlighted the disagreement, contradiction and conflicts of Intra-Muslim community. It analyzed the colonial role, legacy and the behavior towards the communities in India. However, findings of the study yielded significant exploration. The research has found the multifaceted essence divisions shaped by colonial masters highlighting ideological disputes and societal intricacies. The present study provides fresh insights into the experiences of Muslims during the colonial period and challenges existing narratives, introducing new discourses in the modern history of Sindh. The findings as an outcome contributed to a broad sense of understanding and covered the context of the study through British Indian historiography. In the end, the research stirs fur-

ther investigation and discussion, stimulating a comprehensive understanding of modern history and its implications within the context of British colonial India.

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