

**Hur's Resistance against the British Raj in the Light of Khaldunian Idea of
*Al-Asabiya***

By

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Abstract

The paper focuses on understanding the resistance of the Hur community to British colonialism and uses Al-Asabiya (social solidarity) of Ibn Khaldun as a key analytical tool in this process. It claims that Khaldun's theory offers a useful lens to examine the sociological development of collective identity, religious dedication, and social cohesion that served the Hur movement to sustain its prolonged campaign of anti-colonial struggle in Sindh. The study starts by outlining the concept of 'al-asabiya' in Khaldun's perspective, which can be based on blood or ideology and which is significant for the emergence, maintenance, and degradation of societies and political rule. Following this theoretical ground, the paper examines the history of the Hur community and its unity under the leadership of Pirs Pagara, establishing that it was an ideological rather than kinship-based solidarity. The study shows how common religious beliefs, disciplined organisation, loyalty to leadership, and a shared commitment to colonial resistance brought different social groups together to form a resistance movement. The importance of the Hur organizational structure and principles and of the Hur collective consciousness is highlighted as one reason for their resilience in the face of the continued British repression of this community, including criminalization, surveillance, and military operations. It also illustrates how the community's orientation, religious ideology, and institutional management supported the community's unity and helped the movement endure for over a hundred years. The paper further examines how historical facts and evidence are combined with Khaldunian social theory to prove that the ideology of al-asabiya still prevailed in the resistance of the Hur and the continuity of the leadership of their Pagara. It ends by alluding to the long-term meanings of Khaldun's theory in a study of anti-colonialist movements, identity formation, and the interplay of social solidarity with political resistance in the Hur case. The paper thus contributes to the understanding of the intellectual and historical contours of resistance against the colonial power of the rulers in colonial Sindh and also reaffirms the explanatory power of classical Islamic social thought in explaining modern historical events.

Keywords: Ibn Khaldun, Al-Asabiya, Hur Movement, British Raj, Colonial Resistance, Sindh, Pir Pagara, Collective Identity.

Introduction

The annals of anti-British resistance in South Asia has been primarily analyzed through the lenses of economic, political and military whereas social and moral basis which sustained the movements have relatively less consideration. In this context, the most significant case is the Hur Movement, the anti-colonial resistance which successfully emerged under the political and spiritual leadership of *Pir Pagara* (Turbaned Spiritual Leader) which became serious challenge to the British rule. As compare to other resistance movements, the Hur resistance appeared as a remarkable aptitude for shared sacrifice, discipline and endurance. The resilience of the Hur movement cannot explored merely by complaint against the British rule or by leader's charisma. However, it depicted profoundly deep-rooted staunch devotion, shared responsibility, and sense of shared identity integrated the adherents into a cohesive Socio-religious organization. In this respect, the idea of *al-asabiya*, conceived by a prominent thinker Abdurrahman ibn Khaldun, proposes convincing theoretical framework comprehending the core dynamics of the Hur Movement. When it comes to *Muqadimmah* itself, he represented *al-asabiya* not solely as ethnic unity but as the shared socio-religious connection that empowers a civic to establish itself, endure its identity, and face foreign threats. Applying this theoretical framework to the Hur Resistance shifts the concentration from remote actions of uprising to the shared mechanisms that uphold a long-lasting struggle against one of the mightiest British realms of the modern age.

The Hur Resistance emerged in a socio-religious milieu where collective identity, religious piety and political objectives were directly interconnected. The association between the *Pir Pagara* and his adherents was not limited to traditional view of leadership; it represented ethical commitment that strengthened collective obligations, discipline, and sacrifice. This connection nurtured a strong sense of adherence that transcended affinity and geographic limitations, empowering the movement to sustain frequent military operations, mass apprehensions, and harsh colonial suppression. The British authorities tried to dismantle and eliminate the movement by adopting several severe policies such as military operations, tribal criminal acts, establishment of concentration camps, Hur suppression act, martial law imposition, and extraordinary legal measures. However, the shared social solidarity, religious harmony, and common goal become the real power and strength rather than their numerical strength and due to this Hur resistance sustained prolonged despite the overwhelming harsh policies of colonial empire.

This paper endeavors to apply *al-asabiya* as its main analytical framework to investigate the Hur Resistance beyond traditional accounts of revolt and repression. Instead of considering the movement only as a chapter of colonial conflict, it examines how social cohesion, shared identity, religious legitimacy, and mutual commitment performed as the indispensable foundations of resistance. By applying Khaldunian sociological comprehensions into discourse with the historical experience of colonial Sindh, the study pursues to determine that the durability of

the Hur movement was embedded in an enthusiastic course of cohesion that empowered its adherents to resist prolonged suppression although preserving their shared goals. Such a method adds not merely to a thoughtful comprehension of the Hur Resistance but also to the academic discourse on resistance annals by illustrating the significance of the core socio-religious cohesion in determining anti-colonial movements.

Theoretical Framework

Ibn Khaldun was an eminent thinker and historiographer of the Arab world during the 14th century. His philosophy of history occupies considerable significance to understand the different dynamics and science of society and various affairs of the world. He did not record history chronologically like the chronological historians but presented the rational interpretation and culmination of the philosophical approach towards comprehending society. He also used different tools to dig out the problems of history that how history to be recorded and to analyze the socio-economic and religiopolitical fabric of the society/state.

For this, Ibn Khaldūn conceived the epistemological concept of *al-asabiya* in the fourteenth century in his master-piece *Muqaddimah* or an *Introduction to History*. *Al-asabiya*, or social cohesion is the widely known theory of Ibn e Khaldun and is the fundamental element of social organization. Predominantly, it uses the idea of being ideal to tie people into groups belonging to different religions, cultures, and behaviour. *Asabiya* is present in all groups as small as a clan or as large as a society. Social cohesion is the root of traditional societies to bring people on a single platform. Over time, this social cohesion weakens when these traditional groups converted to urban societies. For Khaldun, he argues that urban societies take a longer time to break down as their basis is strong.

The term *asabiya* is a derivation of the Arabic root word ‘*asab*’ which means “to bind, i.e., to bind the individuals in a group.”¹ Besides, Ibn Khaldūn has precisely defined the meaning of *asabiya*. Different translators and researchers translate *asabiya* in their ways, as some referred to it as ‘social solidarity’, ‘sense of solidarity’, ‘group feeling’ and ‘collective unity’.²

When it comes to *Muqaddimah*, Ibn Khaldūn has an essentially humanistic and cyclic view of human development. For him, *asabiya* is a concept of social solidarity, which mainly focuses on unity, group consciousness, sense of shared purpose, and social cohesion originally in the context of tribalism. Regarding these, Khaldun categorized society into two broad categories of social organization

¹ Fuad Baali, *Society, State and Urbanism: Ibn Khaldun's Sociological Thought* (New York: University of New York Press, 1988),43.

² Ibid.

“*Umran Badawi*” and “*Umran Hadari*” society.³ For Ibn Khaldūn, these two fundamental options are imposed on society by its environment, some environments can renew themselves quickly enabling the people that live in that environment to stay in one place. These cultures Ibn Khaldūn refers to as sedentary cultures or civilizations named primitive civilizations or rural and the second one is urban civilization. So, one type of human social organization is sedentary which is to say it is not moved around very much. The nomadic and semi-nomadic society that cannot stay in one place usually moves over from one place to another place.⁴

For Khaldun, he argued that both civilizations are opposite to each other in terms of bravery, morality, unity, and respect. Moreover, in his philosophical treaty Khaldun highlighted the fact that *asabiya* is stronger in rural people rather than in urban as they are recognized through cowardice, fragmentation, and one-unit family, and weak economic and social ties.⁵ Rural or nomadic peoples are generally more courageous as they have to be regarding the place where they are living. While urban people are restricted to follow government laws which eventually destructed their sense of resilience. Nomadic people rely on the order of their tribal chief due to the respect they earned on their own while urban people are forced to obey the rule of administration whether the government is worthy or not. Nomadic people used to cooperate in the hour of need because those people tend to face the harsh conditions of the hostile rural environments by grouping under a single umbrella as cohesion or unity is vital for human survival. This term can also be a key to understand why some tribes flourished more and grow into larger or complex societies. *Asabiya* is a phenomenon due to social cohesion among the people of that tribe which evokes the spirit of unity to prosper.⁶

The cyclical theory of rising and fall of group, dynasty, society, state, or civilization is the leading theory among them. By the same token, he also constructed the concept of *asabiya* in this supposition to understand the rise and fall of dynasty or kingdom, group or tribe, civilization, or state. Ibn Khaldun was of the view that strong *asabiya* is the leading force of the rise of any civilization or dynasty.⁷ For Khaldun, he explained that a society with greater *asabiya* has naturally more power, strength, and unity to subdue other weak societies in order to expand their dynasty or kingdom. Simultaneously, he argued that weak *asabiya* is the conspicuous cause of the decline of any civilization or group. The eminent historian

³ Yves Lacoste, *Ibn Khaldun: The Birth of History and the Past of the Third World*. (London: Verso, 1984), 100.

⁴ Ibid, 93.

⁵ Akbar Ahmed. "Ibn Khaldun's Understanding of Civilizations and the Dilemmas of Islam and the West Today." *Middle East Journal* 56, no. 1 (2002): 20-45. Accessed June 2, 2020. <http://www.jstor.org/stable/4329719>

⁶ Ibid.

⁷ Ibn Khaldūn, and translated by Franz Rosenthal. *The Muqaddimah: An Introduction to History*. (Princeton, N.J.: Princeton University Press, 1967), 78.

had a notion that history is a cyclical process in which one dynasty is replaced by others.⁸ For example, Abbasids, Umayyad, Mamluks, and Ghaznavids are good examples to explain the concept of *asabiya*. Moreover, Khaldun's cyclical theory was successful in explaining the rise and fall of the Ottoman Empire.

Moreover, Khaldun through his phenomenal approach categorized the *asabiya* into Ethnical *asabiya* or family *asabiya* that is based on blood relations and other is ideological *asabiya* that is based on common religion of faith. In his view, blood *asabiya* is stronger in Bedouin society and social solidarity is dispersed in Hadari society due to some factors.⁹

Blood *Asabiya*:

Ibn Khaldūn categorically categorized *asabiya* in ethnical *asabiya* which is based on “blood relations”. Broadly speaking, in sedentary culture, there is weak blood or family solidarity while in a tribal society or nomadic society there is strong social solidarity.¹⁰ Blood assay gathers the people on a single platform for the maintenance of their security. The true essence of *asabiya* is the spirit of kinship in family and this social bond can be used as an indicator to measure strength and stability in social groupings.¹¹

Ideological *Asabiya*:

Ideological *asabiya* provides the driving force to groups in order to sustain their rule and power. According to this assay, people in the group have faith that every rise and fall is only due to that superior power that is ruling the world. When people have stronger faith in Allah they eventually have strength and courage, which leads them to achieve the highest ranks of glory. Nomadic peoples have a strong sense of ideology, while Urbans breached the pre-existing ideology of strength. indicator to measure strength and stability in social groupings. In the same way, ideological *asabiya* strengthens group cohesion and promotes a sense of oneness, and yokes members of society together hence maintaining the equilibrium in society.¹²

According to Khaldun, ideology is the critical factor that leads that plays a remarkable role in building society or a group. Nomadic people unite with each other through the feeling of respect, care rather than envy and jealous behaviour because they know that united, they stand, divided they fall as there is no wealth in the nomadic system of civilizations. Ipso facto, religion, or ideology is the factor

⁸ Ibid.

⁹ Franz Rosenthal, 26.

¹⁰ Ibid, 172.

¹¹ Ibid.

¹² Hellmut Ritter, "Irrational Solidarity Groups: A Socio-Psychological Study in Connection with Ibn Khaldun." *Oriens* 1, no. 1 (1948): 1-44. Accessed August July 14, 2020. doi:10.2307/1579028. P-31.

that enables them to get rid of the inexcusable behaviour of being jealous as found in urban civilizations. Khaldun is of the view that rural people possess stronger strength of *asabiya* that enables them to defend their ideology unlike urban which are bounded to administration.¹³

Regarding the above facts, it can be said that *asabiya* whether blood or ideological is necessary for the remarkable strength and repute of society as it develops the sense of solidarity, harmony, and unity among people in the group. Greater the *asabiya*, the more powerful the society is and ultimately there is more economic rate which leads the society to flourish.

Apart from the *asabiya*, some other factors are responsible for the success of a dynasty or kingdom. Some of them are geography, political order, or revolution. Geography is also one of the frustrating factors for the emergence of society as said by Khaldun. Similarly, the political order of society is also a significant element as stronger the political order, the stronger will be the dynasty as it will boost up the socio-psychological relation among societies.

Thus, it can be inferred that *asabiya* is the pivot point of the Khaldunian Social Theory that provides the driving force in human social development. If we shed light on the role played by *asabiya* at the macro level, we will come to know that this social tie is also necessary for the effective political fabric of a country in order to put the economy on a sustainable growth trajectory. To wind up, it can be deduced that *asabiya* played an instrumental role to boost fledgling economic development in previous empires to bring consciousness to understand the dimensional shift in the rise and fall of civilizations or dynasties over time.

Hur's Resistance and Theory of *Asabiya*

Arguably, the theory of *asabiya* cannot be ruled out as an obsolete or outmoded concept in the nineteenth and twenty centuries. However, it is no longer applicable in absolute terms given the changed socio-political dynamics of the different political orders of the states that have undergone drastic changes since the conception of the concept of *asabiya*. However, *asabiya* can apply to a considerable extent to the Hur's resistance against the British Empire.

In the context of Hur community, the multifaceted factors can be considered to understand the intensity and construction of identity. The Hur became the identity under the banner of social cohesion, religious harmony, and political causes in order to counter the brutality of the British Empire and to make imperialism in retreat. For this, the Hur was neither caste nor a race, however, it was constructed in the result of socio-religious solidarity binding and that composition was comprised of various castes, races, communities, and religious individuals and

¹³ Akbar Ahmed, 20-45

became a new identity to be known as 'Hur community' and 'others'.¹⁴ As per Khaldunian notion, '*asabiya* binds groups organized through a mutual dialectal, religion, art, music, and literature, the standard way of life and code of conduct and when there is the sentient estimate of behaviour at different levels, the family, the tribe, the clan, and the kingdom or the nation, according to the ideal idea.¹⁵

Hur's emergence can be traced back in the time of Muhammad Rashid Rozy Dhani who was considered as the great mystic of Islam in Sindh. He played an instrumental role to develop the Hur community based on the slogan of that

"Oh! *Faqeers* our relation is not based on blood relationship but it is based on the Islamic cohesion, we are brethren due to the shared religion."¹⁶

Besides it, the ethics, respect, and love for humanity and the locals also attracted the people to become the associates and adherents of Muhammad Rashid.¹⁷ Over here, it is pertinent to mention here that it was a religious ideology that became the determining force to bind different peoples from different sections, castes, and clans¹⁸ together under the authority of Rozy Dhani and formed a new social organization.

They did not only construct their identity for their namesake however, they properly established the social system based on social networking, communication, unity, and social cohesion to make themselves distinguished and unite under the aegis of collective consciousness, common cause, and shared beliefs and interfaith harmony.

The Hur, a movement and community, at the same time played a considerable role in the annals of freedom movements in South Asia and specifically in Sindh. Similarly, during British colonialism in South Asia, the Hurs became the stern block against the imperial rule of the British Empire in Sindh in 1843.¹⁹ This community was organized properly under Sibghatullah Shah-I, the 1st Pir Pagara, son of Muhammad Rashid Rozy Dhani, and organized with the name of Hur Community (*Hur Jama'at*) and mobilized them under the banner of Jihad against

¹⁴ From Pir Syed Hezbollah Shah," letter from Shah Mardan Shah, March 07, 1889, Sindh Archives, Karachi, Sindh.

¹⁵ Ibn Khaldun, *The Muqaddimah: An Introduction to History*, pp. 123-142

¹⁶ Pir Syed Sibghatullah Shah-I, *Khazant-ul-Ma'rifatMalfoozat Sharif*, comp. Pir Pagara Ali Gohar Shah-II, trans. Mufti Muhammad Raheem Sikandiri, 3rd ed. (Pir-Jo-Goth, Sindh: Sikandriya Publications Jamia Rashidiya), 08.

¹⁷ Ibid.

¹⁸ Dr Nabi Bux Khan Baloch, "*Pir Syed Muhammad Rashid Shah Rozy Dhani R.A. Makalo*," (Mehran, 1957), 251.

¹⁹ Aijaz al-Haq Quddusi, *Tazkira-i-Sufia-i Sind* (2nd edn., Karachi, 1975), p. 273.

oppressor and enemies for the sake of Allah and he resonated the slogan that “آهي
 بهشت غازين جي ترار جي ڇانو هيٺ

” “the paradise is underneath the shadow of *Ghazi*’s (Conqueror) sword.”²⁰

The outlined slogan had become the most important factor to bring collective consciousness among the Hurs to become united as a community. This was the leading factor for the strengthening of the resistance movement against the enemies. Now, Hurs fought for the cause of Islam and declared themselves as the Hurs, the freedom fighters for the cause of Allah Almighty. Moreover, this element of collective consciousness not only lead them to the fight but they became the strongest on the land of Sindh. Ghulam Mustafa Qasimi wrote about him:

“Not a single person was found in Sindh like Syed Sibghatullah Shah-I, the then Pir Pagara-I. When he took a charge he realized that Sindh was a target of enemies so he started gathering people for protecting and spreading Islam.”²¹

By continuing this ideology, Pir Pagara-I became the first spiritual leader of the community and motivated them on the cause of Islam. So they ultimately declared jihad against those who would either invade Sindh or be enemies of Islam.²² The religious *asabiya* was the prime factor for such collective consciousness and allegiance on the hand of Pir Syed Sibghatullah Shah-I, the Pir Pagara-I.²³

Over time, the movement turned its ways towards the British occupation of Sindh by 1843. On February 21, 1842, Britain soldiers occupied Hyderabad palace, and Mir Ali Murad and Sobdar Khan were collaborators of the British.²⁴ On March 15, 1843, Sir Charles Napier with his army set out for war. On March 23, Mir Shair Muhammad Khan Talpur and his commander in chief, Hosh Muhammad Shaidi fought with Sir Charles Napier where they were martyred. Thus, British forces had a firm control of Sindh after 1843.²⁵ In this war, Hur fought very brilliantly under the command of Pir Syed Ali Gohar Shah-I, the Pir Pagara-II with the ideology of patriotism of homeland and protection of Islam but it ended up with his martyrdom. The Hur Movement was started against the British from here and

²⁰ Dr NabiBux Baloch, "*Pir Sayed Hizbullah Shah Rashadi*," *preface to Diwan-i-Miskeen*, by Pir Syed Hizabullah Shah, trans. Mufti Muhammad Raheem Sikandri (Pir-Jo-Goth, Sindh: Jamiat Ulema Sikandriya, 1985), 12.

²¹ Syed Ghulam Mustafa Qasmi, *Watan ji Azadi jo Hero* (Hyderabad, Sindh: Roshani Publications, 1974), 32.

²² Mohiuddin Ahmad, and Abulhasan ‘Alī Nadvī. *Sayed Ahmad Shahid: His Life and Mission*. Lucknow: Academy of Islamic Research and Publications, 1980, 153-167

²³ Ibid.

²⁴ Dr Mumtaz Bhutto, *Sindh Ji Siyasi Tareekh 1843-1947* (Karachi, Sindh: Sojhiro), 131

²⁵ Ibid, 132.

onward. This war compelled the Hurs to become anti-British, and it was the emergence of the first resistance against the British Empire in Sindh that was continued and lasted till 1947.²⁶

Subsequently, the people belonging to that Hur identity had felt a sense of unity and when sensed discriminated against, marched out for social and freedom movement against the British Empires. Over here, the sense of social cohesion emerged to make themselves strong by constructing the social system to make a bond of allegiance, adherence, and coexistence. For that purpose, now the participants of war under the leadership of Syed Hezbollah Shah, Pir Pagara-III became the most powerful community under the new Pir Pagara, the fourth, named Syed Hezbollah Shah and they organized their community properly and given identity it the *Hur Jama'at* (Hur Community)²⁷ with following principles.

Social Organization of Hur Community

This community could include Muslims of any caste and sect, provided that some of the key principles of the movement had to be believed and followed. This movement was like freemasonry. That is why their secrets are hidden from the ordinary.²⁸ What is known about the above four principles is presented to the readers. The following were the five main principles of the movement.

- I. *Sa'alam*
- II. *Farq*
- III. *Taraq*
- IV. *Ghaza*
- V. *Ata'at Ameer*

Sa'alam

This order of the organization was to be considered as the Faqeer to obey the rules of the Hur community in every sphere they were not supposed to participate in the Farq section to fight the war against any person. They were considered as the amicable and amiable to preach the Islamic traditions and to play the role of bridge among the entire community. They were considered as the supporting part of the Hur revolutionary group. It was their own will whether they had to participate in the war against the enemies or not. They were considered as the Mujahid fi Sabeelullah (the freedom fighter for the sake of Almighty Allah). They were a

²⁶ Ibid, 134.

²⁷ Dr Nabi Bux Baloch, "*Pir Saiyid Hizbullah Shah Rashdi*," preface to *Diwan-i-Miskin*, by Pir Syed Hizabullah Shah, 17.

²⁸ G. M. Syed, *Naeen Sindh Lai Jidow Jehad*, 2nd ed. (Jamshoro, Sindh: G. M. Syed Academy, 2010), 86.

staunch follower of their Pir, when he called them on for Jihad, they were ready to kill or to be killed for the sake of Allah and their Murshid (the spiritual leader).²⁹

They were regarded as the preacher of Islam across Sindh, Rajasthan, Balochistan, and Punjab. This section developed the system of correspondence by establishing the twelve different units to make a social system of the Hur community. This system played an instrumental role in the progress of the community by initiating tremendous reforms in the community. They also opened the Madrasahs, the learning place where some scholars of the day used to teach both religious and world knowledge.³⁰

Farq

It was a special group of revolutionaries separated from the ordinary followers of Pir Sahib. The people of this division were organized under the strict rules of subjugation, eating, drinking, living, etc. The secret secrets and abstinence were important principles of this division. The above way of life was also separated from their ordinary people. Despite the hardships and distresses of the times, they did not lose their unity, cohesiveness, consensus, and courage.³¹

The principal aim of this *Farq Jamat* was to submit and follow Allah and His Prophet Muhammad S.A.W. first and then to follow their Murshid Spiritual leader and not to submit or follow any other. Primarily, it was established in the love of their Pir because their Pir Ali Gohar Shah, the Pir Pagara-III was poised to death by the designs of Mirs and British owing to resistance and challenge to British authorities³² Furthermore, this revolutionary group played an instrumental role in the Hur movement. They enhanced the slogan of liberation during the reign of Pir Syed Hezbollah Shah alias Takhat Dhani (owner of the throne) to perplex the British troops during 1889-96. Some historians argued that the concept of the social justice system of the Hur community emerged in this era to avoid following the rules of the British Empire administration and set up their courts at local levels.

Taraq

This means that the followers of this group considered it very important to sacrifice their lives, properties, desires, and comforts for the honour and benefit of the movement. When Pir Sahib used to visit them, the men or women who were present there, the majority of the people used to offer contributions in front of their

²⁹ Ibid.

³⁰ Ibid.

³¹ Dr. Nabi Bux Baloch, *Pir Saiyid Hizbullah Shah Rashdi*, "preface to *Diwan-i-Miskin*, 22.

³² Ibid.

leader. There are instances when gifts were sent on foot or camels or horses from a remote area to reach the monastery where thousands of funds were to be collected.³³

Ghaza

Ghaza refers to fight for the cause of right and the cause of Almighty Allah. Over here, the Hurs understood it for the cause of their rights to fight against the brutality of colonial imperialism in order to oust the invaders from their land. In the first place, the movement was organized to protect Sindh, the Muslims of South Asia, and to create a group of Mujahidin. Each Mujahid of this movement had to pay allegiance to the *Ameer* (leader of the movement) Pir Sahib Pagara. So that he will be ready for sacrifice by obeying the orders of the Ameer for the Hur movement. Some became obsessed with offering funerals in their lives and devoted themselves to the purposes of the community.³⁴

Ata'at Ameer

Ata'at Ameer refers to obedience to the leader. By having membership in this community, the members were needed to obey the rules and tents of the community with letter and spirit. Each community member had to have complete faith in Pir's guidance for the above purposes. In this, they understood the relief of a life and the salvation of the hereafter. Pir, under whose supervision the movement was launched, was a man of coexistence and interfaith harmony. His personality contained spiritual charisma on the one hand, and on the other hand, the reformer and the domineering were the pains for Islam. Such a versatile character, geniality, and integrity could cause the hearts of a large number of groups to fall. It was the belief of the Faqueers of the Hur community that the people were inspired by him and joined the community.³⁵

Principles of the Hurs

The following principles give a sense of strong ideological group feeling in the Hur community.

1. "Believe in Tauheed and last Prophet after that Murshid is one and true follower is one who believes in one *Murshid*. Staunch *Mureed* has necessary to distinguish one's *Murshid* and others.
2. It is the due duty of faction to protect the reverence and admiration of *Pir* and sovereignty of system of Dargah Sharif. A true follower must ready for doing anything regarding the above matters, no one has needed to ask or get permission from *Pir/Murshid*. A true disciple must take decision

³³ G. M. Syed, 87.

³⁴ Dr. Nabi Bux Baloch, "*Sindh Jo Burgeeza Khandan*, (Hyderabad: Naeen Zindagi, July 1952) 19.

³⁵ Ibid.

decisively at a moment concerning the aforementioned and has to render sacrifice eternally.

3. The enemy of *Murshid* is the enemy of *Jamat* and one must take an action against the enemy. If *Murshid* prohibits or feels resentment by taking such a step, his prohibition and anger would be devotion. The punishment giving by *Murshid* instead of this act is the blessing for the bona fide adherent.
4. After the *Murshid*, true lovers are needed to obey their own *Mukh* (representative) of *Farq* association and he must be understood as superior to others (twelve representatives of *Chokis* including the chief representative).
5. There is a requirement of honour and abstemious for readiness to sacrifice. *Farqi* draws the line between their doctrine and others, and serve their everyday life within their bond and avoid meeting others to sustain secrecy and chivalry.”³⁶

The abovementioned principles created strong social solidarity in order to resist the colonial rule in Sindh particularly and India particularly. These elements in the Hur community assembled and encouraged upcoming to gear up resistance against the British Empire.

Arguably, the brutality of the British government in the shape of concentration camps where Hurs were incarcerated, police anguish, declared Hurs dacoits and criminals under the ‘Criminal Tribes Act 1871’ and other hostilities led the Hurs to unite and strong against the British forces. As a result, the resilient solidarity in the community led them to trigger the brawl in the vicinity of Sanghar.³⁷ The firmness, social cohesiveness, and loyalty like Hur community led them to revolt against the government and as result, they triumphantly established ‘parallel government’ the ‘state within the state’ famously known as ‘*Sanghar Sarkar*’ from 1889 to 1896³⁸ under the group commander Bachal Khaskheli, nickname as Bacho Badshah. The ‘*Sanghar Sarkar*’ was ruled by Bacho as Badshah (King), Pir Bux nickname Piro Wazir as Prime Minister, along with ten other cabinet members and this cabinet was to be known as *Baranh Berhotia* in Sindhi lasted for seven years in the periphery of Sanghar.³⁹

³⁶ Muneer Ahmed, *Hur Movement: A Struggle Towards Independence*, Unpublished Thesis (Islamabad, Department of History, QAU, 2017), 22.

³⁷ Muhammad Umar Chand, *The Brutality of the British Empire Against Pir Sahib Pagaro's Family & Bungalows At Garang And Pir-Jo-Goth* (Hyderabad, Sindh: Roshni Publication, 2010), 24.

³⁸ Mansoor Qadir Junejo, comp., *Shaheed Soreh Badshah* (Hyderabad, Sindh: Roshni Publication, 2015), 227.

³⁹ Dr. Nabi Bux Baloch, “*Huran Joon Angrazan Khilaf Baghawatoon Aen Jangion*” in

Hur Tehreek Ja Sonhaan Likhan Tha, comp. by Faqeer Qurban Ali Sikandari (Sanghar, Sindh: Hur Historical Society, 2015), 63.

Apart from, when it comes to the report of H. M. James, the then Commissioner of Sindh, to the Governor-General that, “Their actions are unique in nature and do not look like that of dacoits and robbers. They seem full of the religious element, hatred against the English and the revenge. They attack the government forces in lighting style without fear of death. They are followers of a Pir Pagaro who lives in Rohri area (Pir Jo Goth fell in Rohri at that time). The Zamindars consider the militants as the brave persons fighting for the freedom of their country. They are committed to act on the orders of their Pir. The general public openly supports them providing shelter and other material help.”⁴⁰

In view of the above report, one can infer that the religious *asabiya* and liberation cause were the dominant factors for the collective consciousness among the Hur community.

When it comes to the leadership of Pir Syed Sibghatullah Shah-II, the Pir Pagara-VI, he also continued the resistance movement against the tyrannical rule of the British Raj. He also mobilized and assembled his disciples by fostering the ideological *asabiya* based on religious and nationalistic *asabiya*. Looking into his addresses, which are recorded in his books *Tanbeehulfuqra* and *Majmulbahrain*, he motivated his disciples by the importance of Jihad against the brutality. He addressed to the Hur community with the slogans of “وطن يا كفن، آزادي يا موت” “Country or Coffin, Freedom or Death,”⁴¹ and “جهد غازين جو تاج آهي” “Jihad is the crown of Ghazis.”⁴² These ideologies were of important significance in the correlation of Hur community for the resistance against the British. In this way, The Hur community members were very crazy in this regard they replied that “جي ڦيلا! ”⁴³ “O *Murshid*! We are lions and the lions never leave the field.” The chivalry was at its climax and the collective consciousness and group feeling can be comprehended by the following epic was being sung by the Hur Community

“سورهيه سر جو سانگو لاهي،
آيا مرد ميدان تي ڪاهي،
سر ڏنن سون مرشد ڪي،

پوءِ عيد اسان لاءِ آهي.”⁴⁴

⁴⁰ Report of Mr. James H.M.I.C.S. The Commissioner of Sindh in to the President & Governor in Council Bombay, 17th June 1896., p. 3.

⁴¹ Pir Syed Sibghatullah Shah-II, *Tanbeehulfuqra-wa-Majmulbahrain (Soreh Chayo Sach)*, comp. Hafiz Muhammad Yousuf Bhanbhro (Pir-Jo-Goth, Sindh: Sikandaria Publications, 2005), 38.

⁴² Ibid.

⁴³ Muneer Ahmed, 50.

⁴⁴ Muhammad Usman Deplai, *Sanghar* (Hyderabad, Sindh: Sindhi SahatGhar, 2010), 48.

“Braves hesitate not, to lay their lives,
Here comes the gallant in the battlefield,
Ready to be slain for Murshid,
That’d be the blissful day then.”

Arguably, social solidarity due to the ideological or common religious *asabiya* as Khaldun argued that is the main element for the social cement. However, the common cause shared religion, and interests emerged as the social cement to construct the identity of Hur community and established the social organization in order to develop social cohesion, unity, and interfaith harmony. To Khaldun, either blood *asabiya* or religious *asabiya* is stronger than the social organization will be stronger. Looking at the annals of the history of Hur community, the ideological *asabiya* was stronger that created the collective consciousness, group feeling, socio-psychological understanding between the Hur community and its leadership. The epic shows that the Hurs were ready to slay or to be slain for the sake of God and their leadership. So it seems that religious *asabiya* was the domineering factor that did not leave any vacuum to be replaced by other types of *asabiya* along with other factors. By and large, it can be inferred that religious cohesion and correlation was the resilient factors for resistance against the British Empire.

Secondly, Khaldun indispensably argues that *asabiya* develops and remains strong in *badawi* or nomadic societies. In this case, Hur community were the dwellers of the deserted area of India their geographical location starts from the broader range of Khairpur deserts to the Rajasthan including Rahimyar Khan and Achro Thar the White deserts of Sanghar and Umar Kot. They were not scattered in terms of communication and correspondence. Their social organization was well organized under the different twelve units known as *Chokis*. These *Chokis* were established to solve the problems of the peoples of far-flung areas and to maintain cordial cohesion and salutary correlation. Besides the geographical location and environment also plays a vital role in the strong bond so this factor also bent the mind for the socio-psychological understanding and unity.

For Khaldun, *asabiya* plays an instrumental role in the rise and fall of the dynasties, communities, societies, and empires. In the context of Hur Community, Social solidarity gave birth to the construction of the identity of Hur Community and social organization that exerted a profound influence on the upcoming generations to gear up the resistance movement for the cause of God, their leadership, and community. This sense of solidarity kept the Hur community strong for the last 126 years British Empire got a retreat but Hur’s strength has not yet collapsed.

Besides, the Pagara Dynasty was emerged due to the strong salutary relationship between Hur community and Pagara dynasty and who has been leading

the Hur community for 126 years due to the social solidarity by establishing the social organization.

Conclusion

To conclude, social solidarity and cohesiveness among the Hur community was the major factor of the continuity of the resistance movement against the British Empire along with other combinations of factors. The sense of solidarity sustained the enthusiasm in the generations of Hurs for their survival and resistance against their enemies. It also created a sense of loyalty for the homeland and the leadership of the Hur Community. Besides, the Pagara dynasty may have been doing well at maintaining control because they have been triumphant at getting a socio-psychological and religio-cultural correlation amid their rules and their community that had provided them with a considerable extent of legitimacy that is entrenched in this most fundamental relationship between Pagaras and Hur community. In this regard, the socio-psychological relationship between the Pagara (supreme leader) and Hurs refers to *al-asabiya* or social solidarity as Khaldūn argued in his monumental work *Muqaddimah*.

Many tribes and clans assembled under a single flag and constructed their own identity i.e. Hur Community based on religious *asabiya*. Therefore, Social solidarity prevailed to a greater extent among these tribes on religious grounds. However, the Islam-inspired solidarity expressed itself in widespread resentment and anti-British sentimentality in the Hur Community. Besides, they did not have direct access to power politics during the colonial era, however, their rigour made the possibility to fight for an independent state.

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