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REFRAMING RESISTANCE THROUGH SUFI POETRY: POLITICAL AND ISLAMIC DISCOURSES OF SHAH ABDUL LATIF BHITTAI ON COLONIALISM IN SOUTH ASIA

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**REFRAMING RESISTANCE THROUGH SUFI POETRY:
POLITICAL AND ISLAMIC DISCOURSES OF SHAH ABDUL
LATIF BHITTAI ON COLONIALISM IN SOUTH ASIA**

Habib Ali Katohar, Sarmad Aftab Lashari, Amar Manzoor Tunio

ABSTRACT:

This qualitative research seeks to address the political and Islamic discourses of Shah Abdul Latif Bhittai – an esteemed poet and philosopher of Sindh – on the rise of European colonialism in the Subcontinent. European colonialism was a threat to an established Muslim rule and a separate identity of Muslims in South Asia. The study incorporated thematic analysis to interpret the metaphors, narratives, and symbols fused by Shah Latif in his poetry to comprehend his philosophy of early call for resistance against the upsurge of European companies in the region. Through intensive assessment of Latif’s literary work – particularly his indispensable work ‘Shah Jo Risalo’ – the study identified themes associated with the continuation of culture, national identity, and insolence of foreign intrusion. Integrating the thematic analysis approach, the research enterprise expounds on the ideologies, narratives, strategies, and objectives of Shah Abdul Latif Bhittai to resist European imperialism in the region. The Sur Sarirag and Sur Raamkali have been reviewed and interpreted to address the main theme of this study. The findings of the study reveal that Bhittai’s early call for national resistance against the gradual growth of European imperialism is a beacon for national resistance and consciousness in the history of the South Asian region.

KEYWORDS: Sufi, Political and Islamic Discourses; Colonialism; National Resistance; Shah Abdul Latif Bhittai

INTRODUCTION:

The advent of European colonialism in the Sub-Continent was mainly the upshot of slow-wave sleep and the feeble policies of the Mughals vis-à-vis East India Company. European colonialism was a threat to an established Muslim rule and a separate identity of Muslims in South Asia. Historically, the Indian sub-continent is one of those colonial affectees colonized and ruled by European imperial regimes making it a place of resistance through the voices of common men.¹ Additionally, Shah Abdul Latif was one of the poetic figures of the 18th century in South Asia who possessed feelings and sympathies for the people of his motherland. Shah Abdul Latif Bhittai is a well-known philosopher, musician, gregarious, and big-headed poetic personality of the 18th century in South Asia. His mystic colors and poetic charm endorsed the longing for peace and tolerance, and his love for humanity has always disposed the hearts of millions everywhere in the world to read his poetic philosophy.²

As a luminary of the history of Sindhi literature, he stood as a beacon of resistance against the domination and colonialism of foreigners. Amidst the growing influence of European colonialism, Bhittai's literary work exceeded the limited time and space expressing indispensable discourses on the preservation of Sindhi culture, identity, and indigenous resilience. His preferment for peace, tolerance, portrayal of love, religious affection, music, love for humanity, and resistance against the oppressors played a significant role in different times and spaces. His collection of poetry

¹M. Athar Ali, "The passing of empire: the Mughal case," *Modern Asian Studies* vol 9, no. 3 (1975): Pp. 385-396.

²Akram Ansari, *Symbolism in Latif's Poetry*, (Institute of Sindhology University of Sindh: 1983)

‘*Shah Jo Risalo*,’ contains thirty different aspects of spirituality and love for God and humanity and has been an asset to the academic fold in Sindh. The ‘*Shah Jo Risalo*’ is a magnum opus of zealous poems and songs. The *Sur Sarirag* and *Sur Raamkali* have been reviewed and interpreted to address the main theme of this study. Shah Abdul Latif was the first man to think of the gravity of the arrival of firangi or foreign rule in the region in the *Sur Sarirag* and *Sur Raamkali*. He portrayed his early warnings through his poetry, but only a few understood him and most of the ruling groups showed little concern.

The love of Shah Abdul Latif for his beloved land and its people is limitless. He compares Sindh with different beautiful and rich lands of the world of his time. Therefore, to understand Bhattai’s call for national resistance against the rising European colonialism in the Indian Subcontinent, *Shah Jo Risalo* and academic work is reviewed and interpreted under the domain of qualitative and thematic approaches.

LITERATURE REVIEW:

Conceptualizing the Term Colonialism:

The term colonization is well explained in different contexts by different scholars and historians – explaining the term with different time, space, and circumstances of the sixteenth century. Colonialism is a recent development – completely different from imperialism and in most cases, the term is abusive in nature.³ The term is a form of domination – the domination of people, minds, behaviors, and territories of an individual or

³A. P. Thornton, “Colonialism,” *International Journal* Vol. 17, No. 4 (1962): Pp. 112-122.

a group at the hands of another group or individual.⁴ Colonialism in the words of Mona is a recurrent method of one group to dominate the other, or the domination of the outsider to control politics, economic, social, and cultural institutions of the indigenous people through coercive means. Additionally, colonialism is a state of mind and a part of the foreign policy of different nations.⁵ The strategy of colonialism is mainly associated with the European societies that began to expand their empires in different parts of the world.

The key ingredients of colonial masters were the same – exploitation of poor nations based on economy, resources that include natural, material, and human resources. The exploitation and the process of colonization had had few pushing factors in European society leading to the expansion of European culture, hegemony, and social and political structures throughout the Africa, Asia, and American continents. The elements were more imperialist in nature; for instance, augmenting the access to international markets for trade, maximization of economy, and military to maximize more power. It is because of power they assume the only thing to survive or to rule the surroundings. Consequently, these happenings led to the emergence of colonization of different nations on diverse continents.

The European exploration of India had greater significance to the European imperialists. The region was blessed with natural goods and resources – that helped Europeans to trade and maximize their economic spheres around the world. In the meantime, Shah Abdul Latif, through his

⁴Horvath J. Ronald, “A Definition of Colonialism,” *Wenner-Green Foundation for Anthropological Research* Vol. 13, No. 1 (1927): Pp. 220-240.

⁵Lorenzo Veracini, "Understanding colonialism and settler colonialism as distinct formations," *Interventions* vol 16, no. 5 (2014): Pp. 615-633.

poetic magic, predicted the arrival of imperialist powers for the colonization of the entire Indian continent.

Understanding the Concept of Resistance:

The term resistance is a multi-definitional concept. It is problematic in nature. Every discipline has its definition and meaning to explain the term resistance. Resistance in the view of Einohner and Hollander is a shared effort by a group of people to come up with the refusal to cooperate with offensive and control.⁶ If it is a shared task led by a group of individuals, it becomes more of a social movement characterized by diverse behaviors, norms, and beliefs to halt a looming threat from another part of the world to the existing social, political, cultural, and economic structures of a nation.

With these beliefs, to see resistance in the Indian context, the study can be conducted from the happening of Carnatic wars between European East India Companies, especially of France and Britain at Carnatic from 1746 to 1763. According to Baaz (2017, the discourse of resistance has been the course of revolutionary and reactionary upsurges that take place because of political oppression, injustice, and deprivation of a chunk of a population within a society.⁷ For Hollander and Rachel, the concept of resistance is a movement that has the potential to change the existing political, social, and economic orders since it has an incredible diversity of behaviors and social settings.⁸ In the words of Marcus, resistance is a

⁶Hollandder and Einohner, "Conceptualizing Resistance," *Sociological Forum* Vol. 19, No. 4 (1996): pp. 1215-1235.

⁷Mikael Baaz, *Defining and Analyzing Resistance: Possible Entrances to the Study of Subversive Practices*, (Sage Publisher: 2017).

⁸A. Hollander, Jocelyn and Einohner L. Rachel, "Conceptualizing Resistance," *Sociological Forum* Vol. 19, No. 4 (2004): pp. 533-554.

social movement that is connected with marvels such as marches, protests, and social mobilization for change and stoppage of incoming dangers.⁹

The wars had one thing in common – the policy of imperialism and colonization in India. However, the gradual shift in European Indian policy from trade to intrusions in political administration alarmed many organic intellectuals. They viewed the arrival of imperial colonization, and their reaction was against the steady influence of colonizers that later culminated in national resistance in the 18th century.

The reaction that turned into the call for national resistance against colonial rule had some elements; the establishment of new rules and laws, the eagerness for self-determination, and socio-political reforms were the main priorities of national resistance.¹⁰ Resistance is therefore well-thought-out as a countermeasure concerning various groups and intellectuals to save the social and political order, and markets from external influential forces. The call for resistance at the national level, therefore, in the epoch of Shah Abdul Latif was in the best concern of organic intellectuals. Shah Abdul Latif's prediction of the ramifications of the looming arrival of East India Company in the Indian continent was a greater sign of resistance – the circumstances he realized the situation by calling them *Firangi* (The foreigners, or white men) a threat to the markets and land of Shah Latif. His premature thoughts were ignored which later became the expressions of realization to everyone, especially to those who

⁹Marcus Board, *Invisible Weapons: Infiltrating Resistance and Defeating Movements*, (Oxford University Press: 2022).

¹⁰Jack M Barbalet, "Power and resistance," *British Journal of Sociology* (1985): pp. 531-548.

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comprehended Latif's early warnings of inward grave insecurities posed by East India Company.

RESEARCH METHODOLOGY:

Method:

This research venture mainly focuses upon the evolving themes of European ambitions for the colonization of the sub-continent through an in-depth study of 'Shah Jo Risalo.' The study is descriptive in nature. The secondary source of data is adopted to investigate and interpret 'Shah Jo Risalo' and other secondary sources including books, journal articles, reports, translations, and interpretations.

Data Collection:

The study revolves around the investigation and interpretation of secondary sources of data. The data collected from national archives, research journals, published books, and research articles is based on the life, poetry, and philosophy of Shah Abdul Latif Bhittai. The data is also collected from 'Shah Jo Risalo', the academic work of Elsa Qazi, Sindhi Poet Shaikh Ayaz, and Akram Ansari.

Data Analysis:

This research enterprise is purely based on the interpretation of secondary sources. The data is reviewed and interpreted under the domain of thematic analysis. A set of themes and coding schemes of collected data was prepared to address the gap in this research.

DISCUSSIONS AND FINDINGS:

The 'Shah Jo Risalo' is a dynamic source of knowledge that contains a plethora of understating of the social, political, economic, debacles, and disintegration of political societies in the sub-continent. This study is largely connected with the text of 'Shah Jo Risalo' translated by Elsa Qazi and Sindhi Poet Shaikh Ayaz. However, the study primarily hinges on the

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works of S.Q. Fatima (2002) ‘Shah Abd al-Latif Bhittai and the East India Company,’ Akram Ansari’s (1983) ‘Symbolism in Latif’s Poetry’. Fatimi best explains a few aspects of ‘Sur Sarirag’ and the bid of Shah Abdul Latif for the premature resistance to save the local population and their sources of survival from evil rules.¹¹ Akram Ansari in his magnum opus ‘Symbolism in Latif’s Poetry’ highlights different symbols mentioned in Latif’s poetry which begets the contradictory attitude of Shah Latif vis-à-vis East India Company and their hegemonic patterns to rule India.¹² Additionally, these two sources mainly carry a little weightage for the understanding of how Shah Abdul Latif called the nation for resistance against the rise of European colonial ambitions. Both sources offer a precise getaway to introduce Latif’s longing for resistance. Further, poetic lines from ‘Sur Sarirag’ and the work of local histories and works of other Sufi poets have also been considered in the paper.

Context of the Study:

The rise of small warrior tribes such as Marathas, Sikhs, and Rajputs against the Mughal empire was the beginning of the crippling Mughal rule’s zenith. The war between small kingdoms and the Mughals left a political vacuum for foreign invaders to conquer places like Sindh. The demise of Aurangzeb, the last influential Mughal ruler, was an immense blow to the Sub-Continent – the scattering of conquerors coming from the Middle East witnessed the vulnerability of the local population and the loss of indigenous beauty of the land. When Shah Abdul Latif was born

¹¹S. Q. Fatimi, “Shah Abd al-Latif Bhittai and the East India Company,” *Islamic Studies* Vol. 41, No. 3 (2002): pp. 495-505.

¹²Akram Ansari, *Symbolism in Latif’s Poetry*, (Institute of Sindhology University of Sindh: 1983).

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(1689), the region of Sindh and the entire Sub-Continent were in an epoch of stormy moments. The gradual fall of the Mughals at the expense of their unwise foreign policies and the rising storms of small kingdoms left them with no other choices to sustain further. However, the birth of Shah Abdul Latif was a blessing for Sindh. To know the history and culture of Sindh, Shah Abdul Latif contributed a plethora of literature explaining the different facets of land, people, and culture of Sindh of his time. Though Latif belonged to an elite class, his living standard was similar to the working class, and remained the staunch supporter of the oppressed class of his society.¹³

However, the land of Sindh began suffering and turning out to be a slave of alien rule – especially the Persian rule of Nadir Shah after the demise of Aurangzeb – brought a shift in the political, social, economic, and cultural outlook of Sindh. Sindh witnessed a large influence of Persian under an alien of Nadir Shah and Ahmed Khan. Pirs and Meers and the resident elites of Sindh also took part in that alliance with the draconian rule of the Kalhora dynasty in Sindh and of Mughals in the entire region against the indigenous people. The native people such as herdsmen, farmers, traders, and laborers were left at the mercy of God alone.

Shah Abdul Latif had much love for the working class, sang for them, wandered, and pleased God for their mental and physical peace. At this critical Juncture, Shah Abdul Latif, alone stood by to help his impeccable and victimized people through his poetry. His poetry and he turned out to be a greater threat to the local elites. Local elites and ruling Kalhoro made

¹³Mirza Kalich Beg, *The life events of the Shah are based on the Life of Shah Abdul Latif Bhitai*, (Bhit Shah Cultural Centre Committee, Hyderabad: 1887).

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niggling attacks to murder Shah Abdul Latif, but nothing helped them to get rid of Shah Abdul Latif or his will and resistance against the inhuman colonization of Sindh. Even his followers stood against him and conspired against him, but Shah Abdul Latif kept himself awake of the atrocities done by the ruling class of his time and castigated them through his poetic philosophy.¹⁴ Shah Abdul Latif never stationed himself at any point and kept himself moving on from one place to another, singing the voices of the working class and the working class.¹⁵ Throughout his life, he fought for the deprived people of his land and pleased his followers to fight against enmity and hate with love, and religious extremism with Quranic principles. He says:

*“Moti Mandan Ji, Wari Kayaen Waar, Wajyun
Wasan Ayyun Changia Bhat Chodhar, Ke Uthyun
Istanbool ty, kin manyya magrib paar, Ky chamkan
cheen ty, ky lahan Samarkand saar, Ke rami
weayun room ty, ky qabil, ky kandhar, Ky delhi, ky
dhakan, ky garhan mathy garnaar, Kin janabi
jesalmir tan, dina bekanir bakar, Kineen bhaj
bhajayo, kinee dhat mathy dhar, Saiem! Sadaen,
karen mathy Sindh Sukkaar, Dost! Mitha Dildar!
Aalim sabh abad karen.”*

These stunning stanzas are accurately decoded by Elsa Kazi in English as

¹⁴Ibid., Mirza, 1887.

¹⁵Din Muhammad, *Wafa'i, Lutf al-Latf* Hyderabad, Sindh, {Shah Abdul Latif Bhitai Cultural Centre Committee: 1957}.

“Warm preparations are again in progress everywhere. Again, the flashes of lightning have begun to leap with arduous flare. Some towards Istanbul dive, some to the West repair. Some over China glitter, some of Samerquand take care. Some wander to Byzantium and Kabul, some to Kandhar fare. Some lie in Delhi, Deccan, some reach Girnar, thundering there. And greens on Bikanir pour those that jump from Jesalmare. Some Bhuj have soaked, others descent on Dhat with gender air. Those crossing Umerkote have made the fields fertile and fair. O God, may ever you on Sind bestow abundance rarely. Beloved! All the world let share thy grace, and fruitful.”¹⁶

Shah Abdul Latif in these lines mainly is more on European exploration and hegemony. Latif says warm preparations are in progress to colonize Istanbul, China, Kabul, and Kandahar (Balochistan), and in different parts of the Indian Sub-Continent. He warns everyone to think of the dangers Europeans are planning and preparing themselves to impose an imperial system throughout the world. Thus, Shah Abdul Latif says, “O God bestow your mercy on everyone in the world, especially Sindh.” Therefore, Latif had already warned rulers of Sindh of the ramifications of European imperialism and bent he knew before the God for the entire universe.

The Crippling Peacock and Mounting East India Company:

The crippling of the Mughal empire has links with Akbar and later Mughals. The policies of Akbar the Great resulted in the rise of small kingdoms and the conquest of foreigners. The slow poison of the East India Company and the conquest of Nadir Shah in Sindh resulted in

¹⁶Elsa Kazi, Elsa, *Trans: Risalo of Shah Abdul Latif Selections*, (Sindh Adabi Board. Hyderabad: 1987).

massive changes in socio-economic, cultural, and political changes in Sindh.¹⁷ The tumble of Mughal's centuries of rules finally begins with the feeble policies of Jehangir (the fourth powerful Mughal Ruler) for he allowed the East India Company to construct a factory in Thattah in 1635. Additionally, the skirmishes between Mughals on succession, the birth of small kingdoms against the state, the derailing economic conditions, and peasant movements against the state policies, all together resulted in the emergence of insecurities in the entire region.¹⁸ As a result of these changing circumstances, Sindh turned out to be a greater economic hub for Europeans. They gradually influenced the maritime trade routes and ports in the region.¹⁹ At this stage, Sindh was the most prominent place in terms of coastal trade – the whole trade of Northern India could pass through the Indus.

Moreover, the Englishmen were also using the land for trade from Katch to Makaran. However, the fall of central power allowed the company to secure the maximum share of power in these coastal areas – giving them more privileges to trade freely. In addition, political instability, the exploitation of the poor by elites in Sindh, and the political repression of Kalhora rulers against peasants, herdsman, and the working class in Sindh, also added more fuel to the fire and allowed foreign invaders to influence the land.²⁰ In the meantime, Shah Latif's *Sur Sarirag* is a cry of fear against the influence of English traders in maritime trade zones. The

¹⁷Ibid., Mirza, 1887.

¹⁸Mir Sher Ali, *Qani Tuhfat al-Kiram*, (Sindhi Adabi Board, Hyderabad: 1957).

¹⁹H. T. Sorley, *Shah Abdul Latif of Bhit: His Poetry, Life and Times*, (Sindhi Kitab Ghar, Karachi: 1940).

²⁰Ibid., Sorley, 1940.

political oppressions against the people of Shah Latif compelled him to predict, write, and sing on the aggressive attitude of the capitalist class, and his poetic philosophy remained the voice of the poor. Thus, not only the fall of the Mughals, but the violent behavior of a capitalist class in Sindh contributed equally to the tumble of Mughal rule that allowed East India Company to hegemonize the region, and it was Shah Latif who assumed this whole scenario and warned the masters of his time, but all went into vain.

Sur Sarirag and Call for Resistance:

Shah Abdul Latif believed in peace and tolerance which made his appeal to everyone for a better environment with mutual consensus and cooperation. Bhattai's contradictory approach in Sur Sarirag (that is the depiction of resistance against the foreign invaders) made him different from his other approaches. The ascent of imperialism in the sub-continent threatened the very peace of Latif, which compelled him to make society understand the grave ramifications of the colonial administration. His 'Sur Sarirag' primarily highlights the danger of colonial imperialism. Shah Abdul Latif termed European traders as '*Firangi*' (Foreigners). In Sur Sariraag, he says:

*“Dangy Wich Darya, Ky Budi Ky Upri,
Ho Jai Wadhi Wanrya, Se Soonhan Sabh Sarya,
Muawalam Maag Na Agheeyan, Falangi Manjh
Phirya, Malah Tuji Makari, Achi Chor Charya,
Jithy Dengh Darya, Tatee Taari Tuhanje”*

The idea is well translated by Professor Akram Ansari in his book *Symbols in Latif's Poetry*:

*“My bark in mid-stream may sink, may sail, What was
thought so perfect now doth fail, The guides are not to be*

*seen in the rightful place. The prowling pirates up and
down do pace, May Lord my modest craft protect!
When proud vessels have been cruelly wrecked.”²¹*

Further, to acme the East India Company as a potential threat to the land of loving people (Sindh), he says “*Falangi Manjh Phirya*” meaning the invaders have arrived at influence.²² The idea reflects the influx of Englishmen in the Sub-Continent as a giant threat to the land, people, and resources of the Sindh and the Indian Continent as a whole. In another verse, Latif uses the Sindhi term ‘*Chor*’ which highlights plunderers and pirates. Latif saw European traders as a threat to the local resources.

This whole scenario takes place when the Company acquires ‘*Deewani*’ (the right to collect revenues) from Shah Allam-II and establishes a fortress and different markets in India under the rule of Shah Jahan. As a result, gradually, the company controls the system and begins to rule the entire region. Sur Sarirag, Latif’s call for national resistance was like a prophetic caution to the locals against the ramifications of the political instability of the Mughals, especially of Farrukh Siyar in 1712. The ruler granted *Farman* (edict) to the company for custom-free trade in the region. This resulted in the gradual influence of the company in the administration (sorely). The process allowed Englishmen to foster a monopoly over maritime trade leaving local traders at the mercy of God and establishing strong military and political bases throughout the region. In the words of Fatima, it was Latif, even throughout the struggle of Shah Inayat, who was the first who recognize the danger of colonial rule in advance and the

²¹Ibid., Ansari, 1983.

²²Ibid., Fatimi, 2002.

repercussions of the rules for locals of the entire Sub-Continent. Through his poetry, he gave a vivid call for national resistance against the inbound influence of the West.

Sur Raamkali and Call for Resistance:

The Sur Raamkali is another chapter of the Shah Jo Risalo that addresses the poetic voice of Bhattai for the good of marginalized communities of Sindh such as Yogi (Jogi) and peasants in the wake of local atrocities and the rise of foreigners in the region. Shah Latif saw disunity and atrocities of local rulers as a part of the weakening of national strength and identity that allowed foreign invaders to occupy the region. During the struggle of Shah Inayat against the atrocities of local rulers, Farrukh Siyar, the Mughal ruler issued Farman (edict) against him that caused a massive blow to the peasants, Faqeers (Beggars), and Jogi. On this event, Shah Abdul Latif in ‘Sur Raamkali’ says:

*“Aj Na Otaqan Main Talib Tanwareen, Adessi
Uthi Waya Marhyun Moon Maaren, Ho Je Jeo
jiyarye, se Lahooti Lade Waya, Aj Na Otaqan
Main, Sindhi Jogiyan Zaat, Saari Sanansi Khe,
Runam Saari raat, Mun tan jinhen ji taat, se
lahooti lade waya.”*

Miss Elsa Kazi with aesthetic sense deciphered these verses in English as:

*“God-seeker voice today, I miss, the courtyard now
is dissolute. The sight of empty places here kills
me, so tortuous it is – Who to the soul gave life and
bliss, the selfless ones, departed are! Today the
yogis disappeared, and remembering them, I wept*

*the whole night. Those whom I searched and so
revered vanished never to return.*"²³

Shah Abdul here explains the pain he suffered owing to the atrocities and madness of local rulers against the working class that later begot the political vacuum for foreigners to defeat local rules and replace them with their laws and administration. The weakening of the Mughals, and the annexation of local Pirs, Meers, and elites with the Company made Shah Latif cry in his poetry. The suffering and cry of peasants, herdsmen, and fisherfolks of Sindh to Shah Abdul Latif, as he explains in his poetry:

"The sight of empty places here kills me, so tortuous it is!"

In another place, he says:

*"Today the yogis disappeared, remembering them,
I wept the whole night."*

CONCLUDING REMARKS

To conclude, this research enterprise is purely based on the qualitative interpretation of secondary data. The study addressed the early call of Shah Abdul Latif against the influence of the East India Company in the Subcontinent region. The study recognizes '*Shah Jo Risalo*' vividly demonstrates the dangers and ramifications of European maneuverings for the influence in every part of the Sub-Continent. The verses from Sur Sarirag and Raamkali were incorporated and interpreted to address the core findings of the study. Since European colonialism was assumed as a threat to an established Muslim rule and a separate identity of Muslims in the South Asian region, Latif's call for resistance mainly resembles the idea of Gramsci's 'Cultural Hegemony and the Counter-Hegemony.

²³Ibid., Elsa, 1981.

Gramsci's theory demonstrates the strategies of a few individuals who, by controlling Subaltern society, impose a harsh system and exercise their power on the working class, making them crippled and slaves. Similarly, Shah Latif believed the use of power to oppress the poor disintegrated the societies in Sindh giving an easy path for the European traders to influence and occupy the region. In his poetry, Shah Latif urges everyone, the local rulers, elites, and common masses, to dig out the intensity of the arrival of the East India Company as an imperialist and capitalist power that intended to rule over the Sub-Continent. Therefore, Shah Latif warns everyone to come forward to help the nation from the evil rule.



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