

Relations of Sindh and Balochistan In the Historical Perspective of the Famous Love Story of Sassi of Bhambor city and Punnu of Kech Mekran

History

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Abstract

Undoubtedly the regions of Sindh and Balochistan are the oldest heritage of historical and civilized values. The relations of both regions are the greatest examples of friendship since the era of pre history. Sindh was the oldest trade centre and Balochistan was the oldest trade route and was the entrance door to Sindh from northern and northwestern sides. The big cities of Sindh were the centres of interest for the traders and tourists of the world, and the people of Balochistan were having the deep relations with the cities of Sindh. Bhambor was one of oldest cities of Sindh which was famous about not only trade but political centre as well. Infact in the centre the reason of fame of this city was the great history of love which is known as the love story of Sassi and Punnu in the history. The under site article is about same city Bhambor, it's centre value, relations of Sindh and Balochistan and about famous history of the love story of Sassi and Punnu.

Keywords: Arab, Aschamenian, Balochistan, Bhambor, Deebal, Gharo(city and stream), Greeks, Hasham Shah, Hot Baloch, India, Kech, Mekran, Punjab, Rind, Stone age, Sassi, Sindh, Thatta.

Introduction

Sindh valley is included in few regions of world which do not need any introduction for their historical, civilization and literary background. As few other regions of the world like Iran, China, Egypt, Greece and Iraq etc, Journey of civilization is oldest then the history in same way the journey of Sindh valley civilization is ongoing before the history and after thousands of developments the Sindh valley civilization is focused on its oldest bases and undoubtedly is included in few oldest cultures of the world which are existing in today's busy scientific era. This Greenland and full of emotions of love and totally has got the honor of the resident of the nations and different ethnic groups. The early books, like the History of Herodotus has also mentioned this good luck land.

Today the area land which are mentioned has never been the same geographical boundaries in the past infact Sindhi culture was stretched from Kashmir to Kirman and from Central Asia to coast of Mekran. The historians, writers have never ignored the land of Sindh in the historical books. That's why the history of Sindh is complete from last 3500 years and there is never a gap in the history. On the topic of Sindh there is a huge material to fulfill the need and thrust of knowledge. But still there are many subjects and topics on which more work to bringing them on surface is needed.

In same subjects one topic was "the Sindhi Baloch relations or Sindh and Balochistan's relations" too. About what the books are found in the history but this topic was ignored because of huge and different subjects. The history tells us that the relations of Sindh and Balochistan were their when human started first settlement here. Evidence of this are the found in potteries and the different archaeological objects which discovered during excavation in different sites of both areas Sindh and Balochistan the uniformity shows their relation. In the region of Sindh and Balochistan mutual migration is continue since ancient settlement. In winter season majority of population of Balochistan migrates towards Sindh and live there and in summer they come back to Balochistan and the people of Sindh then migrate and spend summer in Balochistan. This continuous migration is the evidence of both regions' people with each other.

Relations of Sindh and Balochistan

There was a time when the historians used to start the history of Sindh from Greek attack and used to refuse the ancient history of this region and their same thinking was about Balochistan. But the archaeological discoveries had rejected the thinking of the historians and this region's histories have approached to Neolithic era. In this way, history of both these

areas, entered the primeval times. And apparently, it was impossible for Sindh to remain deserted, in ancient or primeval times as well. Because this part of world, has a divine gift, called as Sindh River. Therefore, how is it possible that there was no human population in this part of the world, in the presence of a great river? Indeed, the history of Sindh start right from the initial human settlement, which later on moved from the rural areas, turning into the shape of magnificent cities, taking the Sindhi Civilization to the pinnacle. Historians say that,

“Civilized life first based, in the valleys of few big rivers, where the land and environment was more conducive. After rooting in this part, the civilization started to spread. From the river of Nile, to the river of Hwang Hu, the traces of ancient civilization are found here. Egypt, Iraq, Sindh, and Eastern China, were the big centers of the civilization, but the civilization had resided the places in the middle of it too. Because of these, there was a strong connection of traffic and trade. As soon as archaeological discoveries are emerged, the strong mutual relationship of the centers of these ancient civilization, are estimated.” (Mujeeb, 1991, Pp-22-23)

The Sindh has been named because of river Sindh and the literacy name of Sindh also begins from this, when the Aryan’s have come out from Balochistan and Khyber Pakhtunkhwa’s passes and occupied this huge plain area.

“These upcoming nations (tribes) used the word “Sindhu” for river in their language and when they came here then named the Sindh river as Sindhu and when they moved forward to the northern India till last river “Saraswati” including seven rivers like Sindh, Punjab etc, named them “Sapt Sindhu”. (Sharar, 2004, Pp-9-10)

With this reference it becomes clear that the journey of civilization of “Sindh” started from Aryan attacks. The area of Sindh was unlimited till the Arab invasion. A historian writes about it:

“As much you go in past you will find Sindh that much huge and the boundaries will be found spread. The boundaries existing till Arab attacks, and Sindh squeezed with changes and renamed a small region.” (Ibid. 2004, P-12)

In present time there is huge plain and hilly plate between Sindh and Balochistan. Hala and Keerthar mountains ranges make the boundary of Sind and Balochistan towards Khuzdar and Jhal Magsi, and on western border of Sindh, the Jacob Abad city geographically separates Sindh from Balochistan. Before present political and geographical division of Sindh and Balochistan it was difficult to know the boundaries of both regions Sindh and Balochistan, because both the nations are settled from both sides, and have a close relationship and it is impossible to consider them separate.

Living in two separate regions both the nations have astonishing friendship even though they are living separate regions from past thousands of years. Majority of the population of Sindh consist on Baloch tribes, and having political, social, economic fame and authority, by race they are Baloch but called Sindhi and active for Sindhi gains and interests. They speak Sindhi and Balochi at their homes and they live according to Sindhi culture which shows the deep relationship between Baloch and Sindhi nations.

Undoubtedly Balochistan is known as the chief (Imam) of the civilizations. A land full of archaeological remains where thousands of mounds, forts and castles, ancient dams, ancient underground water channels, ancient grave yards, tombs and many other remains find out. In the result of excavation of different mounds and graveyards in large number of different kind archaeological objects including potteries have been discovered which represent the Sindh valley civilization at its peak. These potteries of course have reached here through trade resources because their mud is related to Sindh which determined the opinion more that there was a strong relation of trade between Sindh and Balochistan and relations are pleasant between them.

A historian writes about Sindh and Balochistan's affairs that:

"The potteries which are found from different archaeological sites of Sindh and Balochistan are like globe type mug. Those potteries, found from Nal (Khuzdar, Balochistan) and Amri (Dadu, Sindh) are different to each other, but many of them are same. And the globe type mugs are the great example of it, which are found in both cultures. The painting which found on the potteries of both sides, are same." (Yahya Amjad, 1989, P-218)

The research and literary resources are enough to prove the relation of Sindh and Balochistan and it is also prove that in Neolithic era the second home of Baloch people was Sindh and Sindhi's second home was Balochistan.

The biggest identification of Sindhi and Baloch relations is the story of love which is known in the history as Sassi and Punnu. The poets, writers and thinkers of Sindhi, Balochi, Saraiki and Punjabi languages have included them in their written resources and books. This was the reality of Sindh and Balochistan relations and the never ending love.

Every knowledge able and aware person should know the story of Sassi and Punnu. There is no need to repeat them because on this story the researcher, writer, historian, professor Dr: Nabi Bakhsh Baloch who is having international fame has done lots work and this work is very huge and vast.

This story shows the oldest relations of Sindh and Balochistan. This was not only limited till trade but, because of kinship blood relations are found among them. Story of Sassi and Punnu is not a single example of their

relations but the Baloch and Sindhi families are having a deep relation because of marriages and kinship.

People of many regions including Balochistan visit Sindh when any city develops. As like in past many cities of Balochistan having relations with Mohanjodaro, Chanrodaro and Amri city, same kind of relations were between Mekran and Bhambor city.

Every historian has mentioned the geographical background of Bhambor and its location in Sindh. So shouldn't be any difference that where the Bhambor is located. Professor Anwar Rooman has translated the Sindh Gazetteer, he writes about Bhambor that;

"There is less believed about the geographical locations of Bhambor and deebal. And different scholars have discussed it and now can't say whether they agreed or not. (Government Record, 1989, P-351)

He further explains that;

"Bhambor is the local name of a ruined city which is located on a rocky place three miles in the west of Meer Pur Sakro's village and stream Gharo, and one kilometer from the old national high way to Karachi. A mausoleum from where the old coins found easily in the ruins and the broken pieces of bricks. The rain water brings these coins to the surface. A drain goes to the northern side and makes a lake there. May be the Nerokhas (Admiral General of Alexander's troops) used the same way to journey. This hypothesis gets an encouragement that Bhambor not Thatta was that town which was named as Deebal". (Ibid.1989. Pp-352-53)

It is further explain in the foot note of same book that;

"The excavation in Bhambor since 1958 in seven seasons introduced the pioneer city of Muslims in sub-continent. This place is related to 2nd century B.C.E., and in the eras of Umayyad and Abbasids. This place developed but destroyed in 13th century B.C.E. better system of flanker was completely according to map. Where street, doors, collection of antiques, like, potteries, coins, stones and gems and metal objects, glass plates and other kind objects have found which described the Muslim (Arab) culture. The discovery of basic foundation of a Masque (Masjid) in the middle of the city and this historical construction and inscription with Kofi writing are the great achievements of excavation. This Masque had been built according to initial Kofa' Masques of Arabs. This had been counted in initial Masques of Sub-continent. After further excavation the water surface came out 30 feet, and one by one the construction stages of Islamic era became visible and it witnessed the history more which has been discovered from other parts of this site. (Ibid.1989. Pp-352-53)

The facts of Bhambor city as trade centre and its depth relations with Kech Mekran (Balochistan) are quite visible in the words of Shafi Aqeel. He writes;

“Bhambor was a very famous city in those times. Except Thatta the caravans of trade goods used the same way to move to the other cities, because this was a port too. That’s why the import and export of trade was continued. Especially the caravans from Kech Mekran used this way. The caravans used to stay here and take rest for few days and then moved forward. Whether they were moving ahead or coming back but they had to stay and take rest in city Bhambor. They used to sell few things and used to buy something. In this way the trade was continued.” (Aqeel, 1997, P-101)
The same writes more that;

“The people of other countries and regions also come here for the sake of trade.” (Ibid. 1997. P-101)

In the strips of Sassi the city of Bhambor has been used in different names. Shafi Aqeel also writes;

“Different poets, researcher and historians have written in different modes (the city Bhambor) like, Bhambor, Bhambar. Dr: Sorlay writes it Bhombor or Bhanbor. Most of them have written it Banpur or Bampura and Richard Burton writes it Bhambora, while the Shah Abdul Latif Bhitai writes it, Banbhor. Few researchers had made its relations to the city of Greek Bhambarva and told its name Bhanbarva. In Kachhi language the story of Sassi and Punnu find in written, there it Barhaman Abad mentioned. The Archaeology Department of Sindh have published a booklet, there they have written it Bhanbor and told that this is the correct name, because Shah Abdul Latif Bhitai had told the same”. (Ibid.1997. P-101)

On another book gives the following information about the Bhambor city;

“There is no need to give different opinions about the geography of Bhambor because this city has been excavated and it’s in the custody of Archaeology Department of Sindh Government. And a small museum has been established here, where the discovered objects displayed.” (Shah, 2002, P-17)

Richard Temple writes about Bhambor;

“Bhambor was situated on the old bank of river Sindh. The booklet published by Archaeology Department, it is mentioned that where the sea is today, Sindh river used to flow there.” (Ibid.2002. P-18)

In the district gazetteer the reason of destruction Bhambor was earthquake mentioned. In which the Barhaman Abad was also destroyed. #13

But in most of the books the reason of destruction and barren of this city was changing of the direction of Sind river mentioned and the 13th century is written. (Ibid, 2002, P-19)

Dr: Mohammad Iqbal Bhutta writes the destruction of Bhambor in 13th century. Infact he mentions it as Deebal. (Bhutta, 2011, P-27) In his book he has mentioned in details the archaeological discoveries of during the excavation of the ruins of Bhambor. Study of these objects and ruins clear and define the many stages of Bhambor city. He writes;

“In the excavation of the ruins of Bhambor the building which has been discovered that is the temple of Shiva, which is situated in western side of castle. The walls are of raw mud bricks. Discoveries from here prove this that it existed before Islam and was a very huge and over populated city”. (Ibid. 2011, Pp-28-9)

No doubt the journey of civilization of Bhambor is very long and this city has faced the many nations and their cultures and civilizations. This city was established before the reign of Aschamanian family (550.B.C. to 331.B.C) of Iran (Persia), because its oldest Hindu Shahi temple, which is discovered during excavation of the ruins of this city, is the witness of the existence of this city before Christ and Zoroastrian.

Hashim Shah gives more information about the age of this city, writes;

“The objects which have found here in the result of excavation, most of them are related to 1st century B.C., because of which can imagine the importance and oldness of this city.” (Shah, 2002, P-18)

The antiques and objects which are discovered from this city after the stage by stage excavation in many seasons are prove of that this city was a big one. It had a castle, huge boundary wall, religious temples, educational institutes, big population, big orchards and crowded markets and was full of resources. The reason of its density, over population and centrism was this because it was situated in place where the river was fall in the sea. Because of what the big trade ships full of cargo used to stay here, and second was to Balochistan, Iran, Afghanistan, interior Sindh and India way by road also was from here, where every time the caravans used to go. Obviously thousands infact millions of people’s employment was related to this city and people from different areas used to come for trade and for economic interests. Obviously barren of this city was a shocking for Sindh and many other countries of the world.

Although the relation of Bhambor with Balochistan was trade as like rest of the countries of the world but their close affairs for centuries brought them closer to each other that the feeling of separateness has finished. The love story of Sassi and Punnu has made the relations more strong and

historical. As one scholar tribute the love story of Sassi and Punnu and mentions it the reason of Sindh and Balochistan nearness. The same scholar more writes;

“Great God has created some people with the mud of love. These kinds of people finish themselves but with the power of their love they give energy to their love. Sassi and Punnu are two same kinds of candid lovers who were sincere with their emotions of love and folk songs and folk stories have spread the story of their love in Sindh and Balochistan. Their love as a fragrance can find in the soul of sophistic poetry, literature and culture. And till the last lover who is present in the world, their name will be alive and will become the reason of Sindh and Balochistan’s relations and friendship.” (Sabir, 1996, P-9)

Although the stories of love are find in every region, civilization, culture and literature of the world. In Sub-continent there is a line of true lovers. For example, Heer Ranjha, Sohni Mahinwal, Umer Marvi, Momal Rano, Laila Chanesar, Noori Jam Tamachi, Musa Khan Gul Makai, Adam Khan Durkhanai, Lilla Giran Naz, Shah Dad Mehnaz, Beebarg Giran Naz, Yousaf Khan Sher Bano, Hammal Mah Ganj, there are many names we can find the complete detail. But the story of Sassi and Punnu was got more importance. First because it related to two neighboring regions, second the story of Sassi and Punnu is not only in Sindhi and Balochi but you can find the material in Punjabi and Saraiki too.

Now the question arises that if the Bhambor city was destroyed in 13th century how old the story of Sassi and Punnu is? About oldness of the story of Sassi and Punnu there is difference of opinions in historians. Shafi Aqeel has taken this from the book of Hashim Shah, research on the story of Sassi and Punnu.

*“Richard Temple writes in his book “The Legends of Punjab” that,
“Era of this story can be the initial stage of Sindh”*

Richard Burton says that;

“The story of Sassi and Punnu is nine hundred years old when Arabs entered in Sindh in the beginning. This work was published in 1851. So in that contest this story is eleven hundred years old.”

Professor Teeja Singh and Professor S.S. Amol as written in the book, “Punjabi Diyan Parbat Kahaniyan” that,

“Six to seven centuries ago a king (Raja) ruled here named Adam Khan Raja. In the “Punjabi Bhoray” it is written that, “Sassi got birth seven centuries ago.” This book was published in 1933. It means the birth of Sassi was seven hundred and fifty years old. H.T. Sorley says, “This story is very old. Its Kachhi and Sindhi shape tells that this story may be

was before Muslims arrival or soon after their arrival. Dr: Nabi Bakhsh Baloch writes, "The rule of Dillo Roy was in fifth century Hijri as Eleventh century A.D., and the love story of Sassi and Punnu was in same century." (Shah, 2002, Pp-13-4)

Shafi Aqeel says with the reference of "Tuhfa-tul-Kiram" that;

"The government of Caliphate of Umayyads was till 133 Hijri, when the governors of this family have governed on Sindh for a period then turn came of the governors of Abbasids. When the governors of Umayyads were ruling so, the land lords of Sindh use to obey the kings just to show. One of them was Dilo Roy. He was from the race of Roy family and used to live in city Roy which was famous according to his name. one more Raja like him was, "Bhambor Roy" lived in the city of Bhambor. In those days a strange incident was happened." (Ibid.2002. Pp-14-5)

Further the writer explained the story of Sassi and Punnu. In this contest story of Sassi and Punnu is almost thirteen hundred years older, but this evidence that "*Bhambor city was made by Bhambor Roy*" makes the fact doubtful, because according to the discoveries from here, this city was established before Christ. And in big quantity the archaeological objects have been discovered from here which are before the Islamic era.

In same the father name of Sassi is written as, "Jam". Infact the word Jam as a title was used in 752 Hijri as 1352 A.D., and the rulers of Samma family adopted this title. The write of "*Tuhfa-tul-Kiram*" writes;

"After the end of soomra's power, Samma family became as new rulers of Sindh. Sammas were farmers and used to work in the fields. They gathered and gave the title of "Jam" to Annar (first Samma rule) and made him their chief (ruler). This was the era of 752 Hijri.

While the Dr: Abdul Salam Khursheed writes in his book, "*Punjab kay Rooman*" *Love story of Sassi and Punnu defiantly belongs to the time of before Islam*". (Ibid.2002. P-15)

Dr: H.T. Sorley it the story of Kachh region and Postens also agrees with this opinion which was given in 1839. Dr Sohan Singh and Professor Surander Singh mention it as Greek story. As Richard Temple writes it Sindh and Balochistan's story, and Professor Mohammad Sarwar in the book, "*Punjabi Adab*" writes that, "*weather this story belongs to Sindh or Balochistan but it is related to desert region.*" (Government Record, Revised Edition 1997, P-685)

According to “Balochistan District Gazetteer, Mekran District, this love story belong to Kech Mekran and Bhambor Sindh. And Hot Baloch family has ruled on Mekran in eleventh and twelfth centuries and after them Rinds came into power. (Ibid. 1997, P-685)

Conclusion

The main role of this love story “Punnu” was belonged to Kech (Turbat Mekran) undoubtedly, and historians almost agree about Punnu and it is true that Punnu belonged to the ruler family of Mekran. They were Hot Baloch tribe, which is known a big tribe in Baloches. They are settled in Balochistan, Iran, Afghanistan, Sindh, Punjab and India. In they ruled on southern Punjab including Dera jat, Multan etc. If it is true that the Punnu belonged to the tribe Hot, then it will not be difficult to find the fact when this love story happened because in the era of Mekran ruler families this era can be search.

According to historians the Hot Baloch tribe has ruled for a long time on Mekran region, and till today’s history it is visible that it was a Baloch tribe. The rule of which was fact doing the first Arab attacks. Balochistan District Gazetteer suggested a period of eleventh and twelfth centuries for the rule of this tribe.

If we accept the statement of Balochistan District Gazetteer then the links of this story goes eight to nine hundred years in past. According to this government record the era of Ghayassuddin Ghorī in 1157 to 1202 the Rinds and them had been captured and Hot tribe says that they faced the Arab attacks.

In short how old the story of Sassi and Punnu is it does not make any difference, few facts are quite visible that from long time research going on the regions of Sindh and Balochistan, people, traditions, customs, cultures and on economics sources etc. this story gives more courage to this evidence that;

“The relations of Sindh and Balochistan are not only old and strong but there is need to bring them on surface as well that fact must reach to everyone that these both regions and nations have vast and complete history and on these cultures there is need of reach strongly.”

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